The Saints' Herald

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

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BRO. L. G. HOLLOWAY, Humptulips, Washington, December, 25: "I have just closed a series of meetings at this place, and as a result I baptized two yesterday and four more to-day. This is a new field, about twenty-five miles from the railroad. There were four Saints here who were members of the Southeastern Illinois District. Am feeling well in the work and am sure others will come into the church here if the Saints are faithful. I go to-morrow to Hoquiam to reply to a lecture delivered against us. Have never been blessed in my labors as of late. Those baptized are noble people, part of them heads of families. All seem to take hold of the work with zeal."

IN THE rapid events of life there is little leisure for reflection; and were there more, he who reasons when he ought to act, is sure, in case of temptation to reason wrong.—Paley.

Editorial

WHAT ARE WE GOING TO DO ABOUT IT?

Russia is to-day a boiling, seething mass of discontent and revolution, a condition brought about through years of abuses heaped upon the laboring classes by those whose sense of justice had been strangled by greed of wealth and authority. The laboring classes endured until humanity could endure no longer, then the upheaval came. The autocracy in its blindness thought itself able to cope with the situation by force, and reduce the laborers to the condition of beasts and keep them in subjection; but the "beasts" have turned to rend them.

That an upheaval of a nature as serious in our own country threatens, is believed by many, and with reason. The Book of Mormon, in few words, portrays conditions exactly as they now exist; moreover it is a prophecy of what would be right in our own day. We quote as follows:

> And it shall come to pass, that those who have dwindled in unbelief [the Indians], shall be smitten by the hand of the Gentiles. And the Gentiles are lifted up in the pride of their eyes, and have stumbled, because of the greatness of their stumbling-block, that they have built up many churches; nevertheless they put down the power and the miracles of God, and preach up unto themselves, their own wisdom, and their own learning, that they may get gain, and grind upon the face of the poor; and there are many churches built up which cause envyings, and strifes, and malice; and there are also secret combinations, [we see them everywhere,] even as in times of old, according to the combinations of the devil, for he is the foundation of all [every one] of these things; yea, the foundation of murder, and works of darkness; yea, and he leadeth them by the neck with a flaxen cord, until he bindeth them with his strong cords for ever.—2 Nephi 11:14.

There never was a time when the poor were being ground down in a more subtle and secret way than at present. One evidence of this is found in the reports that the Government inspectors have discovered that the Standard Oil Company is organized in a most astonishing manner; many local oil companies which talk loudly against "Standard Oil" are found to be backed by that company. The profits are enormous. This is a sample of what is being done in other enterprises. The daily press reports that a combined movement is on foot, backed by the capital interests of the country, to get control of enough States in such a way that the perpetuation of our Republic will be impossible.

The working people are being skinned on every

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hand. They receive a minimum of reward for their toil, and pay a maximum, almost, of profit for the necessaries of life. But like the Russian autocracy, the oppressors of the people are blind to the dire results that must follow when their victims shall have endured to the limit.

But what have we to do with these conditions? This much at least, if no more: We must prepare ourselves against the evil day that is sure to follow upon the heels of such injustice to humanity. To escape the consequences that would fall upon us otherwise, we must comply with the law, the celestial law, which includes tithes, offerings, and consecrations. And we must not lose sight of the use to which these consecrations are to be put: To care for the needy, the poor, to purchase lands, to build places of worship, and to give inheritances to those who fulfill the law. (See Doctrine and Covenants 42:8–11; 51:1; 70:2–4; 72:3, 4; 82:2.)

But while possession of the land is necessary, and an allotting of inheritances is comprehended in the law, they will be as nothing in the work of redeeming and building up Zion, unless those who shall possess the land, those to whom inheritances shall be allotted, shall be found keeping God's commandments. There must be an acquiring of the land; there must be also a living closer to God. The two must go hand in hand if success would crown our efforts. We can not neglect the temporal law without inviting failure. We can not compromise with evil in the least degree without danger to our spiritual welfare. It is not safe to welcome anything that we may be morally certain has wrong in it, for the sake of the little good we may hope to receive from it. Safer by far would it be to refuse to participate in or indorse that which we know to be detrimental, even though we run the risk of losing something that somebody might imagine would possibly be good, or at least not hurtful. To illustrate:

Not long since we saw a college student pick up his skates, one Sunday morning, and take himself off to the pond for a few hours' sport. In our mind we sought to arrange some reasons that might appeal to him, showing the wisdom, on the Lord's day, of refraining from conduct that would bring reproach upon the church. But that same morning a meeting of officers and teachers of our Sunday-school voted by about thirty to four to hold their Christmas entertainment in the church Sunday evening. (It was prevented, if we understand aright, by the branch officers refusing to allow the use of the church in that way.) This was not done by an oversight, but after fully considering the matter, and we feel free in referring to it for two reasons: First, if it is something which they feel and believe is perfectly right, they will be glad to have it known by all; and if it be true that the majority of those who oversee the "nursery" of the church, would, after mature thought and deliberation, do something of which they are ashamed, it *ought* to be known by all. Second, we refer to it that we may have something definite to illustrate the tendency, as it seems to be manifested in many places, to drift into worldliness.

The effect of the action of this Sunday-school, so far as our hope of inducing a change of conduct in the young man was concerned, was to effectually close our lips. We could not hope to overcome an example of this kind set by his teachers, who argued that anything that was fit to have in the church at all, was fit to have on Sunday. He could argue that anything that was fit to do on any day was fit to do on Sunday. The only difference was that one would carry out the principle on the ice-pond, and the others in the church—a mere matter of taste. Sophistry of that kind would permit anything. It supports the Brighamites in dancing.

Why, even our business-meetings are held on week-days, and not on Sunday unless necessary. Any meeting growing out of church-work that is a necessity may properly be held in the church on week-days, and, if absolutely required, on Sunday; but preference and common sense says, Hold business-meetings on week-days, if possible. Business-meetings are a necessity. Entertainments are not a necessity on Sunday, or any other day for that matter, and hence if held in the church at all it should be with a degree of certainty that they will prove a benefit, morally.

Would you condemn parents, in the face of a manifestation of such convenient and elastic consciences upon the part of those in charge of Sabbath instruction of the young, if they hesitated about placing their children in a position where their consciences, too, would be educated and molded into the same elastic and uncertain condition?

As we see things of this character in different departments of the work, we are made to grieve for Zion, and to realize that there has not been a general response to the call, "Come up higher." The young people of the stakes ought to be leading the way in the front ranks, spiritually—an encouragement to the young in outlying districts. It is not so.

As we view the situation, and see the discouragements under which the ministry are laboring, we can not but be saddened. Reports received from various districts up to the early part of December, record a net loss in church membership of about seventy, in the United States, since General Conference. A goodly number of baptisms are reported, largely children of Saints; but there have been many losses by death, and others after putting their hands to the plow have turned back.

We know there is a class in the church who scout the idea of there being anything seriously wrong within our ranks, and who are ready to brand everybody who believe they see trouble ahead as being in

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the dark. But what of the history of the past? Take, for instance, Israel, the chosen seed. Their prophets and inspired men continually admonished, reproved, and exhorted to repentance. But every time a young prophet arose and prophesied good things, he was received with open arms, and the Lord's prophet despised. Christ, John the Baptist, Ezekiel, Jeremiah, and Isaiah were made outcasts, but the chief priests, the scribes, the Pharisees, and the hypocrites drew their robes about them and said, "We be Abraham's children." Again, look at the church at Nauvoo in 1840 to 1846. Every fear that evil and wrong were creeping into the church was discouraged by some fluent talker or writer who sung, "What a grand and good people we are! The best people in the world! The best city!" etc. This disposition to tell themselves how good they were increased as wickedness increased (as will be seen by reading the *Journals of Discourses*), and after the death of the Prophet the lines between the two classes were more distinctly drawn. The class which saw the iniquities of those whom they believed had once been chosen to teach the principles of obedience to the law, were ostracised, denounced (the Prophet's family was among them), and discredited. The class that thought everything was going along all right, were the ones who followed Brigham Young, and became his dupes. And the majority of them never did discover that there was anything wrong, so far as we have any record of. The other class stayed behind, waited for light, and many returned to the Reorganization. In the two periods of time mentioned, which class was in the dark? It is patent to us now; but those most immediately concerned could not see it then.

To bring the lesson closer: We think we observe a disposition upon the part of some, now, to tell themselves and the rest of the Saints what a good people we are, and what a wonderful land Zion is; and we fear this disposition is growing. Judging from the past, it is a sign of retrogression. If we are the best people in the world, better let people find it out for themselves by our actions, rather than by our words. If it be a fact, they will find it out soon enough, never fear. We have two classes in the church to-day. One class believe they see grave wrongs in the church, danger threatening, the work being hindered, and they are greatly distressed by it. We have another class who are greatly encouraged; they think everything is going on "just lovely," and we are making grand progress. Question: If we should be called upon to pass through a crisis such as came to the church at Nauvoo, which class would be most liable to follow "Brigham"? Shall we let past history have its weight in forming our judgment, or shall we put it lightly aside and say there would be a reversal of the rule this time?

We are confronted with the fact that there is a class which is discontented with existing conditions, and it is a fact, we believe, that can not be ignored much longer without inviting disaster. The class is so large it would astonish many. Should not cognizance be taken of the situation, and efforts made to relieve it? Let us ask: What *are* we going to do about it? Then let us read the question this way, What are *we* going to do about it? And again, *What* are we going to do about it? In any case let us not do the Russian autocracy act and blind ourselves to the real danger. But let us remember this: However serious the condition may be, there is nothing to fear if we are willing to let God act in the matter —there is nothing to fear but wrong.

It seems to us that every one who is alive to the situation should elect himself a committee on investigation, to examine himself, to humble himself, and to seek the God of Israel, in fastings and prayer, with a broken heart and a contrite spirit, from now until next conference time, that perchance the Lord would come to the rescue; for he has said, "Ask, and it shall be given you; . . . knock, and it shall be opened unto you." If we are in a lower condition now than in years past, it is the wisdom(?) of man that has brought us there; and man never will be able to get us out again. We have little hope of seeing much progress toward Zion's redemption until there is manifested a greater dependence in God, and a little less in man.

Our hope is in God. L. A. G.

"SHALL football be ended or mended?" is the suggestive title of a group of articles contributed to the *Review of Reviews* for January by Presidents Butler, of Columbia, Wheeler, of California, and Finley, of New York, and two of the best-qualified experts on physical training in the United States,—Doctor D. A. Sargent, of the Hemenway Gymnasium, Harvard University, and Doctor Luther H. Gulick, of the New York City public-school system. The consensus of these writers seems to be that the "ending" of football as a college pastime in America can only be averted by most radical "mending."

IT MAY not be too early to suggest that visitors and delegates to our next General Conference give a little less attention to the extra millinery boxes and a superabundance of fine wearing apparel, make a little less calculation on a time of feasting and social demonstration, and come together with minds occupied more with the things of God, soberness of thought, and a realization of the importance of our work.

STOCK-TAKING every day is a great aid to advancement. Stop and add yourself up at the close of each day and see if you have anything to carry over. If you have nothing but ciphers to carry over, something is wrong somewhere.

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OBEY COUNSEL.

In the Salt Lake *Tribune* for December 25, 1905, President F. M. Smith deals with the question of doing as you are told by your leaders, as taught by the Utah Mormons. It was published in first three columns of page 1 and a little over a column of page 2, the *Tribune* furnishing the following headlines: "Curses President of the United States; Reed Smoot dare not discard hierarchy; the Mormon church teaches bold treason—from its pulpits it sets people at war with nation that has been its benefactor; Here is the record taken from their own volumes; A grandson of the Prophet Joseph Smith quotes some startling history; It is accompanied by a little blasphemy; Obey your leaders, even if they deny law, history, and science." We give the body of the article entire, as follows:

In the issue of the *Deseret News* for December 2 the leading editorial is devoted to an article under the heading "Freedom and 'Priesthood,'" in which occurs this statement: "'Unquestioning obedience' to men is not a doctrine of the church, nor is it exacted of any of its members." This statement is undoubtedly made in an attempted refutation of the charge which was recently made against the Mormon church over the signature of the writer in which he stated that "unquestioning obedience to the priesthood" was a prominent feature, or doctrine, or teaching of the Mormon church.

The attempted denial by the *News* of this charge is our justification for an examination of this subject at this time.

On October 5, 1896, in a speech made in the Tabernacle at Salt Lake City, Utah, while the Thatcher case was under consideration, John Henry Smith, an apostle of prominent rank in the Mormon church, said:

"During this conference, my brethren and sisters, the spirit of inspiration resting upon the brethren has been, 'give ear to the legitimate and proper counsels of the priesthood.'"

SAMPLE "COUNSEL."

What may be deemed "legitimate and proper counsels of the priesthood" can be gathered from the following extracts from sermons of representative men of the church. Possibly one which will at once show us the great scope of what has been considered by the leaders of the church as "legitimate" on the part of the priesthood in "giving counsel," is best shown by the following extract from a sermon delivered in the Tabernacle in Salt Lake City by Heber C. Kimball, then of the presidency, November 8, 1857, as recorded in *Journal of Discourses*, volume 6, page 32:

"In regard to our situation and circumstances in these valleys, brethren, WAKE UP! WAKE UP, YE ELDERS OF ISRAEL, AND LIVE TO GOD and none else; and learn to do as you are told, both old and young: learn to do as you are told for the future. And when you are taking a position, if you do not know that you are right, do not take it—I mean independently. But if you are told by your leaders to do a thing, do it. None of your business whether it is right or wrong."

And in the same sermon, on page 33:

"Brother Brigham is my leader; he is my prophet, my seer, and my revelator; and whatever he says, that is for me to do; and it is not for me to question him one word, nor to question God a minute. Do you not see? . . . You and I want to live our religion and do as we are told, not questioning a word for a moment. You have got to stop that. It is enough for others to do that, without our meddling with those things."

And again in the same sermon on page 34:

"Well, now, if you will do just as you are told, you will increase in knowledge ten thousand times faster than you will to pray six hours; and if you follow that course, you will not advance in your religion one hundredth part so much as that man that will do just as he is told, no matter what."

AUTHORITATIVE TEACHING.

In making these extracts from the *Journal of Discourses*, we feel we are presenting what is accepted by the leaders and people of the Mormon church as authoritative, for at the last conference held in the Tabernacle in this city one of the apostles, Hyrum M. Smith, on the afternoon of October 6, 1905, gave the *Journal of Discourses* indorsement as containing the inspired words of the servants of the Lord.

Let us, then, present some more extracts from sermons preached by Heber C. Kimball. In addressing an audience in the Salt Lake City Tabernacle on March 1, 1857, he said as recorded in *Journal of Discourses*, volume 4, page 250:

"How can you become impregnated with the Spirit and power of God, except you become impregnated through us? There is no true path, except to do as you are told by those whom the Lord has called and chosen, and placed to direct you."

In volume 3 of the same publication, page 262, is reported a sermon he preached in Salt Lake City, Utah, June 10, 1855, in which he said the following:

"When a servant of God counsels you, it is your duty to hear and obey his words. I am fully aware that the world do not like the idea of one man ruling this entire people with his word, but I would not give one farthing for this community if they could not be governed by one man, beloved and chosen of the Lord. You have no salvation only what you get through that source, and every true-hearted Latter-day Saint, believes so.

"Our crops are almost entirely destroyed and what good will that do? It will bring us into a position where we can appreciate the blessing of Providence. Brother Brigham says that he does not fear earth, hell, nor the devil, if this people will do as they are told and listen to counsel. Do you suppose that the world could ever come through our bulwarks, if this people were to obey counsel? No, they could not."

In a sermon delivered August 30, 1857, he said, as found in volume 5 of the *Journal of Discourses*, pages 162 and 163:

"I will ask you the question, gentlemen and ladies: Can you live your religion except you do as you are told? I have said, again and again, that if we live our religion, and do as we are told, these men [Johnson's army] will never come over those mountains; for we shall slay the poor devils before they get there.

"I do not know of any religion except doing as I am told: and if you do, you have learned something that I have never learned. You have a Governor here to dictate you and to tell you what to do: and if we will live our religion we are always safe, are we not."

A "LIVING ORACLE."

As an example of some of the teachings and language that is to be accepted from these so-called "living oracles" without question by the Mormon people is the following from the lips of this same shining example of the "living oracles" in a sermon which he preached at Salt Lake City on July 26, 1857, as recorded in *Journal of Discourses*, volume 5, page 95:

"May the Almighty bless you! May the peace of God be with you and upon your children, and your children's children, for ever and ever! And may God Almighty curse our enemies [Voices: "Amen!"]. I feel to curse my enemies: and when God won't bless them, I do not think he will ask me to bless them. If I did, it would be to put the poor curses to death who have brought death and destruction on me and my brethren—upon my wives and my children that I buried on the road between the States and this place.

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"Did I ever wrong them, a man or a woman of them, out of a dime? No; but I have fed thousands where I never received a dime. Poor, rotten curses! And the President of the United States, inasmuch as he has turned against us and will take a course to persist in pleasing the ungodly curses that are howling around him for the destruction of this people, he shall be cursed, in the name of Israel's God, and he shall not rule over this nation, because they are my brethren; but they have cast me out and cast you out; and I curse him and all his coadjutors in his cursed deeds, in the name of Jesus Christ and by the authority of the holy priesthood; and all Israel shall say Amen."

And following this cursing pronounced on the President of the United States the "living oracle" made the following close to his remarkable speech or sermon, if sermon it might be called:

"Send 2,500 troops here, our brethren, to make a desolation of this people! God Almighty helping me, I will fight until there is not a drop of blood in my veins. Good God! I have wives enough to whip out the United States; for they will whip themselves. Amen."

ANOTHER SAMPLE.

In this connection the temptation can scarcely be resisted to give another sample of what at times has emanated from the brains and mouths of this "holy priesthood" of the Mormon church: this stuff which must be accepted without question by the Mormon people. I quote from a sermon preached by Heber C. Kimball, September 6, 1856, in which the following prophecy is made by that distinguished advocate of "unquestioning obedience to the priesthood":

"The church and kingdom to which we belong will become the kingdom of our God and his Christ, and Brother Brigham Young will become President of the United States. [Voices responded, "Amen."]

"And I tell you he will be something more; but we do not now want to give him the name; but he is called and ordained to a far greater station than that, and he is foreordained to take that station, and he has got it; and I am Vice-President, and Brother Wells is the Secretary of the Interior—yes, and of all the armies in the flesh.

"You don't believe that, but I can tell you it is one of the smallest things that I can think of. You may think that I am joking; but I am perfectly willing that Brother Long should write every word of it; for I can see it just as naturally as I see the earth and the productions thereof."—*Journal of Discourses*, vol. 5, p. 219.

UNQUESTIONING OBEDIENCE.

But to return to the subject of "unquestioning obedience to the priesthood." On July 13, 1855, at Provo, Ezra T. Benson preached a sermon which appears in *Journal of Discourses*, volume 3, and on page 63 of that volume we find the following language:

"I think you are pretty well satisfied in Provo with those who are placed over you, for you know that they are appointed by the authority of heaven, and it is the right of those who appointed them to dictate you and all others; it is therefore your duty to give heed to those placed over you in authority, and if you do, you will enjoy the Spirit of God to a great extent, even to your heart's satisfaction.

"We are called upon to uphold, by our faith, works and our prayers, those who are over us; we have raised our hands to sustain and uphold them, and will we turn round and find fault with that which we have sanctioned? Can you enjoy the Spirit of God if you do this? No. In order to enjoy that Spirit you must reverence all the members of the priesthood, no matter who may be in possession of it."

Brigham Young, the first leader of any faction of the Latter-day Saints church who ever taught the doctrine of obeying counsel, or of "unquestioning obedience to the priesthood," a doctrine which it was necessary for him to inculcate in order to prepare the way for the introduction of heresies into the religion as left by Joseph Smith, in a sermon preached September 20, 1857, published in *Journal of Discourses*, volume 5, page 257, said:

"You and I may be ready to fight; we may be ready to plant seed, and, if called upon, to cache grain in the mountains and to do whatever the Lord may require at our hands. Let us do whatever may be required. If we are called upon to take our women and children into the mountains, let us do that; if to burn, let us be on hand to burn; if to build more, let us do that; and whatever we are required to do, let us do.

"We called up a bishop, the other night, to go on an express; and when he came to my office I said to him, 'Brother Thomas, are you ready?' He replied, 'Yes.' Though he did not know what was wanted of him, yet he was ready. He asked, 'When do you want me?' I replied, 'Early to-morrow morning' (now yesterday morning); and he was there at the time—which is the way that men should feel and act."

BRIGHAM YOUNG'S MASTERY.

In a sermon delivered at Salt Lake City, April, 1852, Brigham Young emphatically declared:

"I am the controller and master of affairs here, under heaven's direction; though there are those who do not believe this.—*Journal of Discourses*, vol. 1, p. 48.

PRESIDENT TAYLOR'S VIEW.

John Taylor, the man who succeeded Brigham Young as president of the Mormon church, in a sermon delivered September 20, 1857, as published in *Journal of Discourses*, volume 5, pages 264 and 265, preached "unquestioning obedience" in the following language:

"The Presbyterians used to say that people ought to thank God for the privilege of being damned. But I would not thank anybody for being damned; but I think, however, that such men as would not submit to his authority and rule ought to be damned, whether they like it or not. Nothing but obedience to his law, obedience in families, obedience to bishops and to the priesthood in all its ramifications, and especially to President Brigham Young as the head, to carry out his law to the whole people, can accomplish the purposes of God or our salvation as a people. . . . What does that obedience imply? Obedience in all things—that the twelve should be obedient to the presidency, the seventies to the twelve, and so on through all the ramifications of the priesthood—obedience of wives to husbands, children to parents—and that a general order of this kind should be established in every neighborhood, in every house, and in every heart."

There is absolutism for you!

And in the same sermon, on page 266, Mr. Taylor says further:

"Now, let me ask you how we are going to stand except we are guided by the revelations of God? And let me further ask how you are going to get the revelations of God, except you live your religion and obey those set over you?"

PRESIDENT WOODRUFF.

Wilford Woodruff, successor to John Taylor, in the presidency of this absolute kingdom, in a sermon on April 9, 1857, as reported in *Journal of Discourses*, volume 5, page 83, taught as follows:

"Now, whatever I might have obtained in the shape of learning, by searching and study respecting the arts and sciences of men—whatever principles I may have imbibed during my scientific researches, yet, if the prophet of God should tell me that a certain principle or theory which I might have learned was not true, I do not care what my ideas might have been, I should consider it my duty, at the suggestion of my file-leader, to

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abandon that principle or theory. Supposing he were to say the principles by which you are governed are not right, that they were incorrect, what would be my duty? I answer that it would be my duty to lay those principles aside and to take up those that might be laid down by the servants of God."

And this same man, in a sermon preached September 27, 1857, as found on page 268 of volume 5, *Journal of Discourses*, used the following language to further teach this doctrine of self-obliteration in abject obedience to priestly authority:

"You need not fear: all we have to do is to be passive in the hands of the Lord and follow the counsel of our leaders, and not be particularly anxious that the Lord should reveal to you or to me his mind and will and intentions concerning our present difficulties; but pray earnestly that the Spirit of the Lord may be upon those men who stand at the head. All we have to do is to live our religion; and when the presidency say, 'Come here,' or 'Go there,' let us be on hand to obey and all will be right."

PRESIDENT SNOW.

Lorenzo Snow, the man immediately succeeding Wilford Woodruff, and immediately preceding the present ruler of this ecclesiastical kingdom in which the subjects are to render "unquestioning obedience" to their "file-leaders," in a sermon preached October 11, 1857, reported in *Journal of Discourses*, volume 5, page 314, taught as follows:

"When the enemy is near, and when the stormy clouds arise and the war clouds approach, even then we can feel free and quiet, and be satisfied that all is right in Israel. It is only for us to be ready to do our duty, to serve our presidency with all our heart, with all our might, with all our feelings, with all our property and energies, and with all things that the Lord has put into our hands.

"Let the power that God has put into our hands be used; for herein lies a continued advancement in dominion, in power, and in knowledge. We should be ready at all times to exercise all the power, means, and influence we possess in the service of our God, and resignedly follow out the directions of our president and those that are appointed over us. Let us be like little children, ready and willing to do as we are commanded by the powers that we should obey.

PRESIDENT JOSEPH F. SMITH.

We have but to show now that the present president of the Mormon church indorses this principle of absolutism to make the chain complete so far as the teaching of the presidents of the church since Brigham's day is concerned. The Salt Lake *Tribune* has repeatedly shown this to be the case, and the man himself has placed himself on record unequivocally at various times. One quotation only need be used, from a sermon preached at Provo, April, 1896, and reported in the *Deseret News* for April 25, 1896:

"The fact of the matter is, when a man says you can direct me spiritually, but not temporally, he lies in the presence of God—that is, if he has got intelligence enough to know what he is talking about."

ENFORCED BY ACTS.

In a more forceful way, perhaps, has he been teaching the doctrine of "unquestioning obedience to the priesthood" by promptly having any man cut off from the church who dares to call in question the acts or the words of the men who hold the priesthood, and especially when the man called in question is himself. Witness the excommunication of Charles Smurthwaite, John H. Scott, and others who have freely spoken their candid opinion relative to Joseph F. Smith, and who have been cut off from the church, not for telling what was not true, but simply for saying what they did. And in their trials before the ecclesiastical courts of the church they were not permitted to prove their statements—the mere fact that they said what they did was crime enough in the eyes of the present president of the Mormon church.

Neither I nor any other fair-minded man would feel justified in presenting obsolete utterances of the past for a cruel condemnation of the present generation of men; and it is only because the dicta of the presidents of the Mormon church, from Brigham Young down (or up) to the present chief of the church, are cumulative and explanatory that I make this array.

THERE IS NO MITIGATION.

Let it be noted that with all this tremendous aggregation of utterances declarative of the one proposition of "unquestioning obedience," there is not to be found, to my knowledge, one authoritative expression from the leaders of the Mormon church, either contradicting the dictum or mitigating the generality or the severity of its application, until the *Deseret News*, for purposes which will be made plain in succeeding paragraphs, concludes to obliterate the whole record by a falsehood.

CONTRADICTED HIMSELF.

How strange it is that the editor of the *News* should have the hardihood to try to make out that the doctrine of "unquestioning obedience to the priesthood" is not a prominent policy of the Mormon church, when he himself has repeatedly taught this doctrine to his audiences.

No longer ago than the 26th of October last he was teaching this doctrine in his peculiarly oracular manner. In his sermon at Ogden on that date he is reported to have said:

"In a nutshell, the philosophy of the Mormon religion consists in obeying the commandments and living up to the revelations of God as revealed to his chosen servants on earth in this the last dispensation of the fullness of times."

"The talk was purely doctrinal," says the *Utah State Journal* of the 27th of October, in speaking of the effort of the editor of the *News*, "advising all to lead the life laid down by the authorities of the church and their teachings." In the light of what we have quoted from the leading men of the church, it is quite clear that Mr. Penrose is obediently teaching the doctrine of "unquestioning obedience to the priesthood."

WHAT IS THE OBJECT?

In the light of all this, the question naturally arises, what interest of the Mormon church or its "holy priesthood" can the editor of the *News* expect at this time to advance by attempting to refute the idea that "unquestioning obedience to the priesthood" has always been and is a prominent teaching of the Mormon church? We will touch upon this in other paragraphs.

To the younger and the progressive element in the Mormon church this blunt teaching of the doctrine of submergence of individuality and intelligence in an abject obedience to those holding the priesthood who may occupy positions which are considered as higher ones, may be shocking, and we hope it is; but that it has been so taught ever since the Mormons came into this valley can not be successfully denied, and we are surprised that the editor of the *News* should even attempt the case.

I am glad if the *News* editor at last realizes that the awakening of the spirit of American liberty within the breasts of the younger element of the Mormon church makes it somewhat dangerous from the standpoint of the leaders of the Mormon church to preach the doctrine of "unquestioning obedience" so bluntly as it has been in the past. That he does appreciate this to some extent is indicated by his rather weak, and for him unfortunate, effort to refute it in the manner he did.

DIFFICULT TO UNDERSTAND.

It is difficult for me, as it is for many, many others, to understand how men and women can be brought to such a state of religious fanaticism that they will bow to such domination as

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is taught in the extracts we have here presented from accepted books of the Mormon church. That such domination is taught to-day in the Mormon church, and that there exists therein to-day an absolutism which has been the proud boast of some of the shining lights in its priesthood, is too patent for an attempted refutation by those not possessing the reckless temerity of the editor of the *News*.

Knowing full well, as he does, that "unquestioning obedience to the priesthood" is a striking and prominent feature of the Mormon church, the editor of the *News* can have but one object in attempting a characteristically blundering denial that such a doctrine is prevalent and rigidly enforced in the Mormon church to-day. That object is to deceive, at this peculiarly critical period in the history of the Mormon church, the people of the United States as to the true character of some of the prominent teachings of the Mormon church. The editor of the *News* knows well that an exposure of this doctrine at this time, when the people of the United States are aroused as they never were before, would prove highly inimical to the interests of the Mormon chiefs and leaders in their efforts to have one of their representatives retain his seat in the National legislative halls. And that the *News* should thus raise the very issue it could best afford at this time to have remain in the deepest background, is but another evidence of its blundering course. Now that the issue has been squarely raised by the apostolic editor of the *News*, let us make an application of this array of documentary evidence that the leaders of the Mormon church have for years been assiduously drilling their people into a state of complete submission to the priesthood of the church, a submission that penetrates into every phase of the lives of their people.

WHAT IS THE INTEREST?

One may ask: Of what living interest can it be to the people of this country that the priests and devotees of any given cult shall respectively demand and render "unquestioning obedience" to ranking leaders professedly possessed of divine authority? The question is answered by this startling fact: That a representative of that authority, bound by all this uncontradicted doctrine to obey his chief without a question, has been sent to the Senate of the United States there to assist in making laws for this nation. Granted that this representative had made an exhaustive study of our history and institutions, and had arrived at the most advanced knowledge of truth concerning our needs, he is still bound by the utterance of a former president of the Mormon church, and the constant teachings of its leaders, to throw away every belief in the righteousness of the principles of American government at the mere suggestion of the man who stands at the head of the priesthood of the Mormon church, or at the command of one of the representative's "file-leaders" in the presidency of the church or the council of apostles.

SMOOT MUST BE SUPINE.

To all intents and purposes, then, Reed Smoot, the apostle, or Reed Smoot, the Senator, must be as supine as a dead body, to be moved at the will of his ecclesiastical superiors. It is not a question whether they will move him to do good or to do bad for this nation; the charge is that he is under absolute control and he can not truthfully take the oath of office as prescribed.

I do not feel disposed to use the words traitor and treason, although the *Tribune* has made an almost irrefragable case against Smoot and the Mormon leaders on this point—but I submit to my fellow citizens of the nation that no man can be qualified to vote upon laws for our government who is bound by the doctrine of "unquestioning obedience" to any priestcraft on this earth.

FREDERICK M. SMITH.

SALT LAKE CITY, Utah, December 16, 1905.

Original Articles

"THE DEVIL'S CHOICEST COUNTERFEIT."

In the September 1 issue of the *Elders' Journal*, a periodical published in the interest of the church in Utah, of Chattanooga, Tennessee, edited and published by Elder Ben E. Rich, is an editorial under the above title which we think it necessary to consider.

The editor quotes as a text, or rather as a pretext, the following language: "We are not antagonistic to any religious sect in the United States except the Utah Mormons."

This language he alleges was used by an elder of the Reorganized Church a short time since while showing one of the representatives of the church which the *Journal* represents through the Kirtland Temple. The sentiment expressed we do not indorse. If it was used by an elder of the Reorganization, we consider it a mistake. We are antagonistic to every other religious sect in the United States in the same sense that we are antagonistic to the "Utah Mormons"; that is, we are opposed to everything in their creeds, dogmas, or doctrines, which we esteem to be wrong. We are not, however, at enmity with any of them. We have a friendly feeling for all, and an earnest desire for the final salvation of all men, including the "Utah Mormons."

But the editor spoken of, taking this language as a pretext, gives utterance to some things which we do think need examination. He uses epithets in reference to the Reorganization and its representatives, such as "apostates," "representatives of an apostate organization," etc. He also accuses us of having the spirit of hatred in our hearts, going hand in hand with other churches in our warfare against the Church of Jesus Christ of Latter-day Saints, injecting poison and venom at every opportunity, etc.

In regard to these accusations we shall have but little to say. The spirit that prompted them is too apparent to need exposing. But after accusing us of misrepresentation, and of an effort to destroy the faith of those who are turning their hearts to God, etc., he remarks by way of advice to the elders, membership, and friends, as follows:

> And the elders in this mission should warn every convert and every investigator and friend as to what they may expect when they turn their hearts to God and determine to learn of his ways. For they can depend upon it that these representatives of this apostate organization will camp upon their trail and attempt to uproot the faith planted there by the Word as declared by our elders.

This advice is doubtless intended to carry the weight of authority with it, as the editor is also president of the Southern States Mission. The only reply we wish to make is to give a little counsel to the representatives, members, and friends of the church we represent. We will not warn them

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against the efforts of the Utah representatives, but simply advise that they invite these gentlemen to a careful scrutiny and thorough investigation of the issues between us. If they accept and canvass these issues in a fair and honorable way, we do not fear that the faith planted by the word declared by our elders will be uprooted.

After branding the Reorganization as a counterfeit, absolutely devoid of authority and revelation, and the other powers and blessings which characterized the administration of Joseph Smith, he remarks that the Reorganized "church [is] peculiarly adapted to the work of the adversary, into which he can steer all those who are capable of being deceived."

Our epitome of faith (and surely we have a right to define our own faith) will not justify the writer in making the charge that we are absolutely void of authority and revelation, and the other powers and blessings which characterized the administration of Joseph Smith. Our declaration of belief on that is as follows:

> We believe in the powers and gifts of the everlasting gospel, viz.: The gift of faith, discerning of spirits, prophecy, revelation, healing, visions, tongues, and the interpretation of tongues, wisdom, charity, brotherly love, etc.

We might introduce an abundance of testimony from members of the church that all of the powers and gifts spoken of above have been realized to a remarkable extent; but it is unnecessary to quote evidence to meet an assertion which has no proof connected with it.

Another assertion without proof is as follows:

> The spirit of hatred filled the hearts of the men who instituted the Reorganized Church—hatred against the men upon whose shoulders the mantle of the prophet Joseph had fallen, and the evil one has filled the hearts of its leaders ever since. Hatred and contention have been and are their particular mission against the Church of Jesus Christ of Latter-day Saints.

Why we are accused of hatred because we oppose certain positions taken by the people of Utah believed to be injurious and erroneous, is very strange. We disclaim hating the people or the leaders of the "Utah Mormons." On the contrary we have a kindly feeling towards them, and would do as much to reclaim them from the errors into which they have fallen as we would for any other people. The writer quotes from the Book of Mormom as follows:

> For verily, verily, I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another. Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away.

This quotation is made in this connection, no doubt, to convey the inference that the Reorganization has the spirit of contention. The word *contention*, like many other words, has various shades of meaning, to be understood by the context. In the text used in this place it is easily understood. The contention referred to is that which is done for the purpose of stirring up the hearts of men to contend with anger one with another. We submit to the thoughtful reader the question: "Which course would the more stir up anger, to secretly and quietly insinuate that those whom we love and revere because of their works in the past were guilty of transgression of the laws of both God and of man, and then warn those whom they have thus taught to beware of any one who should teach differently and not hear them; or those who openly renounce these corrupt doctrines and practices, and call for public investigation of the issues?

We do contend with the Utah Mormons in one sense of the word, as we are commanded to do in the word of God which says:

> Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into laciviousness, and denying the only Lord God, and our Lord Jesus Christ.

We consider it legitimate to contend as directed in the above scripture; but we have never taught or countenanced a contention against the "Utah Mormons" which stirs up the hearts of men with anger one against another.

We are then accused of going hand in hand with Presbyterians, Methodists, Baptists, in a warfare upon the Church of Jesus Christ of Latter-day Saints, etc. We do agree with these other peoples in the condemnation of some of the practices of the "Utah Mormons"; but we deny that we are injecting poison and venom at every opportunity, as asserted, unless the principles of the gospel as taught by Joseph Smith and his associates are poisonous to their practices.

We are accused of courting the favor of the world and of being anxious not to be classed with the "Utah Mormons," and of making it an object when preaching upon the streets to impress the hearers that we do not belong to that sect. This is partially true. We do not care to be classed with the "Utah Mormons." But we have never courted the favors of the world by denying or avoiding preaching what we believe to be the gospel of Jesus Christ. We have simply explained the difference between ourselves and the "Utah Mormons" when we thought it necessary in the interests of truth, that people might know where we stood in regard to the question of polygamy and what we consider its kindred evils. We have not expected in doing this to curry favor with a certain class of society. Those who are anxious to make it appear that Joseph Smith and his associates during his life were evil men and transgressors of the laws of the state and of the church,

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will of course sympathize with the "Utah Mormons" who claim that he was a violator of the laws of his country and of the laws of God accepted by the church in his time. For this reason we have probably met as much opposition as have the "Utah Mormons." When the "Utah Mormons" claim that Joseph Smith practiced polygamy contrary to the laws of God and man, his enemies give assent. When we disclaim this, they are against us. We court such opposition as this if necessary. It is in vindication of his character, and in fulfillment of the prediction made to him so long ago by the angel which visited him that his name should be had for good and evil, among all nations, kindreds, and tongues.

The prophet Daniel is quoted by this writer to the effect that when the kingdom is set up in the latter times it shall not be left to other people, it shall break in pieces and consume all other kingdoms, and it shall stand for ever. The inference to be drawn from this is that the writer thinks that the attitude of the Reorganization would indicate that the kingdom had been given to another people, while the "Utah Mormons" claim that it continued with the same people. This has no force in fact. They are no more the same people than is the Reorganization. In fact not so much so; for the Reorganization has incorporated into its body branches which have maintained their organized existence from the days of Joseph until the Reorganization was established, while the Utah people can claim no instance of this kind. However, this writer seems to think that the word *reorganize* indicates that those belonging to the Reorganization are another people. But it does not necessarily mean that. The same people may become reorganized if they become disorganized. However, if the word *reorganize* is objectionable, and conveys the idea that those reorganized are a different people from those in the old organization, the Utah people are in just as bad a condition as we are. After the death of Joseph Smith in 1844, as is well known, the Twelve as such assumed control for a while. Subsequently, in 1847, it was thought best to establish a First Presidency, and to make other changes, and steps were taken to bring about the desired result. The notice of the anticipated movement was given by Brigham Young in the following language:

> Since the murder of President Joseph Smith, many false prophets and false teachers have arisen, and tried to deceive many, during which time we have mostly tarried with the body of the Church, or been seeking a new location, leaving those prophets and teachers to run their race undisturbed, who have died natural deaths, or committed suicides; and we now, having it in contemplation soon to reorganize the church according to the original pattern, with a First Presidency and Patriarch, feel that it will be the privilege of the Twelve, ere long, to spread abroad among the nations, not to hinder the gathering, but to preach the gospel, and push the people, the honest in heart, together from the four quarters of the earth.—*Millennial Star*, vol. 10, p. 86.

We are aware that an effort has been made to construe this language to mean simply reorganize the First Presidency and Patriarchate; but it does not so read. It reads, "Reorganize the church according to the original pattern, with a First Presidency and Patriarch," etc. Further, according to the revelation purporting to have been given through Parley P. Pratt, after the martyrdom of Joseph and Hyrum Smith, the reorganization was anticipated. He relates that when returning to Nauvoo weighed down as it were unto death, he cried unto the Lord for direction and received the following:

> Lift up your head and rejoice; for behold! it is well with my servants Joseph and Hyrum. My servant Joseph still holds the keys of my kingdom in this dispensation, and he shall stand in due time on the earth, in the flesh, and fulfill that to which he is appointed. Go and say unto my people in Nauvoo, that they shall continue to pursue their daily duties and take care of themselves, and make no movement in church government to reorganize or alter anything until the return of the remainder of the Quorum of the Twelve. But exhort them that they continue to build the house of the Lord which I have commanded them to build in Nauvoo.—Autobiograpy of Parley P. Pratt, page 371.

We submit that the temporary disorganization of a body is not tantamount to its destruction; it was not therefore destroyed. If it was, then the prophecy of Daniel has been proven false or it lacks application to the latter-day work; for whether you look to the church in Utah or the Reorganization, you will find a recognition of disorganization.

He affirms that various apostate factions under the leadership of Strang, Lyman Wight, and other apostates met together and perfected what they called the Reorganized Church, and so forth.

We question whether there was a single person present at the forming of the Reorganization who had ever been connected with Lyman Wight. However, if they had belonged to apostate factions, and had discovered the error of their ways, and returned to the original faith and renounced their allegiance to the apostate leaders, they could not in justice be held responsible for the doctrines or practices of the organizations which they had renounced. Some of these people had also to some extent been following the organization under the leadership of Brigham Young; and if our critic will make them responsible for the mistakes of Strang and others, he must give them credit for all that he supposes attaches to having been connected with the faction which he himself represents. H. C. S.

(To be continued.)

DO SOMETHING—OR NOT?

The article by our brother "across the sea," "The social aspect of our church," had a good ring. It sounded like the rattle of gold purified in the fire. I may not see things just as he did, but I am not looking for controversy. His views are as sacred to him

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as mine are to me. The most important point to us all, as individuals, and to the church, as a body, is, Will we profit by what has been written, or will we continue to procrastinate until the evil day overtakes us?

In this article the term *church* means the corporate body, and any reference to individual or officer means in their capacity as servants for the corporate body, and not to them personally.

Doctrine and Covenants 42:8–10 points out our duty, but God did not stop there. In section 122, paragraph 6, he says, "Therefore, the law given to the church in section forty-two, over the meaning of some parts of which there has been so much controversy is as if it were given to-day."

What has the church done in eleven years to carry out that part of the temporal law? Why hesitate? Some other societies are struggling with all the power and wisdom they possess to better the condition of the poor. They are making some success. We have an advantage over them all: if we can not see the way clear we can go to the Father and he will give us added light; he will not turn us away; he has shown that in the past, and we ought to trust him now and in the future. Our people are roving much like nomads, seeking for an inheritance, a home; but it is hard to get. The usurer must have the last pound of flesh, even if little children go hungry and thinly clad. Our people must be married to the land before we can make Zion "blossom as the rose," and her hills resound with the music of happy childhood and contented old age. Why procrastinate? Why should the present generation be neglected, and all be given to a future one? What excuse can we give for delaying to do what we have been commanded to do? The common people are the heritage of Christ, and as soon as we do what God has commanded us to do they will gather around the ensign of Zion, and will make a great and mighty army. If we are timid because of the fear that we will be flooded by those who are after the "loaves and fishes," it will not lessen the number by procrastinating. That danger will never be removed until the King of kings reigns. Only cowards shrink in the face of danger. The true and brave do not stop at difficulties, though they be mountain high.

Many of our missionaries have no homes. They are putting the strength of young manhood into the work. They have no hope of a home, only as the church shall give it to them. The rent they are paying is a constant drain on the church, and such amounts as are being thus constantly paid out would in a few years pay for a home for them. Why not stop this waste? Why put it off? It can be done if we will it so. We would have God on our side in doing it. Then why hesitate longer?

The fact that we have accomplished other difficult tasks ought to give us courage to go ahead.

Let us look back. We raised five thousand dollars or more to build the Evanelia. We spent several thousand dollars in a lawsuit to get possession of the temple lot. We built the Saints' Home. The Sunday-school children have given several thousand dollars for missionary work,—and the last, but never to be forgotten, twenty-five thousand dollars or more for Graceland College, that has made wounds that will never be healed until the hearts of God's people are softened by the sweet spirit of peace that comes with a balm to soften our hearts of stone and make us more like the "Holy One." Having done all this, would not our hearts respond to a call to get "homes for the homeless," and relieve the widow from that constant dread of "pay the rent or move out," and enable her to feel that joy that thrills so many mother hearts, that her children may enjoy that greatest of gifts from a free country, an education that will fit them for life's important battles?

Suppose some one had the courage to present something like the following to General Conference, how would we talk? How would we vote? Would we stand by our colors and say to the poor and distressed, We will remove from your gaze that specter of unhappiness,—poverty?

Whereas, The law of Christ teaches us to "love our neighbor as ourselves," therefore be it

Resolved, That in addition to the payment of tithes and consecrations, the church membership are hereby requested to pay to the bishop the sum of twenty-five thousand dollars to be apportioned among the several stakes, districts, and branches pro rata, to be used for the purchase of land for homes, for such of the Saints as are entitled to them under the law of the church; said land to be purchased within the stakes of Zion now established, and that may be hereafter established.

There is danger ahead, and trouble for us if we do not take time by the forelock. At intervals of about twenty years our country passes through the throes of a commercial or financial panic. Political demagogues, quack statesmen, and a great many nondescripts, will stand on the street-corner, whittle sticks, look wise, and tell the public how they can be avoided, but they come about as regularly as the planets revolve in their orbits. And as a "pope's bull" would not stop a comet, neither will the declarations of the class of people referred to stop panics. They have occurred in our country as follows; in 1818, 1837, 1857, 1873, and 1893. What will be our condition when the next one comes? The church treasury is constantly empty, or nearly so. Many of our tithe-payers are wage-earners, and when work stops so will tithes. Prices of farm products will go down, and another source of tithes is cut off. What will follow? Where will the money come from for the poor, for the families of the missionaries? Will we do as in the past, cut down the missionary force, cut down the allowance and send them adrift to look for work when it can not be found? These are not phantom pictures. They are the facts of the past;

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and history will repeat itself. All we have of a material nature must come from the earth. Then why not get close to it while we have a chance? Why put it off? Can we not now with courage and confidence in each other, and a firm reliance on God approach the task before us without doubts or fears, and let the world know that because of our righteousness we are as a beacon-light to the oppressed and heartbroken of mankind?

EDWARD RANNIE.

OMAHA, Nebraska.

Mothers' Home Column

EDITED BY FRANCES.

It Must Be Settled Right.

However the battle is ended,
Though proudly the victor comes
With fluttering flags and prancing nags
And echoing roll of drums,
Still truth proclaims this motto
In letters of living light—
No question is ever settled
Until it is settled right.

Though the heel of the strong oppressor
May grind the weak in the dust,
And the voices of fame with one acclaim
May call him great and just,
Let those who applaud take warning
And keep this motto in sight—
No question is ever settled
Until it is settled right.

Let those who have failed take courage,
Though the enemy seemed to have won,
Though his ranks are strong, if he be in the wrong,
The battle is not yet done.
For sure as the morning follows
The darkest hour of the night
No question is ever settled
Until it is settled right.

—Ella Wheeler Wilcox.

Happiness an Unworthy Ideal.

Let us look at the matter boldly—Is the great end and purpose of our religion to make us feel happy?

Surely it is a pitiable and unworthy ideal of life! Come into Westminster Abbey, and let us read the memorials of the mighty dead. Who are these that the nation delights to honor? Here are the warriors who went forth to meet troops of discomforts, and Death himself in a hundred shapes. Did they feel happy? No, indeed—when bullets were whistling past them, and cannon-balls came uncomfortably close, and the shells burst about them. But what had they to do with feeling happy? They had to do their duty or to die in trying to—and they did it, the one or other; and the nation said these men are heroes. Turn to your Arctic explorers again, having all sorts of misery and death in many shapes. There was not much happiness for them, hemmed in by the gloom and fierceness of an Arctic winter; but what had they to do with feeling happy? The glory of the men was that they counted not their lives dear to them in the doing of their duty. And yet more worthy of honor than even these, though they receive much less, think of our brave lifeboat men, who, when fierce storms break upon our coast, take their lives in their hands and go forth to the wreck. Happy? No, indeed—not as they think of the wife and little ones at home,—as they look out on the great breakers, and about them sweep the showers of foam, and all the thunder of the wind and sea booms on every side. Think of philanthropists and martyrs, who have lived and toiled and suffered and died to bless their fellow men, whose life has been an incessant toil and a perpetual sacrifice. And amongst these shall we set a highly respectable tombstone, and inscribe upon it the record—Here lies a man who felt happy! Noble person—who got up in the morning, and ate and drank, and bought and sold, and slept, and touched this lofty purpose of being—he felt happy! If that is the end and purpose of my religion I can find an altogether nobler ideal of life elsewhere.

If this is the purpose of religion, surely our Lord Jesus Christ has come the wrong way. Can we think of anything that could make us more completely and perfectly miserable than an attempt to secure our own happiness by the anguish of another? If I were a homeless wanderer, hungry, wretched, ragged, perishing, and unable to go a step farther in the bleak winds and piercing cold, and I sink at your doorstep—what if you should come forth and lay your hand upon my shoulder, and bid me come in and sit by your fire, and eat your supper, and rest in your chair; and you would go forth to take my place in the bitter cold. Do you think I should feel happy? Never. I tell you your fire would scorch me; your supper would choke me; the comforts would be less bearable than my previous discomforts; and I should come forth and say, "Sir, either you will come in and share my good things, or I will come forth and share your evil things. I am not such a mean creature as to be made happy at a cost like this!"

Ah, my Lord! thou hast spoiled my happiness. I take thine hand, and therein I do feel that dreadful wound-print. I look into thy face, and thereon I do track that cruel crown of thorns. I rest me against thy side, and I remember how it was pierced and torn for me. My Lord, now is there but one satisfaction that can ever be mine. Take me and lift me up, and let me hang with thee upon thy cross, that I may say—I am crucified with Christ. My happiness is spoiled by the pain and agony and shame and awful curse of Calvary.

There is no great virtue in feeling happy. I do not know that I could be much more confident of any man's honesty because he assured me that he felt happy, or that I could rely upon his word with more assurance on that account. I suppose a drunken man feels happy, or surely he would never pay so hideous a price for it. The prodigal felt happy, no doubt, when he was spending his substance in riotous living in the far country. Or here is a very picture of it,—a sky of deepest blue, the woods ablaze with tints of autumn splendor, the acorns and the beech-nuts strew the leafy ground, and here lie the swine that have filled themselves with the husks—stretched in the sunshine. Take the picture and write under it the title—feeling happy.

We dare not deal with our children on this principle. If the boy have told a lie, what think you? shall I call him to myself, and as he comes, ashamed and afraid, with quivering lip and tearful eye, shall I lightly tell him not to mind? I want him to be happy—that is the great end of life; let him fetch out his games, and shout at his play, and fill the air with his glad laughter! No, indeed—everything within us cries aloud and indignantly, Such happiness were a curse. Better pain, shame, grief—anything that should make him feel right down through him that a lie is an utterly hateful and damnable thing. If my religion is to make me comfortable in spite of ill-temper, and slipshod ways of business, and words that are not exactly true—then I say deliberately, better the very fires of hell than that comfort, if they could only burn into me and through and through me a great abhorrence of all that is evil.

Oh! we have not learned the first lesson of Christ's holy

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religion, the meaning of the cross has not begun to dawn upon us, if we have not learned to see in it how God feels toward sin,—that sin is a thing so horrible and accursed that only in all the awful scene of Calvary can we see it rightly. He must nail it to the cross, and thrust it through with a spear, and bury it out of his sight. It means that sin has so defiled and cursed us that God can find no remedy for us except in our being crucified with Christ, dead with Christ, buried with Christ; that the new man, the Christ, be formed in us, and that we live now only in the power of his resurrection. The word that runs through the Bible is not first of all happiness. The whole idea of the Bible—every command, every promise, every example, all the revelation of God, of heaven, of hell, all the life and sorrows and death of Jesus Christ, every breath and influence of it—teaches me that I want something very different from feeling comfortable. . . .

Many earnest persons fail in the religious life—not for want of trying, but for want of the right aim. It is an easy and pleasant thing to travel at the rate of sixty miles an hour when the engine is on the lines; but when it is off the lines three miles an hour is very difficult, and exceedingly uncomfortable. Many who are most conscious of effort, and even agony, are yet most conscious of failure; and how can it be otherwise? If God be for us we can not fail; but if we move against his will and his way, how can we succeed? If I fall across the machinery of some huge factory it is very likely to rend me; but if, on the other hand, I fit in with it, and adapt myself to it, all the great forces shall wait upon me and minister to me. Is there, then, any unity in God's great universe—any one definite aim to which everything is adjusted, and up to which all things are working? Can I find out what it is, and can I fit in with it?

All things work together. Here, then, is the first part of my question answered. All things—the material world, the great sun, the air, the endless life, the very stones and dust of earth; all things—the busy commerce, with its ten thousand interests, politics, social life; all things—gain, loss, pleasure, pain, the daily worries, the passing pleasure—all things have one great purpose running through them.

All things work together for good. God has only got one good. He keeps that word for one thing only. All goods can not make God's good. This alone is what he counts good—that we may be conformed to the image of his Son.

All things that I can ever have to do with are set to this one end—to make me like Jesus Christ. And the grace of God is the provision by which I am to be adjusted and held rightly towards all things. And now if, at the beginning of the day, I surrender myself to God, not to be taken care of, and fed and clothed, and prospered in business, and made happy, but to be made like Jesus Christ, then I am on the lines. If I will claim the grace of the Holy Spirit to hold myself rightly towards all things, I shall keep on the lines. Then shall loss and gain, pain and pleasure, good and ill, be estimated, not by any material worth, but by their contribution to the character, by conformity to Jesus Christ. If gain leave me more eager for the world and more covetous, then is gain an awful loss. If success bring pride and self-importance, then is success a dreadful failure. If pleasure dim and deaden my sense of God's presence, and check my communion with him, then is my pleasure verily an anguish. This is the only end, the test, the proof of our religion: Does it make us like Jesus Christ?—Selected.

The man who seeks one thing in life, and but one,
May hope to achieve it before life be done;
But he who seeks all things, wherever he goes,
Only reaps from the hopes which around him he sows,
A harvest of barren regrets.

—Owen Meredith.

Letter Department

LOS ANGELES, California, December 17, 1905.

Editors Herald: Your issue of December 6 should, it will be, immortalized. The editorial, "Are we working for the redemption of Zion," together with the able and scholarly contribution from our esteemed apostle from "over the sea," come as voices "crying in the wilderness" of our folly and our shame. Oh, that every member of the church, young and old, would read, study, and digest every thought in both of these articles!

Several years ago, I wrote an article for the *Ensign* calling attention to the growing desire for worldly pleasure, and condemning the practice of making play-houses out of our places of worship. My article was returned. "Too radical," was the explanation. The first article referred to above exceeds mine in its caustic but just arraignment of our present wrongs. Being an editorial and appearing in our leading church publication it is significant. No man, woman, or child, church member or alien, should be compelled to pay an entrance fee into any of our churches under any circumstances. God's plan for raising money is the only legitimate one. Bazaars, parties, socials, chain letters, etc., are innovations and consequently injurious. When God's church has to go into the restaurant business in order to raise means to carry on its legitimate work, there must be something materially and radically wrong. It is a hopeful sign, however, when the assistant editor of our leading church publication takes this radical and fearless stand. Then away with bazaars, socials, and suppers, as well as entertainments for raising church revenue!

True, the sisters can sew; but let them give their product to the poor. The young people may prepare themselves, and give high-class and moral entertainments for the free instruction and benefit of all. God speed your message of truth to the pleasure-loving, intoxicated members of the church.

Bro. Rushton's arraignment is masterly, and his suggestions an inspiration. Assuredly your article will be criticised, Bro. Rushton. All those calling themselves "Saints" have not, as yet, eliminated selfishness. So long as men, working for personal ends and pecuniary gain, attempt to use the church as a means to further their institutions, so long will Zion languish and her redemption be deferred. If any of the Saints have money or property beyond their necessities, there is no provision in God's plan of redemption for stock companies and banking institutions, wherein men can invest in the purchase of gilt-edge securities, paying regular and alluring dividends. All such institutions are, as you say, parasites, for which there is neither provision nor place in Zion redeemed. The call to buy stock, promising handsome returns and regular dividends, is an appeal to the selfish natures of men, and consequently desultory. It is a known fact that such institutions must, more and more, be dependent on the patronage of the church-membership for their success; and if any profit accrues it must come from said patrons. Hence *this* method of doing business merely transfers the possessions of those actually engaged in building up Zion and her stakes into the hands of those who have coöperated together to make a profit off their purchases. Such methods, while considered perfectly proper in the world, and as the world does business, will neither stand the analysis of religion nor science. We have so continuously heard the cry, "The church is debarred from carrying on any business in its own name," that Bro. Rushton's article must seem to some woefully out of place.

The law of God *does* contemplate all that Bro. Rushton indicated and much more. I remember only three years ago at the last General Conference I attended at Independence, when I preached along this line, I was quietly informed that the men who were missionaries knew nothing of business, and were not capacitated to shape the financial policy of the church. If a knowledge of modern business methods is necessary for Zion's

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redemption, or if Zion is to be redeemed through the adoption of the business methods of our modern financiers, then may the loving Father be merciful and never allow me or mine to abide there.

There is no provision in the law for banks or banking in Zion or her stakes, other than that in which the church is the custodian and the individual members the donors, while the whole church becomes the beneficiaries. The above disability can easily be removed at any time the church desires to do so.

The basis of all the economic injustice in the world is the undue advantage possessed by one man over another. The system whereby one man can take advantage of another's necessities and profit thereby, must be abolished. Zion can not be established through the adoption of any such methods. *Justice* and *equity* must be the slogans of our service. The church must purchase lands and allot inheritances. This is the first work. There is no divine provision whereby men of capital may go into Zion and acquire holdings in their own name and start factories, etc., and in this way employ men at a wage whereby they give to the men so employed only a portion of the wealth they create, and the remainder goes to those who have purchased stock in the institution. This is the way men do now. If any man or men in the church wish to do this it is their privilege, and they have a perfectly legitimate right to do so under the laws of the land; but let not any man think for one moment, it matters not how sincere he may be in his purpose, that in this way he is fulfilling the purposes of God in the gathering of his people. The purchase of lands does not comprehend the present practice whereby a man takes his own money, goes to one of the stakes, picks out the place which suits his fancy, pays therefor, and consoles himself in the thought that he is now located. If I understand the law of God the *church* must purchase the land, the Bishopric must be the instrument of purchase. As fast as possible inheritances will be given, and, following the gathering of the Saints, industries will spring up, not by chance or subject to the whim and caprice of some capitalist seeking a chance to invest his capital, but under the direction of the church; all of the product of said factories and institutions, above that necessary to carry it along its legitimate line of work, will go into the church treasury to help in other lines of work. Because men, moved by the spirit of business enterprise, speculation, or thrift, club together and form stock companies whereby they can earn a flattering dividend for the stockholders, it in no sense commits the Almighty to an approval of their plans. Such institutions must necessarily stand as every other human institution stands—on its own merits. It made me shudder not long ago when I read the statement of a certain brother to the effect that the Saints should patronize a certain banking institution because it was organized to help establish Zion. Perish the thought. He knows, and everybody else knows, that banks are parasites. They create no value. They give nothing. They depend upon human necessity for their sustenance.

From a worldly standpoint I have no criticism as to the action of any man or men; but as a member of the church and a minister of this latter-day dispensation, I herewith enter my protest to any man or men compromising the work in any sense, either by suggestion or inference, that any means aside from that which is clearly outlined in the revelations of God should be adhered to by us. If all of the Saints would only evidence confidence in God and consecrate all of their surplus property to the work of the Lord, they would not have any means to invest here, there, and everywhere. If they would do this they would then place the church in a position to make extensive purchases of land, industries would be started, and the gathering hastened.

The following are axiomatic truths:

1. The land and all of its natural appurtenances belong to the Almighty. He of his own appointing may give any man an inheritance. No man can purchase his inheritance. He possesses no inherent or acquired right to barter away his inheritance, hence private speculation in land is purely carnal and unscriptural. Real estate dealers will find no legitimate place as such in Zion.

2. The law of eternal equity demands that no man take anything from another unless he returns the equivalent in value to the one from whom the goods were received and this will wholly eliminate the profit system, or buying and selling for profit.

3. In Zion every man and every woman must be a producer. The present plans whereby some men get something for nothing, or wherein he gets more for less will never be effective in redeeming Zion.

4. Usury, which means the taking of anything for the use of, is condemned in unmeasured terms throughout the Scriptures. Calvin was the first man to give countenance to the thought that usury and interest were separate terms. It is clearly apparent when proper conditions obtain in Zion no man will have occasion to borrow, for if he needs he can go to the church, which will supply him, and if he has more than he needs he can turn over the surplus to the church. In this way God plans for the church to be the banker for the people.

5. The wage system is unscriptural and unjust. In Zion no man will work for wages. Under the present system the wage-worker is subject to the whim and caprice of one or a few men. He is paid, not all he earns, but just enough to retain his services; or more frequently he receives the lowest amount that the man out of a job will work for. Every man will be rewarded according to his works. If he needs it all it is his. If not then it becomes his duty to turn back into the treasury of the church all above what he needs.

Then let us honor the Bishop's call. Consecrate all our surplus property. In this way lands will be purchased and the Saints located in Zion. The church will then care for the gathered ones, and establish factories and manufactories. Storehouses must be erected, having ample capacity to supply all of the necessities of life. Bro. Rushton's suggestions along all of these lines are so pertinent and applicable that any addition is only a detraction. God speed the day when these things may become effective. Yours for the better day,

T. W. WILLIAMS.

STANBERRY, Missouri, December 24, 1905.

Editors Herald: I am grateful for the gospel and what it has done for me. Truly this is a "marvelous work and a wonder." As time rolls on, in its ever endless flight, I am convinced more and more that the angel did visit Joseph Smith and confer upon him the authority to establish the true church and kingdom of God. Without a re-commitment of divine authority there could be no true church of God, hence the absolute necessity of angelic ministration. Human wisdom is not always a safe criterion to depend upon at all times, and I know that God can and does speak when it is necessary. "If any man lack wisdom let him ask of God," says the apostle James. This text has often been quoted from the incipiency of this great latter-day work. The Martyr predicated his faith and belief upon that text. He believed it and poured out his soul unto God in prayer that he might go forward just right—a good example, indeed, for erring humanity. How thankful we ought to be, dear Saints, for this restored gospel. Let us lean upon the everlasting arms and receive divine aid. God wants us to go forward in the line of duty, and to be earnest in the advocacy of that which will bear the closest and strictest scrutiny, overcoming evil with good, which will enable us to keep away from the enticing allurements of the world.

As to the work here, it is on a standstill. This is an old gospel landmark, where the gospel has been preached a number of times. Years ago there was a branch here, but only three

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families of Saints live here now. We have Sunday-school every Sunday, and sacrament-meeting once a month. Despite all the discouragements, we have tried to keep the camp-fires burning. The attacks of the world I do not fear so much as those within the fold—criticising Saints and finding fault with those whom God has called to preach the gospel. It does not show good judgment to speak "evil of dignities" or find fault with them. They may claim to be Saints, but, like Diotrephes of old, do much to hinder the spread of the gospel. I held forth at one of the churches in this city not long ago with good liberty. Some of the congregation made the remark, "He surprised me." I am thankful to God that the interpreter of the divine law, by the operation of the Holy Spirit, has help from the heavens. I am young in the work and desire the prayers of all the Saints. Ever praying for the redemption of Zion,

JAMES D. SCHOFIELD.

VANCOUVER, Washington, November 30, 1905.

Editors Herald: Leaving Portland, October 22, for Castle Rock, Washington, where we preached to the Saints a few times, Bro. Harry Jones thought that an opening could be made at Sara, where his parents have been residing for some time, so in consultation with him and Bro. Appleman we decided to make the effort. We boarded the train for Knapps Station, Saturday, October 28, from which place we walked three miles to Bro. Jones' place Bro. Jones and his mother have for some time past scattered literature, also sowing the seed by word as well as by righteous living, hence our success when applying for the Methodist church the following day. We entered upon a series of meetings which continued uninterruptedly until Friday evening, when the newly appointed pastor appeared upon the scene. He made himself conspicuous by slurringly referring to the Latter Day Saints in answer to a question put to the audience by the writer, from the stand. As we dismissed he stepped into the aisle, turned his back to the stand, and said, "I am your pastor, now; the presiding elder will speak here Sunday at three o'clock." I called attention to his announcement, also to our own for Sunday evening. A woman, who they claim is not responsible, began to denounce Mormonism, calling us Latter Day Saint devils, also asking me the number of wives I had. To this query I answered (like others have done), "I have sufficient; you need not apply." Next day the pastor left for some other place. Sunday, the presiding elder (Mr. Landen from Tacoma) came and gave us a good sermon at three o'clock in the afternoon, and at close of service he stated that he in consultation with the pastor Saturday evening had decided not to let the two gentlemen from Utah occupy the church any more, as they were Mormons, and taught that God had a body of flesh and blood like we have, and believed in polygamy, blood atonement, Adam-god worship, etc. Upon hearing this statement I arose, politely asking permission to speak. The answer was, "Yes; but I will ask this question first, Was the statement I made in regard to the doctrine true?" I answered, "Yes, but you apply it to the wrong people"; and in a few minutes I succeeded in convincing the elder that he had been misinformed, whereupon he stated that the Josephites did not sanction polygamy, and we could have the church that evening. We thanked him. Our subject was, "The Book of Mormon." We had excellent liberty, the elder being present, also the Advent minister, no one offering any comment at the close. The next day we had the pleasure of comparing views with the elder, and he gave me credit for being, as he believed, an honest man, saying we could have the church the rest of the week. We continued through the week, closing Sunday evening with a full house. We made many friends.

At Castle Rock we met Bro. Griffiths. I held four services near Bro. Beebe's, and returning to Castle Rock baptized his daughter Susan.

I returned to Sara November 25, in company with Bro. Griffiths, who preached two excellent sermons that won the admiration of all present; thus crowning our effort in that place. We can now see evidence of the seed taking root. May the fruit appear in due season. Patiently waiting to conduct some sheep through the door into the "sheepfold," I am, as ever,

Your brother in the conflict,

N. C. ENGE.

DAWSON, Klondike Flats, Yukon Territory,
November 30, 1905.

Editors Herald: Although so long a time has elapsed since I reported my welfare here in the Klondike, I feel now compelled to let you know that you are still and always in my thoughts. I am privileged to know so many of the Saints that it is impossible to write each one a personal letter.

Most of you, no doubt, considered that my long silence was due to want of success. This is true in part, but only in part. You are all aware, as all history indeed both sacred and profane shows, that only by hard labor and persistent, determined efforts can victory be achieved. And if this be true in the physical warfare, in the struggle to obtain the necessaries of life, it is none the less true concerning the spiritual combat, in the attempt to win the highest blessings.

There is an old Latin saying which a friend of mine once told me, and which seems to appropriately comprise what is in my mind: *Laborare est orare.* That is, To work is to pray. By true and honest work, and a faithful life, the prayers of the Saints are answered from above. The reply may be a long time coming. Many falls and trials must beset our path, but if we continue in the straight and narrow way, the reward is sure. I would not have you think that I am trying to preach a sermon; I am only writing of my own experiences in the dual life we all must lead,—the lower and the higher.

There are others of you, possibly, who think that, being an elder, I have to a great extent lost my vocation by my life in the frozen north. In reply to this I can assure you all that I am more than ever convinced that a man, though an elder, and perhaps because he is one, may through the Spirit accomplish more than an unordained person. As to my mines, I know this: When all forsook me, both Saint and sinner, and urged me to give them up, saying there is nothing there, and so on, I felt an inspiration to continue. As a result, I believe I may now say that success is very near. If so, I pray earnestly that I may be guided aright, to use the means by which I shall then be blessed.

Let me now give you very briefly some idea of the difficulties to be overcome in wresting from Nature these treasures which she so closely guards. Imagine, as in the early days here, a vast, inhospitable country, mountain after mountain, divide after divide, through a wilderness of bush and scrub, where the foot of man had never trod, meets the eye, and the person of him who invades these solitudes. In addition to his surroundings, his life is dependent both on his gun and the pack he carries on his back, containing his subsistence. If it be winter, with the thermometer at, say forty-five degrees below zero, his discomforts, and often perils, are trebled, nay, quadrupled. Arriving at his destination, he seeks out a likely place to camp, and prospects. If encouraging, he remains, as in my case. Time goes on, year succeeds year. He still keeps doggedly on, making long, long trips to town for provisions. He is independent, working his own ground, earning his own living, and it may be that of others. What keeps such a man there? It is not love for a hard, rough life, with often but the companionship of the bear, the moose, and the dog. His convenience is not regarded. He takes his chance and is happy; at least that man is accounted happy who is satisfied with little, and who is ever hopeful of even better times ahead. Above all, the guidance of the great Counselor has been my inspiration and hope.

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In conclusion, let me put this question: Is it better to stay at home, in comparative ease and comfort, doing some good doubtless, but ever feeling restless and dissatisfied, or to journey to a distant country, and there in the very midst of trials and difficulties more numerous and distressing than are possible at home, possess the inward conviction of a right action?

True, I am still dissatisfied; but the man who is perfectly content, or thinks he is, is ignorant of the fact that there is what may be called divine discontent; that is, life being progressive. We should never rest satisfied with present adherements, but reach onward to perfection.

If you judge me worthy of your prayers and sympathy, and I think you do, then pray for and encourage me all you can; for this communion of Saints is most helpful. On my part, my thoughts and best wishes are ever with you all, and my intentions, when I have accomplished my aims, are, as far as one man can, to endeavor to establish God's truth by deed and word. That you may all receive the consolation of the Spirit, is the sincere wish of

Yours, still warring for the truth,

BROTHER SUTTLES.

NEW WESTMINSTER, British Columbia, Nov. 22, 1905.

Dear Herald: We came here from Blaine, Washington, in July, to live among the Saints, and to do what our hands find to do in the way of earning a livelihood. This little nook in King Edward's county is very beautiful, and we would hardly know but that we were in our own country if it were not for the spleen felt against us and often expressed by natives of the Dominion. Perhaps being a little homesick makes us oversensitive. We enjoy the blessings of church privileges here, which we did not in Blaine, for which we are truly thankful.

This has been a summer long to be remembered. The gospel-tent was here for weeks, with Bro. Johnson, of Nanimo, British Columbia, and Bro. and Sr. Pender from Kansas. Brn. Johnson and Pender preached many excellent sermons, in the tent and on the street, which were very much enjoyed by all of the Saints, and we hope that some who heard will remember and take heed before it is too late. No one obeyed the gospel then, and no one seemed very much interested; but perhaps sometime they will hear a Latter Day Saint sermon somewhere else, and, added to what they have already heard, it will convince them of the truth of the gospel. Surely such efforts as the brethren made are never made in vain. Sr. Pender played the organ, and sang with all her might, hoping to attract some wayfaring one, but they loved pleasure more than the things of God, and the sweet singer of Israel was unnoticed except by a few who strayed in now and then. But the crowds were very small, and mostly composed of Saints.

It is needless to say we Saints, one and all, were more than glad to have Joseph and family with us. Perhaps we acted like children in our eagerness to hear every word he had for us; but we had waited so long to see him, and regretted that he could not have stayed longer. We are glad to note his pleasure in the western trip. The Saints all feel that they were doubly blessed in being able to meet Bro. Joseph's wife and children. Sr. Smith was suffering from a felon on her hand while here, consequently her pleasure was somewhat marred. We have no doubt she is glad to be at home once more with her three restless little boys.

Our Sunday-school and Religio are sources of much comfort and pleasure to us, and we find the Book of Mormon so interesting since studying the Religio lessons, we regret that we did not start sooner. There are so few of us, our programs are very homely affairs; but we always have something with which to fill in.

Bro. Griffiths was here before leaving on his way south and gave us much to think about. He preached several times. One excellent sermon which he preached at Vancouver just finished one good woman's conversion, (Mrs. Maxwell,) and the next day she was baptized. She had been investigating the gospel for a long time, and Bro. Griffiths' sermon cleared up all of her remaining doubts. We were glad to see her come into the church, for she is a woman of good intellect and character. The last night Bro. Griffiths was here he related his experience in the church, which was listened to with wrapt attention by all present. Those who were not present certainly missed a very good thing. Your sister in bonds,

MRS. EDITH M. HOWER.

FAYETTE CITY, Pennsylvania, December, 10, 1905.

Editors Herald: I am reminded the year is fast closing. The record as made we shall all have to meet, *as it is*. If it shall be found we have not tried to make it what it should have been it will be a sad revealment to us.

Our conditions are widely different, but upon all rests the obligation to try. Where, when, or how it may be, having done our best, more can not be asked.

Results of my work so far as seen, are not large. I have, perhaps, reached fewer people than ever before in the same time, partly owing to difficulty in getting places, and the indifference of people in attending the few occasions possible.

The constantly increasing indifference to things religious is appalling. My health this year has been the poorest of my life, —a succession of severe boils from the last of August till December 1, among the several ills. During September I had not one restful night. The narration of ills being neither interesting nor instructive I may be pardoned under the role of hindrances. Ills can not be new, for the whole world has had them, Russia being the chief center now.

To the Seer, whose one hundredth anniversary is so near, it was said: "Be patient under afflictions for thou shalt have many." With all his responsibilities, the propriety of that from a human standpoint is unfathomable. When the Japanese were taking 203 Meter Hill, eight men were shot down in succession; the ninth planting the flag, while a Russian officer shouted: "Don't shoot that man; the flag will be planted anyhow." If so much courage and valor embellishes earthly warfare, those expecting to attain to celestial reward should try to be of good courage and cheer even under difficulties; and so the Lord has commanded. As a people we sometimes sing:

"And for the victory we will fight
Or perish in the field."

In August an opportunity to exchange views doctrinally with the Bickertonites was had, eight nights being used, alternately, by Apostle Alexander Cherry and myself. The whole Doctrine and Covenants is repudiated by them. How they could accept the Book of Mormon and reject all the inspiration that led up to it still remains a puzzle to all but themselves. An account of their own report of organization in 1862 and their reorganization in 1904, with an *unexplained episode* between, will be at once a sample of their inspiration, philosophy, and logic. If "where ignorance is bliss 'tis folly to be wise" never was personified before, it surely has been by them.

I now reproduce from pamphlet issued by them, 1905, entitled: "Law and order of the Church of Jesus Christ":

"The church was organized July 7, 1862, and incorporated June 10, 1865, with the following officers: William Bickerton, president; Charles Brown, first counselor; George Barnes, second counselor.

"APOSTLES

"William Cadman, James Brown, Thomas Bickerton, Arthur Bickerton, Joseph Astin, James Nichols, Cummings Cherry,

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Joseph Knox, John Neish, Benjamin Meadowcroft, John Dixon.

"EVANGELISTS.

[The list of the names is given, and immediately afterward the following.]

"The church was organized by divine revelation and reorganized by the command of God, July 6, 1904, with the following officers:

"APOSTLES

"William Cadman, James Skillen, Marion Campbell, Alexander Cherry, Thomas Dixon, John Williams, Allen Wright, William Lynch, J. L. Armbrust, W. T. Maxwell, Thornton Welsh, William H. Cadman, Jr."

Then follows a list of twenty-one evangelists, and so ends their statement on the topic of organization and reorganization.

In the organization of 1862, they had a presidency of three. In the reorganization of 1904, such presidency was omitted. Yet they record as appears in the above statement: "The church was organized by divine revelation, and reorganized by the command of God."

When pressed hard for an explanation of this, how the "divine revelation" of 1862 provided a presidency, while the "command of God" of 1904 left the presidency out, I was answered by Apostle Alexander Cherry: "You can't discern spiritual things." I confessed inability to discern such work as that to be of God.

Now the *episode* between organization and reorganization, and the dates 1862 and 1904, is disclosed on the cover of the pamphlet referred to, for honors are divided, some of them (pamphlets) being embellished with a good cut of William Bickerton. Just beneath the picture is: "William Bickerton, founder of the church of Jesus Christ. Organized July 7, 1862."

The other series, a complete duplication with the only difference being on cover, has cut of Cadman, and under it: "William Cadman, President of the Church of Jesus Christ since 1880."

It nowhere appears how or when Bickerton was removed, or how or just when Cadman succeeded him. The general prevailing rumor is Bickerton went to Kansas to locate the land to gather to, beclouded his record some, got reduced financially so he could not return, lived alone in his old age, and died this present year in April.

In 1880 Cadman seems to have assumed position of president here in Pennsylvania. The favorite way of expressing it by a number of the members here is, "He stole it."

The mixture as it stands in their record of it: William Bickerton selected President by revelation, 1862; no notice of removal in any way; Cadman's assumed presidency from 1880 to 1904, when by divine command was effected a reorganization *omitting* a presidency.

Yet on the cover of the one series of pamphlets of 1905 Cadman was still President though divine command had omitted it a year before. One President from 1862 to 1880; two Presidents from 1880 to 1904; by divine command omitted in 1904. In 1905 still published: "William Cadman, President since 1880."

Apostle Cherry's whole defense of their position was as peculiar a medley as this. Unsatisfactory as it was to meet such a controversialist, he is their best and ablest defender. Their position on very many points is as unstable and shifting as any bar of sand,—as brittle as a rope of sand. Though maintaining seven branches, and a full quorum of apostles, and twenty-one evangelists, a very small part of Pennsylvania and West Virginia, and a spot in Kansas is the sum of their effort since 1862.

The Hedrickites have been real boomers in missionary work beside them.

Beginning with August they have published a monthly called the *Gospel Reflector*. Apostle Cherry is editor, and his work true to the foregoing, which, no doubt, was the result of the combined tact of Cadman and him, as he was First Counselor to Cadman, so noted in minutes of the conference of July last, when he presided in Cadman's stead. All things point to Apostle Cherry as the next leader, call him what they may. Cadman died last month, November 7.

Their "Order of business," as stated in its fifteen items, has for its eleventh: "Are there any revelations from the branches concerning the general church?"

The principal tie that binds them is their gifts, tongues being in rich abundance; but no semblance to scriptural rule has relation to their practice; so much so that on railway trains where they have indulged conductors have threatened to eject them.

As to the accuracy of their own history the case of their President Bickerton will afford a sample.

The *Gospel Reflector* in its first issue, August, 1905, opens with: "History of church. A life sketch of William Bickerton, the founder of the church of Jesus Christ."

So much for introductory headlines. The first paragraph reads: "The history of the organization of the Church of Jesus Christ commences with William Bickerton. Following is his testimony to the world:

"'I, William Bickerton, was a member of the Methodist church, until I heard the gospel of Jesus Christ preached. In 1845 I was convinced of the doctrines of Christ, . . .'"

The fifth paragraph opens: "I entered the church under Elder Sidney Rigdon's organization." How then was Bickerton the *founder?*

In the center of first page is a cut of Bickerton, and under it the inscription, "William Bickerton, Founder of the Church of Jesus Christ. He was born in Northumberland, England, 1815. Came to America in 1832."

Nowhere does it appear how Bickerton was made president, how long he served, when released, or when he died, which, by search among the people, I find to have been in April last.

While a quotation from a purported revelation is given calling Bickerton, who the author (or one who received it) is does not appear. Neither is any action on it made record of, and the first mention as president is: "On the following day while the president was making some remarks," etc.

Previous to this occurs: "We wish it to be understand distinctly, that the organization of this church came by express commandment and revelation from the Almighty and at the July conference of 1862 the church was formally organized of twelve apostles," William Cadman being made the president of the twelve. It is noted also that some seventies were ordained. So much for organization.

I have not given extended notes on the controversy with Cherry, for the reason that it would not have served a better purpose. That furnished herein from the pamphlet was a part, and fair sample. The rest from the *Reflector*, another part of their published record, is susceptible of verification, and from Cherry's late work.

The controversy was before the advent of the *Reflector*.

Of the controversy Cherry was told by outsiders: "You are done, and out of business."

I have never met a class of people with whom reason had less effect than they. In January they meet in conference and may evolve something new. I may then report again.

R. ETZENHOUSER.

BLANTYRE, Scotland, December 5, 1905.

Editors Herald: I left Belfast, Ireland, last month by counsel of Bro. J. W. Rushton, in charge of mission, and came to this place to see what I could do to advance the work here. As the weather was too cold and wet for outdoor preaching, I contracted a severe cold from standing bareheaded and on the wet ground talking to the people. Sometimes I had very pleasant crowds to speak to, but most of the time unruly ones,

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by way of interrupting, by asking questions that seemed silly to me, such as: "What is the second death?" "How many wives did Joe Smith have?" "Did Joe Smith have more wives than Brigham Young?" "Where did Cain get his wife, and who was she?" "What kind of fruit did Adam and Eve eat in the transgression?" One man wanted to know how big the window was in Noah's ark. But most of the interruptions were, "You are a Mormon, and no use to deny it." When I contrast my efforts in Ireland with the work done by the first elders of the church sent to England, and to other parts of the country, one becomes amazed at the difference in results obtained by the work done; and I have heard it insinuated that the elders now do not have the power and degree of authority that the first elders had, or the same results would be reached now as then. It requires only a casual glance to ascertain the difference in conditions existing now from those that confronted the first elders. They went to a people with the first principles, and the people were amazed at the grandeur of the line of thought presented by them. Often they held debates upon the subject of baptism, church organization, apostasy, etc.; and the people made haste to accept of the truth, for the atmosphere was clear and clean of everything but the contention of truth with error. Also, at that time America, or Zion, was held up before the people as a place of rest and peace, where land could be purchased for one dollar and twenty-five cents per acre, and plenty of room there; also that land in Zion could be bought for sixty cents per acre. Many such inducements were presented to the people. The result was that thousands accepted the gospel under the efforts of those first elders. But how different it is to-day. When I came to Ireland I found a people schooled in the art of contention over the plain statements of the Bible, and honest men and women have become disgusted with the doctrines of the Mormons and we met a frowning world who can only see us through a perverted gospel, and the term *Zion* is a stench in the nostrils of good men and women, who can not or will not try to separate the stigma of polygamy and other corrupt doctrines from the gospel as it was committed by the angel to Joseph the Seer. And one would be surprised to know how far and fast even the details of the corruptions of Utah Mormons have traveled and poisoned the minds of people of far-away lands, thus hindering the preaching of the word. One would think, perhaps the Mormons are reaping a benefit from the result of the introduction of that which has besmirched the beautiful garments of the church of Christ, and also has destroyed the fair fame of the first elders. But, no, we find them almost fruitless in their efforts to get people into their church, and they sneak around and away from a contest with us, and are hiding their efforts by only an effort on street-corners where police will not permit of a discussion. This is the main reason why proper results are not obtained in places where there is no branch of the Saints to live down the effect of a perverted gospel.

The first elders went to the world without having to confront a frowning world armed with such deadly weapons as polygamy, Adam-god, blood atonement; and we of the Reorganized Church have all this and more also to meet and overcome before we can bring the people into the church.

I have offered tracts to men and women who have returned them unopened, with a "No, thank you." It makes me feel sad to think of men and women who ought to have been the friends of Christ that have, by their wicked and corrupt methods and doctrine, put his gospel to shame and disgusted good people to the extent that they will not even read a tract relating to the angel's message. I am sure we preach the gospel as plain and as clear as the first elders of the church, if not plainer; and as to results in the matter of obtaining power with God, I came to Blantyre and during the first week was called upon to administer to the sick twice; and both Srs. Murray and Browning arose and bore testimony that they were healed by the power of God. November 25 I baptized a young man, John Waddell, who after his confirmation, arose and sang a beautiful solo, "Oh, how wonderful to know that Jesus was crucified for me." It did me good to realize that God has not cast off his people, but is ever ready to bless them when they walk uprightly.

Scotland has been the place where horrible things have been done in the name of Christ, both by the church of Rome and the Church of England. Hundreds have had to lay down their lives for what they believed to be the truth. Just think of four men being put to death in Edinburg, and their bodies cut to pieces, their heads buried in one place, their hands in another, their bodies in another. Just think of a man like James Guthrie, a man of sterling character and fine qualities of mind to such a degree that he attracted the attention of kings, being beheaded and his head placed over a gateway and kept there for months, because he would not submit to church rule. Two women, one eighty-three years old, and the other eighteen, tied to posts when the tide was out and the multitude assembled to see them drown as the tide came in, because they were caught in the act of prayer, out of the ruling church. Indeed, Scotland has suffered as badly as Ireland; and both countries have had their prophets. Alexander Redon was the great and good prophet of Scotland, whose life is full of the manifestations of the divine and miraculous power of God, whose whole body of followers were hidden by a mist that came down and about them and hid them from Cloverhouse and his gang who were seeking their lives. One would think this a good field for preaching the word of God. And it indeed is, but from the effect of the latter-day apostasy which seemingly is trying to outdo the former-day apostasy. But can we think that the blood of such worthies as James Renwick, the meek and mild Scotchman, has been shed for naught, when upon the scaffold he sang a hymn and exhorted the multitude to charity and chastity, and prayed for his murderers, when, being interrupted by them, he said that death to him was as a bed to a weary man? I think not.

I find the people of Scotland an open-hearted, well-meaning people; and I hope for many of them to come into the church. But perhaps they will not see the day of opportunity until after the judgments of God have begun their work in adjusting all the wrongs that both the people and the gospel have suffered at the hands of unprincipled men.

I sometimes think if we only had the opportunity like the first elders of the church had to meet the world, without the effect of a latter-day apostasy,—to meet them with that only which was given to Joseph by the angel, untarnished and unadulterated with those nasty and filthy things originating in Utah, the work of the redemption of Zion, and the gathering of the Saints, would now be at an end, and the ushering in of a new dispensation would at least be near.

W. H. KELLEY, of Indiana.

BYRNEVILLE, Indiana, December 14, 1905.

Editors Herald: We have been chocked here for several months, and feeling unable to get the chock out ourselves, and feeling, too, that Bro. Wight was the only one to lift us out of the "rut," we sent for him. He arrived the 14th of November and began meetings; and for nearly three weeks seemingly nothing was accomplished. But Bro. Wight is like an old mud-turtle to hold on; and finally the barrier was thrown down, and all matters of difficulty were adjusted. Then preaching was begun in earnest; and in the fourth week twelve were baptized, and at the end of this week our district conference convened with our branch; and it has been said by many that this conference was the best ever held in Southern Indiana. The gift of tongues was present, Bro. Wight being mouthpiece, and the interpretation being for the comfort and edification of all

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present. Many expressed themselves by saying it was like on the day of Pentecost.

The conference closed Sunday night with an immense gathering of people.

Bro. Wight, here, is declared by the masses to be one of the ablest preachers that has ever passed through Southern Indiana.

After adjournment of conference the interest increased, and a full house was the order every night, and baptizing almost every day or night. It is now the fifth week of Bro. Wight's stay, and up to this date he has preached thirty-three times, baptized twenty-three, and several names are in for baptism Sunday, the 17th. It is expected now that Bro. Wight will remain here till the 26th and then go to Wirt, Indiana.

Your brother,

JAMES P. SAPPENFIELD.

SEILING, Oklahoma, December 12, 1905.

Editors Herald: I wish to say a word concerning some of the recent articles in the HERALD, as one of the many who surely appreciate these silent sermons, coming to us each week. I desire to do so in order to encourage the writers by letting them see that their efforts are productive of some thought at least. A great deal of the matter presented to us in the present times through the HERALD is certainly a strong call for most serious consideration. I refer especially to such writings as that of Joseph Burton in HERALD for November 29, the editorial for December 6, "Who is serving God," of the same issue, and last in that issue, but by no means least, either in length of article, or plain, forceful truth, the article by John W. Rushton. Let us make use of these opportunities to enrich our store of understanding. Let us read these words of warning, of reproof, of wisdom, and of encouragement, as they come from time to time, then think them over, read again, and pray over these matters which show so clearly how far we are yet below the standard of excellence which our God requires of all who would be indeed his people.

By the earnest pursuit of this course, taking care to personally observe "all things" of gospel requirement, when the door of opportunity opens, we will be prepared, as Bro. Rushton says, to "do something."

We have no desire to depreciate the grand work and noble effort continually kept up in the work of the HERALD writers by particular reference to these late articles; but in these recent efforts we certainly have a fair presentation of the issue which confronts us as a people. And it is certainly true that the proper solution of these vital issues before us is the only avenue opening to our success as a people. May the servants of the Lord never hesitate to speak the whole counsel of God. When they write or speak, may they give us the word of the Lord, whether the message be flattering or not; then if we reject not the counsel, the power of Divinity will show us the means with which to build and remain on the rock.

Desiring the grace of true humility, I am,

Your brother,

JAMES YATES.

BAY MINETTE, Alabama, December 14, 1905.

Editors Herald: I send you a letter written by one P. A. Means to the Meridian *Star*, Meridian, Mississippi, while preaching over there.

W. J. BOOKER.

"THE TROUBLE NEAR—WHY NOT?

"Editor of the *Star*:

"For the benefit of inquiring friends and the public generally as to the trouble here some four or five weeks ago, I would say, that a gentleman from Bay Minette, Alabama, came here by the name of W. J. Booker, a preacher of the Latter Day Saints. He has many relatives here and some members of his church. He preached two or three times, when behold! a war-cloud rose all over this Beat (Beat 5). Then two members of Bethany church called at Mr. J. W. Brown's home, where Mr. Booker was stopping, and gave him written orders to move on. But he did not move on, so then our justice of the peace went to see him and insisted that he leave to save trouble, as over one hundred men were organized to enforce, what? Mob Law!! But he did not leave worth a cent. On September 30, I went to see him and agreed to come with him to see Judge Cochran on Monday, October 2. That visit satisfied Mr. Booker and myself, and also the mob who met that day to arrange the order of attack; however, the better element prevailed, and the dove of peace once more hovered over our homes.

"Had the truth been told, there would never have been any trouble in the neighborhood. Mr. Booker is a deadly enemy to polygamy, and so is his entire church, which all well-read men know.

"I am not defending Mr. Booker's church, for I differ with him entirely. But I am defending civil and religious liberty, free speech, and a free press, the safety-valve of free institutions.

"Now, boys, I freely forgive you, knowing that many of you are my friends; and all I ask is for you to do unto all men as you would like them to do unto you. My effort in this affair has been solely for peace, and upholding of law and the Constitution, and protection of an old comrade, a gentleman whose character is above reproach. The writer knows the Booker family—four brothers and one sister—the sister being the wife of T. J. Brown of the Indian Territory. Their mother is buried at Bethany church, and to think that within a few hundred yards of her tomb, a plot was conceived to drive from the State her first-born—the son of her youth—and by people who profess to be Christians!

"Thank God, she is not conscious of the deep ingratitude shown her dear son, for 'there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.' (Ecclesiastes 9:10.)

Yours very truly,

"P. A. MEANS."

SPOKANE, Washington, December 12, 1905.

Dear Herald: We wish only to say we are still in the conflict—and all is well—our branch is still growing, numbering now over one hundred. Our church is almost completed, and no "patch" on it. Our meetings are well attended, spiritual, and instructive. Our church has an enviable reputation among business men. We will not run in debt; but we pay cash for what we get. We have a corps of rustlers that is a joy to behold: sisters' aid, bazaar, excellent Sunday-school, offerings for the banner, Religio entertainment superlative, Christmas-tree looming up, and all are happy and contented. Therefore Spokane sends greeting: A Merry Christmas and a Happy New Year to all the faithful in Christ our Lord.

2813 East Second Avenue. T. W. CHATBURN.

GROVE, Indian Territory, December 15, 1905.

Editors Herald: The year has been entirely devoted to the missionary field. From May to September was in the bounds of the Independence Stake. Since that time by request of the missionary in charge I have labored in the Spring River District, mostly in company with Elder W. S. Taylor, the district president. He is one of the old-timers who possesses that desirable gift of fireside preaching beyond many of his comrades.

The year has been a pleasant one so far as missionary work is concerned. May labor has been more in harmony with my calling and previous trend of thought than in former years.

My "salary" has not quite come up to the standard; viz.: eight hundred dollars, and furnished parsonage, together with marriage and funeral fees, and such other gratuities and gratises

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as one might long for, like the Israelites longed for Egyptian leeks and onions, but *it* (the salary) has been all I expected, judging by previous years in this church. So there are no disappointments or complaints. Neither is any other employed to complain for me. See?

While no financial bargains have been made between the financial agents of the church and myself, yet bread and butter have been abundant with an occasional cobbler for dessert, and, moreover, dollars enough to pay traveling and reunion expenses.

Many new and pleasant acquaintances have been made. A sense of gratitude and appreciation would prompt me to mention by name many brethren and sisters who have ministered to my necessities and sustained me by their prayers and "toted" me about, but their names are too numerous. The good Lord knows who they are, and his recording angel gives credit. So do I.

Some of my acquaintances may have thought that I had dropped out of active work because my name did not appear in the list of appointments last April; but my record shows, since March 1, up to date, one hundred and seventy-three sermonettes or perhaps better called preachettes—"ettes" means little ones.

Since November 30 have been in the Indian Territory, and will remain here till I go elsewhere, or nearly that long. At any rate my intention is not to do otherwise at present.

Am pleased with the things that please me, and not particularly unhappy if they do not. In other words, contentment has been my average of experience. So my patriarchal blessing said it would be.

This latitude tempers the wind to the shorn lamb, when it (the wind) does not blow too much from the north. At any rate so far this season no lamb or old sheep has had cause for complaint, even if its fleece is a little short. If it comes to be otherwise later on some of you northern sheep will know it long before "weuns" will down here.

I wonder what the Southerners would do in their frail structures if a genuine Dakota blizzard should come to them in its full fury.

Well, this much will assure my friends that I still live and am trying to work out my own salvation with filial fear, and also helping others to do likewise. In closing I say, God speed the right and the righters. Yes, and the *writers*, too.

S. F. CUSHMAN.

ROLL, Oklahoma, December 20, 1905.

Editors Herald: Time's honored footstep has brought us to the mile mark of another year. While we have groped in darkness at many stages of its history, yet we have seen and felt the sunlight of divine love, and have felt gladdened and encouraged to press on. This procession of the old year, and grander march of the new, are suggestive of many things, and lead to thoughts of self-examination. Noble aspiration disappointed, and self-denial of the humblest type, are not to be admired in any man, if they bring pangs of bitterness to the soul, and lead to inactivity in obtaining the high purpose of life. Aspiration must not cease the conflict at the first defeat on the battlefield of life. Self-denial exercised for a time does not crown old age with the glory of victory. Such noble traits of character, if exercised to the end, can never be defeated. It is only those who do not carry the ideal life to its final conclusion, who will suffer the pangs of remorse. Defeat never was known to the soldier of Christ who continually pursued, armed with the armament of the true Christian warrior. (See Ephesians 5:10–18.) Adversity may come, trials may be endured, and our courage may be met by other courage, seemingly as valiant and stanch as our own; we may be wounded in the heat and rage of the battle; yes, more, we may be pierced to life's center and lie a martyr on the field of the slain; but think not even then we have suffered defeat, and our cause go over to the enemy. If you hold that opinion, think of the Christ, who, after thirty toilsome years at the carpenter's bench with his father, coming forth from Nazareth as the one "despised and rejected of men; a man of sorrows and acquainted with grief" (Isaiah 53:3), destined to wander from city to city, from synagogue to synagogue, in tedious labor, with nowhere to lay his head, and meet the shameless cruelty of persecution in return for his mission of good, and then to expire in terrible agony upon the cross of disdain between two thieves, as a rejected prophet, a deceiver of Israel; and if you think, then, defeat means what the world says it means, ask yourself the question, Was this man's life a failure? Nay, far from it. It was the triumph; and in his life we have found life more abundantly. Thus has the only true religion of the world made martyrdom sublime and sorrow triumphant.

Gentleness, cheerfulness, and contentment in the face of adversity, must be elements to success; for great men of the past, the smiters, the builders, the governors, the judges, the sages, prophets, and kings, those who have lived long and done sternly the duties they saw to do, yet have they preserved these admirable traits without bitterness. These features, as well as others, are some of the advance-guards of true religion. The war of the flesh against the soul of men (see 1 Peter 2:11), is resulting in good to man if proper tactics are pursued. It teaches us to be courageous, and to be strong of brain and hand; and it trains us in promptness, determination, and true fidelity to our God. In the ideal life the spirit predominates, subduing the carnal to the will of the higher and nobler. From these lessons of experience, we have learned fortitude in suffering, and cheerfulness under reverses. True reverence and loyalty to God are the product of this conflict, if the right predominates. It gives the priceless gifts of stability and stanchness to right principle. It teaches us to be loyal to God under all circumstances, and this means loyalty to the great brotherhood,—true to duty—faithful unto death.

Life's experiences teach us we should do nothing without a purpose; so to fulfill our destiny in God's creation the purpose should be sought diligently, and when found our duty is clear. Duty to right principles, which means duty to God and man, affords happiness unsurpassed by the carnal ingenuity of man, which in reality is not true happiness, for true happiness is lasting, and of this the sensuality of man can not boast. In pursuing this phantom of the desert many men have failed to realize its existence. "Anthony sought for happiness in love; Brutus in glory; Cæsar in dominion: the first found disgrace, the second disgust, the last ingratitude, and each distruction."

Every act of our lives should be conformable to reason and truth in harmony with true law. The acts are the results of the thoughts of the heart; so if the fountain is supplied by bitter water, *that* it will give forth and nothing else. The logical deduction from this is, to have the acts of life seasoned with righteousness; we must keep the mind pure, that that which is emitted in thoughts to guide the being in action, may also be pure. God's purpose in the creation of man may not altogether be understood by our finite comprehension, for our minds are limited; yet the truth of our being, the perfection of his law, and the grandeur of his attributes, as they gradually dawn on our intelligence, we can act in accord therewith, and perfect a life that will eventually meet his approval.

As we go to school and learn a few facts of the universe, the sciences and arts, because there is so much to know should not discourage us or dampen our ambition in the least; neither should a glimpse at the great government of God and its law and the facts of his creation, given us by the quickening power of the Holy Spirit. The unlimited wisdom, power, and resources displayed, and all the great creation of God, should be a stimulus to speed us on to grander conditions. Why should we desire to cease to know because there is so much to

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know? This method would sink us into ignorant oblivion, to become the savage of the forest. When we have found that which the law of God teaches as man's duty it is fortunate if we sincerely desire to do it; but if we do not desire to do it, this affords no legitimate excuse or reason for not doing his bidding. While happiness is the product of duty, yet it is more, for it is a part of its constituency. Well has the poet said:

"We turn our sad, reluctant gaze
Upon the path of duty.
Its barren, uninviting ways
Are void of bloom and beauty.
Yet in that road, though dark and cold,
It seems, as we begin it,
As we press on—lo! we behold,
There's Heaven in it."

No true hero will be made without a duty—an arduous experience; neither can the laurels of a saint be gained unless life's perils are met bravely, with strength gained by facing many trials as a Christian victor at duty's station. Whoever heard of a good seaman developed without a voyage, or a brave soldier developed without a battle? Thus it would be unreasonable to expect a character of sainthood to be attained without hardship, sacrifice, self-denial, and constant labor. How can it be said that "works" are indispensable?

If the conditions of the future—the saints' eternal home, is holy, and purity abounds, for ever should be discarded the supposition that it can be attained through *unholy* means; for if holiness and purity is the ultimatum of the gospel hope, then principles of law and true works must be involved that will lead to this condition. We should remember (if permitted to use the figure) that over the Alpine peaks and summits of great hardship, self-denial, and tribulation, lie the pleasant valleys and delightful vales of our Italy; that over troubulous waves of pain, the sweetest music is heard. If we, too, are to attain these blissful conditions, it must be because we have walked the rugged path that they walked, obeying the same law, sacrificing in doing the good works that the sainted characters anciently did.

The divine life, in its start here, is like the little brook that trickles from the rocks, little at first, but as it flows onward in its course it becomes larger and larger until it is swallowed up in the great ocean. In our journey, the divine Spirit is the awakening to reality in eternal things, and the onward flow of its current sweeps into larger channels of greater truth of God's creation, and eventually we reach the great deep, and we become a part of it, in all its immensity, wisdom, and power.

The infidel calls this religious cant. We now stop and view the situation, and ask: What right has any man to impugn the testimony of the honest experience of another because a like experience has not come to him? Well might I say, because I did not receive the force of the blow, that the man who did did not feel it because I did not. All Nature in gleeful melody sings the anthem of creation, and that there is a creator. We see the handwriting in evidence everywhere in the universe. It remains for man, and man only to say, "There is no God." Millions of humanity solemnly testify that the intervention of divine power has come to them, and that which the world calls a miracle is not contrary to human experience. The agnostic's presumption is unlimited when he would have us believe that the power that transforms the atoms of the soil into daily bread for man and all forms of animal life could not also feed five thousand with a few loaves and fishes in the wilderness; and the testimony in other ages corroborated by man in latter days is not true because such has not come to him in his sphere of action, yet he holds himself aloft from the conditions that lead to this divine testimony. What great logic is this! Our success as the church of Jesus Christ in attaining strength, power, and beauteous endowments is developed by the action and work we do. That thing of value has always come as the stipend of honest labor. Motion is said to be the law of living nature. Traditional mythology has it that labor was the price the gods set on everything of value. The principle is true, if we do question its origin. Individually, or as a church, life is too short and opportunity too fleeting to serve vain ambition and haughty pride. The extent of our accomplishment as a church may be predicated on the intellectual and spiritual endowment we possess, and the energy and activity with which it is directed. True analysis of the science of all life and death teaches us that inaction is the symbol of death, and motion or action is the symbol of life. If it was intended that man should eat bread in the sweat of his face, and many comforts and benefits come to us in this way, how, and by what reasoning do we say spiritual blessings and benefits come without labor? Then for future success as a body politic we must stand for God, by the adoption of his *whole* law, and let the world know of a surety what side we are on. Think of the man who claims to be a saint of God, who by his actions never would demonstrate it! Thus sometimes our actions give the lie to our profession.

Too often in the church we find those who do not think of that which they have *to do*, but of that which we are *to get;* not only in the future but *now;* and thus they sink themselves unto the fatal sin of Anannias and Sapphira. (See Acts 5:1–11.) Yes, we sometimes want to keep back part of the price and have others to be privy to it, when it comes to temporalities. This sin, you will notice, originated with his satanic majesty, the Devil. If we are not willing to pay the full price, the Lord says we can not buy. The taking up of the cross means more than to carry it along,—not only to carry it, but also to be crucified upon it is the true import; for "they that are Christ's have crucified the flesh, with the affections and lusts." (Galatians 5:24.)

We must remember the cause of Christ is the cause of humanity, and if we engage in it unselfishly it means doing good to man as well as to God; and thus if the life is fruitful of good results, then we will see an equal ratio for each in noble action and patient persistence. While it is true salvation is not by works, yet it is true and should be impressed on all that our coronation will never be realized without works.

The true church is compared to a human body (see 1 Corinthians 12), in fact it is called Christ's body (see Colossians 2:18, 24; 1 Corinthians 12:28; Ephesians 1:22, 23; 5:30), and if this is a good comparison it must have some identity. Let us see. In the human body the heart does not receive the blood to store it away for its own exclusive benefit, but it pumps it from one chamber to another, and from one valve to another, to be disseminated through the entire system, through the veins, arteries, and capillaries. It does not become congested anywhere, for each function does its proper work; thus the benefits are general. What can be said of the blood can also be said of all the fluids of the system, and the food and the organs of digestion. But suppose one organ would confiscate it all? I only have to tell you this would be the cause of inveterate malady and disease and ultimate death. Thus, you see, is beautifully portrayed in the creation the fact that the combined human system lives by giving. One organ thrives on that which is given to it by another, demonstrating the fact that none are independent and indispensable, but all go to make the perfect whole. Thus is carried, as a fine art, the principles of receiving and giving. If each organ fails to contribute its share to the body, the entire system becomes stricken, and must succumb to the bankruptcy of death.

How true this simple analogy can apply to the church! What a great lesson we should, and eventually *must*, learn from this fact regarding the temporalities of the kingdom of God, before we are entirely free! In accumulating we must give; and to

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get and mass property and wealth, we should be equally as willing to disperse. If one arm of the body—the church—labors for the spiritual welfare and salvation of others, the other arm —the temporal—must come to the rescue and also do its part, or there is an abruption of the system, and starvation ensues to one, and extra fatness to the other, which will eventually result in death to both.

What right has one part to reserve from the other that which rightly belongs to it, when each is dependent on the other? In the appropriation of that which does not belong to us, what principle is involved? Let the word of God settle it. (See Malachi 3:8-10.) If the violator of this principle was the only one to suffer, the consequences would not be so direful. When the ministers of the gospel have to resort to other avenues to procure means for physical necessities because of the lack of inactivity of those supposed to supply it, then the spiritual work and the preaching of the gospel abroad is impaired, and thus exists an abnormity. The ministry of the church has just as good a right to claim some of the temporal accumulations the Lord has blessed you with, as you have to claim and profit by the wisdom and spiritual food he may give forth through his servant. What right has any man to throw a clog in the progress of the church while they fatten on that which they have improperly withheld in greedy selfishness? Methinks such obesity and gout will react to the detriment of all such eventually. This is no child's prattle with the ministry of the church, for it has assumed serious proportions. When we realize that supreme happiness in doing duty to God is to do duty to our brother, and to get good and become spiritually strong we will do good and impart spiritual vigor and vitality to others, we have learned a very important lesson in gospel law. Also, when we come to the understanding that all we have, including our life and being, is the Lord's, and that the great work rests equally upon all, and that each is equally responsible, an integrant to the welfare of the whole, with the combined harmonious action of the whole together, with interests blended in perfect love and good fellowship, then and not until then will Zion's cause flourish and "become terrible as an army with banners."

The farmer, the merchant, the mechanic, and all men of every vocation, as well as the special ministers are called, yes, *called* to minister for him. How many realize this? With your several abilities and talents, he calls you to labor for him. Are you responding to the call? If you are not then you will suffer loss. To encourage you to do so, you will find there is nothing more clearly taught in the revelations of God than the fact that we are all equal, not only in spiritual but temporal things, and he destines us to be one.

As we enter the year's work with full determination, let us do all the work we can, and, as Moody once expressed it, "If we can not be a lighthouse, let us be a tallow candle." Anyway we should let what light we have radiate.

With the old year we take a long farewell, for we will never see it again. The incidents of its history may be called up at some future date for our commendation or disapproval, and we trust its unfolding will reveal nothing to our shame or discredit. It is to be hoped the stately tramp of another year will bring new conquests of victory with its wreath of glory for the devoted heads of the people of God. The past has taught its severe lesson, and we hope there will never come a day that the glory and power attained through its experience will be diminished, but at last all shall have passed through the triumphal arch to glorious victory in the celestial kingdom of God.

Respectfully, in bonds,

S. S. SMITH.

Extracts from Letters.

C. Quick, Rat Postoffice, Missouri: "Prejudice is slowly giving way, and the cry, 'Mormon,' is ceasing. If we practice what we preach, and live by every word that proceeds from the mouth of God, we will in time be able to reach the people with the angel's message. I can talk to people now who formerly would not listen to me. We must be patient and faithful, for we can not always expect to sow to-day and reap to-morrow; but God's word shall not return unto him void. Any of the missionaries passing through Indiana, Howard County, near Jerome, inquire for David Quick, or Griffith Johns. I want them to hear the gospel in its fullness, though they belong to the Christian Church."

Thomas J. Simpson, Montrose, Iowa: "I have been afflicted for some time, and my afflictions are very severe, and I ask all the Saints to pray for me that I may be healed if the Lord be willing."

William Keeth, National Home, Wisconsin: "Dear brother, you must discontinue sending the *Autumn Leaves*, as I am not financially able to pay for it. I feel very grateful to the good sister, Mrs. Lucy Williams, of Looking Glass, Oregon, who paid for the publication for me. I address you as 'brother,' although I am not a member of the Reorganized Church (or any other). I hope that I some day may be. For several years I have been investigating Christ's plan of salvation, and find it in no other church. As for latter-day revelations, I have the *prima facie* evidence that God does reveal the right way to me; and I believe he is willing to do so to all mankind. There are here at the hospital several who will and do read the HERALD and *Autumn Leaves*. Some appear interested, for they will come and get the papers, read, and return them, generally with the remark, 'There is good common sense in that sermon.' The way I look at it is that all the Master's work is just good common sense put in practice. I want to serve God, and am trying, but realize my weakness."

P. A. Flinn, Tower, Indiana: "Bro. Harpe and wife came into our neighborhood, and the first of December we began meetings at a point called Cook's Chapel. We held three meetings with full house. At Baker's, where we held some meetings, the attendance was small, on account of the rainy weather. To the members of our branches I wish to say, in the way of advice: 'Keep humble and full of love, seeking after faith, virtue, knowledge, temperance, brotherly kindness, godliness, charity, and diligence. Ask and you shall receive; knock and it shall be opened unto you. If these principles are in us, we will be found in the right.'"

James Craig, Glen Easton, West Virginia: "Prospects are bright here. I have baptized twelve since the April conference, and I think others have it fixed in their minds that the way we teach is right."

Elizabeth Wickiser, Greenup, Illinois: "We are isolated from the church, and the *Ensign* and HERALD are our only preachers. If any of the elders should come this way, we would be glad to have them call and see us. We live only a short distance from the depot, southeast."

Miscellaneous Department

Conference Minutes.

Florida.—Conference convened with the Calhoun Branch, December 9, 1905, district president, W. A. West, in the chair; B. L. Jernigan clerk pro tem. Ministry reporting: W. A. West, B. L. Jernigan, W. M. Hawkins, and Joseph Dixon. Branches reporting: Calhoun 68, Santa Rosa 46. The committee appointed on reunion at last conference reported; report adopted and committee continued. Bishop's agent's report: Received, $60; paid out, $60. Elder W. A. West was chosen district president for three months. B. L. Jernigan was chosen district clerk for three months. Conference adjourned to meet at McAuther Schoolhouse with the Santa Rosa Branch the last Saturday in February, 1906.

Conference Notices.

Northern California District will meet in Sacramento, California, March 3 and 4, 1906. We should have full reports from

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each branch in the district that the General Recorder may have it complete. Remember the delegate system is in vogue. Let all priesthood bearing members report in writing. Write up conditions of the work and opportunities for gospel work in your vicinity. We hope for a happy time. Send reports a week in advance to E. S. Chase, Irvington, Alameda County, California. J. M. Terry, president, Oakland, California, 1229 Union Street.

Southern Wisconsin conference will convene with the Flora Fountain Branch at the new church on the first Saturday and Sunday in February, 1906, at 10.30 a. m. All branch presidents remember our new system of reporting and see that full reports of all local officers are reported. All branches should be represented, and have their reports in good order and correct up to date. Branch will gladly care for all visitors. Jasper O. Dutton, president.

Convention Notices.

Southern Wisconsin District Sunday-school association will convene at Flora, Friday, February 2, 1906, at 2.30 p. m. We desire all reports to be in at this date. The election of district officers will be under our observation. Any one having suggestions, by the way of modifications, will receive due consideration. There is to be an entertainment given in the evening by the Sunday-school scholars. All are cordially invited. George J. Brookover, superintendent.

Convention Calendar.

Eastern Colorado, Denver, March 5 and 6, 1906.
Fremont, (Sunday-school and Religio,) Tabor, Iowa, February 1 and 2, 1906, 7.30 p. m.
Far West, (Sunday-school and Religio,) St. Joseph, Missouri, February 10, 1906, 8.30 a. m.
Nauvoo, Burlington, Iowa, February, 1906.
Northern Wisconsin, Porcupine, Monday, February 12, 1906.
Southern Michigan and Northern Indiana, Coldwater, Friday preceding district conference.
Alabama, Lone Star, Friday, March 9, 1906, 3 p. m.
Kirtland, Cleveland, Ohio, March 2, 1906, 10 a. m.
Northern California, Sacramento, March 2, 1906.
Southern Nebraska, Nebraska City, January 19 and 20, 1906.
Western Maine, Stonington, January 14, 1906.
Southern Wisconsin, Flora, February 2, 1906, 2.30 p. m.

Bishop's Agents' Notices.

To the Saints in Minnesota; Greeting: Having been appointed as Bishop's agent of this State, I take this means of letting you know my address, also that we need money to meet the expenses of the missionaries in this field, and I hope you will so generously respond that I will not need to mention this matter to you again so long as I act as the agent for you. All should pay their tithing; this is as much a part of the law of God as faith, repentance, and baptism, and now as your agent I appeal to you and I hope all will respond to the call. Remember every little helps. I also have inventory papers and will assist you all I can in making them out or give you any information I can. I am at present traveling in the field and will endeavor to see as many of you as possible and hope you will avail yourselves of the opportunity to secure all information you need about tithing and also consecration. Those Saints in a scattered condition whom I may not be able to reach, if you need any information I will gladly answer any questions I can concerning the matter of tithing or consecration. I see by examining the books that the names of some do not appear and that some who paid tithing once are not doing so now. Let us remember that he who is faithful to the end the same shall be saved. Always send money in a safe way—by bank draft, money-order, or express order, or by registered mail. Thanking you for what you have done in the past, and hoping to hear from you soon, I am, Your agent and brother,

BIRCH WHITING.

BEMIDJI, Minnesota, Box 6.

Fourth Quorum of Priests.

Brethren, please take notice that our name list is very incomplete and any one knowing of an error will do the undersigned a favor by notifying me of the same. As soon as practicable a new list will be printed. Owing to the incompleteness of the list quite a number of letters have been returned to me. Will endeavor to reach you all with blanks in time for annual reports to be made.

JAMES D. SCHOFIELD, Corresponding Secretary.
STANBERRY, Missouri, December 24, 1905.

Expelled.

This is to notify the church in general that Priest Joseph Abraham Kemp of Enfield, London, England, and Arie Roothoff late of Enfield aforesaid (but now residing at Roydan, Ware, Herts, England), both members of the Enfield Branch, were expelled from the church on Wednesday, the eighth day of November, 1905. (Signed)

DOVER E. JUDD, Enfield Branch Clerk.
ENFIELD, Middlesex, England, November 9, 1905.

Died.

GURWELL.—Lieutenant Grant Gurwell was born at Fanning, Kansas, May 14, 1866. He united with the church in early youth, and was ever a zealous worker for the cause of truth. For sixteen years he has represented the church officially, the last seven of which he spent almost entirely as a missionary. He was married September 6, 1903, to Ada Homan. To them were born two children, the oldest dying in infancy. He passed away December 6, 1905, at his home in Fanning, Kansas, aged 39 years, 6 months, and 22 days. He was beloved and respected by all who knew him, and his death will be sincerely mourned by a host of true friends as well as his relatives. Funeral-services conducted by Elder Samuel Twombly from the church in Fanning, Kansas.

The True Sabbath.

The true Christian Sabbath is not a day for penance, for suffering, for enforced solitude. It was made for man to do man good. It was made for bodily rest from the fatigues of manual labor; for mental rest from the pressure of business problems: for social rest from the excitements of intercourse with busy people: for political rest from the contests and controversies of municipal and financial and national life. The Sabbath is in the legislation of all lands and the more we study the subject the more plainly appears the reasonableness, the rightousness, the necessity of a day made for man—for man made in the image of God.

Our exciting age, the tension of the times, overworked bodies, overtaxed brains, anxieties about business and domestic life and responsibilities of every kind require some social regulation to compel recuperation.

How fully are these requirements met by the Sabbath stillness, the subduing power of sacred music, the impressive solemnities of public worship, the joy and love of home life, the growing memories, hallowed by love, that draw our souls toward heaven!—From "The vesper hour," by Bishop John H. Vincent, in the *Chautauquan*, for January.

Four Dollars' Worth of Neckties.

If some writer were to collate the true stories of what our famous men did with their first-earned money we would have a volume which, if not so edifying as the volume containing the "last words" of the great, would certainly add much to the gayety of nations. Recently, at a banquet in a New York club, it was said of Dan. Beard, the celebrated artist and author of "Moonblight," when he received the four dollars which constituted the spoils of his first week's laborious apprenticeship in the mystery of surveying, that he went to the nearest haberdasher's and bought—whisper it softly under the stars!—*four dollars' worth of neckties!*

About Habit.

Because we have not hitherto had the best possible habits is no reason why we should not begin to form them in 1906. Professor James, who has made a profound study of habit, has furnished us with one or two excellent maxims on the subject. First, he tells us that it is indispensable to begin with "as strong and as decided an initiative as possible. Accumulate all the possible circumstances which shall reinforce the right motive. Put yourself assiduously in conditions that encourage the new way and make engagements incompatible with the old; in short, envelop your resolution with every aid you know. Never suffer an exception to occur until the new habit is securely rooted in your life. Each lapse is like the letting fall of a ball of string which one is carefully winding up; a single slip undoes more than a great many turns will wind again. Let the expression of your habit be the least thing in the world, speaking genially to one's grandmother, or giving up one's seat in a horse-car if nothing more heroic offers. But let it not fail to take place."—Margaret E. Sangster in *Woman's Home Companion* for January.

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Joseph F. Smith in the Eyes of the Mormons.

Just how Joseph F. Smith is regarded in Utah is an interesting side-light on Mormonism in view of the recent elections in which his party was so thoroughly whipped. In the December *Housekeeper*, Marian Bonsall, in the sixth of the series of articles on "The tragedy of the Mormon woman," quotes the words of a prominent church-member:

"Joseph F. Smith is president of the Mormon church. He is the vice-regent of God. As such he directly represents God, and is to us, when he speaks, the voice of God. His word is clothed with supreme authority when speaking in his official capacity. We can disobey him through our free agency. But in doing this we assume the responsibility of rejecting the counsel of God, which no man will lightly do. As to the testimony at Washington, I consider it the finest exhibition the world has ever witnessed of a fearless, truthful, loyal man. Our young men approve of President Smith's fearless candor as before the Senate committee he earnestly announced the truth, and defended our divine institution, going so far as to state that he was willing to abide by the consequences of all man-made laws that might be involved in the circumstance."

No other newspaper published in Des Moines or Iowa devotes so much space to the public and political affairs of the State as the *Register and Leader*, and for that reason every public spirited citizen should be on its subscription list. It covers the news of the state-house and of legislative sessions more fully than other papers, and in addition, gives a more complete general Iowa news service. It also receives the complete day and night Associated Press report; it maintains a special staff representative in Washington, and it publishes the largest Sunday paper in the State. Its editorial policy is broad and progressive; it is free from all entangling alliances, and it owes no obligation save to the best interests of the public. The *Daily Register and Leader* is four dollars a year.

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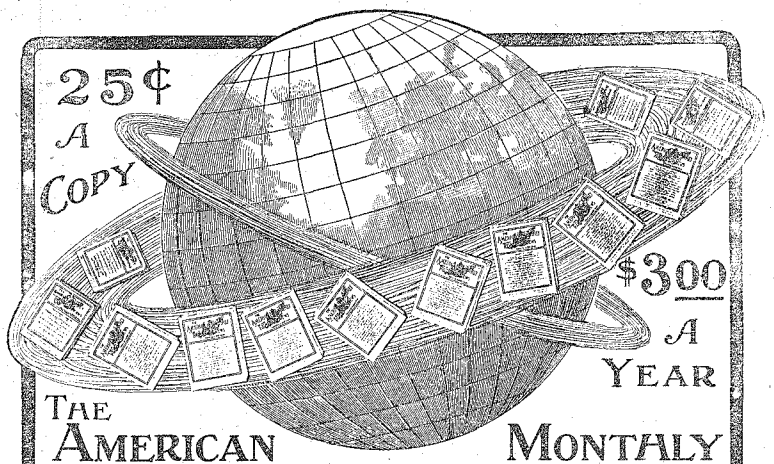

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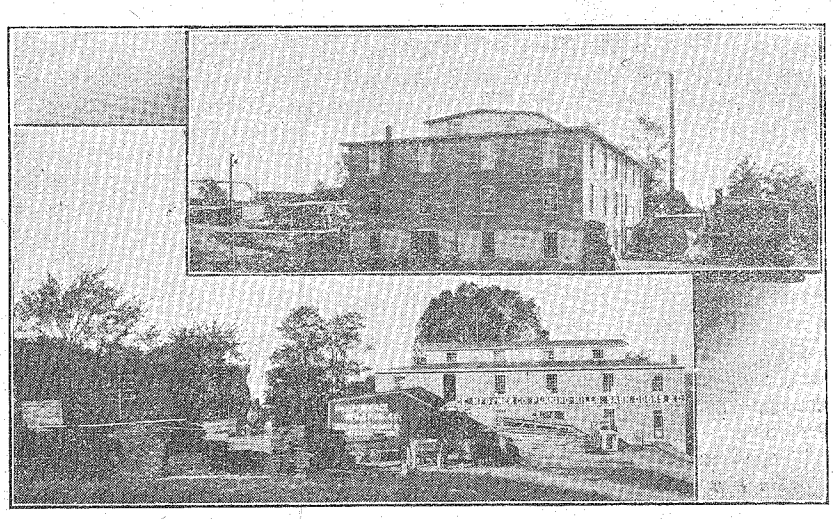

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The Saints' Herald

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

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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

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

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PRESIDENT JOSEPH SMITH has been confined to his home for the past two weeks, ill with facial neuralgia. He is improving in general health, but still suffers, at times severely, with pain in the face. He has suffered more or less from neuralgia since returning from his late trip to the Northwest. His early recovery is expected, and the Saints will doubtless remember him with that desired result in view.

BRO. U. W. GREENE, Kirtland, Ohio, December 27: "On the 16th I organized a branch at Dayton, Ohio, with seventeen members. Bro. J. M. Baggerly was chosen to preside, E. H. Durand presiding priest, Brn. Davis and Jones associates, C. H. Warn teacher. They have a nice hall and flourishing Sunday-school. The presence of the Holy Spirit to a marked degree indicated divine approval. A few will soon join the little flock and in time many will be reached."

Editorial

A SERMONET.

In the Chicago *Tribune* for January 2, 1906, is a cartoon by McCutcheon, a noted cartoonist, that is, in itself, a little sermon. We believe a description of the cartoon in our columns will not be amiss, but will be appreciated by many, and is probably needed by some. It is entitled, "Am I an honest man?" Underneath the title is this statement:

"The first and most important move in the great 1906 anti-graft crusade is to make a careful study of yourself."

The cut represents a modern business man sitting before a large mirror, making a close scrutiny of his reflection in the mirror by the use of a magnifying-glass which he holds in his hand. On the wall at his right are two framed mottoes: One reads, "Old-fashioned honesty is the best policy." The other, "Be good and you can talk about others; be bad and others can talk about you."

Under the cut are the following queries:

"Do I evade the payment of my just taxes?

"Do I violate any law in making my money?

"Would I be ashamed to tell how and where any part of my income is derived?

"Do I own land or property that is used for illegal or immoral purposes?

"Do I demand my employees to do in my interest something that I would not do myself?

"Do I employ methods in my business that would not have been considered honest by my ancestors?

"Do I consider dividends an excuse for irregular methods?"

A careful consideration of these queries, and any others suggested by them, will not injure any Latter Day Saint, although it may "hurt" a little.

If the standard of honesty is being raised higher in the world, we ought, at least, to try to keep pace with it. We must admit that legitimate business methods, so accepted by the world, may not all be strictly honest.

For instance: Men in any line of business in which they are not producers, but merely handle goods or property for their patrons, without adding to the value of the same, are in a very peculiar position. Their taxes, insurance, freight bills, rents, clerk hire, advertising fees, all come, if traced back to their source, from the working man, the producer, and the

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tiller of the soil. With these facts before us, in addition to the queries by the cartoonist, we ask: Is a man honest if he conducts his business in such a way that in addition to all we have mentioned as coming from the producer, he still takes so much from him that he keeps himself and family in two, five, or ten times as good circumstances as the producer and his family can ever hope to live? If he does this, Is he honest if he calls the producer a fool for adopting any means an honest man may adopt to rid himself of the burden?

Under the Lord's plan we do not believe such conditions would be permitted. It seems to us that he provides a way by which the profits of a business above the needs and wants of the owner (being practically the same as the needs and wants of the producer) should be turned over to the church for the benefit of the poor. We hope to live to see the time when the Lord's plan will be more fully in operation.

How often do we hear, in our day, of an enterprise being launched with the sole object of benefiting the people? Is it not rather the policy of worldly business concerns to benefit the prime movers and stockholders in the business, with a certain knowledge that a corresponding benefit can not come to its *real* supporters?

Who is so selfish that he would not be glad, and be made to rejoice to see the time when those engaging in the business affairs of men of the world would do so with the positive declaration, We are not entering this business for personal exaltation, but with the avowed determination that those who pay the entire expense of the business shall receive a proportionate benefit with those who do the work of conducting it? When Saints reach that condition of unselfishness, there will be a bright outlook for the redemption of Zion. Are we, as Saints, following Christ or the world in our every-day business life?

Some one has said the poor are the Lord's heritage. We know that he was the truest and most sympathetic friend the poor ever had. He, in his earth-life, was poor. In the Inspired Translation we read:

> And he lifted up his eyes on his disciples, and said, Blessed are the poor; for theirs is the kingdom of God. Blessed are they who hunger now, for they shall be filled. Blessed are they who weep now; for they shall laugh. Blessed are ye when men shall hate you, and when they shall separate you from among them, and shall reproach you, and cast out your name as evil for the Son of Man's sake. Rejoice ye in that day, and leap for joy; for behold your reward shall be great in heaven; for in the like manner did their fathers unto the prophets.—Luke 6:20-23.

Did you ever think that Jesus left out one of the most important things (according to man's idea) when thus teaching his disciples? Not once did he say, "Blessed are the rich—— Was it because he could assign no reason? And yet, strange to say, it seems to be the prevailing thought that, "We'll run the risk of being affected by this oversight of the Savior's, if we can only get hold of the riches." But what did he say? Read what immediately follows the above quotation:

> But woe unto you who are rich! For ye have received your consolation. Woe unto you who are full! For ye shall hunger. Woe unto you who laugh now! For ye shall mourn and weep. Woe unto you when all men speak well of you! For so did their fathers to the false prophets.

One of the great barriers in the way of the redemption of Zion seems to be a lack of the Christ sympathy for the poor. We have charities, to be sure, and philanthropists. But how many are there who are willing to put themselves on an equal footing with the "poor," as the Master did, that all may be built up alike? The cry of England's unemployed is, We do not want your charities. Give us an opportunity to earn our living.

One of the results of the Lord's plan of sending out ministers to preach the gospel is, we believe, that in nearly every instance the minister, when he goes out in strict harmony with the provision of the law, is placed in a condition where he inevitably becomes a champion of the cause of the poor. Our observation confirms us in this belief, and we take comfort in the thought. And to the extent that any minister fails to develop and enlarge his sympathies for the distressed and overburdened of mankind, to that extent he fails to attain to the Christ character. As with the minister, so it is with the layman. And if we desire to see the work of the redemption of Zion hastened, must we not become so humbled that we may, by our own free will, go forward and gladly comply with all the requirements of the celestial law? L. A. G.

A MEXICAN IDOL.

The following poem was written by Mr. Hubert M. Skinner, of Chicago, who has taken great interest in the developments of Aztec archæology. Writing to President F. M. Smith he says: "In view of the interest you take in all that pertains to the ancient Aztecs, I mail to you herewith a copy of my last poem, which has just appeared in the *Technical World* of Chicago. In the magazine it is handsomely illustrated, and the artist has happily applied the lesson of the idol, 'Xipe,' to the conditions of to-day. The hideous monster is elevated upon a high altar, and is surrounded by men and women of the present time, in attitudes of groveling adoration and of frantic supplication.

"At the close is another picture, in which the same persons are slinking in shame away before the sunrise of a new day.

"Aztec mythology has been only partially developed, and offers a rich field for original study. This

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little poem is a wholly original study of my own, from the idol presented to me."

XIPE.

[This poem was written on receiving from Mexico an Aztec idol, "Xipe," the god of the workers in the precious metals—a hideous being with silver teeth and gold eyes ("sixteen to one") and with simian hands and feet.]

Hideous god of Aztec mold,
God of silver and of gold,
Form that once was molten stone
From the ancient craters thrown,
Sightless eyes that only flash
With the gleam of yellow cash,
Rows of polished silver teeth
In the horrid grin beneath.
Feet prehensile as your hands,
Made to grip like iron bands—
Xipe, squat in silence calm,
With your chin upon your palm,
Tell me what your soul would say
To the people of to-day.

"'Tis not that I represent
Money in its true intent,
The reward of toil and care,
Measure of the load ye bear,
Helper of each noble plan,
Means of good to fellow man;
'Tis not that I bear, forsooth,
In my face a hidden truth—
That a mystic ratio lies
In my metal teeth and eyes.
No; my horrid truth is plain—
'Tis the lawless lust of gain;
'Tis the soulless greed of pelf,
That ye witness in myself.

"All the same are wrong and right,
To my golden orbs of sight;
Words of falsehood and deceit
To my silver teeth are sweet;
My four hands were made to clasp
All that falls within their grasp;
Idol of the money-mad,
Like to me are good and bad;
Earless, I can hear no cry
Wrung from souls in misery.

"Old am I, yet ne'er before
Had I servile followers more—
Never more than I to-day
Hold subjected to my sway."

True, thou hideous mold of sin;
But the world thou livest in
Yet thy sway shall overturn;
And the money-mad shall learn
That the sweetest joys of life
Come not with the frenzied strife,
Come not with the burning lust
For the gleam of shining dust.
In the world that is to be,
Worshipers shall turn from thee;
Thy dominion shall give o'er;
MAN shall count for more and more;
And before the light of day,
Xipe's slaves shall slink away.

—Hubert M. Skinner.

EDITORIAL ITEMS.

What is your object in attending General Conference in 1906? Just to have a good time engaging in social palaver and sight-seeing? If that's all, better not go. There will be no room for you. You will be in the way—in the way of those thoughtfully inclined, and in the way of their receipt of the full light and guidance desired. There will be plenty of room, however, for all the earnest hearts, for all who are devoted to duty, for all who go fully consecrated to God.

A brother furnishes this item: "Bro. U. W. Greene, minister in charge of the Ohio, Pennsylvania, and Virginia Mission, writes of the work in the same as follows: 'Splendid services in Kirtland yesterday. Singing in tongues and interpretation. Interest in Mentor increasing. Branch organized in Dayton, Ohio. Columbus difficulties adjusted. We opened the New Year at peace. Good success attended the work last year and the prospect never was brighter than that confronting the mission to-day.'

"This is encouraging and hopeful and in keeping with a number, at least, of the other missions. The Saints instead of feeling downcast at the beginning of the year 1906, should feel comforted as the prospect for the growth of the work, both from a spiritual and financial standpoint, has never been better.

"We trust that no one shall permit the enemy to frighten him out of the performance of duty and the warfare that is to be made by faith in the present year's conflicts. The watchword should be, Let everybody cheerfully perform his or her duty and the effort of the year's labors at its close will be duly seen."

The management informs us that one thousand extra copies of the January number of *Autumn Leaves* was printed to provide for new subscribers who desired to begin with that issue. It is a dollar a year and will be full of good reading during 1906. Send orders to Herald Publishing House.

All the old abuses in society, universal and particular, all unjust accumulations of property and power, are avenged in the same manner. Fear is an instructor of great sagacity, and the herald of all revolutions. One thing he teaches, that there is rottenness where he appears. He is a carrion crow and though you see not well what he hovers for, there is death somewhere. Our property is timid, our laws are timid, our cultivated classes are timid. Fear for ages has boded and mowed and ribbered our government and property. That obscene bird is not there for nothing. He indicates great wrong which must be revised.—Emerson.

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ANNIVERSARY OF THE BIRTH OF JOSEPH SMITH.

BY H. C. S.

On Saturday evening, December 23, 1905, being the one hundredth anniversary of the birth of Joseph Smith the Seer, there met at the home of President Joseph Smith in Lamoni, Iowa, many of the descendants of Joseph Smith, and a few invited guests. The evening was spent pleasantly, and we think profitably. The spirit of the occasion is best expressed in the following program.

A poem written by Sr. M. Walker was read by Sr. Audentia Anderson, a granddaughter of the prophet in whose honor the meeting was held. It was as follows:

THE TIDES OF TIME.

Backward, O Time, thy curtain roll!
And let thy children, standing in this age—
Near where the centuries meet—discern
The writing of God's hand upon thy page.
O angel hands, light thou the lamps
Of faith and hope, and let their beams
Shed on the past pure rays of truth, and let
Their light illumine all our future dreams.

. . . . . .

The curtain parts, the lamps are lit, and we
May read Time's record—God's handwriting see.

. . . . . .

Upon the scroll mark how the tides
Of Time have slowly come and gone;
And ever borne to unknown climes
The plaintive moan of pain and wrong.
"On mighty shores from East to West
They wail and grope and can not rest."

Like tides the centuries came and went,
Breaking like billows at the feet
Of man, lost man, whose only hope
Lay in a sacrifice complete.
O Lamb of God! thy life and death
Ordained ere mortal drew his breath.

But waiting man knew not the price
Which Christ must pay for freedom won,—
His garments in the wine-press stained,
Its agony trod out alone.
Gethsemane's bitter tears of blood,
That awful cry, "My God! my God!"

They waited one to come, a king
In robes of royal purple clad,
To free from bondage, and with power
Of earthly pomp their hearts make glad.
Prophets in vain had witness bore
Of toil and pain to go before.

Still the world waited. At his birth
The angels sang and wise men sped,
Led by his star, to lay their gifts
Before his lowly, manger bed,
While shepherds worshiped there at morn,
And cried, "To us a child is born."

How bright, how strong grew faith and hope;
How glad his message, how sublime
His life; his teachings and his works
Proclaimed his mission all divine.
The Spirit's power proclaimed the word
To those who did the will of God.

Yet men rejected—men who saw
His works of mercy, power, and love.
Refused the meek and lowly One
Sent by the Father from above.
In anger at his lowly birth
They cried, "Away with him from earth!"

. . . . . .

Flow on the tides through centuries long,
Till comes the day when God no more
Reveals himself as in the past,
When his pure Spirit witness bore,
Witness that Christ had power to save
Man from the fall, death, and the grave.

Witness that all he taught was given
Him by the Father to declare;
That death is not the end of life,
Nor grave the portal of despair;
Witness that Jesus as his Son,
Suffered and died for every one.

Now comes the moan from many shores—
The cruel moan of unbelief.
The *living witness* veils his face,
And hope and faith are changed to grief.
Men groping in the dark are led
By unbelief to bow the head.

The question, "What is truth?" is heard
On every hand, and none dare say,
"*Do thou His will and you shall know*"
The doctrine which you must obey.
Obey because it is God's plan
Salvation thus to bring to man.

Blind led the blind, and teachers taught
Precepts of men for God's pure way,
And still the tides of Time moaned on
Until the dawning of the latter day,
The day when God his message sent,
Saying to all, "Hear and repent."

One hundred years ago to-night,
To humble home an infant came.
Unnoticed was his birth; no bells were rung;
No heralds sent with loud acclaim
To spread the news; but all was still,
Though heaven proclaimed to earth good will.

And still the tides of Time move on—
The babe becomes a boy in years,
With naught to mark him from the throng
Of others born to joy and tears.
Until God speaks by angel sent,
"Go say to all, 'Hear and repent.'"

And the command he carries forth
Into the world with not a friend
To speak him well or from the wrath
Of godless men his life defend.
O angel hands, your lamps trim bright,
Shed on his message now your light.

"What is it? What is truth?" men ask.
"What has this unlearned boy to say?
This ignorant boy just from the plow,
What prates he of salvation's way?"
Nothing but just what Jesus taught,
With this his message all is fraught.

But mark, and answer, does it not
Seem passing strange that he should dare
Say unto men as Jesus said,
"Not mine this doctrine which I bear"?

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'Tis God's, who will his message seal
And by his power his truth reveal.

And stranger still that thousands stand
As witnesses for God to-day,
Thousands who testify in truth
To knowledge of God's plan and way.
Knowledge received from God, not man,
According to the Lord's own plan.

O tides of Time that ebb and flow
"Through night to golden day;
Wit, learning, beauty, come and go
Thou giv'st, thou takest away."
Thank God, thou hast returned us more
Than from our shores you rudely bore.

The *living witness* strong in power
Of confirmation, comes to stay;
Witness unto the truths brought forth
By prophet of the latter day.
Prophet whose mission, sealed with blood,
Brought to the earth light as a flood.

What tongue can speak, what pen portray
The marvels which God's light has shed
Since Joseph Smith, the unlearned boy,
Upon his heav'n-sent mission sped—
Marvels which indicate the power
To be revealed in hast'ning hour?

When first God sent his message forth,
Men waited not but came to hear,
And thousands gladly hailed the truth,
Drawn by its light from far and near,
While tens of thousands owned its sway
And bore true witness in the latter day.

Christ had his Judas; and God's people, too,
In this the latter day, had one,
More deeply cunning and more base,
Though not the less perdition's son,
Who sold the church of God for pelf,
Yet lacked the grace to hang himself.

O tides of Time, how didst thou wail
Across this desert stretch of woe,
Till came the hour when God once more
Said to his servant: "Haste thee, go,
Go to my scattered ones, proclaim
And lift truth's standard in my name.

"Say to the people, thou hast come
At God's command to set them free.
As once I sent thy father forth
Clothed with my power so send I thee.
Be strong of heart to do my will,
And I my judgments will fulfill."

And here to-night, his locks grown gray,
His sturdy form with service bent,
He stands surrounded by a host
Of friends and neighbors who have lent
Their presence to adorn the scene
Where truth and virtue reign supreme.

Flow on, flow on, O tides of Time,
Till thou at last shall reach the shore
Where justice, mercy, love, and truth
Meet, and God bids thee ebb no more;
Thou shalt lie still and never moan
When God shall number all his own.

And in that day when God shall take
A reckoning strict with you and me,
If Joseph Smith spake not God's truth
This to the Lord my answer be:
"I staked my all upon Christ's word,
Thou didst confirm it, O my God."

Elder Heman C. Smith then delivered the following address:

"I am not a hero-worshiper. It occurs to me that he that plays the lesser part in any great work is just as much entitled to credit and honor as he who plays the greater part, if he does his part as faithfully and as well. However, family gatherings for the purpose of commemorating the birth of a progenitor are always admissible; and if occasion justify, commendable; and in this the Smith family is no exception.

"So far as my part in this meeting is concerned we shall not consider Joseph Smith in the character of a President of a church, a Prophet of God, a General of a Legion, the founder of a municipality, or in any other public character. True he belonged to a church; he belonged to the world; but in a nearer sense he belonged to his family; and to-night we will draw the curtain gently around us, shut the world out, and consider Joseph Smith as a husband and as a father, as the progenitor of the majority of those who are assembled here.

"One hundred years ago to-day, at Sharon, Windsor County, Vermont, he first saw the light. There was nothing remarkable in his childhood with which we have been made acquainted. He grew up as other children do, like other children beloved by those who were near to him, and like others the good qualities he manifested were treasured and repeated.

"Some serious disadvantages confronted him and his parents. On account of the reverses of fortune they were in very poor circumstances; and as soon as able to perform labor with the hands, it was required of him to help support the family. His education therefore was sadly neglected. In addition to this, serious physical affliction came to him early in life, which we are told he bore patiently, kindly, and with consideration for those who ministered to him in his affliction.

"His youth and early manhood were spent, so far as we know, in much the same way that the lives of other youths in his circumstances have been spent.

"In his early manhood he was impressed with the truth of the statement made in holy writ, that it is not good for a man that he be alone; and hence made a selection of a life companion in the person of Miss Emma Hale, daughter of Isaac Hale, to whom he was married on the eighteenth day of January, 1827. In this he met with opposition as the parents of the young lady were not pleased with the union, for what reason we are unable to tell. We have been told that he stole her. Whether we call it stealing or not, he married her without the consent of her parents. But she was of age; and, as future events have demonstrated, the choice was a wise one. I

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once heard President Smith say that if he did steal her he was glad of it; for it gave him the best mother he ever had. This is doubtless true. From subsequent expressions made by Joseph Smith, we are satisfied that he continued to be satisfied with his choice to the end.

"At a time of great danger, when beset by his foes, his life and liberty in jeopardy, and when wisdom dictated that he keep out of the hands of his enemies, and to do this it was necessary to conceal himself from public view, he gives an account of a meeting with Emma. His words are as follows:

> What transports of joy swelled my bosom, when I took by the hand, on that night, my beloved Emma—she that was my wife, even the wife of my youth, and the choice of my heart. Many were the revibrations of my mind when I contemplated for a moment the many scenes we had been called to pass through, the fatigues and the toils, the sorrows and sufferings, and the joys and consolations, from time to time, which had strewed our paths and crowned our board. Oh, what a commingling of thought filled my mind for the moment, again she is here, even in the seventh trouble—undaunted, firm, and unwavering—unchangeable, affectionate Emma.

"Whether these words when written were intended for the public ear, we do not know; but they have found their way into print and reveal something of the inner life of the man in whose honor we meet to-night; something of his feelings, of his affections, of the sentiment that moved his heart in the duties and pleasures of a husband and father. They reveal to us the trust, the confidence reposed in the companion of his youth. This was in 1842; and these words tell us that for the fifteen years of their married life he had been satisfied with his choice. They are also a tribute to the worth, the faithfulness of Emma Smith.

"But whether these words were intended for the public or not, other words which we are sure were not, prior to this time, indicate the tenderness, the solicitude, and the love of the man in his family. While in New York City on important and perplexing business, he wrote to his wife on October 18, 1832. This was but a few days before the birth of our beloved president, his son. And when I read his words you will, I think, discover that he had in mind this coming event, with its attendant pain, responsibility, and trial. He wrote:

> I returned to my room to meditate and calm my mind, and behold, the thoughts of home, of Emma and Julia, rush upon my mind like a flood; and I could wish for a moment to be with them. My breast is filled with all the feelings and tenderness of a parent and a husband, and could I be with you I would tell you many things. . . . I feel as if I wanted to say something to you, to comfort you in your peculiar trial and present affliction. I hope God will give you strength that you may not faint. I pray God to soften the hearts of those around you to be kind to you and take the burden off your shoulders as much as possible, and not afflict you. I feel for you, for I know your state and that others do not; but you must comfort yourself knowing that God is your friend in heaven, and that you have one true and living friend on earth, your husband, Joseph Smith.

"Such words as these, written without the intention of influencing the public, written in the privacy of his own room, with no thought that they would be seen by other eyes than those of his wife, indicate a heart full of affection and love and tenderness. Written in the time when an expected trial was awaiting her, they indicate that the perplexing and important business that was upon his mind was not sufficient to remove the thoughts of home and loved ones, or even to render his feelings any less tender. And this is the side of his character that we want to present and think of to-night.

"In my estimation if we can get a true reflection of a man's private life, of the relationship that he sustains to those who are nearest to him, we can form a better estimate of his character, of the true, of the real man, than we can from published acts or published documents, written for the public eye.

"His life was one of continued responsibility, of active, energetic diligence in whatever his hands found to do. But it seems that his heart never grew cold, that his affections never wavered, that his solicitude and tenderness for his loved ones were ever prominent features of his character.

"At another time when cast into a dungeon with his companions in tribulation, loaded with chains, he wrote a letter full of affection and pathos, not dwelling as some would have done upon his own trial, upon the darkness of the prospect before him, though as history tells us his life was in danger; but his mind was filled with concern for those he loved. On November 12, 1838, he wrote from the jail in Richmond, Missouri, to his wife, from which we extract the following:

> We are in good spirits and rejoice that we are counted worthy to be persecuted for Christ's sake. Tell little Joseph he must be a good boy. Father loves him with a perfect love; he is the eldest—must not hurt those that are smaller than he, but care for them. Tell little Frederick father loves him with all his heart; he is a lovely boy. Julia is a lovely little girl; I love her also; she is a promising child; tell her father wants her to remember him and be a good girl. Tell all the rest that I think of them and pray for them all. . . . Little Alexander is on my mind continually. O, my affectionate Emma, I want you to remember that I am a true and faithful friend to you and the children for ever. My heart is entwined around yours for ever and ever. O, may God bless you all. Amen. I am your husband, and am in bonds and tribulation.

"I can not add more of meaning than these words themselves express. I can only invite your attention to the conditions. With Alexander but five months old, and the other children tender in years, the mother was waiting for news from her husband, hoping for the best, fearing the worst. But he seemed to think little of himself, but of wife and children his heart was too full for utterance.

"Let others celebrate this day with pomp and display. Let them laud his character as a prophet; let them speak of the many noble deeds of his life that belong to the world; but ours is a tenderer and more

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affectionate duty, and from our view-point we can see more of the real character of the man than can be seen from any other. He who is loving, kind, considerate, forgetful of self in his anxiety for the welfare of others at home, can but be more useful to the world, and keep himself purer from the world's corruption.

"I congratulate the family to-night when I consider that during the many vicissitudes through which they have passed, the many conflicting theories, the many conflicting accounts, contradictory as they are concerning Joseph Smith's life-work, that his own posterity stand to-day in unbroken ranks, united in faith, strong in the conviction that he was a true man, one whom they can afford to honor and love, whatever may be the opinion of others in regard to him. There occurs to me a prediction made many years ago by old Father Smith, patriarch of the church, and the father of him whose birth we celebrate. Upon his dying bed he blessed his children. Of Hyrum he spoke approvingly. He gave him credit for being as honest, as faithful, as true as was his account of Joseph; but when speaking of Hyrum and telling him he should be blessed, he said nothing of his children, was silent entirely in regard to what awaited the family; but when speaking of Joseph he said, He shall be blessed, and his children after him.

"Now permit me, though it may be digressing somewhat from the line which we have marked out to-night, to introduce the testimony of a man who knew him intimately for the last fourteen years of his life, who was his companion in bonds, and who was one of whom we have spoken who was chained to him in the Missouri dungeon.

As many, very many, have grossly mistaken his character, I, having been acquainted with him for at least fourteen years previous to his death, take the liberty to say: That no man can draw any inference of his religion or character from Salt Lake or Beaver Island. Any person or persons drawing inference of his true character, or of the tenets of his doctrine, from these two histories, would do him great injustice, and do a great injury to themselves. . . . He was a man possessed of a great share of good humor. As great a lover of his country as could be found among men. Often spoke of the Government as being the most admirable thing on earth. Wept over the mob of Missouri and of Philadelpia alike. He often wept that mobs should arise under the glorious institutions of the United States. Always spoke highly of our chief magistrates and those who administered the laws.

"I cite this testimony, not for the purpose of departing from our purpose to speak of him in his private and family character, but to emphasize the point that his private character can not be judged from what is said of him in the places mentioned. And this is very apparent to us, when we consider what has been said in these places, and compare it with what we have read to-night, which are doubtless only glimpses of the many indications of tenderness, solicitude, and love which were felt and experienced by those who were nearest to him.

"I would also invite your attention to the testimony that Joseph Smith wept that mobs should arise under the glorious institutions of the United States. But not always was his weeping because he was individually concerned, or because the people he represented were affected thereby. But he wept over the mobs of Missouri and Philadelphia alike. I am not sure as to what is referred to as the mob of Philadelphia, but it may have referred to either of two events. In 1838 there was an uprising in Philadelphia against the anti-slavery societies. Pennsylvania Hall was burned by a mob. In 1844 hostilities arose between the Roman Catholics and a party calling themselves Native Americans which resulted in the burning of two Catholic churches. One of these events was doubtless referred to, which shows that Joseph Smith's mind was broad enough and his sense of justice strong enough to be affected to tears when mob violence was used against the anti-slavery party or the Catholic Church as much as when used against the people with whom he was directly connected.

"What we have said has been founded upon the occasional words and acts of tenderness, love, and solicitude that have been preserved which show us the strong affection for, and the unbounded confidence in, the wife of his youth, who, when he was brought home after the tragedy at Carthage, and after others had looked upon the lifeless form, gathered her children around her and around the bier, and took her last farewell, during which time she uttered the memorable words, "My husband! O my husband! have they taken you from me at last."

"With the remembrance of these words quoted to-night, and the evidence of undying affection, that lived in and moved the heart of his companion even after he lay cold in death, we can but believe that he was true to her, whatever designing men may say in regard to his character; and it will take something more than the testimony of interested witnesses, who are themselves confessed criminals, and who have accepted a theory which gives them a right to commit any crime in the calendar of crimes save one without interfering with their eternal good, to shake our confidence in the virtue and truth and constancy of Joseph Smith as a husband. We believe he was true to the wife of his youth. That his tenderness and love for his children never wavered in the darkest hour or under the most adverse circumstances. When he himself was in the greatest danger his chief concern was for those he loved.

"In this, though we do not look upon Joseph Smith as a pattern,—we have but one and that is Jesus of Nazareth;—yet, in this, his devotion to wife and family, his love and tenderness, his ability to cast off from his mind the cares, vexations had in the world, and not allow them to interfere with the current of

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his affectionate life and tenderness for home and loved ones, we trust his posterity and those connected with them may emulate his example."

President Joseph Smith followed with a few appropriate remarks, feelingly relating his experiences in his father's family, of which his memory is very clear. He said he heard that his father and mother did not live agreeably together, but this he knew to be untrue. He had never heard a quarrel or angry word passed between them, and but once knew of a disagreement. This was in calm, dignified language and resulted in his father showing great deference to the opinion of his mother. He took great pleasure in the thought that his father's posterity were united in their faith, and in respect for his memory.

We had expected to produce President Smith's speech in full, but regret to learn that he has not been able to prepare it.

Following President Smith's speech a solo, "Hold thou my hand," was rendered by Sr. Clara Burkett. She was accompanied on the piano by Sr. Lucy Smith, a granddaughter of the Prophet.

Then Sr. Vida E. Smith, another granddaughter of the Prophet, read the following poem of her own composition:

BESIDE THE HEARTHSTONE.

Close fast the door, the world outside,
The fire of love heap high and bright.
Our father's father comes, a guest;
A welcome guest this winter night.
We wait with words of tenderness
His memory and life to bless.

His children's children knew him not
Nor heard the magic of his voice,
Though in the words of power he left
They with God's people oft rejoice.
But here, to-night, they gently claim
One hour to breathe a father's name.

One hour in which the hundred years
To sweet home scenes shall backward swing;
Where unafraid beside his own,
Within love's realm, he reigns, a king.
Buoyant, bounding, full of life,
A man with children, home, and wife.

To-night, within our circle small,
He sits, a loved and noble form,
His voice is full, his mind is rich,
His heart athrob with red blood warm.
A father by his son's hearthstone,
This one dear night, his children's own.

In tender tones his words may fall
Upon the hearts that love him best.
We seek no bloodstains, see no pall,
The bitter past in silence rest.
We meet our father's father here
With strong young limbs and blue eyes clear.

No man of destiny to-night,
No Prophet slain in Carthage gate,
No blood-stained soil, no funeral train;
On him who *lives* to-night we wait.
A father living, though he sleep
Where silent watch the waters keep.

We know his rushing life-blood gave
The ruddy drops that fed our race,
Commingling, blessed with other strains,
The pure, sweet channels by whose grace
Our life, and form, and being come
Whose spirits bid him welcome home.

If ours a royal heritage
To have such man, beloved, for sire,
Shall we forget—forget for once
The altar builded, and the fire,
Whereby such heritage is given
The hope of life, the will of heaven?

Our heritage a boon may be,
Or falling, failing in the cause,
A stumbling-block, if written there
The story of love's broken laws.
One name alone Salvation's key,
That, Jesus Christ of Galilee.

Our father's father's children all
Whate'er their name, where'er their land,
Stand firm for all he hoped and taught
A glad, unbroken, trusting band.
And loving him as man loves man
They honor him as children can.

Mother Anna C. Smith, an octogenarian, oldest daughter of Lyman Wight, and for several years personally acquainted with Joseph and Emma Smith, bore testimony to all that had been said of their lives and characters.

Several selections of instrumental music were rendered by Sr. Audentia Anderson, her daughter Bertha, and Sr. Lucy Smith.

Some time was pleasantly occupied in social intercourse and reminiscences.

Alexander Hale Smith, one of the two surviving sons of Joseph Smith the Martyr, extended an invitation to the family to meet at his residence one year from to-night. Upon motion the invitation was accepted.

The exercises were fittingly concluded by a prayer and benediction full of feeling, and thankfulness for the memory of father and mother as well as the faith transmitted, untarnished, to their children, by Patriarch A. H. Smith.

The following poem was written for the occasion, but as the author was prevented from attending as expected, the company did not have the pleasure of hearing it:

A CHRISTMAS-TIDE REVERIE.

This morning the daylight, with sun-tinted beams
Crept into my window and scattered my dreams,
Reclasping the lids of my soul mirrors tight.
In fancy I followed a beckoning sprite
Who showed me God's love, fathoms-deep and world-wide,
And led me far back to the first Christmas-tide.

Faint sounds from afar on my inner ears fell
Like head or hoof stirs, causing tinkle of bell,
A half smothered growl, or a lambkin's low bleat,
Then all became hushed into silence complete.
Deep and sweet the repose, and the darkness how fit.

But soon, as by magic, the hill-top was lit;
Yes, even its sides and its crannies and nooks.

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The watchmen, affrighted, leaned hard on their crooks,
And looking above them, with terror-wide eyes,
They saw hosts of angels afloat in the skies,
And heard the sweet strains of that wondrous lay
That men and arch-angels are chanting to-day.

Directed by seraphs these night-watches sped
From sheep-cote to stable, and there in a shed,
Curled up in a stall, lay the babe; then they knew
That all that the minstrels had told them was true.

Sweet Mary the mother, of angelic mien,
And Joseph her husband, both over it lean,
Thanking God for his love in devising a plan
Whereby he could send such a gift unto man.

The shepherds dispersed, while the whole heavens rung
With the loveliest anthem that ever was sung.

Soon over the cave hung a glittering star;
Three white camel-riders arrived from afar
With presents so precious, rich, costly, and rare
That all future offerings but poorly compare.

The wise men depart, the first Christmas is o'er,
The loss of its *true* date we sadly deplore,
But we *know* that the babe in the manger was born,
That his life-blood was sought from his earliest morn,
That when twelve years of age, in the temple he showed
That wisdom, if asked for, is freely bestowed.
His years only numbered one score and a half,
When, donning his mantle and grasping his staff,
With twelve chosen comrades his labors began,
And truly they proved him a God, not a man.

Three long years of bitterest sorrow and pain
And then the church-pattern was finished and plain.
He, wayworn and weary, no home and few friends,
Staggered on in the way where the life-journey ends.
His cruel tormentors no respite would give,
And truly 'twere braver to die than to live.
He calmly endured till his thirty-third year,
Then suffered the thrusts of the thorns and the spear.

He entered the tomb, but its gates stood ajar—
He swiftly passed on into regions afar.
Returning, he took up his mantle of flesh,
Gave his loyal companions instructions afresh,
And bade them adieu with a vow to return.
Meanwhile, they had many hard lessons to learn.

Nearly two thousand years have elapsed since the knell
Of that first Christmas babe on the startled world fell;
But still in the air at the Christmas-tide ring
The same silver trumpets, the same choirs sing
Their "Glory to God," and in accents sublime
They still chant his praises regardless of time.
And their song will go on while eternity rolls
O'er the Son of our God and the Savior of souls.

SECOND SCENE.

The music seemed distant, the sounds grew more dull,
At length they all ceased, and an ominous lull
Pervaded the air, like the mystic death hush,
Despite the grey dawn and its roseate blush.
Again with closed eyelids, in deep dreamy mood
I longed, by my charmer, Sweet Sleep, to be wooed,
And soon I was lured, not to Judah's land drear,
Where Nature's best dresses are yellow and sear,
But to Joseph's domains, where the wind and the tide
Are freighted with blessings.

There near the sea-side
Lies the state of Vermont. As its name truly tells,
'Tis a mountain of verdure with rivers and dells.

The town was called Sharon. There's much in a name,
Where are Sharon's rose-trees with blossoms aflame?
Is this the fair land where such rare flowers grow?
And can that white lily-bank prove to be snow?
Well, here are some holly boughs, red, mixed with green,
And 'mong them is passing a strange Christmas scene—

A new baby born in a laborer's cot
Made Christmas and everything almost forgot,
But out from that household sped messengers swift
With thanks to the Lord for his dear Christmas gift.
The mother's arms circled her sweet baby boy
While Joseph, the father, leaned o'er him with joy.
The birth of *that* boy was no marvel at all
He got no rich gifts, like the babe in the stall.

Since then the grand order of heaven seemed changed—
The plan of salvation had been rearranged,
Placing God so far off, that though mortal's cry
If hearing, he heeds not, nor deigns to reply.
No visible angels! no audible chimes!
No warnings to flee until safer the times!

Here then when the true faith seemed tainted with death
This boy drew his first sigh, and breathed his first breath.

'Tis one hundred years since this Christmas event;
Satan's power has been used to its fullest extent
To baffle the will and the ways of the One
Who chose this same child, as an *aid* to his Son.

Yes, one hundred times Christmas banners have furled
Since Joseph the Martyr came into the world.
Vile slander, deep hatred, and envy have joined
In passing base falsehoods, collected and coined.
In hopes his grand mission-work thus to destroy
They cover with shame the fair name of the boy.
But plainly I see as the light grows apace
That he and his foes will soon stand face to face;
That he as commission-man renders account
And he, if there's deficits, pays the amount.

For hundreds of years no true agent was kept,
This lad was appointed, and deigned to accept;
He opened the books that his patrons had left,
Brought order from chaos, by figuring deft.
He added and checked; and though errors abound
His work will prove *right*, when the balance is found.
His toil as a servant he truly enjoyed,
Rejoiced to be thus by a Courtier employed.

How alike do they seem, this Master and man,
One born in a cottage and one in a khan.
One human and humble, too feeble to stand;
The other a Deity, born to command.
Both born at the Christmas-tide, cheery and fair;
The glad songs of angels, still ringing, declare
In strains that reëcho from mountain and glen
That Jesus and Joseph were both chosen men.

How strange that the lines of their lifework so blend
Through youth, early manhood, and on to the end!
The lives of the two men, if justly compared,
Show earth-ills between them most equally shared.
The first lad, at twelve years, great wisdom had shown,
The other one, scarce three years older had grown,
So felt the great lack of that wisdom, that he
Repaired to the woodland and offered his plea.
The dear Lord responded, and true to his word
Bright angels were seen and their voices were heard.

We need not repeat it, the tale so oft told,
Of efforts and failures, of scriptures on gold.
The sad, harassed life of the first mentioned youth
Portrays most completely the other's—in truth

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The same persecution by each was endured,
And both were to sorrow and hardships inured.

When years less than fifteen had Joseph's brow crowned,
He tested God's promise, and true was it found—
His years had not numbered one score and a half,
When, donning his mantle and grasping his staff,
With his few chosen comrades his labors began,
And his work truly proved him not God—but a man.

Fourteen years of toil, often cursed and ignored.
Then, by the old pattern, the church was restored.
He, wayworn and weary, deserted by friends,
Staggered on in the way where the life journey ends.
His cruel tormentors no respite would give,
And truly 'twere better to die than to live.
He bravely endured 'till his thirty-ninth year,
Then yielded his life that had proven so drear.

He entered the tomb and its portals were closed.
Between him, and us, there's a veil interposed.
But Faith spreads her pinions, and fluttering low
She whispers a message, and gives us to know
That as with the first-born e'en so with us all,
Because he was born a poor babe in a stall.

To-day the last born is one hundred years old.
More than half of that time he's lain 'neath the mold.

Ah, no! for the spirit of man never dies,
And God has decreed that the body shall rise.
His project is grand, and his planning sublime,
And Joseph the Martyr is biding his time.

God's heralds exhort us to be of good cheer,
And shout the glad news, that Christ's coming is near.
The draw-bridge will open; the tocsin has rung;
The songs of the angels are being re-sung.
With martyrs and saints, holy prophets and seers,
Our Prophet will come when his Master appears.
Together they'll come and together they'll reign,
And Joseph (our Joseph) will welcome the twain.

Yes, Joseph, the fifth, who is guarding by right
The flock of his sire, will rejoice at the sight
Of angels descending with scepter and crown,
For his own head, and hand,—his burdens laid down.

Fair Faith lifts the veil, and enraptured we see
The dark cross looming up like a grand Christmas-tree
Decked with martyrs and saints, redeemed, glorified,
Born children of Christ and his beautiful bride.
Oh, ring the bells loud! Their harmonious peals
Awaken the soul, and humanity kneels
In reverence, bowed by melodious chimes,
To thank the great God for these glad Christmas times.

ALICE E. COBB.

LAMONI, December 23, 1905.

Original Articles

"THE DEVIL'S CHOICEST COUNTERFEIT."—NO. 2.

The author of the article under the above caption makes a special attack upon the Reorganization in regard to temple-building and ordinances to be performed in temples. The following is an extract from his production:

It is true the courts awarded the building known as the Kirtland Temple to the Reorganizers, and they have placarded this fact on its walls. But of what particular value is such a building to them? What do they know about temples? What do they know about the sacred ordinances of the Lord's House as revealed to the Prophet Joseph Smith? What do they know about performing the ordinance of baptism for the dead? or the washings and sealings and anointings and endowments given in temples? Directly that building became polluted by man, it was no longer fit for the holy work for which it was erected. Joseph Smith abandoned it, as God had abandoned it, and had the Prophet returned to Kirtland, he would never have used it for any of the purposes for which it was built. Therefore, when the Reorganizers went into court, asking for a title of the building, the original and true church, knowing of its pollution, made no attempt to interfere, as the building had already, in the days of the Prophet, been abandoned for the use for which it was built.

Had the temple at Kirtland not been polluted by man, and consequently abandoned by the church, it would never have been used as it is now, as a puppet show or museum, turned over to the curious to be gazed at with worldly eyes.

Any one acquainted with the Prophet Joseph, knows that the first thing he thought of when the church found a resting-place from its drivings was to search out a site on which a temple could be built to the Most High God. This is evident to those who followed their history from Kirtland to Independence, to Far West, to Nauvoo, where sites for temples were selected by the Prophet, showing it to be uppermost in his mind wherever he went; and he never lost sight of the great importance of the work which God showed to him must be done in a temple. The same spirit of Elijah rested upon Brigham Young, his successor. The very first thing he did, after the pilgrimage of the pioneers to the Great Salt Lake Valley, was to place his stick in the ground, on the very spot where the great Salt Lake Temple now stands, and say to those around him, "Here shall be erected the temple of our God!" And there it stands to-day, wherein thousands administer in behalf of the dead, and become saviors upon Mount Zion. The same can be said of the temples at Manti, at St. George, and at Logan, Utah, where millions in money have been expended in the erection of these sacred edifices.

There are several points in the foregoing that we wish to consider. Some of his questions are too trifling to require any particular attention. He asks, however, "What do they know about the sacred ordinances of the Lord's house, as revealed to the Prophet Joseph Smith?" Again, What do they know about performing the ordinance of baptism for the dead, or the washings, and sealings, and anointings and endowments given in temples?

If by the latter question he wishes to know of what our information consists in regard to the practices in the temples of Utah, we answer, we know but very little. But so far as the ordinances of the Lord's House as revealed to the Prophet Joseph Smith are concerned, we perhaps have as much information as have the people in Utah. We have access to the revelations given through Joseph Smith and to all documents made public in his time, and have as good a right to our construction as they have to theirs.

He claims that the temple at Kirtland was polluted and abandoned in the days of the prophet Joseph. But it is a well-known fact that efforts were made a short time prior to the death of Joseph Smith, to rebuild Kirtland. He says that when the Reorganization went into court that the original and true church, as he sees fit to call the organization which he represents, knowing of its pollution made no

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attempt to interfere, thereby permitting the title to go to the Reorganization without protest.

However, when Mr. Rich takes the position that the Temple at Kirtland was abandoned by the Lord and the church in the days of the Martyr he disagrees with Apostle Wilford Woodruff, afterwards President of the Utah church. At a general conference held at Manchester, England, April, 1845, Elder Woodruff reported as follows:

> He said that he represented about twenty-eight States of the American Union, above one hundred thousand saints, a quorum of twelve apostles, the various quorums in the stakes of Zion, fifteen quorums of the seventies, a conference with two temples of the Lord, one long ago completed, and one fast hastening to its completion.—*Millennial Star*, vol. 5, pp. 170, 171.

Kirtland Temple is the only temple that he could possibly have referred to as having been "long ago completed," and he calls it a "temple of the Lord," and assumes to represent it in 1845. What say you, Elder Rich, had the Lord and the prophet abandoned it or did Elder Woodruff misrepresent the facts in 1845? You are mistaken or Mr. Woodruff is. If it is you perhaps you had better revise your reasons for the nonappearance of your people before the courts in the case of the Kirtland Temple.

We hardly think the people in Utah can afford to take the position that when a house is built by the command of God, dedicated to his service, when he has recognized it by his appearance in person, by the ministration of angels, and many other powers and blessings, that Satan can drive him from it by polluting it; and that the Lord will not, or can not cleanse it from its pollution, sanctify and purify it for his service. We are not interested, however, as to whether they wish to take this position or not. If they do they are welcome to it. Ours is the duty of building up the waste places, redeeming Zion, cleansing and purifying her from the pollutions which have come upon her; and if the Utah people wish to abandon this work without an attempt to recover, let them depart in peace.

He says if the temple had not been abandoned by the church it would never have been used as it is now, as a puppet show, or museum, turned over to the curious, to be gazed at with worldly eyes. I do not know what he refers to as the temple being used as a puppet show, or museum, and it is not specially necessary to inquire. Such epithets as these without any attempt to sustain them are unworthy of more than a passing notice. If he means by its being gazed at with worldly eyes that it is open to the public, that the public is permitted to attend services there, we concede it. We know of no such thing as a temple being closed in the days of Joseph Smith the Martyr, to the public, and they not being permitted to enter and enjoy the privileges of worship therein. We are aware that the Utah people have adopted this policy, but in the instruction given regarding the building of the Kirtland Temple, special provision was made that preaching-meetings should be held therein; and we can not accept the conclusion that the Lord intended that the world should be excluded and not permitted to hear the preaching of the word in the temples built for the purpose. Nor does the instruction forbidding the pollution of the temple or unclean things entering there, have reference to people entering for the purpose of hearing the word of God, but to the principles and practices taught or had therein. These are to be kept pure, and the house of God is not to be defiled by those who are made the custodians thereof.

True, temple building or prospective temple building was a prominent feature of the work in the days of the prophet Joseph, and places were pointed out for the building of temples, at Kirtland, Independence, Far West, and Nauvoo. But these places were designated by inspiration from on high, and the command was given for the erection of these temples, at least in the cases of Kirtland and Nauvoo. In Independence and Far West no temples were built.

An attempt was made to build a temple at Far West at one time without a commandment from God but met with rebuke. In the *Millennial Star*, volume 6, page 54, we find the following:

> The same day, August 5, [1837,] the Presidency, High Council, and all the authorities of the church in Missouri, assembled in council at Far West, and unanimously resolved to go on moderately and build a house unto the name of the Lord in Far West, as they had means, and appointed Edward Partridge treasurer, to receive all the donations and subscriptions for the erection of the House of the Lord; Isaac Morley to be his secretary.

This was no doubt a sincere effort to build a temple in Far West, Missouri; but though the lot had been chosen and set apart for the purpose, as the sequel will show, the church was not justified in attempting to build without a commandment from the Lord. On page 89 of this same volume of the *Millennial Star* we have an account of a session of the High Council held on November 2, 1837. Joseph Smith was not present when the council resolved to build the temple in August; but at this later council he was present; and in the minutes of that council we find the following:

> Also voted unanimously, that it is the opinion of this council, that there is sufficient room in this country, for the churches to continue gathering from abroad; also that the building of the House of the Lord be postponed, till the Lord shall reveal it to be his will to be commenced.

Mr. Andrew Jenson, a historian of the Utah church, in speaking of this as found in his Historical Record, volume 7, page 434, says:

> When Joseph arrived there he counseled that the building of that house should be postponed until the Lord should reveal it to be his will to have it commenced.

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This should, it seems to us, impress the thought upon all Latter Day Saints, that to attempt to build a temple without a command of the Lord, although the place may have been selected and dedicated, is wrong; and if a temple should be built under such circumstances, the ordinances performed therein would not be acceptable unto the Lord. This last decision of the High Council, which according to Mr. Jenson, was made upon the counsel of Joseph Smith, is in harmony with the revelation given on January 19, 1841, which says:

> For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed which had been hid from before the world was; therefore, verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and for your oracles in your most holy places, wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honor, and endowment of all her municipals, are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy name.—Doctrine and Covenants 107: 12.

We are aware that some of the representatives of the Utah church have tried to make it appear that this last clause in the above quotation, "which my people are always commanded to build unto my holy name," means that it is a commandment which is always in force. If this construction be correct, then the High Council at Far West was wrong in passing a resolution to wait until the Lord did command. They evidently did not understand that the principle involved was that the command to build was always in force. The plain and simple meaning, as can be learned by a close inspection of the paragraph where he specially commanded Moses to build a tabernacle, together with the instance where he specially commanded the building of a temple at Kirtland, and the instance where he specially commanded the building of a temple at Nauvoo, is that the church was not authorized to build a temple without direct command from God. And all these instances prove that the principle was correct upon which the High Council acted, that they were not authorized to proceed without a command from God.

When we consider in the light of this principle, the temple-building which the Utah people boast so much of, we are led to inquire whether they had revelation from God commanding them to build in St. George, Manti, Logan, and Salt Lake City. If they did, and built according to the command, then they have a point; if they had no command to build these temples, then the temples are not accepted of God, nor as a consequence is the work performed therein, and all this boast about temple-building, and ordinances for the dead, and so forth, falls to the ground without support. If they ever claimed to have revelation commanding them to build the three or four temples now in Utah, those revelations have not been brought to our notice. On the contrary, Brigham Young in speaking of the temple at Salt Lake City, gives us to understand positively that no command had been given. On February 14, 1853, he is reported to have said:

> Some might query whether a revelation had been given to build a house to the Lord, but he is a wicked and slothful servant who doth nothing but what his Lord commandeth, when he knoweth his master's will. I know a temple is needed, and so do you; and when we know a thing, why do we need a revelation to compel us to do that thing? If the Lord and all the people want a revelation, I can give one concerning this temple.
>
> In a few days I shall be able to give a plan of the temple on paper, and then if all heaven, or any good man on the earth will suggest any improvements, we will receive and adopt them. —*Millennial Star*, vol. 15, p. 391.

This principle, so far as we have been able to learn, is the principle upon which temple-building and temple ordinances have been carried on in Utah. This boastful spirit which would serve notice upon the Lord that if he wanted a revelation about temple-building, Brigham Young could give him one, has prevailed through all this temple-building and temple work. He proposed to put the plan of the temple on paper, and then invite all heaven and good men to suggest any improvement. If they could suggest any improvements after Mr. Young had drafted the plan, he was willing to adopt; but the plain inference is that Mr. Young would be the judge as to whether the suggestions made by heaven or good men were improvements or not.

The Reorganization favor temple-building and are ready to go to work as God shall give them means and strength to the building of temples, or a temple, when he shall so direct. We stand to-day upon the principle acknowledged in the resolution of the High Council at Far West, November 2, 1837, to wait until the Lord shall command us to begin. In this we are in harmony with the revelation which declares that the Lord always commands his people when such a work is to be performed. We are in harmony with every precedent of the past where the Lord has given instruction for the building of tabernacles or temples wherein the ordinances of the Lord are to be performed. To-day the Reorganization holds the deed and is in possession of the only temple under the heavens built by the command of God. We are using this temple according to the instructions given for its use so far as we can comprehend the instructions; and the slurs cast by those who claim to have abandoned the House of God because corruption had attempted to defile it, do not disturb us. When the Lord shall instruct us to build elsewhere we shall do our best to carry out the instruction; and we have faith to believe that we shall succeed; for he will not command until we are able to obey. In the meantime, let those who flee from the House of

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God because of an alleged corruption therein, build houses and call them temples, administer ordinances therein without any command from God, proceed on their way; we have no confidence that God accepts such temples or work therein. If they have any revelations commanding the building of temples in Utah, we would be glad to have them produced for examination. We are ready and anxious to accept anything that is demonstrated to our satisfaction as being the will of God; but we repudiate the boastful, blasphemous claim that President Young, or any other man, or any other people, can proceed to build a house without the Lord's instruction, and invite him to make suggestions afterwards.

The attitude of the Reorganization upon the subject of the baptism for the dead, is clearly set forth in a resolution adopted by the Quorum of Twelve, and reported to the Annual Conference at Independence, Missouri, which reads as follows:

Whereas, inquiry is being made concerning the teaching and practice of baptism for the dead, and, Whereas, we understand that the observance of said ordinance was prohibited for a time, by command of the Spirit, Resolved, that as a quorum we put ourselves on record as being ready to promulgate the doctrine as soon as the Lord shall so direct and enlighten us as to time, place, and conditions for its observance.—Minutes of Annual Conference for 1892, p. 17.

Had the Utah people occupied this or similar lar grounds, they would not have been mortified by being informed, as they were by President Wilford Woodruff, in 1895, that they had been practicing these things wrongly, and that, too, after they had baptized for over three quarters of a million dead. How many of these over three quarters of a million dead were affected by the mistakes, necessitating a repetition, or a doing of the work over, we are not informed. We suggest, that if they will continue to wait, as the Reorganization has resolved to do, until the Lord shall enlighten as to time, place, and conditions for observance, it will guard against present and future mistakes, and save them a repetition of the mortifications already suffered for proceeding wrongfully according to the authority of their own president.

H. C. S.

(To be continued.)

A BRIEF EXEGESIS OF THE PARABLE OF THE LABORERS.

The record of the parable that will be briefly considered is in Matthew 20:1–16, but that which it is given in explanation of, or that particular feature of the "kingdom of heaven" that this parable illustrates, is found in the chapter immediately preceding, and is summed up in the question, "What shall we have therefore," propounded by Peter to the Master. The direct answer is, "Verily I say unto you,"—the disciples who had "forsaken all, and followed" the Christ, (see Matthew 19:23–27)—"that ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life."

These disciples to whom Jesus was directly addressing himself were those who held divine authority, because they had been *called;* and such as were the chosen ones *of* the called would receive the promised blessings. The "every one" was limited by the paragraph, "for my name's sake." Every one who has the right to minister in the name of Christ, his called ministers, are the only ones directly included in this answer, and the only ones that the parable directly refers to.

"For the kingdom of heaven is like." This introductory word *for* shows that the parable is in explanation of the principle connected with the kingdom of heaven as relating to the ministry, or those specially who were under similar obligations because of their callings as were these to whom Jesus was addressing himself; those who, for his name's or authority's sake, were forsaking the things mentioned, and followed him in faithfulness to the duty to which they were specially called, which required them, in order to fulfill the duty required, to forsake all things, or to consider them as secondary to the authority to which they had been called, and they had accepted.

This householder went out "to hire laborers into his vineyard." It is a recognized principle in the kingdom of heaven that none can *labor* "in the name of Christ," till they are called, hence the legitimate excuse rendered by those whom the householder found idle at the eleventh hour, "No man hath hired us." They showed by this expression a willingness to be a laborer, and this desire was a recognized qualification, and the Lord said, "Go ye also into the vineyard." These parties that the householder found idle were well acquainted with the principle that governed in the kingdom of heaven, hence must have been members of that kingdom fairly well instructed. They could not have been in the world, or members of the churches of men, for they do not teach any such principle, but the very opposite.

None can enter into the position as a laborer to represent the name of Christ until they are called, or "hired," in the sense that the parable illustrates this particular feature of the kingdom, for no man can "preach except he be sent," or is "called of God as was Aaron." (Romans 10:15; Hebrews 5:4.) A man can labor in the vineyard only from the time he is called till life is over, whether he is called in youth, early manhood, mature life, or old age, and if he labors faithfully in the vineyard from the time he is called till he can labor here no longer, each is

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justly entitled to the *equal* reward, for it is that for which he engaged in this particular work, as a minister. God did not call some in the ministry earlier in life that they might receive a greater reward than another called later in life; neither does he call some in the ministry that they may receive a greater reward than those not called in the ministry, else God has put a premium on those who are elected to be males among the human race; for I believe it is decided that in the kingdom of heaven the Son of God does not come in the form of woman; hence placing man under the responsibility to represent him in the earth; and all placed under that responsibility, who prove themselves the chosen ones, will receive alike for their labor in the vineyard.

Men accept of the callings of God to a particular duty, because they believe it to be their *duty*, and not from the thought of receiving a greater reward than they would if they had been women and had not been called to any place in the official work in the kingdom of heaven. Each performing that duty has an equal claim on God for his approval, "Well done"; and none should think that they have a right to more of a reward when they appear before the judgment seat than another because they have labored longer than another, if each have labored faithfully all the time allotted him on earth. It is true the young man who continues his labor till old age bears the burden and heat of the day, but he has had the continuous support and approval of God, during all that labor, and the greater the need the greater support and divine approval received, hence for years they may have received so much more of the power of God because it was needed than the one not called with that particular calling that requires them to forsake for "his name's sake," all that is dear in life to fulfill that calling; but the aged man called to do similar work, and to endure similar sacrifices, is justly entitled to an equal reward for the ministerial labor performed, or for the occupying of life faithfully as called to do by Him who only has the right to designate the time when we should begin our labor, and who decides when our labor should end.

May we who are laborers in the vineyard recognize that we are what we are, and became such at the time we did, because he who is the "householder" "hired" us at that time for that particular labor; and to be faithful to the end places us where he who hath hired us will do right by us, as he has all the time of our laboring; that it is a feature of the kingdom of heaven that we would stand idle, and should, so far as ministerial duties are concerned, until we are called; and that as missionaries we will receive for our labor all that the householder has agreed to give us, and we should not in this life, or, if possible in the life to come, feel envious of what another receives.

Still willing to labor on to the end, and look forward to stand by my brethren who have not been so fortunate as I have been to be called in the early morning of life as a laborer in the vineyard, and with others who were called in the early morning but only continued a few years when they were called hence, and behold them receive for their service *as a laborer*, because of being faithful to duty during the time allotted them to labor, the same as myself, even if I should be continued in life and given ability to labor for years to come, even though I should be faithful all my journey through. What I am as a minister privileged to do, and what another as a minister is privileged to do, we do as instruments in the hands of God as of the ability which he giveth we are laborers *for* him.

J. F. MINTUN.

DES MOINES, Iowa, December 30, 1905.

WHY I BECAME A LATTER DAY SAINT.

As one of our greatest desires in this world is to see the great light of the restoration of the gospel spread over the earth, I desire to set forth in this article the reasons why I chose to cast my lot with the insignificant, few, despised Latter Day Saints, disrespectfully called Mormons.

I was raised by members of the Methodist Church, and of course inherited the common reason for being a Methodist, or any other faith as the case may be. After advancing in age a little, I began to go to church, and wanted to get, as it is called, a "sound conversion," so ventured to go to the altar and mourn for religion, as I was taught by my preachers. I would do my best to do just as my advisers would tell me. They would take me by the hand and say, "Just put your trust in the Lord. He is ready to save just now." Another: "Just give your heart to God. Just say, 'Here, Lord, take me as I am,' and just a little more faith, and you will get the blessing. He is ready to save in the twinkling of an eye." And, "I believe you have it now, if you would just get up and tell it." Such instructions as these I received from the hired preacher, and from the laity, both brethren and sisters.

Of course when a person wants to believe anything it is not difficult for him to do so under such influences, and become satisfied. But I humbly thank the Lord that I was not so robbed of my liberty that I could not and would not open my eyes to more light, and brighter light (if the above can be called light) than I received from my instructors at the mourners' bench. So, for a while, I was what I will call a half-worked Methodist; and I wish to clearly state that while I was in this condition I knew absolutely nothing about God, Christ, the Holy Ghost, or the kingdom of God; but, as I said before, during all this time the unseen power of deception, which works on the minds of men, apparently as a power

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of light, failed to compass me round about and hedge me in so that I would not investigate anything that came to my view. And when I had an opportunity I examined what is called the Mormon doctrine. They claimed to be the true church of Jesus Christ, and desired men to give their teachings a fair investigation and a close comparison with the Scriptures. I could not see anything wrong in that, although my friends, who were as ignorant as I was concerning the Scriptures, would advise me to let the Mormons alone, that they preached a dangerous doctrine, and many such reasons would I receive by way of warning from those who advised.

But, shyly facing the disgrace, I continued my investigation as fast as I could under existing circumstances, for about two years, when I was thoroughly, soundly, and intelligently converted to the gospel of Jesus Christ, and could give a "thus saith the Lord" as to why I was a Latter Day Saint.

In Methodism I could give a reason why, but it was "because my folks were." Think of it, reader! Is that reason any better than none, for being a Methodist, Baptist, Christian, or anything else? If so, on the same ground the child of the infidel is justified in being an infidel.

In Methodism I was not taught anything about the way God had organized his church. I was taught nothing about the priesthood; nothing about the restoration of the gospel, with all its powers; nothing about the principle of the laying on of hands for the blessing of children; nothing about the principle of baptism in water as practiced by John the Baptist. (See Matthew 3: 1–6; Mark 1: 1–10; Luke 3: 16; John 1: 25–34; Acts 2: 38, 39; 8: 12–16; 19: 5.)

I learned nothing in Methodism of the Holy Ghost being conferred upon the believer through the laying on of hands and prayer as was taught and practiced in days of old, as you will see by reading the eighth and nineteenth chapters of the Acts of the Apostles. I heard of a Holy Ghost baptism, but not the kind I read of in the word of God. By the Holy Ghost men were given the gift of prophecy, were enabled to speak in tongues, to interpret tongues, to heal the sick, to work miracles, to discern spirits, and various other gifts, as you will find by reading chapter 12 of 1 Corinthians. None of these gifts were manifested in the power that was called the Holy Ghost in Methodism, in the greatest of their "pentecostal showers."

Up to the time of my acquaintance with the gospel as taught by the Saints of the most high God, I was altogether ignorant of these spiritual gifts, even as I was led. "Now concerning spiritual gifts," friends, "I would not have you ignorant"; for you are as much entitled to them as were those at Corinth, if you will obey the same gospel, in the same manner; for God is not a partial God, neither a respecter of persons. These grand blessings of the Spirit are not "all done away with the apostles and no longer needed," as you are taught by the hired divine; neither were they given only in the "infintile state of the church," as you will hear on another hand. But this is that Spirit which was spoken of by Joel, that in the last days God will pour out of his Spirit upon all flesh, "and your sons and your daughters shall prophesy," see visions, and dream dreams; and this Spirit is promised to those afar off, yea, every one that God shall call by the gospel. So, my friends, when you are called by the true gospel, and obey it in faith, these blessings are for you, whether you lived in the days of the first apostles or in the infantile state of the church.

I found the Latter Day Saints contending earnestly for the faith once delivered to the Saints. I found them organized as a church with apostles, prophets, evangelists, seventies, elders, bishops, priests, teachers, etc. I found the same kind of officers in the church as are described in the New Testament, and what could I say against such a church?

My ignorant friends would tell me that the "apostles did their work, and were no longer needed," and that we had the New Testament, and did not need any prophet, and the like; but that was no proof at all. They would also claim that we had no revelations since "John finished the Bible" on Patmos Isle; but up to that time none of the Testament writers said we would not need apostles and prophets, nor the spiritual gifts in this day; neither did any of them authorize any one to spring out in the latter day, build up a church, and name it Methodist, Baptist, Presbyterian, Christian, or anything else, with only elders and deacons, and, perhaps, a bishop and steward. Friends, where is your authority for the elder and deacon, any more than for the apostle and prophet? Examine yourselves, and see whether you be in the faith, or in a man-made church. If you are in one of the abominable issues of the "mother of harlots" (Revelation 17), can you with intelligence have hope of rest in the celestial glory of God after eternal judgment is passed upon you?

I found the Latter Day Saints to claim a restoration of the gospel as proclaimed in Revelation 14: 6, and that all the gifts and blessings contained in the gospel were for the believer to enjoy now just as they formerly were.

I have heard our enemies speak thus: "If you will work a miracle, it will do more good than all the preaching you can do." If you have that argument in your mind, reader, are you not real sorry you did not live in the time of Christ, to tell him how to convert those gainsaying hypocrites that lived in his day? What a mistake he made! In place of telling them "to tell no man," he ought to have said, "Go and tell it abroad and we will convert the people." No, he would not have put them all out of the house when he raised Jairus' daughter, if our modern

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writers are right. One writer said the Jews required a sign, and the Greeks sought after wisdom, but we preached Christ, unto the Jews a stumbling-block, and unto the Greeks foolishness. Reader, are you either Jew or Greek in this principle? Do you want to be converted to the gospel by a sign? If so, hear what Jesus said to those Jews that believed on him, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free." They answered him, "We are Abraham's seed, and were never in bondage to any man: . . . Jesus answered them, . . . Ye are of your father the devil, and the lusts of your father ye will do." So, if you want faith to come by a sign, you may draw an idea of whose child you are. If you will read what occurred with Christ at the end of the forty-days' fast, you will see that the father of our sign-seekers desperately sought for a sign; and of course his children in our day want the Saints of God to show a sign to make them believe what Jesus said. So, to-day the gospel of Christ is a stumbling-block to the Jew, also to our modern Greeks it is foolishness, for they seek to know God by theological education; and, as before, the plain, simple truth of the gospel is foolishness to them.

We ask, Why not submit to God's plan of creating faith? He said, "Go ye into all the world, and preach the gospel to every creature. He that believeth [by a sign? No, but by hearing] and is baptized shall be saved"; and the gifts of the gospel shall follow, not go before. Is it not plain?

John came preaching the gospel of Jesus Christ. Not a sign did he show to convert them to Christ. Paul said faith comes by hearing the word of God. Would you not rather be with those fellows than with the Devil and his sons who want a sign, and worldly wisdom, to make them believe the gospel?

I found the Latter Day Saints teaching each principle of the gospel as recorded in Hebrews 6: 1, 2, which are, faith, repentance, baptism of water and the Spirit, the laying on of hands, the resurrection of the dead, and eternal judgment. I thought since God ordained them as principles to constitute his power to save men, and placed them in his word long before I lived, it was my whole duty to obey each and all of them, and not begin to cull out this or that, and excuse myself in it, because my forefathers had died Methodists or anything else, neither because I had already taken my choice of some of the mother's daughters (see Revelation 17), neither because I might be called a turncoat.

In Methodism I could obey two of the principles: repentance and faith, and if I chose I could be baptized just anyway that suited me,—not really essential to salvation. But I preferred to believe Jesus: "Except a man be born [or baptized] of water and of the Spirit, he can not enter into the kingdom of God."

Yes, John taught water and Holy Ghost baptism. Jesus taught it. Paul taught it. Peter taught it, and so I preferred to believe it.

Do you prefer to divide the word, and believe just such portion as will receive the common esteem of men, or will you seek to live by "every word that proceedeth out of the mouth of God"? Do you suppose you will be classed with those people of "Israel" of whom Paul makes mention in his letter to the people at Rome? He said, "My heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness [or plan of salvation], have not submitted themselves unto the righteousness of God," or plan of redemption. If you are clinging to some man-made church, you are doing just as they did. It is not the safest ground for you to occupy. Let me say unto you, Search the Scriptures; try all things, and hold fast to that which is good.

Can any intelligent man or woman, of any class, be surprised at my choice of a church, since my aim and desire are to finally become an associate with Paul, Peter, and John, Isaiah, Jeremiah, and all those ancient Saints? May the living God direct your minds and lead you to the true light of the restored gospel, is my humble prayer in the worthy name of Christ. Amen. J. W. WILLIAMS.

FULTON, Kentucky.

Mothers' Home Column

EDITED BY FRANCES.

When to Criticise.

When your heart is warm with love
Even for your enemies;
When your words come from above,
Not from where the venom is;
When you see the man entire,
Not alone the faults he has,
Find a somewhat to admire
Underneath the paltry mass—
Not till then, if you are wise,
Will you dare to criticise.

When you see the thing that's wrong,
And a way to better it—
Push a noble cause along,
Not with censure fetter it;
When your purpose is to build,
Not to tear the building down,
Use the sunshine that will gild,
Not the dark and dismal frown—
Not till then, if you are wise,
Will you dare to criticise.

—Amos R. Wells, in the *Christian Endeavor World.*

Sister Walker: In looking over some back numbers of HERALD, I saw and reread Bro. H. B. Root's letter in the Column, asking what he should do with his boys on Sunday. The only

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definite statement I can make on the subject is, for every parent to do the best he can under the circumstances: for circumstances and location of families differ so widely that no one rule of action can be laid down that will be applicable to all. It should undoubtedly be the aim of the parent to inculcate right, true, and good principles that will abide with the children; rather than to simply control the acts for the time being. And, as has already been said, the parents must lead where they wish the child to follow. If the parents keep the Sabbath inviolate, it will have a sanctifying, quieting influence over the children; they will recognize the sacredness of the day, or I might say the *difference*, before they are old enough to know what sacredness is. But if parents do not make much distinction between the Sabbath and other days, if they have trashy magazines and daily newspapers strewn about the tables, and more or less of them, just as they would on a week-day, how can they expect the children to refrain from their week-day pastimes? Where the children see that those things are laid aside because it is the Lord's day, see that their parents do not allow *themselves* to indulge in the same pleasant pastimes on Sunday that they do upon other days, it will have a better effect upon them than many lectures; they will instinctively feel that they, too, should enter into those little sacrifices.

While it is not to be supposed that children can, or ought to be kept still all day Sunday, it is not wholesome for them to think that they must be entertained all the day; on the same principle that if parents buy a variety of toys, or buy them frequently, the child soon ceases to be amused with any, except for a little while, then wants something new again. Just so with Sunday amusement. More requires more. And if children are not instructed from infancy, one might say, to have a becoming regard for the day, and that it is obligatory upon them, as children of the kingdom, to make some little mental sacrifice, do a little better than the children of the world do, they will, as they grow to young manhood, or womanhood, become Sunday pleasure-seekers, or discontented. Yet there should be some indulgence on the part of parents that will furnish something of a treat to children, so that they will look forward to that day with pleasant anticipations, but not with the expectation of being treated all day. Sometimes a nice chat with "mamma" is as highly prized by children as listening to a story. Again, if living in a country where there are green fields, wild-flowers, or wooded hills, a quiet stroll with the children, calling their attention to the goodness of God in giving those beautiful things to man, would be both pleasure and worship. Just so with that brook at which Bro. Root's boys were watching the minnows. What more innocent pastime than to walk or loiter along by a brookside watching the spry little fishes darting about from one place to another, in their innocent sportiveness, or seeing the clear water running over the shining pebbles? The very sight of such things gladdens the heart, and makes them feel happy. And who shall say innocent joyousness in the things that God has created is not an acceptable worship? But if those boys had hurt, or killed the little fishes, got their clothes wet and dirty, or were boisterous in their play or mirth, or loud and contentious, then that, too, like many other blessings, would become a wrong.

Again, I affirm that if the quiet, peaceful, restful atmosphere that rightly pertains to the Lord's day pervades in the home, it will go with the children all through the day and will qualify their acts and even their inclinations. It will seem natural to them to spend the day more or less quietly, though they may not be sitting motionless.

I do not think it good to teach a child that trivial things are *wicked:* he sets it down in his mind that God made it wicked, and such a thought will foster a dread and fear of God, rather than love. But appeal to the child's own decision of the right or wrong of an act. In that way one appeals to the honor of a child and makes him his own judge, for every child, however small, instinctively feels that there is a right, and a wrong, and that it is not right to do wrong. EMMA BURTON.

COLTON, California, November 26, 1905.

Your Mother; Do Not Forget—

To manifest an interest in whatever interests or amuses her.

Not to forget that, though she is old and wrinkled, she still loves pretty things.

To make her frequent, simple presents, and to be sure that they are appropriate and tasteful.

To remember that she is still a girl at heart, so far as delicate little attentions are concerned.

To give her your full confidence, and never to do anything which you think she would disapprove.

To make her a partaker, so far as your different ages will permit, in all your pleasures and recreations.

To lift all the burdens you can from shoulders that have grown stooped in waiting upon and working for you.

Never to intimate by word or deed that your world and hers are different, or that you feel in any way superior to her.

To treat her with the unvarying courtesy and deference you accord to those who are above you in rank or position.

To study her tastes and habits, her likes and dislikes, and cater to them as far as possible in an unobtrusive way.

To bear patiently with all her peculiarities or infirmities of temper or disposition, which may be the result of a life of care and toil.

To remember that her life is monotonous compared with yours, and to take her to some suitable place of amusement, or for a little trip to the country—or to the city if your home is in the country—as frequently as possible.—*Success.*

Letter Department

DES MOINES, Iowa, December 29, 1905.

Editors Herald: In my last letter for publication I gave a brief account of the dedicatory-services, there being only a short extract published, other parts of which there seemed to be necessity for their publication (and which by reason of what has since transpired I am indeed sorry were not); but we trust that we will see that all things work together for good to them who love God and keep his commandments.

Since the dedication my time has been largely occupied in visiting the sick, and in private conversation with some not of the faith, but who have shown slight interest therein. At the present writing all those who were sick within the church, so far as I know, are better. One not of the faith who called for administration soon passed from earth, but not till she had acknowledged that through prayer she had been blessed. Her desire was that she might be freed from her distress, but she had but little desire to live. In one of the visitations I found a man and his wife devoted to what he called "Mormonism," saying that nothing else would satisfy, but had never accepted the corruptions that were associated with the people in the West, although they had been baptized by a minister of that church, and acknowledged that their conversion to this theory was through the public and private teachings of that people. These people are devoted to a belief in the Bible, the Book of Mormon, and the Book of Doctrine and Covenants, and the principles of faith and organization advocated by the Reorganized Church. They are surprised that they had never heard some of the corruptions of the Utah Mormons advocated while in Utah, for aside from polygamy they were ignorant of other departures, and said they had never believed that principle. I wondered how many other such people there are associated with that church. Would that they could be enlightened, and led therefrom.

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There has been, considering the amount of sickness of late, good attendance at the services at the church, and I have been remarkably blessed in strengthening the Saints, and the spirituality of those who have been in regular attendance is quite marked, the gifts being manifest at times. The Spirit admonished us to come to the prayer-service with a more noble purpose than in the past, and to lay aside all worldliness, because of which the Lord had not blessed as he purposed to do.

The Sunday-school entertainment was held on last Saturday eve, the children doing their part well. The presents on the tree had been furnished by the school, and each scholar up to the senior classes received a present as near the same value as could be determined upon as suitable for the class, and these presents were distributed by the teachers of the several classes. All seemed satisfied, none feeling sad at receiving so little and others so much, for all were treated equally, and special effort was made to avoid any being omitted. The results of this Christmas entertainment were the most satisfactory of any that it has been my privilege to be present at in a long time, all which would be considered as out of place in the house of the Lord by the most devoted being excluded, and all that was done could very fittingly be dedicated by prayer, and as fittingly represented the event being commemorated.

Two editorials that have appeared of late, one by the Assistant Editor, and the other by the Editor, have been of benefit to the Saints here, and I very highly appreciated them. The sentiment breathed throughout both was an invitation to come up higher in spirituality and true holiness, a very necessary condition to be brought about.

As soon as holiday excitement is over I expect to occupy in the suburban towns, and in the city wherever it is possible to find opportunity.

While every day brings its duties, with me these duties are not always of the most pleasant nature, neither can I say that in the fulfillment of them any great good is accomplished. To illustrate: I sent to all the editors of the papers of the city both historical and biblical evidence of our faith; and judicial and historical evidences that there was a wide difference between us and the Utah Mormons, and that they do not represent the faith represented by Joseph Smith, but in one of the city dailies this week is the picture of the temple in Salt Lake City, underneath which is this very misleading statement: "Gigantic structure in Salt Lake City in which centers the faith founded by Joseph Smith." I wrote a short article and left it in the office to be printed, and when I went to the office to inquire about the printing of it, I was asked if the question whether Joseph Smith did or did not found the faith being represented in the temple was not a mere doctrinal question. I answered, "If it is, why have you decided that the people in Utah are right? We only ask space to correct the error. The matter is more than a difference between the churches, for the matter is now one of history." I was astonished that a reader of such wide note as one occupying an editorial position of any character should be so ignorant as to not know that the courts had decided that Joseph Smith did not found the faith being represented in the building or use of the temple in Salt Lake City; and this fact has even been confessed by the people themselves in some of their statements. It is such little foxes as this item referred to that spoil the grapes, but I try to correct all such, and the papers have been very good to permit my corrections to appear, except in one or two cases.

These circumstances do not affect the work so much as unwise and hasty actions and utterances, and a disregard for the order of the church in the execution of the law. While the Saints will advocate that the plan God has restored to earth for the blessing of humanity is perfect, and must be observed to obtain celestial bliss, yet in many instances is that plan disregarded, and other plans followed in the attempt to rectify mistakes, or to correct evils; thus indicating that in their estimation other plans were as good if not better than God's revealed plan; and in some instances the authority represented by the chosen vessels of God is considered of less value than the advice of those holding no such authority, and sometimes of the world; but most of such instances are such as occur by reason of improper instruction, being ignorant of the gracious provisions found in the heavenly order. When will God's people learn patience, and let it do its perfect work? It is much pleasanter for one not to make mistakes, than that after they have been made to correct them. Hence, the admonition to watch and pray that we enter not into temptation, should be carefully followed. We know we should do right, or make an effort to do right; and we should not act upon the possibility of failure. This only indicates doubt in the strength of him who has said, "My grace is sufficient for you," and "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

During the last year I have felt quite discouraged at times, but God has so far made a way for me to escape yielding to despondency, and I am resolved, by the help of God, not to yield to discouragement during the coming year as much as during the year past. I have not felt satisfied, neither do I now feel satisfied with the results of my labor. Some of the brethren and sisters have been a stay to me, and have helped me greatly from yielding wholly to a despondent condition. May God bless them for it. What help God's children are to each other when they set the work of God first in their estimation, placing all else as secondary!

My faith is fixed in the final victory of the work, but in some respects some of the shadowy curtains that bespeak the darkness that comes just before day are to be observed, and it is my determination to keep my eye on the mark of our high calling, and, however great the darkness, keep on till we are through it, considering the plan revealed from the Father to be the only safe one to anchor me in the haven of rest.

My hope grows brighter that the coming conflict, in which all that can be shaken will be shaken, will not affect the salvation of any one who wishes to do right because it is right to do right, and who is seeking salvation upon the basis of individual purity and unselfishness. Oh, that I may be free from unselfishness, and from all impurity; and as I wish to obtain mercy may I know how to show it to others; and as I wish to be forgiven may I be able to forgive others!

May the HERALD, and HERALD readers have a happy and prosperous year. Your brother,

J. F. MINTUN.

SCRANTON, Kansas, January 3, 1906.

Editors Herald: In reading your pages, we rejoice often, but more so of late than ever before, because of the spirit of progress breathed. Progress is the watchword. Have we got it? Yes. You can find it in Bro. John W. Rushton's article, which I was glad to read. Why should we not fall in line and move forward with a united effort, with the wisdom of God, and his Spirit to guide? Without a preparation there can be no gathering; and we see the need of the preparation. The place can not be moved, the Lord has said. He also has said the center of that place is at Independence, Missouri, and we have been advised to gather in the regions round about. Are we doing it? "Oh, no," says Bro. A, "the time has not come yet." But surely the time has come to prepare, and now is the time. Why stand doubting?

The longer we wait the harder it will be, because land is getting higher in price; every year there is some advance made. But there is still, within one hundred miles of Independence, land underlaid with coal that can be bought for from ten to forty dollars per acre on five years' time, one fourth cash. This land is in St. Clair County, Missouri.

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We have all kinds of talented men in our church; some preachers, some farmers, some I suppose of all trades, and a good many coal-miners. When a brother in Atchison had a little ad in the HERALD once about that coal-mine at Atchison, the number of letters coming from England and Wales would surprise you. Now if this had been the church property how much more good might have been done. The most of our church members, who are laborers, are working for large companies because there are very few small ones left. The age that we live in is an age of syndicates, and trusts, combinations, organizations, unions, and secret orders until there is no end, and the church is scattered all over helping to sustain those organizations. And we can not help it, as Bro. Rushton has said, until we more unitedly organize ourselves for the benefit both of the soul and of the body of the church.

Of course I do not believe in having money spent foolishly by men who do not understand the true value of a dollar. I know of men that could have bought land for fifty or seventy-five dollars per acre all underlaid with coal. They did not buy the land, but did lease the coal and gave four times as much for the privilege only to work out the coal under the land. This is rather a poor way to invest, if it is not a mistake. Land with a two-foot vein of coal leased at ten cents per ton, would bring over three hundred dollars per acre, when the coal was being taken out. And then the land would still be there. That is why the railroad companies try to get hold of the coal-lands.

I know others that bought land at twenty-five dollars per acre, leased the coal, and now they are getting over two hundred dollars per acre from other parties for royalty. So this is rather the best way, I think, to purchase good mineral-land. It is said that the obedient shall live on the fat of the land. Well, I think that the mineral comes very near being the fat. It surely is the wealth of it. JAMES BAILLIE.

GERING, Nebraska.

Dear Herald: We are busily engaged in holding meetings here in the Gering Valley with good interest, and are in hopes good will be done. Have felt well in preaching, God giving light and liberty. We are looking for some to be gathered into the fold. We have three members of the Christian Catholic Church attending, who seem very much interested. The Saints are doing all they can to help with the meetings, and are anxious for others to come in and help them to raise the banner of Christ, to carry on the work of our blessed King and Redeemer. The New Year is here and I find the agent's books are behind. Now what is going to be done? Are the Saints going to come to our aid and help me to settle up with those whom the Bishop has placed under my care? Now, I can not discharge my duty unless the Saints come to my aid; and I trust they will send their tithing and offering to me at once. Please send all remittances to me at Belmont, Dawes County, Nebraska.

Your brother,

R. O. SELF.

MCGREGOR, Michigan, December 29, 1905.

Dear Herald: Just a word to let you know that the Saints here are still alive in the work. While our branch has passed through severe trials, and stood the fiery darts of Satan, thank God it was all for the best. During the past summer we have enjoyed but few of our privileges and but a small portion of the Lord's Spirit. But we realize it has been a failing on our side.

When we would assemble together there only seemed to be a cool, disinterested spirit present. But it was because of our troubles and discouragements that we had become faint and neglectful. Still we struggled onward, until now we are again happy "through God's love."

A few Sabbaths ago we met together with a determined spirit, and a desire to come and do our Father's will, and we united our faith, and prayed for his blessings; and while we prayed, testified, and sang sweet praises to God, his Spirit came in power to own and bless. And, lo, God's voice came, through a sister, saying, "Saints, come up higher. Come up higher. While you have been under darkness, every one of you, and have been in a weak condition, still there are great blessings in store for you, if you will come up higher."

Then I heard a whisper near by, coming from a young friend, who felt the presence of God's Spirit, saying, "Oh, I can not stand it."

Saints, how thankful we should be to know we are serving a Father who will call after us when we are so unworthy of his call. Let us come up higher, obey the call of a loving Father who has said, "My yoke is easy, and my burden is light."

I ask you to pray for me that I may not faint by the wayside, but go on in faith, trusting in my heavenly Master, and at last live and reign with Christ and his Saints.

Your sister in gospel bonds,

JENNIE M. CAMPBELL.

SUNDERLINVILLE, Pennsylvania, December 29, 1905.

Editors Herald: The war-whoop of the Lamanite roving through the woods of Pennsylvania has given way to the still, small voice of God's Spirit, crying repentance to the inhabitants of this place. Potter County is a land of mountains, or foothills of the Allegheny Range. Hillside farms are the rule, and I wonder when I watch the cattle grazing on the steep slopes, that their legs do not grow longer on one side.

Years ago, when logs were valueless, large hemlock-trees were felled to the ground, stripped of their bark, and left to rot. These logs, were they in good condition, would be worth millions of dollars to-day.

A few miles from here, on Bell Farm, rise three of our largest Eastern rivers: The Susquehanna, emptying into the Chesapeake Bay; the Allegheny, joining the Ohio to the Mississippi, and the Genesee, reaching the Gulf of St. Lawrence through the St. Lawrence River. We read of a house in Canada so situated that a drop of rain falling on one side of its roof will find its way to the Gulf of Mexico, while a drop on the other side will flow to the Gulf of St. Lawrence.

Schoolhouses are open to us, and so far we (Bro. A. B. Phillips and I) have preached in nine. Twelve persons have been baptized, but the multitude care for nothing but lust and license. The people of this place (and elsewhere, as my experience has been) would not repent if a bombshell of divine grace were to explode and enter heart and brain. The days of Gentile rejection are come, and each year sees the people more careless and more inclined to believe lies than to believe truth. The cry "Mormons" is heard on mountain and in valley. The men and women that cry the loudest are the ones living in the blackest sins, constantly sipping the hell-broth of iniquity. Stevens, the Adventist, did us much evil; the Lord reward him according to his works. We find friends here, as in other places; but for some reason the four walls of a schoolhouse will afford us shelter when Christians refuse to share their hearthstone. On the night after Christmas, while the people of Watrous were gazing into lovelit eyes and repeating the story of a world's Savior, my brother and I were trying to sleep on the narrow bench of their schoolhouse—and we also thought of the little child of Bethlehem, and longed to see him face to face.

The Saints here (baptized in September) are the salt of the town; without them Sunderlinville would be ready for the cleansing fire of God. On Christmas they remembered us with something more than a "Go, be warmed and filled." Unless religion is practical it is worse than no religion. The mouth of hell is open for the man that takes of the abundance of earth and imparts not his portion to the poor. The same woe that Christ pronounced against the hypocrite, is in force to-day. Until selfishness has been rooted from the hearts of some

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Latter Day Saints, there will be no Zion or anything else for them, except the fiery indignation of God.

We need a tract setting forth the distinction between the Reorganized Church and the Utah Mormons. Some people are so confused over "blood atonement," "polygamy," two Joseph Smiths, "Latter Day Saints," Book of Mormon, etc., that they are easy victims to the misrepresentations of unprincipled preachers. The world is about ready to acknowledge that it does not know whether the martyr Joseph Smith had one wife or more; and that the Book of Mormon teaches nothing immoral is admitted by every one that reads it; but so long as people believe that we are representing the Utah church, we are powerless to reach them. However, after we have made every conceivable effort to reach the people,—passing tracts, extending personal invitations, preaching night on night, we are forced to admit that they do not want the truth. We are confronted with the mightiest question of the day, and on every hand is seen the fulfilled and fulfilling prophecies of the Almighty.

To one born on the shores of the Atlantic Ocean, the necessity of driving miles to reach sufficient water for baptismal purposes, is novel at least. We had to dam a small stream, when baptizing.

The HERALD and *Ensign* are among the influences for good in the church, and I hope that God will inspire more articles such as the editorial in issue of December 6. Go on, there are "four thousand" Latter Day Saints who have not bowed the knee to Baal, and they are not afraid to stand boldly in defense of righteousness, while "the devil rages in the hearts of men."

Prayerful, hopeful, and grateful, I am,

RALPH W. FARRELL.

SIOUX CITY, Iowa, January 1, 1906.

Editors Herald: I have so many good things to report I hardly know which one should come first. But as many are especially interested in our church debt, I will say, first, We are all right. To-day we have a payment due of two hundred dollars, and we have the money in the bank ready to make the payment. Let me, here, again, in behalf of this branch, extend our heartfelt thanks to all who in any way have helped in this matter. This has been looked upon as being the hardest of all on account of so much other expense. But we have come out all right; and everything looks well and bright for the future in every department of church-work. The branch here now is completely organized, with a presiding elder, two active priests, one working teacher, one live deacon. All the lesser officers are young men; and I never saw better. When any of them are asked by the president to do any work pertaining to their office, there has so far never been an excuse offered, but they say, "I will do the best I can." What more can God or man ask of them? And I want to say, the president is not ashamed or afraid to call on them in their turn to preach, and to go into the stand and open the meeting for them. And if the time is not all occupied he fills it out. The Saints and friends are always encouraged to see the willingness to do.

Brethren, do not be afraid to give the young men a chance to develop. About six weeks ago a good brother who is not in the church saw that if ye missionary was to be able to do his work he must have a horse and buggy. Accordingly he went to work to get the necessary money by circulating a subscription paper. Then on the eve of the 5th ult. about fifty Saints and friends came by surprise upon the missionary and wife (the 3d being the twenty-fifth anniversary of our wedding day). So with that which had been raised by the brother, and the wedding offering, they presented us with a little over thirty dollars. The missionary picked corn ten and one half days for the son of the man who got what he could for the horse. He is not a member of the church, but he gave us two dollars per day. Putting this all together, and giving a small note besides, to-day we have the horse and buggy, for which we are truly thankful, because it is so much needed in the work here.

I see some speak of their aid societies. I want to say we have, I believe, as good a one here, according to the number, as is in the church. They have in a financial way done so much that I know that the Lord will bless them.

While all this has been done, I see that in the last few weeks there has been more tithing paid in than at any other time since I have been here. But this is not all. There has been marked advancement in spirituality, which cheers the hearts of all who are enjoying this blessing. We have so far kept clear of the trouble that has so often occurred when there was a church to be paid for; that is, get into a quarrel among the members. And, I do pray God that the last dollar may be paid, the house dedicated to God, and still peace be with us here.

In all my work in the church, now almost twenty years, I never enjoyed my work better than in the last few months, because I have been able to see at least some results. But, oh, what a trial I had to pass through since coming to this city before the blessing came! This may be rejected by some, but I know that Sr. Baker has been a source of great strength to the work here; and without her help I am sure I never could have done the work here that was necessary to be done to bring about the present results. Of course, I do not want to convey the thought that she and I have done all. But there had to be some one to stand by the work to encourage the few Saints that were here, and make it possible for others to do something, which was so faithfully done by Brn. W. A. Smith, Oscar Case, Derry, McDowell, Pitt, and others.

While I rejoice in the progress the church has made in the year just closed, I do hope and pray that 1906 may bring a still greater harvest. To this end let us all labor. I do want to live to see Zion redeemed and the pure in heart gathered under the protecting hand of God. O Saints, what a glorious promise—to be privileged to get out of the calamity that is coming.

J. M. BAKER.

Miscellaneous Department

Conference Minutes.

Far West.—Conference convened with Delano Branch October 7 and 8, 1905, I. N. Roberts and B. J. Dice in the chair, C. P. Faul and F. B. Shumate secretaries. Branches reporting: Pleasant Grove 85, Far West 27, German Stewartsville 80, Stewartsville 251, Delano 90, Edgerton Junction 57, Cameron City 48, St. Joseph 607, Kingston 101, Dekalb 61. Ministry reporting: D. E. Powell, T. T. Hinderks baptized 3, J. C. Elvert baptized 5, C. P. Faul baptized 1, J. L. Bear baptized 1, W. E. Summerfield, L. L. Babbitt, F. B. Shumate baptized 2, I. N. Roberts baptized 5, M. Shaw baptized 1, James Moler, G. W. Best baptized 5, A. W. Head, T. J. Sheldon, J. S. Constance, Walter Kinney, B. J. Dice, W. W. Lawrenson, C. W. Ethridge, J. E. Claiborn, B. R. Constance baptized 3, D. H. Schmidt, C. A. Baccus, C. H. Isleib, E. H. Randall, S. H. Simmons, C. J. Cravens, A. R. Daniels, E. M. Bryant, D. A. Ahlers, E. T. Atkinson, W. G. Bronson, and W. A. Stephenson. Report of committee on the H. J. Cato versus Pleasant Grove Branch was adopted, and the case was referred to the Pleasant Grove Branch, they to deal with the brother according to the law. Committee appointed to sell the Gospel Hill church-building reported they had advertised to sell the building in three county papers with no prospect of sale. Report adopted and Bishop's agent instructed to have the church painted. Officers for the coming quarter: I. N. Roberts president, B. J. Dice vice-president, Charles P. Faul secretary, B. J. Dice treasurer; Charles P. Faul sustained as Bishop's agent. Adjourned to meet with St. Joseph Branch on February 10 and 11, 1906.

Mobile.—Conference met with Three Rivers Branch at 10 a. m., December 9, 1905. T. C. Kelley president pro tem., with Bro. Turpen as associate. Edna Cochran secretary, Vida Depriest assistant. Branches reporting: Perseverance 161, Three Rivers 111. Ministry reporting: Alma Booker, F. P. Scarcliff, W. L. Booker, G. W. Sherman, S. Cochran, Fayette Booker, Martin King, Reuben Mizelle, Fred Scott, J. W. Depriest.

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Bishop's agent's report: Received since February 18, 1905, $208.32; paid out, $209.32; due agent from last auditing, $14.39. By resolution it was decided that the third Sunday in January, 1906, be observed throughout this district as a day of fasting and prayer; also, that Brn. Mizelle, Scott, King, Faulk, and Cochran distribute tracts and other church literature in their respective localities. All officers of the district were sustained and Bro. Alma Booker added to their number as vice-president of the district. Resolution carried that blank reports similar to those used in the Far West District be adopted by this district for the reporting of elders, priests, teachers, and deacons, and that they make their reports and send them to the secretary two weeks before conference convenes. Adjourned to meet with Theodore Branch, time to be appointed by district president.

Northeastern Texas and Choctaw.—Conference convened at Wilburton, Indian Territory, December 9 and 10, T. J. Sheppard and H. O. Smith in charge. D. O. Harder, secretary. Branches reporting: Manchester 96, Wilburton 200, Haileyville 49. Grannis' report too late for approval. Ministry reporting: T. J. Sheppard, Ellis Short, J. W. Jackson, S. W. Simmons, J. D. Erwin, E. A. Erwin, H. O. Smith, A. Z. Rudd, H. R. Harder, T. N. Smith, J. M. Simmons, John White, H. T. McClain, P. B. Bussell. The present district officers were sustained with the exception of associate president, J. M. Simmons being appointed by district president and ratified by conference. The following were elected delegates to General Conference: H. R. Harder, S. W. Simmons, B. R. Hixon, E. A. Erwin, Sr. Butter, J. W. Jackson, D. O. Harder, Ellis Short, T. J. Sheppard, T. N. Smith, J. D. Erwin, H. L. Dalby, Elsie Youmans, E. L. Henson, E. D. Bailey, H. O. Smith, Sr. Dalby, Peter Adamson, Jr. The delegates present were empowered to cast full vote of the district. A goodly degree of the Spirit was manifest and enjoyed during the entire conference. Bro. Henry Kemp remained over two weeks with his stenographer, Sr. Wight, giving sixty-eight blessings while here.

Conference Notices.

Central Illinois District conference will convene with Taylorville Branch, February 3, 1906, at 10 a. m., in two days' session. George L. Hartsell, secretary.

Nodaway, Missouri, District conference will meet with Guilford Branch at Guilford, Missouri, on Saturday, February 3, at 10 a. m. Sunday-school convention on the 2d at same place. Do not let the cold weather prevent your coming. E. S. Fannon, president.

Spring River District conference will be held at Webb City, Missouri, February 9, 1906. Branch officers please see that statistical reports reach the conference, as also collection for district fund. Mollie Davis, secretary.

Central Texas District conference convenes with Philadelphia Branch February 3. All coming on cars will be met at McClanahan on I. & G. N. road Friday, February 2. All the ministry who can not come send reports to W. R. Standefer, Marlin, Texas, route 2. Johnie Hay, clerk.

Eastern Iowa District conference will convene at 9 a. m. February 10 and 11, 1906, at Marion, Iowa, in the Hummel Hall over the laundry, one and one half blocks from the Chicago, Milwaukee & St. Paul depot on Eleventh Street. Address all reports and communications to L. E. Hills, 1705 Seventh Avenue, Marion, Iowa. Robert Smith, secretary.

Oklahoma District conference will convene with Canadian Center Branch near Seiling, Oklahoma, February 2, 1906. Alice M. Case, secretary.

Central Nebraska District conference will meet at Bonesteel, South Dakota, February 10, at 10 a. m. Branch clerks please have reports ready on time. It is hoped that as many of those holding the priesthood as can will be present. Levi Gamet, president.

Seattle and British Columbia District semiannual conference will convene at Seattle, February 3 and 4, 1906, in the Acme Business College rooms, third floor in P. I. Building, corner Fourth Avenue and Union Street. Take any car in the city, get off either at Union Street crossing, or Fourth Avenue crossing on Pike. All branches are especially requested to mail reports at earliest possible convenience, also all of the standing or traveling ministry. William Johnson, president.

Convention Notices.

Northeastern Illinois District Sunday-school convention will be held at 989 West Harrison Street, Chicago, Illinois, January 19, 1906, at 10 a. m. and 2 p. m. This will be the time when we elect our officers for the year, also delegates to the General Convention. James C. Page, superintendent.

Southern Illinois Religio convention will convene at Springerton, Illinois, February 9, 1906. Election of officers for district will be held, and the convention will elect delegates to General Convention. Miss Narcissus Hoover, secretary.

Convention Calendar.

Eastern Colorado, Denver, March 1 and 2, 1906.

Fremont, (Sunday-school and Religio,) Tabor, Iowa, February 1 and 2, 1906, 7.30 p. m.

Far West, (Sunday-school and Religio,) St. Joseph, Missouri, February 10, 1906, 8.30 a. m.

Nauvoo, Burlington, Iowa, February, 1906.

Northern Wisconsin, Porcupine, Monday, February 12, 1906.

Southern Michigan and Northern Indiana, Coldwater, Friday preceding district conference.

Alabama, Lone Star, Friday, March 9, 1906, 3 p. m.

Kirtland, Cleveland, Ohio, March 2, 1906, 10 a. m.

Northern California, Sacramento, March 2, 1906.

Southern Nebraska, Nebraska City, January 19 and 20, 1906.

Western Maine, Stonington, January 14, 1906.

Southern Wisconsin, Flora, February 2, 1906, 2.30 p. m.

Little Sioux (Sunday-school and Religio), Little Sioux, Iowa, February 8 and 9, 1906, 7 p. m.

Southeastern Illinois (Religio), Springerton, February 9, 1906.

Northeastern Illinois, 989 West Harrison Street, Chicago, January 19, 1906.

Nodaway, Guilford, Missouri, February 2, 1906.

The Bishopric.

FINANCIAL REPORTS IN HANDS OF BISHOP TO DATE FOR THE YEAR ENDING DECEMBER 31, 1905.

Bishops and Agents.

Barr, A.
Beebe, George W., Sr.
Booker, W. L.
Brokaw, Guy L. M.
Cairns, John.
Carlile, J. P.
Carmichael, A.
Christy, Wardell.
Coffman, Isaac.
Durfee, M. J.
Evans, R. C.
Fordham, W. W.
Fyrando, A. M.
Gamet, Levi.
Griffin, W. C.
Hansen, J. A.
Hartshorn, S. B.
Heide, John.
Hillard, George H.
Holmes, Frank.
Huff, James.
Hunt, C. J.
Jeffers, S. J.
Jennings, James.
Johnson, Mrs. L. G.
Jones, D. R.
Lambert, George P.
Leeka, William.
McArthur, John D.
McClain, J. R.
Norris, William R.
Nunley, J. W.
Puckett, J. M.
Richards, Elias.
Richards, W. B.
Ross, R. K.
Self, R. O.
Sellers, G. O.
Smith, William.
Sparling, Henry.
Stroh, Samuel.
Tyrrell, J. H.
Ullom, L. D.
Updyke, F. J.
Vanderwood, J. E.
Waldsmith, J. W.
Ward, F. S.
Whiting, Birch.
Whiting, W. W.
Williams, J. T.

Elders' Reports Received for 1905.

Allen, Arthur.
Anderson, D. A.
Aylor, W. M.
Baggerly, I. P.
Bailey, J. J.
Bailey, O. H.
Baker, A. A.
Baker, A. M.
Baker, J. H.
Baker, J. M.
Baldwin, D. R.
Baldwin, Richard.
Barr, Andrew.
Beatty, T. J.
Becker, J. A.
Beebe, G. W., Sr.
Bell, T. J.
Berve, Amos.
Booker, Alma.
Booker, W. J.
Booker, W. L.
Bond, M. H.
Braun, Eugene.
Brookover, George J.
Bullard, R.
Bullard, W. D.
Burr, A. E.
Burr, C. H.
Burt, G. W.
Burton, Joseph F.
Butterworth, C. E.
Caffall, James.
Campbell, Duncan.
Carmichael, A.
Case, Hubert.
Case, Oscar.
Chambers, D. R.
Chase, A. M.
Chatburn, F. J.
Chatburn, T. W.

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Christy, Wardell.
Clapp, J. C.
Closson, A. V.
Cochran, A. S.
Cohrt, F. E.
Condit, J. H.
Condit, S. D.
Cook, M. H.
Cooper, F. M.
Crabb, J. C.
Craig, James.
Curtis, J. D.
Curtis, J. F.
Cushman, S. F.
Davidson, H. J.
Davis, E. A.
Davis, James T.
Davis, J. W.
Davis, William.
Day, George.
Derry, Charles.
Devore, L. R.
Dorsett, Alfred.
Dutton, Jasper O.
Ebeling, F. J.
Ellis, W. D.
Elvin, R. M.
Enge, N. C.
Etzenhouser, R.
Evans, J. R.
Evans, R. C.
Farr, F. B.
Farrell, Ralph W.
Fields, S. H.
Flinn, Peter A.
Foss, John C.
Foss, S. O.
Gamet, Levi.
Gibson, William.
Godfrey, G. H.
Goodenough, E. J.
Goodrich, V. M.
Goodwin, E. A.
Granger, Francis.
Grant, J. A.
Graves, G. H.
Green, George.
Griffiths, G. T.
Grimes, J. F.
Gowell, M. F.
Hansen, H. N.
Harder, H. R.
Harpe, C. E.
Harp, John.
Hayden, W. E.
Hayer, Eli.
Hensen, E. L.
Higdon, Amos T.
Holloway, L. G.
Houghton, Leonard.
Howlett, R. B.
Huff, James.
Hunt, C. J.
Irwin, C. E.
Jackson, J. W.
Jeffers, S. J.
Jenkins, George.
Johnson, William.
Jones, A. E.
Kaler, John.
Keck, F. C.
Keeler, Edward E.
Kelley, T. C.
Kelley, William H.
Kemp, James.
Kemp, Henry.
Kephart, W. H.
Knisley, Alvin.
Koehler, H. A.
Lake, C. H.
Lake, J. H.
Lambert, J. R.
Lambkin, B. S.
LaRue, W. E.
Layland, A. J.
Lentz, J. B.
Lewis, C. G.
Long, E. E.
Longhurst, R. C.
Macrae, W. S.
Madden, S. J.
Madison, A. E.
Mannering, W. H.
Metcalf, J. W.
Mintun, J. F.
Moler, H. E.
Moler, James.
Morgan, J. W.
Mortimer, A. E.
McCord, A. E.
McCoy, H. A.
McDowell, W. A.
McFadden, L. M.
McKiernan, James.
McMullen, Alex.
Parsons, A. H.
Paxton, J. W.
Payne, S. D.
Pender, Will S.
Peters, C. J.
Peterson, J. W.
Petre, J. F.
Phelps, Levi.
Phillips, A. B.
Phillips, T. A.
Pickering, W. P.
Porter, C. H.
Prettyman, C. W.
Pycock, James.
Quick, Lee.
Rannie, Edward.
Reiste, S. M.
Renfroe, B. F.
Riley, J. T.
Roberts, I. N.
Roberts, J. W.
Robertson, E. F.
Robinson, W. P.
Roth, J. S.
Rudd, D. M.
Russell, F. A.
Russell, R. C.
Sawley, F. L.
Schreuer, John.
Scott, Columbus.
Scott, S. W. L.
Seigfreid, Mark H.
Self, R. O.
Self, W. M.
Sheldon, N. V.
Sheldon, T. J.
Sheppard, T. J.
Shields, John.
Shippy, George M.
Silvers, A. C.
Simmons, S. W.
Slover, F. M.
Smart, W. H.
Smith, David.
Smith, E. A.
Smith, F. A.
Smith, George A.
Smith, Heman C.
Smith, H. O.
Smith, Isaac M.
Smith, John.
Smith, Samuel S.
Smith, W. A.
Smith, W. J.
Smith, W. R.
Snow, C. L.
Sorensen, S. K.
Spurlock, C. J.
Stead, J. D.
Stedman, E. A.
St. John, Benjamin.
Stubbart, J. M.
Stroh, Samuel.
Summerfield, W. E.
Sutton, J. R.
Svenson, C. A.
Swenson, Swen.
Tanner, J. A.
Teeters, J. A.
Terry, J. M.
Thorburn, George W.
Tomlinson, G. C.
Tomlinson, S. W.
Tucker, D. E.
Turnbull, F.
Turner, Warren.
Turpen, M. M.
Twombly, Samuel.
Vanderwood, J. E.
Waldsmith, J. W.
Walters, R. T.
Warnky, F. C.
Washburn, G. D.
Whiteaker, A. C.
White, Ammon.
White, D. C.
White, I. N.
Wight, James R.
Wight, J. W.
Wight, L. L.
Wight Romanan.
Wildermuth, E. M.
Wildermuth, J. B.
Wildermuth, J. E.
Willey, C. E.

Two-Day Meetings in the Mobile District.

Vancleave, Mississippi, January 20 and 21, Brn. Martin King and J. Faulk.

Bay Minette, Alabama, January 13 and 14, Brn. W. L. Booker and F. P. Scarcliff.

Seminole, Alabama, January 20 and 21, Brn. G. W. Sherman and G. T. Chute.

High Priests' Quorum.

Dear Brethren: It is time now to arrange the program for our quorum meetings next April. In this we desire your coöperation. We ask you, therefore, to send us such questions as you may wish to hear discussed or answered, and topics for papers; also the names of members whom you may consider best qualified to take part in this work; or any other suggestions to aid in making our meetings as interesting and as profitable as possible, and that too, to the largest number.

When this notice meets your eye, do not put off answering it till some future time, as you may forget all about it. But if you have anything to offer, and we trust you have, kindly attend to it at once, as we want to have our program ready by the first of next month. Please let us hear from you.

ELDER F. G. PITT.

76 Goss Avenue, FALL RIVER, Massachusetts.

Married.

WATERS—LAWN.—At the residence of the bride's brother in San Jose, California, December 18, 1905, Sr. Cora E. Lawn and Walter F. Waters were united in marriage, Elder C. W. Hawkins, president of the branch, officiating. May peace and happiness attend you, and may you so live that the serpent may never get into your little garden.

Tree-Planting Club for Staked Plains.

The tree-planting club on the Staked Plains in the Panhandle of Texas appears to be an accomplished fact.

When a forester from the Department of Agriculture attended the farmers' congress at Amarillo last August, the suggestion was made that the people organize a club for the purpose of establishing groves of trees on their farms. This region is naturally treeless, but there is every reason to believe that certain species of trees will grow if they are properly planted and cared for. The people of the section have shown such interest in the proposition that the association has already nearly six hundred members. It is proposed to organize local divisions in each of the towns and spread the idea throughout the whole Panhandle.

The definite objects of the club are to find out what kind of trees are best adapted to the region and how they shall be planted, and to obtain the necessary material in the most advantageous way. The Forest Service has agreed to send a competent man to advise the people on all these points, and when definite plans for planting shall have been made, the individual members will combine and purchase their stock in large quantities from the nurserymen.

Every farmer in the western country recognizes the value of trees about him, and there is no better evidence of the interest of the people in any practicable plan for the establishment of groves in that section than this movement in Texas.

The club idea has been followed for the furtherance of many other projects, but this is perhaps the first time that it has been brought to the advancement of tree-planting. As an encouragement to other sections to work in the same way, the Forest Service at Washington directly offers to furnish expert advice whenever a community shall organize a club of this kind and indicate its desire to establish tree-plantations.

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Why Should the Filipinos Have Free Trade?

The difficulties in the way of rapid development in the Philippine Islands are such as to lessen the chances of competition which has been such a bugbear to many statesmen in this country. It has scarcely been worth while to pass laws declaring a tariff against Philippine products, or securing complex five-to-four supreme court decisions. Exploitation of the islands has been predicted, but so far has not been attempted. Capital backed by shrewd men can find a better field in the United States. No speculators with money to invest care to try the Orient when there are such opportunities right at home. Men of small means must be presented with very favorable conditions before they will go far afield for investment, and small capital will neither exploit nor develop the islands.

Granting the Filipinos free trade, it is believed, will result in making them more contented and less anxious to get from under the domination of the Americans. It will encourage them to believe they are not held as foreigners. It is also believed that free trade will produce a healthy and sure development of the islands, that it will be an incentive to production, and that the Filipinos will be encouraged to work. It is one of the several things promised by Secretary Taft, and he believes that without harm to American products a great deal may be accomplished for the good of the Philippines by establishing free trade with the islands.—From "Free trade with the Philippines," by Arthur W. Dunn, in the *American Monthly Review of Reviews* for December.

The Private Car and the Favored Shippers.

Ray Stannard Baker in the January *McClure's* talks about the private car and the beef trust. He begins by considering the legitimate uses of private cars, and shows how, as originally planned, they were of great benefit to the railroads, the shippers, and the consumers; how they boomed the fruit industry, and brought to the large cities of the North the delicacies of the South and the West.

After that, Mr. Baker, in his clear style, builds up a structure of facts that gives you a bird's-eye view of the almost unbelievable sweep of the abuses. He talks principally of Armour, as the largest owner of private cars, who controls a dozen or more lines, owning fruit- and meat-cars, tank-, cattle-, and even common box-cars, approximately fourteen thousand in all, representing an investment of about fourteen million dollars. He tells how Armour & Company carry not only their own products, but fruits and vegetables for shippers generally, and how much of this side issue is conducted entirely at the expense of the railroads.

The railroads pay for these private cars a "mileage charge," afterwards collecting the freight rate. Although the rental for the cars brings in a handsome interest, on the money invested, these big shippers are not satisfied, but turn the screws just the same and squeeze their rates down when their products are carried at a figure far below that which the smaller shipper pays.

Armour in addition, on account of the breadth of his interest, is able to drive these cars so that they make the maximum number of miles a day, and so gets his stuff through, at the expense not only of other shippers, but of the ordinary routine of the railroad itself.

Mr. Baker illustrates his narrative with many true incidents, which serve to bring home to the reader the menace contained in this control of the rates by the trusts. He tells of John D. Rockefeller and the Standard Oil Company, and shows how Armour and he defy the railroads and name the actual price at which the products shall be carried. Mr. Baker goes further and makes charges, astounding, hard of belief, until he has proved them with hard, cold facts. He shows how politics play a part and how politicians garner rebates, and tells at length of the gross injustice of the discrimination between beef and cattle. This article containing the exposure it does would create a sensation at any time, but it is of peculiar interest just now when all the country looks to Washington for rate legislation.

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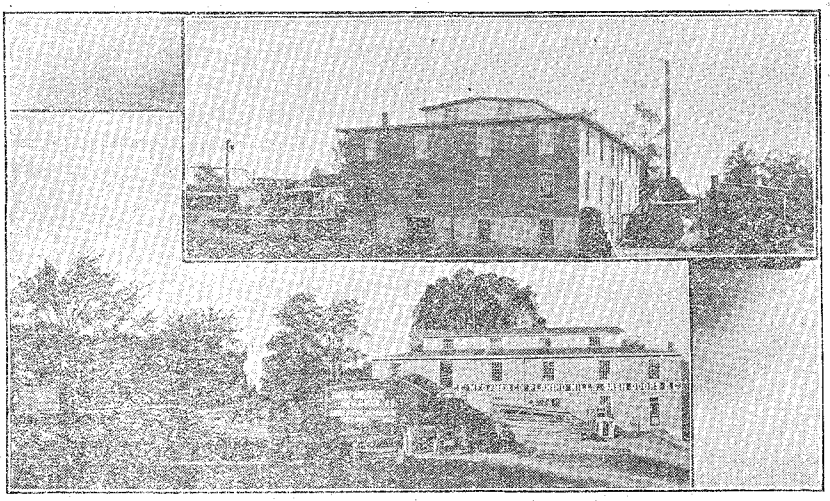

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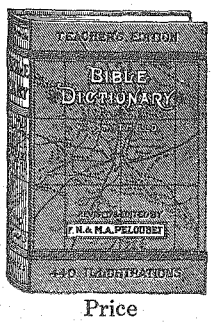

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The Saints' Herald

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

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JOSEPH SMITH - - - - - - - - - - EDITOR
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WHEN considering a seal for the United States, Franklin proposed as a divice Moses lifting his wand and dividing the Red Sea and Pharaoh being drowned and the motto: "Rebellion to tyrants is obedience to God." But before any device was adopted Franklin was sent to France and very little of his idea was used.

ANY missionary who has not received a copy of the *Sunday School Exponent* may obtain one by sending his address to Herald Publishing House, requesting same.

YOU will find it easier to forego a wrong pleasure than it will be to forget it.—*Ram's Horn.*

Editorial

FreemanOSmith

IT IS SURE TO COME.

The following from a Tennessee divine illustrates the thought that the world is beginning to awaken to the fact that there is need for adjustment of social conditions, and they are beginning to struggle with the "equality" problem. They recognize that if God's will were "done in earth as it is in heaven," there would be no poor. Latter Day Saints, who are acquainted with the books, know this feature of the gospel is as old as any other principle of it, and it is necessary that this be complied with in order that we may receive to the fullest extent the spiritual blessings promised, as the Doctrine and Covenants plainly states. Humanitarians in the world are clamoring for something to be done along this line, but they hardly know how to bring it about, and of course an effort that is purely human must fail. It indicates the time approaching, however, when we will have to act, and as Latter Day Saints we should examine ourselves and see whether we are willing to meet the demand, or whether we would prefer to drop out and let another people win our crown:

THERE SHALL BE NO POOR.

"Howbeit there shall be no poor with thee . . . if only thou diligently hearken to the voice of Jehovah thy God, to observe to do all this commandment which I command thee this day."—Deuteronomy 15:4, 5, Revised Version.

This was the promise of the Son of God, our Lord Jesus Christ, made through Moses, to the Jewish people. He will be as good to other nations as he promised to be to Israel.

The cause of poverty is disobedience to God's law, which Christ came to fulfill and not to abolish.

One cause of poverty is landlessness. The landowner can employ himself and make his own wages. The landless must accept such wages as he can get. One principle of Christ's law given through Moses is that every family should own land. No Bible student can doubt this. Opinions may differ as to the best method of applying this principle in our age and civilization; and this essay does not enter into this question, for it will avoid all questions on which devout Bible students can differ.

Interest is another cause of poverty. It is never tired nor sick, never rests nor sleeps nor ceases nor dies till it has eaten out the heart of the civilization that feeds it. It is said (I have not had the patience to verify the computation) that if Adam had put a dollar at compound interest the earth itself if turned into gold would not pay it. Interest may be allowed in our age because of the hardness of our hearts and the wickedness of our civilization. Opinions may differ as to the best way of stopping it; laws forbidding it or limiting it seem useless. But an honest student of the Bible can hardly doubt that it is forbidden by the law, the Psalms, and the prophets.

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Without money or commerce any industry or production beyond that of the savage or barbarian is impossible. Every restriction on trade is a stab at industry. Our wealth is due to the unrestricted intercourse between such a vast population occupying every variety of soil and climate between Alaska and Florida. That restrictions on commerce are forbidden by "the law" is plain from two facts. Duties are the commonest resource for the support of civil government; but Moses does not prescribe them. One end of the law was to separate Israel from other nations; prohibitive duties would greatly help in doing this; but Moses did not ordain them.

The use of the public highways between different cities and between the different parts of the same city for private gain is a manifest injustice. Opinions may differ as to the railroad problem; but I never heard any one affirm that our Lord Jesus Christ approves of the private ownership of railroads and street railways.

Obedience to God in national affairs will undoubtedly destroy all the national causes of poverty.

REVEREND JAMES B. CONVERSE.

MORRISTOWN, Tennessee.

NOTICE OF PROPOSED CHANGE IN "ARTICLES OF ASSOCIATION."

Notice is hereby given that at the General Conference session of 1906, to be held in the city of Independence, Missouri, beginning April 6, and on the third day of said session, there will be presented the following proposed change in the "Articles of Association":

Page 119, of Rules of Order and Debate, article 5, line 16, to strike out the word *direction,* and insert in its stead the word *recommendation;* then in line 18, following the words "Board of Publication," insert in proper form the words "approved by vote of a General Conference, or a General Assembly." This part of the article referred to would then read, "The principal place of business of said corporation may be changed from Lamoni aforesaid to any other place, by recommendation of the Quorum of the First Presidency, the Bishop and Counselors, and the Board of Publication, approved by vote of a General Conference, or a General Assembly."

Signed this the fifteenth day of January, 1906.

JAMES MCKIERNAN.
J. F. MINTUN.

EDITORIAL ITEMS.

President R. C. Evans writing from Toronto, Ontario, January 8, says: "Torry and Alexander, the great evangelists who awakened England with their 'Glory song,' are here in Mossy Hall for a month. I confess when I saw the thousands of dollars spent in advertising their meetings, that I was fearful lest their meetings would take my crowd. Sunday, December 31, their first Sunday, I went to the Majestic fearful that I would not have my crowd, but the house was packed, and interest unabated. Well, as you know, not one word has been in the papers for me or of my meetings this year, only that Wilkinson fuss, while papers have their pictures, their songs with music, their prayers, their sermons (I mean stories), till page after page is filled. All this made me feel shaky again yesterday; but last night, a half hour before I spoke, every seat was taken, the aisles full, the steps full, and hundreds turned away. More than twenty-five hundred people were with me till half past ten. My subject was 'The destiny of nations,' given through the metallic image of Daniel 2, and showing the setting up of a kingdom in the days of ten kings.

"I was almost too tired to go to the meetings. I presided over a large prayer-meeting at ten o'clock in the forenoon, preached at eleven, then preached a sermon in our new church opening at Davisville (five miles from city; all paid for save three hundred dollars), then back to city, worn out. While they were singing, I prayed, and got up fresh and strong, and seldom felt better. Next Sunday I speak on 'Origin of Book of Mormon.' I am talking almost day and night. Remember me that I fail not."

Bro. U. W. Greene, Kirtland, Ohio, December 27, assisted Bro. Stone in conducting a distinguished company of the Utah people through the temple. He noted on the register the names of Joseph F. Smith, John Henry, John S., Hyrum M., Joseph F., Jr., Elias A., Jesse, and George Albert Smith, A. H. Lund, Benjamin Goddard, Seymour B. Young, C. W. Penrose, Frank Y. Taylor, Angus M. Cannon, R. S. Wells, L. W. Shurtliff, Arthur Winter, Brigham F. Grant, Ashley Snow, George Romney, John McDonald, George F. Richards, Oliver F. Richards, and Francis M. Lyman, together with the names of several ladies. They did all possible to make their stay pleasant, and to point out the old landmarks. The party was traveling by private car, returning from Vermont where they had dedicated the monument to the memory of Joseph Smith. They mentioned having met Bro. F. M. Sheehy there, and spoke very highly of him.

David must have been surrounded by discouragements, as we are at times, or he would not have been inspired to sing such portentous words as these: "Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity. For they shall be cut down like the grass, and wither as the green herb. Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord, and wait patiently for him; fret not thyself because of him who prospereth

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in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath; fret not thyself in any wise to do evil. For evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him; for he seeth that his day is coming. The wicked have drawn out the sword, and have bent their bow, to cast down the poor and the needy, and to slay such as be of upright conversation. Their sword shall enter into their own heart, and their bows shall be broken."—Psalm 37:1-15.

What will the conference of 1906 be? Much depends upon the individual preparation made. If we would have a better conference than the few preceding ones, we must make a more earnest preparation. And why should not our sober thought, our heartfelt and fervent supplications be to the end that our next conference may be one to which we may look back with feelings of thankfulness and gratitude, rather than a feeling of relief that we have been able to worry through somehow? Shall our missionaries go out from next conference with hands full of spiritual corn for the famishing among mankind, or shall they go out disheartened and empty-handed? It will be determined by the extent to which the will of God is done on the one hand, or by the extent to which the will of man intervenes on the other.

Students and graduates are amazed at the action of the Harvard trustees in abolishing football, and declaring it a menace to morals and health. It seems that the overseers accepted unanimously a report of a special committee which said that the game as at present played was thoroughly bad and ought to be stopped absolutely and finally. The only hope of its reëstablishment is in adopting new rules and regulations. The world is moving. Schools under control of Latter Day Saints ought to be foremost in every good work.

Joseph F. Smith, president of the Utah church, according to the *Elders' Journal* for January 15, 1906, uttered a prophecy while in Chicago to the effect that "Mormonism, so called, would some day encircle the world as the ruling religion of the universe." According to the common definition, that a prophet is one who prophesies, this constitutes Joseph F. Smith a prophet. But there are different kinds of prophets. He who prophesies of the weather is a weather-prophet. He who prophesies of the Mormons, or for them, might be called a Mormon prophet. He who prophesies falsely is a false prophet. He who prophesies in the name of God, having authority so to do, is a prophet of God. The future will disclose, if the past has not, what *kind* of a prophet Joseph F. Smith is.

Bro. G. T. Griffiths, in charge, reports eighteen baptisms in the Northwestern Mission during the past three months. All the missionaries are in good spirits and finding encouragement in their labors.

Original Articles

GRACELAND'S PROPOSED ENDOWMENT FUND.

The attention of the Saints and friends is called to a few facts concerning the progress of Graceland College, as well as to her needs. As with all institutions of this character, the constituents have had the burden of debt to carry; but we are now where there is a brighter financial outlook. An institution without permanent support must struggle; therefore, the work is necessarily crippled. It is the plan of the present management to seek in every possible way to conserve the interests of the church relative to the college by having foresight in the administration of affairs. We must plan for Graceland, not for a year, but for all time. The time seems ripe for progressive work.

You who have said that you favor the maintenance of a college may now feel that the plans hereby instituted are worthy of your serious consideration. The successful execution of these plans means an immediate new and bright future for Graceland. Graceland has reached a point in her history when she must launch forth upon a new and more progressive career if she is to maintain the standard of work now being provided. This year's increased enrollment and the advanced internal activity have assured us that she deserves the support of the church in every reasonable and businesslike undertaking. We believe the church will consider seriously the reasonable plans of the management.

The present net enrollment up to date for the year of one hundred and forty-one students in all departments ought to be an inspiration to all of the friends everywhere. One hundred and forty-one students having the advantages of Graceland is a fact that we can not overlook in considering our church interests. The increased attendance of the winter term has, for the most part, been made by students whose homes are outside of Lamoni. The college should serve the church by placing the opportunity of school equally before the young people of the church. To this end are we planning.

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In our scheme of proposed endowment and improvement fund, we take the only sound basis of plan for the support of Graceland. She can not be made self-supporting as some have intimated. Institutions of this character, wherever you may find them, are not self-supporting. We can not afford to let Graceland become a second or third grade school. It is with great hope that we ask you to consider the plans which we have formulated for the prosecution of this important work.

The idea of endowment is one which we have had in mind for some time; but we felt it was necessary for us to demonstrate to the man of money, by the results secured from our labors, that he could safely place his money in Graceland where the greatest possible dividends may accrue. What greater dividends could one hope for than the dividends of character? The present net enrollment of one hundred and forty-one, with others expecting to enter later in the term, and another term yet to open, confirms our confidence in the success of the institution. With an annual struggle to meet deficits, it is impossible to reach the ideal we should, either in quality of work or in numbers enrolled.

At the last regular meeting of the Board of Trustees, it was unanimously agreed to enter upon this work of endowment at once. One reason entering to strengthen us in our efforts is the very promising possibility of securing funds from outside parties. However, we must have an initial effort on the part of the friends of Graceland if we are to hope for outside parties to share with us in this noble enterprise. What untold blessings would fifty thousand dollars bring to Graceland in her great work of education.

Your attention is further called to the reasonable provisions in our subscription contract. Not a dollar can we demand of any subscriber until every dollar of the proposed conditional subscription is raised. When the conditions of this proposed fund have been met, you will be glad to pay your subscription; until that time you are under no obligations. Ought this not to appeal to all the friends of the institution as a safe, substantial, and sane, businesslike proposition? Ought we not to come with enthusiasm to the support of the scheme when persons outside are promising to help us in our efforts?

The following conditions have been agreed upon by the committee to govern the proposed endowment and improvement fund. Will you kindly note what a great opportunity is yours in a subscription for Graceland?

1. No pledges shall be binding until Graceland College is free from present indebtedness.

2. No pledge shall be binding until the sum total subscribed amounts to thirty thousand dollars.

3. No pledge shall be binding until, in addition to the thirty thousand dollars, one thousand dollars has been subscribed by the people of Lamoni and community for the building of a gymnasium upon the college grounds.

4. Of the thirty thousand dollars, six thousand dollars shall be used for the purpose of building two dormitories upon the college grounds, and the twenty-four thousand dollars shall be used as a permanent endowment fund. If at any time the twenty-four thousand dollars is used for any other purpose than endowment, it reverts at once to the donors.

5. The cashier of the State Savings Bank of Lamoni, the cashier of the Farmers' State Bank of Lamoni, and the cashier of the Jackson County Bank, Independence, Missouri, chosen by the Board of Trustees of Graceland College, shall constitute the board to examine and pass upon the value of all papers secured by those in charge of the subscription.

6. The treasurer of Graceland College, with two counselors nominated by the president of the college and ratified by the Board of Trustees, shall constitute a committee to place this fund of twenty-four thousand dollars where the best possible dividends may accrue. The treasurer shall place the funds where the discretion of the committee demands.

7. The Board of Trustees, in connection with the president of college, shall provide two dormitories on the college grounds, one for ladies, and one for gentlemen. They shall in no wise spend more than six thousand dollars from the fund of thirty thousand dollars for this purpose.

8. Should the institution be discontinued by vote or legal action at any time, the funds received under these conditions shall revert to the donors: the twenty-four thousand dollars to revert as soon as release can be secured and the six thousand dollars as soon as the Board of Trustees may be able to dispose of sufficient property to meet the obligation. However, the manner of paying the six thousand dollars shall be left to the Board of Trustees of Graceland College and the Presiding Bishop of the Reorganized Church of Jesus Christ of Latter Day Saints. Interests and dividends accruing after the formal act of closing or discontinuing shall be distributed proportionately among the donors.

As an official committee, appointed by the Board of Trustees of Graceland College, we have presented these foregoing items and plans. We hope that every one reading this article will consider it seriously; and nothing would please us more than to hear from you. Voluntary subscriptions subject to conditions imposed will be most gladly received. We invite communication from any one who may care to ask us any questions.

R. M. STEWART,
Acting President, Graceland College.
DANIEL ANDERSON,
President Board of Trustees, Graceland College.
E. L. KELLEY,
Treasurer, Graceland College.

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THE FLIGHT OF TIME.

SYNOPSIS OF A NEW YEAR'S SERMON BY ELBERT A. SMITH, AT BURLINGTON, IOWA.

And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swear by him that liveth for ever and ever . . . that there should be time no longer.—Revelation 10:5, 6.

When I think about the flight of time, the passage of the centuries, the years, the days, I am reminded of the flight of the wild fowl as I used to see it in the springtime when as a boy I lived on a farm in the treeless prairie country of Northern Iowa.

First came the V-shaped flocks of wild geese, splitting the sky with their flying wedge, each flock led by its strong leader and trailing off in two lines to right and left. There is no more musical note than the cry of the wild geese on a spring morning. Then came the clouds of wild ducks,—millions of them. Then the wild cranes in their peculiar flight, pausing at intervals to sweep round and round in great circles. We would hear their thin, bugle-like call, and looking straight up, far into the zenith of the heavens, would detect them,—mere specks of life sweeping in broad circles round and round, ascending their spiral stairway into the sky. Then came the wild pigeons, cutting the air like bullets, the swiftest birds that flew. They would leave our fast mail-trains out of sight in sixty seconds.

When the snow-drifts were breaking into rivulets and the green was coming on the little prairie hillocks, and all this flight of wild life was passing overhead, it was hard to be a boy and be shut up in school.

It is something like that the way the centuries, the years, the months, the weeks, the days, the hours, the minutes, the seconds go by—each with its own flight and each with its own voice. When we are sick or old or sad the hours pass with leaden flight; but when we are young and full of energy and love they pass so swiftly that we know not where they go.

My text says that there will come a time when the angel of God will swear that time shall be no more; and I turn back the pages of history to a time when time did not mean anything. Our parents dwelt in the garden of Eden and had not begun to feel the weight of years and care. They worked when they pleased and ate when they were hungry and slept when they were sleepy and played when they chose. They had work, it is true—they had charge of the garden to "dress it and to keep it." They had work but not toil.

The motto on my calendar for 1906 says, "There is work that is work and there is play that is play; there is play that is work and work that is play. And in only one of these lies happiness."

Work that is work, without interest or ambition, kills a man. Play that is play, without object, simply to kill time, kills a man. Work that is play, because of interest, adaptability, ambition, is happiness. Our parents had work that was play. More than that they had no sorrow, no pain, no fear, no remorse—and time meant nothing to them. No need to say, To-morrow is Monday and at seven o'clock I must go to my work. They knew not the sound of a factory whistle. No need to say, The leaves are turning crimson and it will soon be winter-time with all its cold and privation. No need to say, Next March I will be forty years old and what I do must be done quickly for I will soon be on the downhill road; or, Next May I will be seventy-five years old and death hourly stares me in the face.

But when they sinned and were driven from the garden, time for various reasons began to have meaning and they began to count the years of their separation from God; that is all that time means. God and those who are with him take no thought of time. A thousand years is as a day with them.

Excessive toil became their lot, so that with sweating brows they earned their bread. The rising sun became a taskmaster. The sun in its meridian meant an hour's respite. The setting sun was hailed as the relief-guard and they went home to rest. And from that day, time has had an ever-increasing meaning. Watch the factory-hands. When the whistle blows, pandemonium breaks loose. Ere the last note dies away, some of the hands are a half block away, flinging on coat and cap as they go. A fraction of a second of liberty from the grind of toil is worth fighting for.

It is not so bad in the country, where men to a larger extent plan their own work—yet even there one finds himself at times where he is a mere machine and *must* work. As Booker T. Washington says, there is a vast difference between working and being worked. Imagine yourself at the tail of a straw-carrier on a thrashing-machine. Some of you know what that means. The dust and chaff smother you and make you look like the black slave that you are, for the straw comes rolling up hour after hour and you must stand like a machine and pitch it away or the whole business will be stopped. I have been there many a time. Then is when one learns what it is to be tired and hungry and dirty and sweaty and miserable and sometimes mad.

Under those conditions, eleven o'clock, a quarter past eleven, half past eleven, fifteen minutes of twelve, ten minutes of twelve, five minutes of twelve, three minutes of twelve, one minute of twelve, a half minute of twelve, twelve o'clock—that means something. My uncle used to stand on the horse-power and whistle one tune continuously for seven hours and crack his whip and make the tired horses go round to drive the machine that drove every one else, and when he stopped his tune and threw his whip down, it was a relief and we came down from the strawpile in a hurry and headed

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straight for the dinner-table. And then again before night came I think the angel would have found it necessary to swear twice to have convinced us that there was no such thing as time.

Another thing that makes time mean something is sickness and pain and the sleep-deserted pillow. As the hours go by and the tossing victim counts them off till morning, time means something to him; or as one lies in the hospital ward burning with fever, and the days and nights drag by and he thinks, Oh, that I could get out and see the green fields again and look up into the sky!

Then again our parents had no fear of death, until they came under its unhappy thrall, then there came a change. Then, though they might live nine hundred years, for famine and war and pestilence and intemperance and poverty had not yet lowered the vitality of the race, despite their longevity there came a time when gray hairs covered the temples, and age bowed the once erect frame, and stiffened the once supple joints, and dimmed the once bright eyes to all but the ever-nearing visage of Death, and dulled the once quick ears to all but the call of the beyond. Death gave meaning to time. The little child takes no note of the days, they are as years; but there inevitably comes a time when he realizes that their number is limited.

All these things gave meaning to time so that clocks and chronometers and calendars became our masters, and birthdays and New Year's days and times and seasons became the mile-posts by which we judge of our progress toward the grave.

But my text says that there will again come a time when time shall be no more. And it will be because of the restoration of primitive conditions. We read in Revelation 21 that the holy city will not need the light of the sun or of the moon because God will be its light. No need to watch the sun rise or set. And in the new heavens and new earth there will be no more "death, neither sorrow, nor crying, neither shall there be any more pain" and God shall "wipe away all tears."

Time will not mean anything then. Excessive labor, sickness, death, will not be known. There will be no more long vigils by sick-beds, no more weary waiting to meet loved ones over whose graves we have shed most bitter tears.

The angel of God with authority will stand upon the sea and upon the land and with lifted hand swear by him who ruleth on high that time shall be no more. The taskmaster will lose his job, and never more will the meek and the pure be driven unwillingly to their labor. The slave will come from the treadmill; the sick man from his bed: the old man from his vigil with death. We can take our leisure then to finish our work unhurried and unworried. We can build our homes with care and polish and finish each creation of our hands with infinite patience. A week is gone? What matter? We have an eternity of weeks ahead of us. A year is gone? What matter? We have an eternity of years ahead of us.

When I read the history of all past years, I note that the great mile-posts that mark off the ages are the efforts that God has made to redeem man and bring him back to this condition of freedom under the perfect law of liberty. God's covenant with Noah was one of these. His covenant with Abraham on the plains of Mamre was another, and Abraham and his seed were chosen simply that through them all nations might be blessed. When they remembered that mission they prospered; when they forgot it they were lost—and so will it be with every man who covenants with God and then forgets or remembers his duty toward his neighbor. The coming of Christ as a Redeemer was another monument, marking the meridian of time. The apostasy, and later the restoration of the gospel in our day by angelic power (see Revelation 14:9) were others.

We can see God still laboring with his chosen people among the Gentiles and the Jews toward this end. Concerning the latter he predicted: "I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth."—Amos 9:9. And again: "He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."—Isaiah 11:12. Not a grain shall be lost. A Jew is a Jew still though he speak Russian or German or English or Hebrew. For centuries he has been without law or government or capital or country or ruler of his own, yet he has kept his nationality. And of late years the spirit of gathering has rested upon him. Representative Jews from Washington and New York and Berlin and Paris and St. Petersburg and Constantinople and Cairo meet and discuss plans for the purchase and rehabilitation of their land. God is at work.

Soon will come the advent of our Lord and Master and the world will have passed another mile-post. Then comes a thousand years of peace and of schooling; and then the new earth. Then will have been ended the days of our separation from God. Then time will be no more for eternity will be ours.

Is it not worth while to live worthy of a little place on the redeemed earth? The humblest of us can do that. Chist did not say, "Blessed are the rich and the mighty." He said, "Blessed are the meek, for they shall inherit the earth." He said, "Blessed are the pure in heart, for they shall see God." Are you pure and meek and a lover of peace? Have you kept all the commandments of God?

It is natural at this season that as a branch of the church we should review the year just closed. When we do so we note with some satisfaction that, while

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we have made mistakes, we have made some progress. We have increased somewhat in numbers. In a little less than a year, twenty have been baptized here in this font. That might not mean much to some churches where they come in by hundreds; but we can only estimate progress by the obstacles overcome. When I was out West we traveled on foot over some places in the mountains where after an hour's hard climbing we were satisfied if we had climbed one hundred feet. During the same time another man may have gone sixty miles, seated in a parlor-car, with a pass in his pocket. Who accomplished the most? It took personal effort on my part to reach the pinnacle; but when it was reached and I stood there where God had worked, and looked down into the valley from which I had emerged, it was worth while.

We can not make converts with a single sermon. Sometimes it takes years of patient effort. We believe so many things that others do not. We believe that God gives scripture now; others do not—we must convince them. We believe that God heals people now; others do not—we must convince them. We believe that the gospel gifts of tongues and prophecies and miracles are given now; others do not—we must convince them. We believe that the church should be organized with apostles and prophets and evangelists and pastors, etc.; others are satisfied with less—we must convince them. Then added to this is the misunderstanding that some have who confuse us with the church in Utah—we must overcome that. Our path is beset with obstacles. Yet as we pause from time to time to look back into the depths from which we came we know that it is worth while; and we have seen and felt and heard things in this little church that have not come in the experiences of other churches here in town that apparently have grown more rapidly.

I am not altogether sorry that there are things that make people pause and think before they come in at our door to stay. We do not want them to come simply because they like the pastor's preaching. We do not want them to come because our house of worship is convenient to their homes. We do not want them to come for the sake of popularity or position. Let them come because they think that we are preaching the gospel of Christ as it is in the Bible and as he taught it; or else let them not come at all.

We have made some progress in point of spirituality and personal sympathy. I can not visit and labor with the Saints so much as I might wish, because my work is divided and I must put a great deal of time and labor on *Autumn Leaves* as its editor; but there are more visits among the Saints than formerly, and if you visit each other and learn where your brethren live and become sociable as a branch you can spare some official labor.

Both last year and two years ago at the New Year services, I asked each one to pledge his word that he would not quarrel with any one during the year. You may think me a crank on this subject, but I have seen so many churches ruined by personal quarrels that spread and spread and never should have started in the first place, that I am afraid of them. I am afraid of what may yet happen here. The only quarrel we need is with the Devil and that will keep us busy.

How many will promise to do their duty this year, regardless of what others do, and promise not to quarrel with any one during the year? Let me see your hands. Good! That will do! Now remember your promise! When you get vexed, remember this sacred vow you have made in the house of God.

Now a word about New Year's resolutions. This is the season when they are made—later comes the time when they are broken. I will give you my opinion of them.

Do you see this fine cactus-plant, loaned us by Bro. Schweers? I will hold it up where all may see. Are not those blossoms lovely? Well, I will tell you about that. For a year past, that has been just a cactus-plant. Now it has blossomed out in New Year's blossoms. In perhaps a week they will be gone and for another year it will be just a cactus-plant. I think you see the point. But is it not better that it should be beautiful one week than never to be beautiful? Is it not better for a man to be good for one week in the new year than never to be good? And a man can be good longer than that if he tries.

Do not make fun of New Year's resolutions. The man who buries his pipe at the New Year is not foolish; he is foolish when he digs it up a week later. The man who swears off from drinking is not mistaken; he is mistaken a week later when he goes to a saloon and swears on again. The man who cleanses his mouth out with soap-suds on New Year's Day and quits swearing is not an object of ridicule; that comes when he goes back to his profanity.

Make good resolutions—and keep them. If there are any here who have heard our doctrine and have felt the Spirit's prompting and have not yet made covenant with God in baptism, it is not too late to start the year right, just as our sister did who was baptized here to-night, or the two who were baptized last Sunday. Do not wait and fool away your eternal welfare! Do not hesitate like Agrippa, "almost persuaded" to be a Christian. The Spirit will not always strive with man. You want to be baptized now, but there will come a time when you will not want to—and later on you will wish with all the anguish and remorse of a repentant soul that you had siezed your opportunity when it came. You will call for the rocks to fall on you and hide you.

Are there those who have made covenant and have

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afterward made mistakes? Take courage! You have a mediator. Christ stands at the right hand of God and, with tears in his beautiful eyes, he pleads your cause, and God is tender and willing to forgive, if you repent. Grow strong by the things you have learned and press forward. May God help you all to live for that time when the days of our separation from God shall have been ended and an eternity of bliss becomes ours.

"THE DEVIL'S CHOICEST COUNTERFEIT."—NO. 3.

The author of the article under the above title, which we have noticed in two former numbers of the HERALD, continues as follows:

Every truth, every principle, every ordinance, every key and every blessing bestowed by the God of Heaven upon Joseph Smith, His anointed, is now with the Church of Jesus Christ of Latter Day Saints, and before the prophet's death he told *the Twelve*, that every gift, power, or authority received by him, he had conferred upon them, the Twelve, and they were in possession of all the power and authority necessary to build up the Kingdom of God, *in all the world*. At the prophet's death, this quorum, standing next in authority, *as shown by the revelations of God*, with *Brigham Young*, as the president of the quorum, took charge of the church in the face of the opposition of those miserable apostates who afterwards became the foundation of the "Reorganized Church," and God's work has not in any degree, been destroyed nor has it been left to another people. If the "Reorganizers" had the only true gospel, they would be exhibiting some of its fruits,—"love; joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance" (Galatians 5:22, 23) instead of hate, contention, reviling, strife, envy, and other "works of the flesh."

This theory about Joseph Smith bestowing authority, keys, and so forth, upon the Twelve, is an old story; but like many other stories, it does not lose anything by being repeated. We will here quote some of the statements made regarding it by those who are supposed to know, just to illustrate how this idea grew upon them as time passed. Mr. B. H. Roberts in his work, Succession in the Presidency, quotes Brigham Young as saying on the 7th of August, 1844, the following, which Mr. Roberts credits to *Millennial Star*, volume 25:

Joseph conferred upon our heads all the keys and powers belonging to the apostleship which he himself held before he was taken away, and no man or set of men can get between Joseph and the Twelve in this world or the world to come. How often has Joseph said to the Twelve, "I have laid the foundation and you must build thereon, for upon your shoulders the kingdom rests."—Page 95.

Elder Young subsequently speaking upon this subject used quite different language. Under date of January 23, 1848, in writing to Orson Spencer and speaking of the same event, he relates it as follows:

Joseph told the Twelve, the year before he died, "there is not one key or power to be bestowed on this church to lead the people into the celestial gate but I have given you, showed you, and talked it over to you; the kingdom is set up, and you have the perfect pattern, and you can go and build up the kingdom, and go in at the celestial gate, taking your train with you."—*Millennial Star*, vol. 10, p. 115.

Under date of January 1, 1845, Parley P. Pratt gives it as follows:

I know not why; but for some reason I am constrained to hasten my preparations, and to confer upon the Twelve all the ordinances, keys, covenants, endowments, and sealing ordinances of the priesthood, and so set before them a pattern in all things pertaining to the sanctuary and the endowment therein.—*Millennial Star*, vol. 5, p. 151.

Orson Hyde in September, 1844, during the trial of Sidney Rigdon, in giving these same purported words of Joseph Smith to the Twelve, gives the following rendering:

Brother Joseph said some time before he was murdered, "If I am taken away, upon you, the Twelve, will rest the responsibility of leading this people, and do not be bluffed off by any man. Go forward in the path of your duty though you walk into death. If you will be bold and maintain your ground the Great God will sustain you."—*Times and Seasons*, vol. 5, p. 650.

Here is another statement of Orson Hyde, also made at the trial of Sidney Rigdon, in September, 1844:

Before I went east on the 4th of April last, we were in council with Brother Joseph almost every day for weeks, says Brother Joseph in one of those councils there is something going to happen; I don't know what it is, but the Lord bids me to hasten and give you your endowment before the temple is finished. He conducted us through every ordinance of the holy priesthood, and when he had gone through with all the ordinances he rejoiced very much, and says, now if they kill me you have got all the keys, and all the ordinances and you can confer them upon others, and the hosts of Satan will not be able to tear down the kingdom, as fast as you will be able to build it up; and now says he on your shoulders will the responsibility of leading this people rest, for the Lord is going to let me rest awhile.—*Times and Seasons*, vol. 5, p. 651.

If these are the words used certainly Joseph did not intend to convey the idea of presidency over the church; for he said, "you can confer them upon others"; and surely he did not intend to provide that the Twelve should ordain or appoint other presidencies, not of the Twelve, did he?

Wilford Woodruff quotes the language as follows, under date of October 11, 1844:

Upon your shoulders the kingdom rests, and you must round up your shoulders, and bear it; for I have had to do it until now. But now the responsibility rests upon you. It mattereth not what becomes of me.—*Times and Seasons*, vol. 5, p. 698.

These testimonies were given in an early time, and seemed to answer the purpose of the witnesses and their supporters very well for the time; but later something stronger was required, so Mr. Woodruff in 1892 again relates what purports to be the language of Joseph Smith to the Twelve, and this time according to Mr. Roberts he said:

I have had sealed upon my head every key, every power, every principle of life and salvation that God has ever given to any man who ever lived upon the face of the earth. And these principles and this priesthood and power belong to this great and last dispensation which the God of heaven has set his hand to establish in the earth. Now I have sealed upon your heads every key, every power, and every principle which the Lord has sealed upon my head. I have lived so long—up to the pres-

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ent time—I have been in the midst of this people, and in the great work and labor of redemption. I have desired to live to see this temple built. But I shall never live to see it completed; but you will. I tell you the burden of this kingdom now rests upon your shoulders; you have got to bear it off in all the world, and if you don't do it you will be damned.—Succession in the Presidency, p. 118, 119.

In April, 1898, Mr. Woodruff is reported by Mr. Penrose to have used the following lauguage in regard to what Joseph Smith said to the Twelve:

You apostles of the Lamb of God have been chosen to carry out the purposes of the Lord upon the earth. Now, I have received, as the Prophet, Seer and Revelator, standing at the head of this dispensation, every key, every ordinance, every principle, and every priesthood that belongs to the last dispensation and fullness of times. And I have sealed all these things upon your heads. Now, you apostles, if you do not rise up and bear off this kingdom, as I have given it to you, you will be damned.—Priesthood and Presidency, by C. W. Penrose, p. 23.

I cite these statements from members of the Quorum of Twelve, all of whom are supposed to have been present and heard the words of Joseph Smith. By a careful examination of these statements it will be seen that it is impossible to tell from the testimony of the witnesses exactly what Joseph Smith did say. We are aware that when witnesses are testifying to a fact coming under their knowledge or observation, it adds strength to their testimony if they tell it in different words and yet agree as to the main features. But in testifying as to what a man *said* the case is quite different. If there is any importance in what he said the witnesses should agree so that we may determine what was said and place our own construction upon it. However, if *any* of these statements are correct as to what Joseph Smith said it does not materially alter the case. We do not question but Joseph Smith may have conferred blessings and authority upon the Twelve to act in their capacity as a leading quorum of the church, and in the absence of the Presidency as the first quorum of the church; but this does not in any way carry approval of what these men did as a leading quorum of the church. Besides, if the testimony here given is true, to the effect that Joseph Smith declared that every key, power, principle of life and salvation, ordinance, and priesthood, belonging to the last dispensation of the fullness of times, was conferred upon him and in turn conferred by him upon the Twelve, what becomes of the statement of Brigham Young made on April 6, 1845, as follows:

Joseph in his lifetime did not receive every thing connected with the doctrine of redemption, but he has left the key with those who understand how to obtain and teach to this great people all that is necessary for their salvation and exaltation in the celestial kingdom of our God.—*Times and Seasons*, vol. 6, p. 955.

What could Mr. Young have referred to when he said that Joseph did not receive every *thing* connected with the doctrine of redemption, and so forth, when Joseph had stated according to the testimony of the witnesses that he had had sealed upon his head every power, and every principle of life and salvation that was ever given to any man who ever lived upon the face of the earth, every ordinance, every principle and priesthood that belongs to the last dispensation of the fullness of times? This *thing* or *things* that Mr. Young refers to must be something outside of the powers of life and salvation, outside of every ordinance, every principle or priesthood that belongs to the dispensation of the fullness of times. Will some one please arise and explain what *thing* or *things* Mr. Young referred to that is outside of all those things that Joseph did have revealed to him? We have been anxious for some time to know what *thing* or *things* Brigham Young and others had the key to unlock which were outside of all those precious blessings. But I do not know that it interests us in a material way; for certainly whatever it was it does not pertain to the principle of life and salvation, or to the priesthood or the ordinances or the powers of the gospel, and therefore can not affect us only by way of information.

Furthermore, if these testimonies are made to do service in establishing the theory that the Twelve was to succeed Joseph Smith in the presidency of the church, what becomes of Mr. Young's testimony, given at the October conference, 1844, as follows:

If Hyrum had lived he would not have stood between Joseph and the Twelve but he would have stood for Joseph. Did Joseph ordain any man to take his place? He did. Who was it? It was Hyrum, but, Hyrum fell a martyr before Joseph did.—*Times and Seasons*, vol. 5, p. 683.

It is peculiar how these Utah people can interpret the charge given to the Twelve, if such a charge was given, to indicate the right of the Twelve to the presidency, and at the same time take the position that Joseph ordained Hyrum to take his place. Certainly Joseph did not intend both.

It is not clear from the record that the Twelve themselves at first intended to assume the right to act in the place of the First Presidency. This seems to have grown upon them, or, if they did at first intend to do so, they concealed their intention. The minutes of the meeting of August 8, 1844, as published in the *Times and Seasons*, volume 5, page 638, reads as follows:

When the whole subject was properly explained and understood, and Counselor Rigdon refused to have his name voted for as a spokesman or guardian, the question was put, "All in favor of supporting the Twelve in their calling, (every quorum, man and woman,) signify it by the uplifted hand"; and the vote was unanimous, no hand being raised in the negative.

The Utah people have since published an account of this meeting in which they add a great deal to this and state that the Twelve were acting as a First Presidency and it was so stated at that meeting. But it does not so appear in the minutes published at the time. Further, Orson Hyde, in a lecture before the High Priests' Quorum, April 27, 1845, confirms

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the minutes as found in the *Times and Seasons* and relates the proceedings as given in the minutes. On page 13 of this lecture he says:

"All in favor of supporting the Twelve in their calling," (The several quorums of officers being present and duly arranged in order) "signify it by the uplifted hand." The vote was unanimous; not a hand being raised in the negative.

It is not strange that the people voted unanimously to sustain the Twelve in their calling. There was no intimation that they were expected to act in the place of the First Presidency. At the October conference of the same year the names of the Twelve were put before the conference separately, and no intimation made that they were to be anything else than members of the Quorum of Twelve, except in the case of Brigham Young. The motion in his case was: "That we uphold Brigham Young the President of the Quorum of the Twelve as one of the Twelve and First Presidency of the church."—*Times and Seasons*, vol. 5, p. 692.

This it will be seen was venturing a little further. At the April conference of 1845 they ventured still further and put the question as follows: "That this conference accept the Twelve as the First Presidency and leaders of this church."—*Times and Seasons*, vol. 6, p. 869.

Thus did they assume more and more, either in carrying out a preconceived plan, or as their ambition grew upon them. It is not stated who made the motion on August 8, 1844. At both the succeeding conferences the motions were made by the same man, W. W. Phelps, from which one might infer that he was the party selected to present these matters as the people might be thought to be ready to receive them.

We have but one observation to make in regard to the accusation that the Reorganization exhibits instead of the fruits of the Spirit, hate, contention, reviling, strife, envy, and other works of the flesh. By way of comparison we simply invite the reader's attention to the spirit plainly manifested in the accusation quoted at the beginning of this article against the Reorganization; and in addition permit us to quote some of the words of Joseph F. Smith as published in the October 1 number of the *Elders' Journal* in regard to those who were opposing him:

This spirit of falsehood and intolerance—an emanation from the bottomless pit, a miasma from hades, from the abode of the infernal gods, bent upon "making mad" those whom they would "destroy"—this spirit of injustice and persecution, so opposite and antagonistic to the true genius of Americanism, will not focus its malevolence upon the Latter-day Saints alone. It will attack in time every sect, creed, party and organization that stands for peace, order and good government; and, if not checked, will uproot, overthrow, destroy, and sweep them from the face of the earth. It is the spirit of anarchy, of murder and spoilation. These are its ultimate aims, whether recognized or not by those foolish enough to follow its lead and do its dire bidding. Religious rancor and political chicanery are its right and left hands; "yellow journalism" its banner, trumpet and drum; more blatant and more bigoted than any Peter the Hermit, working up a "holy crusade."—Page 34.

This is but a specimen of the language of Joseph F. Smith; and though it is said that comparisons are odious, we leave the reader to judge between the spirit manifested by Mr. Rich in his editorial, and that manifested by his chief, Joseph F. Smith, as before quoted, as compared with any production that may be found emanating from the authorities of the Reorganization.

It will be easy to discern by the comparison who are manifesting the fruits of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, and who are manifesting the opposite, hate, contention, reviling, strife, envy, and other works of the flesh. H. C. S.

(To be continued.)

WE MUST GATHER TO ZION.

In the above caption the word *must* is used advisedly. The Lord has commanded many times throughout the revelations to the church that the Saints should be gathered to Zion. "The decree hath gone forth from the Father that they shall be gathered in unto one place." "I willeth that my Saints should be assembled upon the land of Zion." "And there shall be gathered unto it [Zion] of every nation under heaven." Commands similar to these run all through the revelations, and make it plain that the Lord desires the Saints to gather to Zion. And the place to which he wants them to gather is just as plainly pointed out: "Behold, the place which is now called Independence, is the center place."—Doctrine and Covenants 57: 1.

If any think that the gathering was throttled and stamped out by the driving out of the Saints who first gathered there, read this which was given to the Seer *afterward:*

And they that have been scattered shall be gathered; . . . Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritance; . . . Behold, it is my will, that all they who call on my name, and worship me according to mine everlasting gospel, should gather together and stand in holy places. Again, verily I say unto you, . . . that the work of the gathering together of my saints may continue. [And more emphatically still,] Therefore, a commandment I give unto all the churches, that they shall continue to gather together unto the places which I have appointed.—Doctrine and Covenants 98: 4, 5, 9.

The Lord has nowhere abrogated the foregoing commandments. If there has anything happened to disannul or break the force of them, I fail to discover it. Who will say they are not in force *now*, and that the Lord does not mean what he says? To remove the last possibility of any one doubting that they are in force *now*, think on this:

The law given to the church in section forty-two, . . . is as if it were given to-day, and the bishop and his counselors, and

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the high council, . . . and the storehouse and the temple and the salvation of my people, are the same to me now that they were in the day when I gave the revelation.—Doctrine and Covenants 122:6.

This revelation was given in 1894, and the meaning of it is that the Lord commands us *now* to gather to Zion. That we should establish the storehouse *now;* that if any have properties more than is needful for their support, they should be consecrated to the bishop *now;* that the bishop and his counselors, and the high council of the church should appoint of that consecrated property to the poor and needy *now;* and should also purchase "lands for the public benefit of the church" *now*, and also see to the building of houses of worship *now*, and also look toward the building up of the "New Jerusalem" *now*. *Now* is the day of salvation. *Now* is the time to *do* something.

Why *must* we gather to Zion? There must be some potent reasons why we should, or the Lord would not have commanded it, and then reiterate it in nearly every succeeding revelation. The reasons, many evidently do not see, for we see very few Saints moving toward Zion. The Lord gives as reasons:

To prepare their hearts, and be prepared in all things, against the day when tribulation and desolation are sent forth upon the wicked.—Doctrine and Covenants 28:2. Must needs flee to Zion for safety.—Ibid., 45:13. Verily, this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple, which temple shall be built in this generation.—Ibid., 83:2.

(Now there are not so many years left of "this generation" when we consider that this revelation was given in 1832.)

To build a temple, then, is also one of the reasons for gathering to Zion. Another, and very important reason, is that we may live under commercial and industrial conditions that will make us equal in temporal things. The Lord said:

In your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld.—Doctrine and Covenants 70:3. And you are to be equal.—Ibid., 82:4. That you may be equal in the bands of heavenly things: yea, and earthly things also, for the obtaining of heavenly things; for if ye are not equal in earthly things, ye can not be equal in obtaining heavenly things.—Ibid., 77. 1.

We often hear the Saints bemoaning the fact that we do not enjoy more of the "abundance of the manifestations of the Spirit" in the church. Behold, here, all you who are thus aggrieved, and see at least one good, big, potent reason for the lack. We must be equal in our temporal things in order to be in a condition to receive the "abundance" of spiritual blessings, which will so much help us to "prepare and be prepared" in all things. We are to go to Zion to facilitate our becoming equal; we are to be equal to receive heavenly things, and these heavenly things are to assist us to "prepare" ourselves "in all things." It is plainly seen that our best spiritual development is like unto a plant, that must have good soil in which to grow, if it thrive. That soil in which our spirit natures will best thrive is a temporal condition in which we can all be equal; where we can sit under our own vine and fig-tree; where we shall not be in constant fear of want; where we shall not be slaves to individualism (self) and profit; where we may have time to refine ourselves, to meditate on God's law, to study, to learn, to get wisdom; and to learn equality, because there equity prevails.

If all these blessings to be received in Zion could be received in our scattered condition just as well, the Lord never would have given the command to gather. There are, then, some things in the conditions that surround us that are not propitious to our best spiritual development. What are these conditions? Let us see if they are such as to retard our growth in that direction. We are living on the one hand, as a church, wholly unorganized as to industrial and commercial affairs—the things that concern us temporally—and are not prepared to conserve our material interests to the best advantage. On the other hand we are living in a commercial world that is highly organized in business affairs, and for profit, in the form of corporations, combinations of corporations, trusts, and monopolies. These institutions are wholly in possession of the machinery of transportation, and own and control, together, the manufacture and production of nearly all the commodities of life. They control the markets and commerce of the world. The natural law of supply and demand is disannulled by the power to fix prices. This power is secured by complete centralization through organization of all like industries under one head, then by these centralized heads being again organized under another head; hence the trust, the monopoly. This kills competition, the evil or disastrous results of which drove the captains of industry to coöperate with each other in the form of great combinations of industries and capital. This process has continued until it has embraced practically the entire commercial activities of our country. This killing of competition among these centralized heads representing the manufacturing and transportation interests of the country through coöperation, carries with it the power, and opens the way that, by the scratch of the pen from these controlling heads, prices may be raised or lowered at will, regardless of the natural balance between supply and demand. Hence, up, up goes the price from time to time on the very things we can least dispense with in our daily living. This very same power that can raise and lower prices to fictitious standards so easily, can also raise or lower the wages of toilers as easily, because it is in possession of all or nearly all of the means of employment. Now this arrangement is a grand thing from a mate-

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rial standpoint for those who are connected with it by having stock in these institutions; but woe unto those on the outside who comprise the laborers and consumers! It works a very grievous hardship and injustice on them; for they must pay more and more from time to time for the commodities of living, and at the same time in many instances the wage of the laborer is cut down; while, by the application of labor-saving machinery of the present day, the power to produce is multiplied many times, while the excess that it enables the worker to produce goes into the hands, not of the toiler who is the greater factor in producing it, but into the coffers of the trusts that are in control, whose members may already have acquired such enormous wealth as to be extremely detrimental to the development of good morality.

In the days of our grandfathers one man could make but a few pairs of shoes in a week, but it brought him a living. One man now, with the aid of labor-saving machinery, can make hundreds of pairs in a week, but he makes only a living, and in many cases not so good a living as did his grandsire. Where formerly a worker made a yard of cloth, he now makes hundreds. By machinery the worker's power to produce has been increased ten, twenty, fifty, a hundred, and in some cases a thousandfold and even more. Now this greatly increased power of the worker to produce with the aid of machinery while not owning the machinery, deprives him of just that portion of his product that the machinery enables him to create in excess of what he could produce without the machinery. And that portion is, by recent statistics of the United States census, far in excess of what the machinery is worth, plus a reasonable salary for brains to superintend. I have before me statistics of United States census from 1870 to 1900. I will give only one example: In the steel industry in 1870, there was an average product to each worker per annum of $2,668 for which each received an average of $525 in wages. Thirty years later, with the formation of combines for coöperation, and the adoption of the economical and labor-saving devices and processes, there was an average of product to each worker per annum of $11,684, for the producing of which each worker received an average of $543 in wages. In 1900 there was an excess of product to each worker over that of 1870 of $9,016, while the increase of wages for the same time was only $18. In other words, each worker, in 1870, received about $210 in wages for each thousand he produced, while in 1900 he received only $47 for each thousand worth of produce. This plainly shows where the immense accumulation of wealth is going, and at an ever increasing rate. It flows to the controlling heads from every avenue of industry, as the ramifying tributaries of the Mississippi flow steadily and surely to the Gulf of Mexico. These institutions defy all competition. It is as utterly useless for individuals to try to compete with them as to try to swallow the moon. Witness the recent efforts of the whole state of Kansas to buck the Standard Oil Company, and its failure. Gradually, and as surely as the world moves, individual and small company enterprises all over the country are giving way and losing ground—going out of business—because they can not compete with the great combination of capital represented in the trusts. The scope of the great industrial combines covers the whole field of our physical necessities; so that when we buy a beefsteak we contribute to the beef trust; or a suit of clothes, to the woolens combine; or sugar, to the sugar monopoly; and so on through the whole range of our temporal wants and needs we are paying "tribute to Cæsar," not only in the way of profit on what we buy, but also by the loss in the just ratio of wages to the increase of wealth produced. It forms an ever increasing tide flowing to the centers of control. It is draining and ever sapping the common people, laborers, and consumers, rendering the rich richer, and the poor poorer, antagonizing each the other, resulting in strikes, labor troubles, disaster, "commotion," "filling men's hearts with fear." The consummation of these tendencies will be "desolation," war, bloodshed. Hence the necessity of fleeing to Zion for safety. And before the worst comes we want to make use of time. If this array of reasons is not enough to move us to action, what will? The Lord has done all he can, it seems to me, unless he should unroll the scroll that veils his presence and shout down to us from the vault of heaven; and if he should, he would in all probability be heard saying, in words clear and plain, "The law given in section forty-two . . . is as if it were given to-day; and the bishop and his counselors, and the high council, and the bishop and his council, and the storehouse and the temple and the salvation of my people, are the same to me now that they were in the day when I gave the revelation."—Doctrine and Covenants 122:6.

Yes, we *must* gather to Zion, for the foregoing reasons and many others too numerous to mention. But how are we to go about it? There must be some misunderstanding about the matter, for the "gathering" is not progressing very rapidly at present. Let us seek the cause, for cause there must be. We see only an occasional pilgrimage toward Zion, and many who go there have to face about and seek more favorable places to live. In and near Independence land is high, and there is employment for a very limited number, and often the Zion-seeking pilgrim is compelled to seek elsewhere for the means of a livelihood, and with his once highly exalted idea of Zion suffering acute contraction. There is one condition or rule of the "gathering," however, that the church is surely complying with, and that is: "Let not your gathering be in haste."—Doctrine and Covenants

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98:9. But this deliberation is born of indifference and misunderstanding, and is not a healthy feature. We are commanded to have "all things prepared" before going. (Doctrine and Covenants 98:9.) And the very fact that "all things" are not prepared is the reason so few are going, and is also the reason so many have to turn away after they do go. This preparation consists in vastly more than merely corresponding with the bishop, announcing to him that you intend coming, and asking him to look up a position for you, or a location for you, or to secure a house ready for you to move into, and the like. This kind of preparation is beggarly compared to the preparation God has outlined in his commandments. The Lord's plan is:

1. It must needs be necessary, that ye save all the money that ye can, and that ye obtain all that ye can in righteousness, that in time ye may be enabled to purchase lands for an inheritance, even the city.—Doctrine and Covenants 48:2. Now, verily I say unto you, Let all the churches [branches] gather together all their moneys.—Ibid., 98:10. According to the law every man that cometh up to Zion must lay all things before the bishop in Zion.—Ibid., 72:3. I require all this surplus property to be put into the hands of the bishop of my church of Zion.—Ibid., 106:1. All those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe the law, or they shall not be found worthy to abide among you.—Verse 2.

It is quite like a great and wise mind in setting about to accomplish a great commercial transaction, to first secure the necessary funds. And the foregoing shows the way the Lord means to go about it. Some may stagger when called upon to "lay all things" before the bishop; to give all their "surplus." But the end justifies the means. The end is: To create a condition where fear of want shall be unknown; to organize an institution in which we shall all have equal interests; where every iota of the products of our toil shall remain in our own hands; where we may have more time to refine ourselves and think of the things of God; where every legitimate need whether arising from the spiritual, moral, social, or physical phases of our natures, may be supplied. Would this not be worth laying "all things" before the bishop? Would not so noble an end justify the given means? Yes, surely; for what more should any one want?

The gospel is sufficient to answer every necessary condition to man's complete development, the temporal as well as the spiritual. It seems that it would be easy to "lay all things before the bishop" for a purpose so great and good, so full of beneficent possibilities for human kind. We shall have to sense and put into practice the *greatest commandment* if we would receive the greatest blessing: "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind."—Luke 10:28. This means plainly and simply, that every energy of our being should be expended in a way that would transform into love for God. We have been taught to love the Lord with the heart—to have good intentions and holy aspirations,—and with the mind, to think of his word and meditate on his law; and we have made some progress along that line; but to love him with all our soul and strength has not yet fully dawned upon us all, I am afraid. How may I love God with all my strength? With my strength I can dig, saw, wield the ax, the blacksmith's hammer, till the soil, reap the fields; with my soul (body and spirit combined), I can paint, draw, compose music, write books, plead at the bar, preach the gospel. I can turn all these activities into love for the Lord, only by laying all that I obtain or produce by my digging, sawing, wielding the ax, the blacksmith's hammer, tilling the soil, etc., which is more than I need for my living, before the bishop of the church, for the establishing of Zion. Likewise the surplus product of my energies if I paint, draw, compose, or plead at the bar, as well as preach the gospel, I should render up as a wise steward for the redemption of Zion and establishing her municipals, if I would love the Lord with all my soul and strength. For in thus "laying all things" before the bishop, and in rendering up my surplus property, it will go to establish Zion,—a commonwealth where all my brethren as well as myself will be vastly benefited, and in doing so to them, I do it unto the Lord. Thus I may transform every motion I make, every intent of my heart, every idea of my mind, every power of my soul, and every energy of my strength into love for the Lord; and this is our reasonable service. Again the Lord's plan, after providing the way to raise funds, is:

2. And let honorable men be appointed, even wise men, and send them to purchase these lands; and every church in the eastern countries when they are built up, if they will hearken unto this counsel, they may buy lands and gather together upon them, and in this way they may establish Zion.—Doctrine and Covenants 98:10.

The purpose for which the properties given as "consecration" and "surplus," and also the office-work and prerogatives of these "wise men," are more fully outlined in section 42, where the Lord says that these properties that are to be laid before the bishop "shall be kept in my storehouse, to administer to the poor and needy, as shall be appointed by the high council of the church, and the bishop and his council, and for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up of the New Jerusalem, . . . that my covenant people may be gathered in one, in that day when I shall come to my temple. And this I do for the salvation of my people."—Doctrine and Covenants 42:10. Behold here some of the very important things to be done for our salvation as well as to preach faith, repentance, baptism, etc.,

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and if the elders will preach full salvation, declare the whole counsel of God, they must preach also the "gathering," "tithing," "consecration," "redemption of Zion," "the storehouse," etc., if the "covenant people" are ever "to be gathered in one," the temple built, and the "salvation of my people" accomplished. Then again, the Lord's plan, after securing funds, and having "wise men" appointed, is:

3. To "purchase lands." Land is the basis for all industrial operations, hence the most important, and first to be secured in this great and beneficent undertaking. What lands should our "wise men" purchase? Let the Lord answer: "The land of Missouri, which is the land which I have appointed and consecrated for the gathering of my saints: . . . Behold, the place which is now called Independence, is the center place."—Doctrine and Covenants 57:1. Again, "And it is wisdom, also, that there should be lands purchased in Independence, for the place of the storehouse, and also for the house of the printing."—Doctrine and Covenants 58:7. In section 98, paragraph 9 (which was given after the early church was driven from Zion by their enemies), the Lord, seemingly to prevent any thought obtaining that he had given up the idea of gathering his saints, says "that they shall continue to gather together unto the places which I have appointed; . . . but let all things be prepared before you; and in order that all things shall be prepared before you, observe the commandments which I have given concerning these things, which saith, or teacheth, to purchase all the lands by money, which can be purchased for money, in the region round about the land which I have appointed to be the land of Zion, for the beginning of the gathering of my saints; all the land which can be purchased in Jackson County, and the counties round about, and leave the residue in mine hand."—Doctrine and Covenants 98:9. Jackson County and the counties round about give quite a large scope in Missouri and also in Kansas, for the planting of nuclei of Saints. The tacit thought is that the more favorable places in these counties be chosen, inasmuch as the lands may be available by purchase. Any portion not available by purchase is to be left in the Lord's hands. In another revelation in June, 1834, the same direction is reiterated concerning the available lands in Jackson County and the counties round about: "For it is my will that these lands should be purchased, and after they are purchased that my saints should possess them according to the laws of consecration which I have given."—Doctrine and Covenants 102:8. This is enough to make it clear where the lands are to be purchased, and that the Saints are to possess them as marked out. But the warning is often given to prepare all things beforehand, and to go by the counsel of the proper officers of the church, in a systematic way, so that confusion and disappointment may not ensue. Let us look again for some more of the Lord's plan:

4. And again, inasmuch as there is land obtained, let there be workmen sent forth, of all kinds, unto this land, to labor for the saints of God. Let all these things be done in order. And let the privileges of the lands be made known, from time to time, by the bishop, or the agent of the church.—Doctrine and Covenants 58:12.

Now we are beginning to see what it is to have "all things prepared before you." These workmen are a very important factor in getting all things prepared for the Saints to go to Zion. The Saints are not to go as in days of yore, empty-handed, as in "prairie-schooners," and settle on raw lands, and endure all the suffering and hardships of frontier life through lack of necessary equipment, lack of employment, lack of houses for shelter; but "workmen of all kinds" are to be sent up to "prepare the way" for the Saints. These workmen are evidently to build houses upon the lands purchased, for the Saints to live in. They are to erect "storehouse" buildings in which to keep the surplus products of the Saints in all their avocations, whether in money or in kind; to build houses for schools, that the children may continue to be educated; to establish laundry plants that their garments may be kept clean; to erect shops, mills, foundries, and plants for manufacturing shoes, woolens, cottons, furniture, and such things, to be utilized by the Saints in all their daily needs, and thus to furnish them employment, so that the church may "stand independent above all other creatures beneath the celestial world." (Doctrine and Covenants 77:3.) To be independent is to be in such a condition temporally as not to depend upon any source whatsoever outside of the church for our daily necessities; whether for things to eat, or to wear, or for shelter, or for comfort, or to "please the eye," or to "gladden the heart," or to "delight the soul." All these things are to be supplied by institutions maintained by the church, for the church, within the church, to be made by the labor and skill of the members of the church; the profits to be saved to the church by being kept within the church; thereby obviating a constant drain and loss to the church as is now the woeful case in our unorganized condition commercially, by the profits on every item of our daily necessities of whatsoever nature or kind going out, away from us to the various combinations that are formed for the manufacture, production, and control of all these things.

When this kind of preparation is made for the Saints, they will not have to turn back disappointed when they go to Zion. How like a kind and loving Father to anticipate our every need and lay down the instructions so that, by following them, every required necessity for the complete development of human character, both spiritually and temporally, may be easily obtained! Yes, the gospel is sufficient

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for us, when we live by every word of God. If we will only avail ourselves of the privilege and opportunity God has given us to better ourselves temporally, we can soon have an industrial institution, to which that of Dowie, or Booth, or the Amana Society can not "hold a candle." It grieves my heart to see the Saints everywhere struggling on in this weak way, in many cases growing weaker financially, waging the unequal struggle for existence against the great odds occasioned by the combined strength of corporations and trusts. Single-handed they can never hope to compete, and the only wise thing to do is to live by every word of God,—that portion of his word relating to Zion, as well as that part relating to our spiritual welfare.

Why will we longer hesitate, when he has given so many commandments in the revelations to the church through Joseph the Martyr, and also through the present president of the church, covering, to my mind, every essential feature of the "gathering," promising by implication in section 118, paragraph 11, that when we get to that stage of her development in the redemption of Zion where we shall need further instructions, they will be given? We have all these explicit directions from the Lord for the betterment of our material conditions on the one hand; and on the other hand we have a colossal object-lesson given us to-day in the whole commercial world, speaking to us in thunder tones of the benefit of coöperation, combination, uniting of interests for mutual benefits; of many men of small means pooling their financial strength to accomplish undertakings that any one single-handed could not. Are we going to profit by all this? Are we ever going to learn? Have not the Latter Day Saints faith? Are we afraid to launch out? Are we going to wait till we are pushed by force of circumstances to make use of this beautiful and equitable industrial institution the Lord has marked out for us? The portents indicate the latter. And unless there is a "shaking among the dry bones," and an increase of interest in this direction, more than the "five" will be of the foolish virgins.

I believe we can even now redeem Zion if we only will to do it. But we must be like Zion of old if we accomplish it—of one heart and one mind. Just think what the result would be if the fifty thousand or more people who are members of the church should be of one heart and one mind on the principle of consecration of property for the establishing of Zion. If they all had no other object—if that were the one great undertaking they had in mind, they would not want to give any of their surplus or money for any other purpose—and this is as it should be—till it shall be accomplished. And it would be to the best interests of every member so to do. It would be more conducive to prosperity, peace, and safety, than to go it single-handed and alone in the business world against such great odds, and in the end be disheartened by loss through competition and otherwise, and final bankruptcy. Why not the whole membership thus unite under the Lord's leadership and be successful in the best system of coöperation under the sun? What would be the results if every member should give to the redemption fund even twenty-five cents a week? It would amount to fifty thousand dollars each month. In twenty months one million dollars. This sum would buy four thousand acres of land at one hundred dollars an acre, build three hundred houses costing one thousand dollars each, and establish six manufacturing establishments of the extent of the Independence Mercantile Company. That would prepare the way for many Saints to gather, and would provide employment for them. Besides, a great deal of revenue and profit would accrue to the church through her industrial establishments, and the surplus that would come to the storehouses.

This would enable the church to send out more missionaries, and they would soon be going to every dark corner of the earth carrying the glad news of salvation full and complete. This is no fairy tale, but a glorious possibility. And if we would observe the law of consecration, the Bishop's hands would soon be loosed to bring about this glorious possibility. The church could easily raise twice or three times the amount I have used as a basis of calculation in the same length of time. We could soon become one of the greatest institutions on earth, and would surely become "independent" as the Lord desires we should be. Thus may we become the richest of all people, as they were of Book of Mormon times when they served the Lord in righteousness. Thus we may be like those in the city of Enoch, "there were no poor among them."

There will be no insurance companies in Zion, for the church is our insurance, under God's plan, against want, hunger, sickness, poverty, and graft. If the money that is now paid into insurance companies, secret orders, clubs, and the like, were given into the hands of the Bishop, he could assist us in time of sickness and tide us over in times of distress. The very best thing we can all do is to consecrate according to the blank forms for inventories the Bishop furnishes, and then be wise stewards and "lay all things" before the Bishop more than we need for our actual daily expenses, and then live frugal lives, and have much better health. May that glorious time soon come.

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"We make provisions for this life as if it were never to have an end, and for the other life as though it were never to have a beginning."—Addison.

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Mothers' Home Column

EDITED BY FRANCES.

Reading for February Meetings of Daughters of Zion.

DAUGHTERS OF ZION.

(By Elder J. W. Rushton, English Mission.)

"Daughters of Zion!" How significant. You are to be congratulated upon so apt a title. It will not be superfluous to pause at this appellation and consider the meaning and responsibility involved in the definition. We shall have material both valuable and prolific. The definition of the word *Zion* is well known to all who are acquainted with the Book of Doctrine and Covenants, and this will serve our purpose: "The pure in heart." Note that this is descriptive of a state, a condition, being without reference at all to location. Offspring of a people who are pure in their affections and impulses and the mothers that will be of a pure and chaste race! What a wealth of momentous issues are contained in this title! The world has the right to expect the coming generation of the church to be in deed and in truth a veritable "goodly heritage."

If we shall take the affirmation of some scientists and moral philosophers for granted, that the maternal influence upon the children preponderates above the paternal, as nine to one, then we can discern as in a flood of light, the splendid mission that the women of our church have been intrusted with. If they will therefore become enthused with the earnest desire to make themselves efficient in this holy calling, who shall articulate the possibilities of the near future?

The vision that is thus conjured up is not a chimera born of a disordered imagination, but the deliberate pronouncement of modern thought and experience. We are not so much dependent upon extraneous circumstances for improvement as we have been wont to think. Real and lasting improvement must, at least in its initial steps, come from within. Increased knowledge and a fuller research has acquainted us with the fact that all the influences which have bearing upon the development of the human character can be classified under one of two heads, viz.: heredity or environment. Of these two history and experience have proven that the most important is the influence of heredity. Doctor Coombe classifies the faculties with which the race is endowed as follows: 1. Animal propensities. 2. Moral sentiments. 3. Intellectual faculties. He says of them: "Considering them in detail, we do not find one of them that man has made or could have made for himself. These faculties are the direct gifts of the Creator."—Moral Philosophy, pp. 5–7. The influence of environment does not create these faculties; the results of environment are to be seen in the development or degeneracy with their almost endless variety, of these inherent faculties.

Heredity, so to speak, supplies the material which is both latent and plastic. Environment provides more or less for the development and the molding of that crude material. Children may be, and unfortunately too often are, born into an environment that is physically and morally unwholesome, and consequently is injurious if not actually inimical to even a normal development. If, however, the child has received, as the heritage of parental fitness, the inward strength and power of survival, supplemented by a clearly defined conception of duty and responsibility, the influences of environment may not only be neutralized but this negative victory may be pressed into service as a positive aid to moral and spiritual conquest, the crowning glory of which shall be the incarnation of these moral and spiritual qualities into living character.

"The history of the world," says Carlyle, "is the history of its great men." These great men of history have acquired their well-deserved fame in nearly all instances, because they had utilized the very circumstances by which they were surrounded which were opposed to them, as the means of their achievement and victory. In the gorgeous fabrics of individual greatness and heroic splendor, the shadows and the blacknesses in all their somberness are tastefully interwoven with the bright and glowing colors of fortune and prosperity, thus producing an artistic harmony. The world's greatest example, "The glory of all the ages"—Son of God—it is true, but it requires the Son of Man to complete the divine whole. It would not only be an injustice, but it would be impossible to preserve the historic greatness of the Christ if we remove from the picture of his fascinating life the cruel suspicion that obscured his birth, his childhood's poverty, his wearying toil and labor as a carpenter's son, which brings him so very near to the throbbing hearts of the toiling multitudes; his temptations, his weariness, his sorrow, his disappointments and the lowering gloom of Gethsemane's garden, with its unspeakable anguish and the appalling tragedy of Calvary—these are just as necessary to his refulgent glory as the transfiguration and the Easter-tide of his resurrection. We cherish these dark memories because, in the poetry of the most prosaic of the apostles, "He has been touched with the feeling of our infirmities." He is so great because he was so little. He is what he is, not because of his environment, but in spite of it.

This principle seems to be so very clear that we do not hesitate to assert that redemption must come from within, and that the Daughters of Zion will have no small part to play in that great work. Until we, as a church, individually and collectively, have so developed the necessary force and persistency of character that it will transform the existing conditions, Zion is impossible. The Saints will not "be" because of Zion, any more than God is because of heaven. The presence of evil produces hell; so also does the saintly character produce Zion.

The framework, the skeleton of character, is molded and erected by the early training, as graphically described by Thackeray: "Sow an act and reap a habit; sow a habit and reap a character, sow a character and reap a destiny." The comparatively new science of psychology has taught us that upon the gray substance which we call the brain, the organ of the mind, each act makes a very slight indentation which is deepened by repetition, until it becomes a groove. With every step in the light of knowledge, the reverence of Kant's sublime declaration is increasingly made manifest: "There are two things which fill me with awe; one is the starry heavens, and the other man's moral responsibility."

How immeasurably responsible are those upon whom devolves the duty of laying the foundation, and of guiding the first indentations upon the surface of a new soul. Let us ask upon whom does the burden of the sacred duty devolve? Which are the primary influences which are brought to bear? We can only answer, mother, father, and the home life. We will not specifically consider what are called the prenatal influences, for they are mysterious and beyond many of us. Still, we are entitled to remark that the aggregation of the still cumulative knowledge and power which is possessed by us presently will inevitably be bequeathed by us to the coming generation. It is, therefore, an urgent duty, a debt that we owe to the past and the present and the future, that we shall, by a faithful compliance to the organic laws of our being, confer upon our posterity the very best physical, mental, moral, and spiritual equipment of which we are capable. It is a criminal injustice to impose an inheritance of such momentous weight upon a generation of incapables. The present time demands from the parents of to-day the very best that can be given. It is very poor economy to simply think of the present and pay no regard for the coming morrow.

As to the laws that govern the marital relation, we will not speak, but we can not forbear to ask, "Could marriage prove to be so tragic a failure as is witnessed in the divorce courts, in the childless homes, or in the host of sickly, whining children

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who either find a premature grave, or drag out a precarious existence in a state of unending agony if these laws were properly complied with?" We need to adjust the conditions by commencing with the ideal of marriage to begin with; let us teach our young men and maidens that holy matrimony is a religious obligation to further the purposes of the divine Creator, and it is a duty to God that we give to him for his service the very best we can give, and that it is not a legalizing of the gratification of animal passion or unbridled lust.

Well, these very important matters we will pass, and come to his majesty, the baby. The possible what? Who shall tell?

It depends very largely upon the mother to decide the destiny of the world in the character of her child. There is nothing more scientifically true than the old proverb, "The hand that rocks the cradle rules the world." It is not an aimless concurrence of chances nor accidental, that Providence has ordered conditions in the way we find them in Nature.

There is no spot in all the experience of man that is so sacred as home. No matter what shall be the after-career, let it be prosperous or checkered or adverse, memory will fondly enshrine the "old home" amid the tenderest of recollections. Mother and father are reverently canonized; brothers and sisters are affectionately garlanded with love's choicest flowers. None of the kaleidoscopic scenes of life can ever erase the cherished memories of childhood's home. Every piece of furniture is faithfully identified, and some day when resting from life's busy strain, away from the warring elements and disturbing commercial cataclysms, we fondly wander back through the bygone years and in sweet childishness rebuild the old house.

There passes before us the soft, immaterial forms in which we recognize those who left us long, long ago; and with far too swift a rapidity scene gives place to scene, and the heart is melted, the soul is chastened, and the eye is moistened with the tear that has long been withheld. In that hour of sacred quiet we hold communion with Saints. But we awake; alas! all is over, 'twas but a dream, a vision, and, heaving a sigh, we wipe away the escaping tear; once more there breaks upon us the hum of life's ceaseless machinery; but we rise mellowed, and hallowed, and strengthened by the far-off vision of the never-to-be-forgotten "Home, Sweet Home." God grant that this is a true picture of each reader's experience. Out of the multitudes that fancy conjures to our presence, there is none that fills so large a place, so holy a place, and so tender a place, as the mother. Before her sacred memory we pause with bowed heads and listening ears to catch some sweet echo and subtle fragrance of her erstwhile real, but now spiritual personality, which lives for us now but in memory. Father we love and reverence; brothers and sisters we esteem with unfathomable affection, but none can ever supplant her, or take her place. We have husband, or wife and children, but that place is holy, and consecrated to her memory; and while the surging tide of life's happy memories shall ebb and flow, bringing new faces and new experiences, her niche is never emptied nor refilled; but always now, as of yore, her loving tenderness, gentle chiding, untiring fidelity in sickness, in trouble, in all the little petty annoyances of school-life and youth and manhood or womanhood, never, never, never shall she be forgotten.

Considering this, can we marvel that the saintly Drummond wrote with such exquisite charm, that it seemed to him all Nature had been nerving herself for the supreme production of love, and that love found its highest and holiest expression, humanly speaking, in motherhood? (I have not quoted verbatim.) Daughters of Zion, what a splendid mission, what a matchless responsibility! Last conference we heard of some sister for whom ordination was solicited. Already are you ordained to the highest and holiest of all priesthoods, the work of which begins, and will continue, before and after all others have begun and ended.

(To be continued.)

Letter Department

FALL RIVER, Massachusetts, January 9, 1906.

Editors Herald: The fortieth anniversary of the organization of the Fall River Branch was celebrated in the Saints' church on December 3 and 4, 1905.

The church was very appropriately decorated for the occasion. On the platform was an arch supported by white columns, at the top of which was a dome containing in its central elevation a large picture of Joseph Smith the Martyr, and above it several small flags representing the different nations to which the gospel has been sent.

Below this dome on the crosspiece of the arch was a large sign of "Welcome," and on both sides of this were the dates of the birth of Joseph Smith, 1805, and his death, 1844, below which were the dates of the organization of the Fall River Branch, 1865, and the date of the anniversary, 1905.

Between the columns were suspended potted plants, and the platform was decorated with ferns and flowers.

The sacrament-service Sunday morning was well attended. At this service the roll-call was read of those composing the organization, and of those who united before the first conference report April 6, 1866. Of the original members two were present, Doctor John Gilbert and John McKee. Of the first conference report five others were present, Elizabeth McKee Gilbert, Ann Mckee Granger, Margaret Pucell Coombs, Caroline Hacking Fitton, Elizabeth Hacking Whiting.

At this service we took up an anniversary collection which amounted to one hundred and eleven dollars and seventeen cents.

Our pastor, F. G. Pitt, spoke to the assembly for a short time on the work accomplished by the branch during the forty years of its existence in the city and reviewed some of the statistics relative to the branch.

In the evening Elder Pitt was again the speaker. At this service he related the incidents connected with the bringing forth of the latter-day work, following up the work of the Martyr, and the subsequent accomplishments brought forth under the direction of his sons, including the establishment of the work in Fall River.

The church was comfortably well filled although the condition of the weather was somewhat discouraging, as there was a steady downpour of rain with a driving wind all day.

Monday evening at eight o'clock we held our fortieth anniversary entertainment.

The weather being settled we had a good crowd out and the program was well rendered.

Elder F. M. Sheehy, missionary in charge, was with us, and gave an opening address worthy of the occasion, though he eulogized the branch almost to the point of blarney, and some of the people thought he must surely have been in close proximity to the blarney stone at some time of his existence; but we will forgive him as it is his first offense(?) in forty years.

The statistics read by the clerk were somewhat interesting, some of which (in a condensed form) were as follows:

The Fall River Branch was organized on the third day of December, eighteen hundred and sixty-five, with thirteen members, by Elder James W. Gillen. The officers chosen were president, William Cottam; priests, Thomas Gilbert, James Hacking; teacher, Charles Gilbert; deacon, John Gilbert; clerk, John Gilbert.

During the forty years there have been seventeen presidents and seventeen clerks.

The president serving the longest term was Elder John Gilbert, covering a period of ten years, two months, and eight days.

The clerk serving the longest term was Amanda M. Pettey, covering a period of five years, six months, and twenty-eight days.

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The first Christmas festival was held December 25, 1867.

The first picnic was held July 4, 1869.

The first church was built between October 23, 1876, and December 24, 1876, at a cost of ten hundred and thirty-eight dollars and fifteen cents. Dedicated December 24, 1876. Service in charge of Elder John Gilbert, sermon by Elder John Smith.

The Sunday-school was organized February 25, 1866. Officers chosen: Superintendent, Edward Rogerson; associates, Charles Gilbert, John McKee; hour of meeting, ten o'clock in the forenoon.

Church destroyed by fire November 13, 1893. Damage estimated at eleven hundred dollars.

Church remodeled to present condition June 17, 1903, to January 7, 1904, at a cost of about three thousand dollars.

Total membership since organization December 3, 1865, three hundred and fifty-seven. All these were baptized in Fall River, except seventy-three.

The largest number baptized in the branch by one individual was eighty-eight, by Elder John Gilbert.

The greatest number baptized in one year was forty-two, in 1866.

The greatest number expelled in one year was ten, in 1882.

The greatest number of deaths in one year was three, in 1887, 1891, 1896, and 1902.

The greatest number removed in one year was nine, in 1881.

The greatest number received in one year was six, in 1870.

Changes in the branch during the forty years: Baptisms, two hundred and eighty-four; expulsions, one hundred and three; deaths, forty-two; removals, seventy-seven; received, seventy-one; present membership, one hundred and sixty-two.

MEMBERS OF THE FALL RIVER BRANCH IN A JUMBLE.

We can boast of our "Barnes"
Though built on a "Cliffe,"
  And the "Bell" which swings from its tower;
The "Potts" and the "Peat"
Sometimes seen from the "Street,"
  And the "Dove" which sleeps in the bower.

The "Pitt" may be deep
The "Sellars" be dark,
  And fear may creep over the "Soule"
At the sound of a "Russell,"
Our "Tripp" ends in a hustle,
Like a "Bird" coming out of a hole.

There is "Gilbert" and "Granger,"
Never "Cross" to a stranger,
  "Wylie," "Wilkinson," "Sheehy," threefold;
Also "Thomas McGuire"
Who tended the fire,
  And kept out a "Heap" of the cold.

We have "Baldwin" and "Stott"
And "Sinclair" the Scot,
  "Chesworth," "Pettey," "Ashton," and "Moore"
"Cockcroft," and "Bailey,"
"Downs," "Coombs," and "Whalley,"
  "Pilling," "Perry," and then "Phebe Hoar."

Then comes "Griffiths" and "Palmer,"
And "Howlett" and "Hamer,"
  "Hargraves," "Henderson," and "Delano,"
"Carpenter," the nailer,
"Cottam," and "Taylor,"
  Thus reads the "Pages" as onward we go.

We have "Yarwood" and "Holland,"
And "Heywood" and "Howland,"
  "Isherwood," "Millward," and "Woodcock";
"Cummings" and "Johnson,"
"Duckworth" and "Jackson,"
"Fraser," "Fuller," and "Agness Braddock."

We have one cage of "Monks"
Which we keep in a "Booth,"
  "Watts" open in all kinds of weather,
Decorated with "Bowes,"
Dressed in neat "Fitton" clothes,
  "Holt" in place by strips of bright "Leather."

Our color is "Whit—ing,"
Mixed in with the "Grey,"
  With "Brown" strips to give it a tone;
We ride in a "Carr,"
Or a "Rig—by" or "Chase,"
  "Holden" on to the "Stubbs" as we roam.

"Boswell" and "Tillinghast,"
"Fielding" and "Smith,"
  "Linney," "Kippax," and then "Slinn";
"Basford" and "Brayton,"
"Farnsworth" and "Stinton,"
  And "Shaw" for excuse we put in.

"Lawrence" and "Carter,"
"Hacking" the martyr,
  And "Marsland," a member years three;
"Nichols" served us as money,
"Bates" short, stout, and funny,
  Also "Huit," "Hudson," "French," and "McKee."

We have "Pillsbury" flour,
And "Manchester" power,
  "Pollet" used it as older she grew;
And "Bradbury" powder,
"Graham" adds to our fodder,
  And to all we will now bid adieu.

W. A. SINCLAIR, M. D.

SASKATOON, Saskatchewan, January 7, 1906.

Editors Herald: A very eventful day to me is this. It mingles news of sadness and cheer. I received a letter this forenoon that father is dead; and an hour or two later I signed propositions with a Roman Catholic bishop, Father Sinnett, of Prince Albert, for a joint discussion to begin here on the 16th.

Poor father passed away on the first day of this year,—last Monday,—and was to be buried on Thursday following. Sister writes that President Evans was to conduct the funeral-service. No telegraphic dispatch could have got me home in time. I was uneasy a year ago about him, knowing of his feebleness. Was afraid that he might not linger till I reached home, which was then indefinite. I prayed. God heard me, and gave me a presentiment that he would be spared till I reached home; which fact I had recorded in my diary that I sent home for them all to read. Father had taken notice of that portion of it. Knowing that he had I told him one day, "I had an evidence that you would be spared till my arrival, and that I would see you again." He said, "Yes, but you didn't have any that I would be spared till you come again?" "No," I said; "and from your condition, and a promise in your patriarchal blessing, I think you better get ready for the other world, however soon I may be called there myself." He had obeyed the gospel and I hope he is happy.

I suppose I could go home or could have gone home during his few sinking weeks, but I will stand by my post. I came into the church first in our locality, and influenced most of our family, and some others to come in; and if father is happy I care not if there were a world between me and home. It is the first invasion by death of our family of six.

The Catholics here—one at least—challenged me to meet the local priest. I accepted. An effort was made to get him, but he would not. Finding the pressure insupportable, they sent

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for the bishop, who appeared with their representative to-day, (as I was about to begin my sermon,) with waving beard and flowing gown. I gave liberty for remarks or announcements after I was through. He arose and talked a few minutes, stating his willingness to meet me. I wrote out propositions and we both signed, shook hands, and parted. He would not debate more than five days; but if we can have day and night sessions it will be quite an extension after all.

ALVIN KNISLEY.

LOS ANGELES, California, January 8, 1906.

Editors Herald: Emma and I had the pleasure of being with our son Frank W. and family at San Jacinto on Thanksgiving Day, Bro. P. M. Betts and wife, the parents of Annie, Frank's wife, also being present. Of course we had a very enjoyable time together, and on the Sunday following we all went to Hemet to meet in Brown's Hall, in a Latter Day Saints' Sunday-school and in preaching-service.

Bro. E. S. Brown, after trying in various ways to introduce our church-work in that town, finally bought a lot and a small building, and has arranged the building so very nicely that it makes an excellent meeting-place, and the two families have organized a Sunday-school, and now meet regularly each Sunday morning in Sunday-school and worship, and hope to have some of their neighbors interested in the angel message of these last times. We held several meetings in the chapel, and Emma and I tarried in the hospitable home of Bro. Brown during that time. I hope they will succeed in continuing their services and interesting their neighbors. Elder Brown will be aided by Elder P. M. Betts as long as he remains in San Jacinto, and F. W. Burton, who is a priest, and both the families attend and will undoubtedly do a good work in that section of country.

I held two services also at San Jacinto; but the people there were too much afraid of being deceived, religiously, so did not give the elder a hearing. From there we went to Colton and on to Los Angeles and Garden Grove, and enjoyed the society of the Saints in those places.

I hope the Saints will learn and abide by the law of God, as more particularly explained in the Doctrine and Covenants, concerning the wealth of the church and members. There are a great number of theories concerning properties, but our Master has shown us plainly the best method of caring for each other, and of the true equality of men in connection with individual ownership, or stewardship,—in fact the only system known among men combining all these requisites. May our Father still direct Israel to-day as formerly, and lead us by the heavenly light.

JOSEPH F. BURTON.

WINTERHILL, Massachusetts, January 2, 1906.

Dear Herald: Events of more than ordinary interest have taken place with us recently, one of which was the dedication of a monument to Joseph Smith the Martyr, at Dairy Hill, South Royalton, Vermont, on December 23, being the one hundredth anniversary of his birth. Elder Junius F. Wells, of the Utah church, is the one largely responsible for the work, and who carried it to a successful completion. Elder Wells has the credit of being the one who conceived the idea, upon a visit made by him to the place last year. He reported it to the presidency of the church in Utah, and received permission to proceed, and draw carte blanche on them for financial help. A good deal of careful work was done by him, looking over old records, deeds, local tradition, and histories to make certain of the exact location, which is generally conceded now as being correct. The old foundation was discovered and a new cottage built upon the precise spot. The old hearthstone was found and the new structure is so arranged that the hearthstone is put in the exact place that it was formerly, when the baby Joseph played and cooed in front of the old-fashioned log fireplace. The new cottage is furnished with up-to-date furniture and a care-taker will be placed there to prevent vandalism. No pains was spared in a moderate way to make the place appropriate.

In the rear of the cottage stands the monument. On the face nearest the cottage was this inscription:

"Sacred
to the Memory of
Joseph Smith
the Prophet
born here
23d December, 1805
Martyred
Carthage, Illinois
27th June, 1844."

On the reverse face is this historical record:

"TESTIMONY OF JOSEPH SMITH.

"In the spring of the year of our Lord 1820, the Father and the Son appeared to him in a glorious vision, called him by name and instructed him.

"Thereafter Heavenly angels visited him and revealed the principles of the gospel, restored the authority of the Holy Priesthood and the organization of the Church of Jesus Christ in its fullness and perfection.

"The engraved plates of the Book of Mormon were given him by the angel Moroni, these he translated by the gift and power of God.

"He organized the Church of Jesus Christ of Latter-day Saints on the sixth day of April, 1830, with six members.

"He devoted his life to the establishment of this church and sealed his testimony with his blood.

"In his minority he was constantly supported by his brother, Hyrum Smith, who suffered martyrdom with him.

"Over a million of converts to this testimony have been made throughout the world; and this monument has been erected in his honor, to commemorate the one hundredth anniversary of his birth by members of the church which he organized.

"They love and venerate him as a prophet of God, and call his name blessed for ever and ever. Amen."

Around the upper edge of the die, on all four sides, is the following:

"If any of you lack wisdom, let him
Ask of God that giveth to all men
Liberally and upbraideth not
And it shall be given him.—James 1:5."

It is said to be the largest polished monolith in the world. It is made of granite from the quarries in Barre, Vermont. The amount of money expended as reported at the dedication is about $25,000.

On the evening of the 22d I arrived at South Royalton. On the train with me came several who reside in New York and Boston and other points in the East, among whom were Elder J. McQuarry, president of the Eastern Mission; Elder Hentze, now temporarily sojourning in Boston, attending to the work of publishing the Book of Mormon in the Turkish language, he being the translator (Elder Hentze has been a missionary in Turkey and other parts of the East where that language is spoken); Elder Peterson, a student at Harvard; Professor Easton, the noted tenor singer of the Mormon church; Miss Gates, granddaughter of Brigham Young, called the "Mormon Nightingale." We found the people to attend from Utah had already arrived on their special car. Such celebrities as Joseph F. Smith, A. H. Lund, F. M. Lyman, Hyrum Smith, George A.

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Smith, and C. W. Penrose of the Twelve; Angus M. Cannon, Lorin Farr, J. F. Smith, Jr., Bishop Romney, and several more that I can not mention. The next morning brought J. W. Young, son of Brigham, but now of later celebrity among Gentile business men of the East.

About all were domiciled at the hotel, the only one in town, some, however, staying in the private residences of the town. Saturday, the 23d, at half past eight o'clock in the morning, the gathering toward the monument began, it being four miles from the village among those picturesque hills of Vermont. Snow enough covered the ground to go in sleds, sleighs, etc. Ample provision was made for all to go. Elders Hentze, Peterson, Pack and wife (now studying medicine in Columbia College, New York), and B. O. Bean, author of the play, based upon the Book of Mormon, called "Coriantumr," (who says the play will be placed upon the stage soon, under more competent artists and management than previously when it did not succeed,) were in the sleigh with me.

I was pleased to be told by Elder Pack that he was well treated by the "Josephites" while in his missionary work in Colorado. Elder Peterson also spoke very highly of his contact with our people in California; while Elder Hentze had the same report from his labor in Nebraska and Iowa with special praise for Bro. J. C. Crabb. I was told by these men that about the easiest proposition they have to meet in their work as missionaries is the Reorganization. So you see we are not all the ones who nurse conceit of our powers on polemic lines. I felt that our reciprocity was mutual.

The service began at eleven o'clock in the forenoon as per following extract from the *Boston Globe,* December 24:

"President Smith conducted the exercises, and the Vermonters gazed with interest on the head of the religion which seems to most New Englanders strange. Few of them appreciated the significance of the life of the man whose monument they came to dedicate—a man who, in point of achievement, takes rank with the founders of religions, Mahomet and Buddha.

"The company, at the direction of the First President, sang 'America,' and President Anthon H. Lund offered prayer. The Mormon dignitaries are all big, bulky men, of commanding presence, usually heavily bearded and of tremendous virility. To-day they were constantly occupied with the duties of hospitality, for all the natives were considered and treated as guests on this occasion.

"The President introduced Mr. Wells and asked him to tell again the story of the acquiring of the homestead and the getting and placing of the monument, which has been a feat of astounding difficulties.

"Mr. Wells told how hard it was to find a single piece of granite, perfect and without flaw, for the various parts of the monument. The greatest of these was of course the shaft, which is thirty-eight and one half feet long. Granite lies in bowlders, and a bowlder large enough to contain this piece was not easily found.

"When it was found, the difficulties began. A special spur track had to be built down into the quarry to get it out of its bed at all, and special dispensations from the railroads had to be obtained to send the base, twelve feet square, lying flat on a car. It could not be handled if sent on edge, the usual way. Another railroad track and switch had to be placed at Royalton village, a bridge across a branch had to be constructed, and the various bases and the shaft had to be pulley-hauled six miles up soft mountain roads.

"None of the Mormons made much reference in the way of argument for their faith. Mr. Wells said:

" 'I believe Joseph Smith was a perfect man. I know this is contrary to the notions of a good many of you. But we've proved our faith, and you haven't proved yours, some of you.' (Laughter.)

"He gave credit to the men who had helped in the work, naming one after another in public thanks and testifying to the kindly way in which the 'neighbors' had assisted him at every chance.

"The total cost of the sixty-eight acres of land, the cottage, the monument, and the getting of things into position, was less than twenty-five thousand dollars.

"R. C. Easton, of Salt Lake City, a beautiful tenor, sang, and President F. M. Lyman—for the presidency consists of three men—spoke in direct thanks and gratitude to the Vermonters.

" 'Mr. Wells,' he said, 'couldn't have done this thing but for your stone, your men, your horses, your railroads. We thank the Lord and we thank you, and Vermont. We want your friendship; you have ours. Come out West and let us get even with you. Don't be afraid of us; we believe in religion, we believe in Christ, we are Christians.

"This spot will become one of the most famous in Vermont or the United States, and visitors will come here from all over the world.

"Doctor Edgar Fish spoke in response for the Vermont people. He said:

" 'In behalf of a large number of business men and representative people of this vicinity, I bring greeting to these people who have come among us. We have watched the progress of this work with interest, and are glad now to be able to offer our hearty congratulations on its completion. We join with them in pride. And we greet you as men, not as believers in any particular creed. You have come in peace; come, then, in peace.'

"John Henry Smith, one of the apostles and a cousin of the Prophet, delivered a fiery oration, claiming patriotism as a quality which Mormons have, though they have often been accused of being unpatriotic. Incidentally, it was this speaker who first mentioned Brigham Young, who led the Mormons across the plains to Salt Lake, and whose name is better known than that of any other Mormon to most people of the country.

"Miss Susan Young Gates, a descendant of the prophet, and a soprano of wonderful quality and fine European training, sang a duet with Mr. Easton, and Hyrum Smith, grandnephew of the prophet, and though a young man an apostle of the church, spoke briefly.

"Jesse M. Smith, whose mother's people were Vermonters, though he himself is directly connected with the Prophet's family by descent, spoke briefly, and Charles W. Penrose, editor of the *Deseret News,* the Mormon daily of Salt Lake City, begged the neighbors to watch over the monument against relic-hunting vandals who may feel it their duty to chip off souvenirs.

"Then President Smith offered the dedication prayer, earnestly, eloquently. The company sang, 'The Star Spangled Banner,' and went out into the picturesque snowstorm, which was sifting down finely among the ranked horses. President Smith pulled the flag.

"There were ten persons in the Utah party named Smith, and the relationships form an almost inextricable tangle. All were, however, related in some way to the Prophet or to his elder brother, Hyrum Smith, who is called the patriarch.

"Only one representative of the Reorganized Church of Latter Day Saints was present. He was received with utmost courtesy socially, but with no ecclesiastical recognition whatever. He is F. M. Sheehy of the Eastern department of the Reorganized Church, with headquarters in Boston."

I was told by one of the young Mormons that the descendants of Brigham Young were offended, which accounted for the early departure of J. W. Young, because there was so little regard for the Youngs.

While I enjoyed the sentiment prevailing on the occasion, touching the life and work of the Prophet that opened the "dis-

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pensation of the fullness of times," I felt strongly how the current of my own life and those whom I have been able to lead have been influenced by his work. My cup of ardor and appreciation was running over, and how I would liked to have spoken on the occasion, and express my gratitude. The strangeness of the "irony of fate" made me feel lonesome. I stood as the only one representing the true and lawful work of the Prophet, the church that is recognized as being the lawful and legitimate one following the work established by the man to whom the monument is erected.

I was also empowered to represent the family if allowed. There stood those men, saying they admired Joseph Smith, who taught his followers that "he that keepeth the law of God hath no need to break the law of the land," who had placed themselves in the anomolous position before the world, by their statement at Washington, that they were living in defiance of the laws of God and the laws of man, and they expected to continue to do so. Such a blot upon the scene at Sharon, Windsor County, Vermont, was at least depressing in its effect.

If the work of the Prophet has that kind of effect upon American citizens, it ought to be deplored, execrated, instead of eulogized. It was pleasing to feel that I stood for a church that has no such a record to blur his memory.

The feeling among the people as I met them in Royalton was friendly, whether from the mercenary spirit as some urge, thinking the monument will become a sort of Mecca, bringing many devotees as well as tourists, and thereby make business for the place. Elder Wells has certainly left a good impression among the people by his diplomacy and urbanity. I noticed the reporters present learned of my unique position, and have variously represented me, some saying I was "turned down"; others, that I was treated civilly in a social way, but not recognized; and some even referred to the motive that prompted me.

In speaking for myself in this connection will say the affair was transacted in my field of labor where I ought to keep run of what is going on. I was interested in the matter from a personal standpoint also; in case there should arise a disposition on the part of the folks having the matter in charge to allow the family, or the church, even at the last minute, to be represented, I would be there. I had no disposition to keep from the people the fact that an entire church following the teaching of Joseph Smith were not lawbreakers, either civilly or ecclesiastically.

I could represent my church there as well as in any other part of my field assigned me in the confidence expressed in my appointment. So much as to motive. It is true I was not recognized in an ecclesiastical sense, but by the major part in a social way, courtesy extended, doubtless due to the personal idiosyncrasy of the individual.

Apostle G. A. Smith has brought me under much obligation to him for kind consideration and care. I was informed by one of the Utah people at the last of the proceedings that it was the design on the part of the principal ones to cut me. As to that, I do not know, and will not condemn. The Utah party went to Boston, where they held services in a hall they use on Washington Street. From there they were to go home via Manchester, New York, and visit the Hill Cumorah.

100 Sycamore Street. F. M. SHEEHY.

A Trip Through the Prison House.

On the night of February 28, 1902, after retiring for the night, I was thinking of the condition of the disobedient in the world to come. Whether my spirit was absent from my body or not, I can not tell. God alone knows. A conductor came to me and said, "Come with me." We went a very long way and came to a very great valley or pit. Now the pit seemed a very great cavity down in the nethermost part of the earth, thousands of feet deep. Its walls were of solid rock, and within there was nothing but a barren waste; and this scripture came to me: "And they shall be gathered as prisoners are gathered together in the pit, and shall be shut up in the prison, and after many days shall they be visited."—Isaiah 24:22. There I beheld a very great multitude of the most sorrowful looking creatures that could be pictured in the mind of man. They asked, "How is it that we are in this condition?" My conductor made answer, "You are receiving the reward that you lived for." We then turned to our right and came to a very large building, and entered. There I saw a more pitiful sight. Here they were bound with great chains awaiting the great day of the Lord. They asked the same question, "How is it we are in this condition? We lived according to what we were taught." My conductor answered again, "You are receiving just what you lived for."

Again we went east, the source of light, and entered a most beautiful place. The earth was clothed in a beautiful robe of green as far as the eye could reach, and the most beautiful flowers that I ever saw. I saw vessels of pure white set in a straight line, and I could not see the end thereof. Those vessels contained water, about the quantity a person would drink. This water was as clear as crystal, sparkling with very fine bubbles as clear as glass. Again this scripture came to me: "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up unto everlasting life."

We continued our journey till we came to a very large temple, and as I turned my eyes to look my conductor disappeared, and as I came back I was greatly bewildered. It was some time before I could realize where I was. Although it has been some time since I received this, it is still fresh in my mind.

C. H. MERRITT.

SPRINGFIELD, Missouri.

Miscellaneous Department

Convention Minutes.

Nodaway.—Convention met Friday, October 6, 1905; W. B. Torrance, district superintendent, in charge, Eliza Byergo secretary. Officers reporting, four. The report of the program committee was accepted. Thirty minutes' discussion on round-table work. Moved and carried that we adjourn to meet Friday at two o'clock before our next conference.

Conference Notices.

Southern California District conference will convene at the Saints' chapel, one mile from Garden Grove and five miles from Santa Ana, on Saturday, March 3, at 10 a. m. Delegates to General Conference are to be selected. Other matters of importance warrant a full delegation. Branch officers will prepare and submit tabulated reports of all labors performed in their respective branches during the past six months. T. W. Williams, president.

Northern Nebraska District conference will convene at Omaha on Friday, January 26, 1906, at Saints' chapel, Twenty-first and Clark Streets. H. W. Smith, secretary.

Fremont District conference will convene with Tabor Branch February 3, 1906, at 10 a. m. All reports should be mailed in time to reach C. W. Forney, district secretary, at Thurman, Iowa, before February 1, otherwise they must be sent to Frank Goode, Tabor, Iowa. D. R. Chambers, president.

Northeastern Missouri District will convene at Bevier, Missouri, February 3, 1906, at 10 a. m. Send all reports to William C. Chapman, Moberly, Missouri, R. F. D. No. 4, Box 35. William C. Chapman, secretary.

Gallands Grove District conference will convene at Dow City, Iowa, February 24, 1906, at 9 a. m. Clerks will please send in their reports before the convening of conference. Helen B. Rudd, secretary.

Convention Notices.

Southern California Religio and Sunday-school convention will be held in the Saints' chapel near Garden Grove, Friday,

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March 2, at 1.30 p. m. Election of officers and delegates to be selected to represent both societies at the General Conventions. T. W. Williams, president and superintendent.

Clinton District Sunday-school convention will convene at Eldorado Springs, Missouri, March 23, 1906.

Nauvoo District Sunday-school convention will convene at Saints' chapel, on South Twelfth Street, Burlington, Iowa, on February 8, at 10.30 a. m. Jessie J. Ward, secretary.

Southeastern Illinois District Sunday-school association will convene at Springerton on Friday, February 9, 1906, just preceding convening of district conference. F. L. Sawley, superintendent.

Convention Calendar.

Eastern Colorado, Denver, March 1 and 2, 1906.
Fremont, (Sunday-school and Religio,) Tabor, Iowa, February 1 and 2, 1906, 7.30 p. m.
Far West, (Sunday-school and Religio,) St. Joseph, Missouri, February 10, 1906, 8.30 a. m.
Nauvoo, Burlington, Iowa, February, 1906.
Northern Wisconsin, Porcupine, Monday, February 12, 1906.
Southern Michigan and Northern Indiana, Coldwater, Friday preceding district conference.
Alabama, Lone Star, Friday, March 9, 1906, 3 p. m.
Kirtland, Cleveland, Ohio, March 2, 1906, 10 a. m.
Northern California, Sacramento, March 2, 1906.
Southern Nebraska, Nebraska City, January 19 and 20, 1906.
Southern Wisconsin, Flora, February 2, 1906, 2.30 p. m.
Little Sioux, (Sunday-school and Religio,) Little Sioux, Iowa, February 8 and 9, 1906, 7 p. m.
Southeastern Illinois, (Religio,) Springerton, February 9, 1906.
Northeastern Illinois, 989 West Harrison Street, Chicago, January 19, 1906.
Nodaway, Guilford, Missouri, February 2, 1906.
Northern Nebraska, Omaha, January 27, 1906.
Spring River, Webb City, Missouri, February 9, 1906.

The Bishopric.

REPORTS OF AGENTS AND ELDERS FOR 1905 RECEIVED IN ADDITION TO LIST PUBLISHED JANUARY 10, 1906.

Agents.

Anderson, William.
Beall, B.
Cornish, J. J.
Davis, F. M.
Duemler, A. W.
Higgins, H. A.
Hoague, C. C.
Kelley, U. M.
Lytle, H. S.
Miller, Eben.
Page, Albert.
Palmer, David.
Simpson, Luther.
Wildermuth, Lester.

Elders.

Allen, D. L.
Anderson, Peter T.
Boswell, J. J.
Christensen, J. J.
Davis, John.
Davis, J. Arthur.
Evans, James.
Fry, Charles.
Greenwood, W. H.
Gregory, Frederick.
Hampshire, George.
Hanson, John H.
Hawn, O. J.
Kelley, W. H. (Ireland)
Marshall, W. C.
McClain, J. R.
Morgan, E. B.
Mortimer, J. L.
Newton, William.
Peak, W. E.
Pierce, F. J.
Pitt, F. G.
Sheehy, F. M.
Shinn, D. L.
Smith, Joseph.
Sparling, Henry.
Stebbins, H. A.
Taylor, Thomas.
Thomas, M. E.
Thomas, O. B.
Winegar, G. W.

Church Secretary.

MISSIONARY REPORT BLANKS.

Blanks for reports of all General Conference appointees, provided for by action of General Conference, have been mailed to latest obtainable addresses of the ministry. Any failing to receive the same will be supplied on application. Such blanks should be filled out to include the month of February, and should reach the undersigned by March 1, or as soon as practicable thereafter, for prompt publication in the SAINTS' HERALD before General Conference. Reports received after making up the list for HERALD can not be inserted, hence promptness is suggested. Respectfully,

R. S. SALYARDS, Secretary.

LAMONI, Iowa, January 11, 1906.

Appointment of Missionaries.

To Whom It May Concern: This is to certify that the following brethren are appointed to labor in the fields herein specified: Bro. Stitt in Western Oregon; William Chapman, Eastern Oregon; Harry Jones, Western Washington. The brethren are self-supporting. These appointments are good the remainder of conference year.

G. T. GRIFFITHS, Minister in Charge.

Appointments concurred in.

JOSEPH SMITH, for Presidency.

To Whom It May Concern: This is to certify that Bro. W. S. Pender is hereby appointed sub-minister in charge of Central and Eastern Oregon. I deem it wise to make the above change, in view of the fact that Bro. Sparling is to return to General Conference and Bro. Pender is not. All matters requiring the attention of Bro. Pender may be directed to W. S. Pender, 237 Vine Street, Montavilla, Portland, Oregon.

G. T. GRIFFITHS, Minister in Charge.

KIRTLAND, Ohio, January 8, 1906.

Appointment concurred in.

JOSEPH SMITH, for the Presidency.

Addresses.

R. Bullard, 136 Bellevue Avenue, Providence, Rhode Island.

Died.

FINCH.—Sr. Augusta J. Finch (*nee* McKain) was born at Pavillion, Michigan, January 2, 1841; married to Charles L. Finch about the 25th of December, 1860, and with her companion, and others, was baptized and confirmed by Elder S. W. L. Scott, November 16, 1887; died January 5, 1906, at Dowagiac, Michigan, being found dead in bed, evidently having passed away without a struggle, aged 65 years and 3 days. Funeral-services were conducted by Elder A. S. Cochran, at Nicholsville, Michigan, where she lies by the side of her companion, who died nearly twelve years ago. She leaves four sons and three daughters to mourn their loss.

NIEDORP.—Sr. Cornelia Niedorp (*nee* Newenhouse) was born April 11, 1845, at Amsterdam, Holland; married June 22, 1867; emigrated to America in 1868, on the voyage being converted to the Latter Day Saints' faith; her husband, also a believer, died October 10, 1901; died December 29, 1905, at St. Joseph, Missouri. She leaves three sons and one daughter, all in the faith, also five sisters and two brothers in the Fatherland, to mourn their loss. Funeral-sermon by James Moler. She is held in loving memory by many Saints and friends, as was evidenced by the many beautiful floral tributes.

BOOKER.—Carvil May Booker, daughter of John and Maud Booker, was born February 11, 1904, died January 2, 1906, aged 1 year, 10 months, and 22 days. Blessed by Bro. W. R. Smith. Loved by all the family. Father, mother, four sisters, and one brother mourn their loss. She was sick but a very short time —four days—but passed peacefully away to that beautiful home.

HULSE.—Elizabeth (Knox) Hulse was born at Poughkeepsie, New York, January 7, 1823, having almost reached the close of her eighty-third year at her death. Married to Herman Hulse in 1843, with whom fifty-four years was spent. Was baptized into the church in 1868 by E. C. Briggs. She was ever true to the right, and kind to all. Funeral from home of her daughter, (Mrs.) Sr. Doctor Hooper of Decatur, Michigan, S. W. L. Scott officiating. The attendance manifested the respect in which deceased was held. Interment in Prospect Lake Cemetery beside her husband. Funeral and interment December 28, 1905.

DOWNS.—J. G. Downs was born February 5, 1869, died December 16, 1905, aged 36 years, 9 months, 11 days. Baptized March 7, 1898, by J. W. Kent. He leaves a wife and five children, mother, one brother, and four sisters, and other relatives and a host of friends to mourn their loss. Funeral-sermon by P. B. Bussell in the Methodist Episcopal church; large attendance at funeral. Bro. Downs lived a consistent life. He gave evidence of his future; said he had evidence of a glorious rest, which was a great consolation to the bereaved ones left behind.

HUNT.—At Dell Rapids, South Dakota, December 14, 1905, Sr. Susanna B., wife of A. W. Hunt; born at Boston, Massachusetts, October 27, 1837. She was the oldest daughter of Samuel H. Smith, brother to Joseph and Hyrum. She was married to Mr. Hunt at Elizabeth, Illinois, December 3, 1858, and removed in 1859 to Mitchell County, Iowa. Mr. Hunt

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enlisted in 1869 in the Union army; when mustered out they settled in South Dakota, at Dell Rapids. She was baptized into the Reorganized Church at Lamoni, Iowa, May 14, 1905, by Frederick A. Smith, while on a visit to Kansas City seeking relief for a diseased arm. Her brother Samuel and sister Mary survive, living at Salt Lake City, Utah. She was an estimable woman, well liked by her neighbors, as testified by a favorable notice in the Dell Rapids *Times* for December 22. Funeral-service by Reverend J. F. Bryant, pastor First Baptist church.

RAW.—Anna, little daughter of Bro. Pat J. and Sr. Lizzie A. Raw, was born January 18, 1905, at Bevier, Missouri. Blessed by Bro. Charles Perry and her grandfather, Francis Evans. Died at Bevier, August 21, 1905, of spinal trouble. Funeral-services at the home, August 24, conducted by Elder F. T. Mussell. Interment in Oakwood Cemetery.

HALL.—Sarah Ellen, infant daughter of Mr. G. William and Sr. Mary C. Hall, was born at Novinger, Missouri, October 4, 1905. Blessed by Elder F. T. Mussell. Died at the home of her grandparents, Bro. and Sr. Francis Evans, at Bevier, November 20. Funeral-services, November 21, conducted by F. T. Mussell. Interment in Oakwood Cemetery.

EDWARDS.—At Steubenville, Ohio, December 23, 1905, Sr. Jannetta Sophia Davies. Born November 9, 1837, at Haverfordwest, Pembroke County, South Wales. Married to James Cadwaledr Edwards, September 5, 1863. Baptized at Llanelly, Carmarthon, Wales, October 25, 1878. She spent a life of faithfulness to her family and the church, and died firm in the faith. Emigrated to America in 1898. She leaves four sons and four daughters, eleven grandchildren, three brothers, and two sisters. All her children but one son were present. Service and sermon by Robert M. Elvin from Ecclesiastes 12:6, 7, at the home, assisted by O. L. Martin. Interment in Union Cemetery.

DOWDEN.—Sarah Dowden was born May 17, 1833, in Illinois. Was married to Mr. Loux in 1853, from which union two sons were born. Mr. Loux died in 1867. She was married to Mr. George Dowden in 1889. Died January 1, 1906, near Monmouth, Iowa. During her last illness she was administered to three times but received only temporary relief. She stated she was baptized by Charles Derry in her younger years. Funeral-sermon by John Heide at the Methodist Episcopal church to a large attendance.

FISHER.—At Starling, California, September 3, 1905, of kidney trouble, D. C. Fisher. Born March 22, 1860. Baptized by Thomas Nutt, at Ross Grove, Kansas, and ordained a teacher at Chico, California. Wife and four children remain to mourn their loss.

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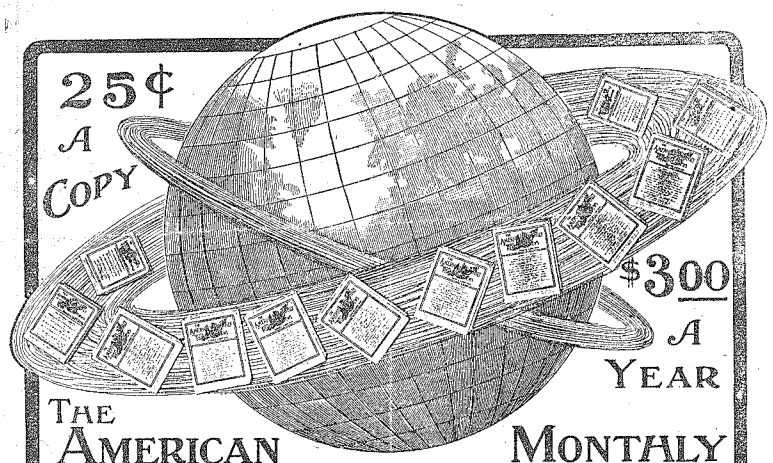

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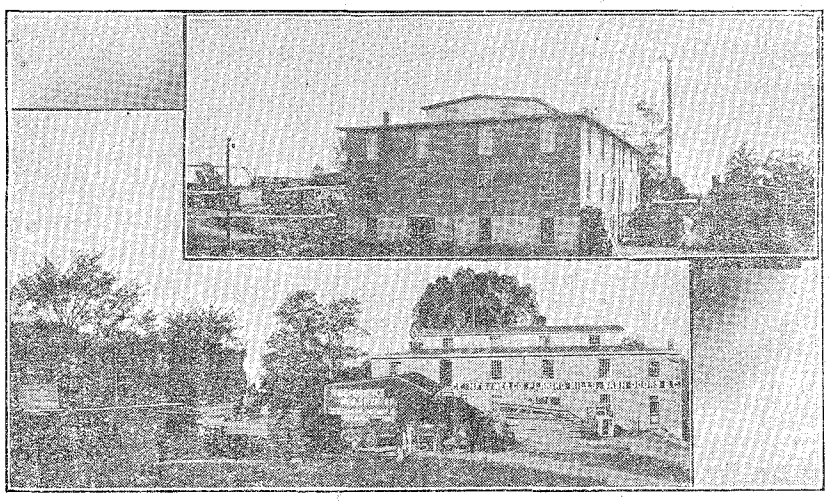

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The Saints' Herald

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

VOLUME 53 LAMONI, IOWA, JANUARY 24, 1906 NUMBER 4

HemanCSmith

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

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

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BRO. U. W. GREENE, reporting his field for the quarter ending December 31, announces thirty-eight baptisms by missionaries and twenty-seven by the local force—sixty-five in all. Victory followed discussion between Bro. F. J. Ebeling and Elder A. M. McVey, of the Christian Church, and the brethren now are following it up. "We are enjoying a period of peace and prosperity; general good health prevails. Have arranged for special services in various parts of the mission and are hopeful of good results therefrom. Believe the present outlook better than for many years in this field. We move forward hopefully."

Editorial

"TRUTH AS A BASIS OF ACTION"; "PRINCIPLE AS A STANDARD."

Under the caption "Truth as a basis of action," there appeared in the HERALD for September 13 and 20, 1905, an editorial from the pen of the undersigned; also one in HERALD for October 25, 1905, entitled "Principle as a standard." He assumes, as he should, responsibility therefor. He contributed by invitation of the Editor.

Some positions set forth in said articles may be considered further, in general, to advantage, we trust. "Truth" and "principle" are fundamental conceptions and terms. Their opposites, "error" and its accompaniments, are so widespread, so deeply rooted in the various departments of human life universal, their appearance and effects so constantly seen, that it becomes necessary to indicate, as constantly, the necessity for truth as a basis of action and principle as a standard. Truths need to be restated that they be impressed upon the mind. It is not by mere hearing of the word, but by comprehension of its principles and conversion to its standards that we become in fact adherents thereto. The capable teacher, the faithful instructor, drills his pupils until he impresses his lessons and fixes their principles in mind. It is for this reason, among others, no doubt, that the Spirit of truth is given, that it may teach and lead and guide into "all truth." It abides; it takes the things of the Father and shows them to the disciple; it also "reproves the world of sin"—of wrongs and errors in their multitudinous forms, that the child of God may "know good from evil" and "choose for himself."

Every one taught of God and living in harmony with the Spirit of truth, daily is confirmed, under the circumstances of life, in the divinity of the truth, as also he is established in conviction concerning the character of that which is foreign thereto. Awake to the consciousness that he is being led, in harmony with the promise, he discerns more and more clearly that the office of the Spirit of truth is to "make manifest," to point out low conditions and to lead to better things. The promise that he shall not be left alone is verified to him; he is conscious of light within; he sees what heretofore he has not seen, or what hitherto has been vague and lacking in clearness. He is aware that new and greater light has

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touched and illuminated his spirit. "The spirit of man is the candle of the Lord."—Job.

However, it is apparent that spiritual growth—power to apprehend and to assimilate truth—like physical growth, is natural; the supernatural is not unnatural, hence spiritual growth is gradual and is based upon fundamental, absolute laws, conditions, or necessities. First the heart must be open to truth; there must be the willingness of strong desire to hear and see and obey, to follow always where the light leads. Some men and women hear the gospel, but do not conform to its principles; hence, when they turn from it lose the light it brought to them, and go into greater darkness; but those who obey receive light and are established in truth by confirmation of the Spirit of truth. Their growth, however, is subject to the law of application, and genuine application results from sincere desire to see and know and do.

It is important to every one that he apprehend the connection of integrity with spiritual growth. It is plain, apparent, that first steps in investigation of truth, made with discriminating care, with determined intention to accept what bears the scrutiny of impartial analysis based upon correct standards—it is plain that obedience based upon such course of action brings the obedient one into touch with, and places the one thus yielding thereto, in possession of the Spirit of truth, the divine intelligence and confirming power which proceeds from the bosom of God himself. The disciple is thus placed in contact with and has access to life—the divine life. He has set to his seal that God is true and is placed in touch, in communion with "the powers of the world to come." We repeat it, in harmony with indicated former statements, that the significance and importance of results following conformity to truth have been such as to place the individual in touch with the fountain of truth itself; to open up to him all the possibilities God has ordained for his development and perfection. He should therefore solemnly be impressed with the great importance of verifying, ever after, every step of his progress, lest he be diverted into wrong paths, lest he fail to move forward in harmony with the light of truth. The Lord has said that he will give unto the faithful line upon line, precept upon precept, here a little and there a little, etc. (See Doctrine and Covenants.) The promise is to the faithful; the aggregate is to be made up of gradual accretions, hence care should be exercised always to make them our own. "He that is faithful shall be made strong in every place."—Doctrine and Covenants 67: 4.

Obedience to first principles, intelligently rendered, should qualify for further steps toward God; should better equip the disciple to make manifest the fruits of his calling. Having seen the erroneous character of the religious systems of men, he should be able more fully to discern the false bases and outgrowths of very much of all mere human institutions. If looking for truth, if possessed of the indwelling illuminant promised the children of the light, he can not follow that light and remain in darkness. It is his to see, to see and know, and to know that he does see; not that he be dogmatic or narrow, but that he be sure of his way, and that he fully appreciate whatever of good there may be about him, and also take cognizance of the untrue, the false, the erroneous, the bad, the imperfect. It is true that development, personal development, is absolutely essential. When a people realizes that salvation requires attainment they are in better position to apply themselves to the work, to the well-directed efforts by which alone attainment is to be secured. And the degree of attainment reached will be based upon the degree and character of application manifest. God in his word, Christ in his life, have given us impressive teaching in this respect. Christ, the greatest manifestation of trueness, purity, spirituality, the complete one, "in whom is hidden all the treasures of wisdom and knowledge," is the greatest example of devotedness to truth, the most unswerving manifestation of faithful prosecution of true work. If by such means he secured the commendation of the Father, by "finishing" the work given him to do, it follows that a like course of procedure is among the "absolute necessities" in those called to his service. Truth needs not so much of statement, but embodiment; of interpretation by actual living, as Christ embodied it.

It may seem idle to descant upon such themes to a people professing to be of God, but general observation confirms the conclusion that the importance of serious, close attention is realized by but few, proportionately; that few if any realize it to the degree that we should realize it. It has been the case in every age. Our own dispensation is similar to former dispensations, if we are to judge necessities from the constant appeals of the Lord through his word for closer touch with him. Humanity in its various forms, with its characteristics good and bad, its carnality and spirituality, its strength and weaknesses and general imperfections, is gathered into the church, and for the purpose of being cemented into a concrete whole, to be united by conformity to the principles of the law of the celestial kingdom. If all growth is from within, if development consists of an unfolding of innate powers or possibilities, evolved under the benign influence of divinely appointed plans and forces, as we are assured it is, it is important that an intelligent conception of its requirements be realized and that no time be lost, no false moves be made. We must start right, keep going along right lines, and never deviate, no, not for one moment, from truth and principle.

If men and women in the beginning of their spiritual careers need a standard of belief and conduct,

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they need it all along the line. If failure to adhere to that standard before baptism constitutes failure to obey the truth at the beginning, failure to act in harmony with truth at any point along the line, by the one who has been baptized, constitutes rejection of truth and entails condemnation and loss following such course of action, and to the degree persisted in and unrepented of causes loss of light and divine favor. What we think the people of God, all of us, need above all else, indeed as the basis of all else, is to learn where the truth, the right, lies, and then to adhere to it closely, resolutely, and stand by it at all hazards; indeed, the hazard is in doing otherwise. When we do this we will move forward substantially; until we do do it, unless we can do it, we can not build up the work abroad or establish a Zion at home. Men and women who think it can be built up otherwise might just as well give it up in the beginning of their efforts. Failure already is written upon every project, every effort not based upon truth and not under the protection and power of its self-preserving and self-propelling forces. There are always, in every realm of thought, those who are ready to resort to expedients and policies which to the carnal mind give promise of quick and abundant returns and extended success, but whose efforts finally must fail and come to naught; and such policies constitute causes of friction against which truth contends and often seemingly is hidden for a time, until it wins the battle against misconception and its outgrowths, which finally are removed or surmounted in due time.

It is significant to note, in this connection, that universal, unchangeable, unrepealable law—eternal, *immutable* law—ever permeates and ever operates potentially, to preserve the right, to destroy and bring to naught the wrong. Do men build in harmony with its great Author, such law, in all the fullness of its universe-embracing power, sanctions and protects their doings. Do they build or begin to build out of harmony with its requirements, at once, always, inevitably, it begins and continues the work of disintegration and destruction of erroneous conception and misguided effort. The mere human mind may not see it, the "carnal mind" may be descrying success and be built up in a wealth of great expectations; but results must and can only be disappointing, and final great loss and destruction follow. All human affairs, all mundane experiences teach us this. "Every man's work shall be made manifest . . . the fire shall try every man's work of what sort it is."—1 Corinthians 3:13. The scrutiny of the All-seeing is not to be evaded.

It is a legal part of Law that friction, pain, and penalty shall result from its violation. Penalty is the shock that we feel when we come in collision with it. Speaking exactly, Law itself can not be broken. If we transgress it, the Law remains intact, but we are broken. It is best that it should be so. If Law could in any degree be bent to conform to our variable wishes or standards, the moral and physical universe would become chaos. Penalty is not calamitous and without, but rather inherent, subjective, corrective, and therefore good.

It is the part, therefore, of men and women called to be coworkers with God to be devoted, to become spiritually minded, intelligently so; to sink selfish, worldly, carnal conceptions out of sight and cease from resort thereto; and by serious study and prayerful devotion to walk in the light and to attain, and know that they are attaining, to communion with God and to receive of his guidance.

"We may make law our infinitely powerful ally. The man who utilizes steam or electricity in accordance with their own laws multiplies his physical accomplishment a thousand fold. On the contrary, if he disregard their orderly methods, and strive to impose his own notional theories upon them, he will receive the judgment of penalty. As we render ourselves plastic to the healthful persuasions of natural law, and parallel her lines instead of crossing them, we enlist the potentiality of the universe in our service. Disregarding her, we 'kick against the pricks,' but through her cordial coöperation we may accomplish all things. Hitch your wagon to a star!" "God's wise moral economy provides that his human children, made in his own image, should utilize his methods; and an intelligent recognition of this great boon makes man princely in power and godlike in character. No longer being a slave to law, he can—through her instrumentality—not only be free himself, but also command divine prerogatives and privileges."

Let us not forget that mere money possession and contribution will not accomplish the redemption of Zion. While the temporal is important and not to be lost sight of, it is secondary, subservient. The world has generally had an abundance of the temporal, but lacking the spirit and purpose essential to its use, has become corrupted by misuse of the power of wealth, "the deceitfulness of riches." Earthly riches constitute a destructive or a constructive force, according to their abuse or use. The spiritual and temporal are but parts of a great whole, each incomplete without the other, its counterpart; but the spiritual, the primary, the power by which all individualities and powers and materials are to be developed and regulated, is the fundamental, unfolding, consecrating force. As growth is from within, as in plant life, all life, so the inner man, the spiritual man, the real man, must place himself in harmony with God and feed on the manna of truth. The divine Spirit must be invited by consecration of heart, by the preparation of purity of pupose, by Christlike devotion to the truth—the will of the Father. As a church, as a body, in our branches, in our districts, in our conferences, local and general, we must assume this attitude and maintain it. No one is "wise enough after the flesh." No one ever has been, no one ever will

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be. No one should seek his own, but the welfare of the whole, of the work, and through it the glory of God alone, in the welfare of the race. Wherein wrongs have existed or mistakes been made, correction should be undertaken, prayerfully, solicitously, resolutely. If we seek excuses for ourselves or for others, friends or favorites, in men or in measures, and palliate or compromise, we shall blunder and stumble and fall and miss the mark. It is necessary to draw the line, not alone between the church and the world, but between truth and error, light and darkness, principle and policy, wisdom and lack of it, etc., etc., all along the extended scale of human effort in general, individually and collectively.

R. S. S.

EDITORIAL ITEMS.

Bro. C. E. Crumley, reporting the Pacific Slope Mission says: "My associates have done well; I do not see how they could have done much more, considering all circumstances." He reports six baptisms for the quarter in that field. Himself and colaborers are cheerful, hopeful, and earnest in the conflict.

Bro. W. H. Kelley, reporting the Rocky Mountain Mission, announces nine baptisms, with general activity all along the line. The efforts of the force in that field present a variety—the usual friction with representatives and other elements of the dominant church, discussion with sectarians, and the local work in branches, including Sunday-school and Religio work, in which missionaries have coöperated with the local membership. "President F. M. Smith has been largely in Salt Lake City, helping the work with his pen and tongue." "President Joseph Smith's visit did good in various ways, mostly by showing to many who are growing shaky of their creed here that he will form the best rallying point when they let go here entire." "Srs. Ruth L. Smith and Rachel LaRue have been very helpful and successful in the Sunday-school and Religio work in the city."

Referring to recent events in connection with changes in the government of a leading nation of the world, a press correspondent furnishes some instructive matter in his comments thereon. He says, "Nor must the fact be overlooked that . . . as a leader in in his party, appealing to the electorate, was personally a great source of weakness. His dialectic skill makes him a great parliamentarian, but the mass of the voters want a man with a clearly defined aim as a leader. Such weakness is fatal."

Lessons may be learned from all things transpiring about us in the world. One lesson, as old as man himself, is that men can not continue to possess influence and exercise great power for good among the masses of the people without maintaining and holding to public view those doctrines and policies with which the welfare and success of the people are interwoven. Always there is need of straight paths to be made for the feet, lest evils come in and complications follow. Our plea for plain, gospel truth, as taught in the beginning, is based upon this idea and that policy. It argues for frank, untechnical adherence to what will conserve the truth, doctrinally and in the ordinary experiences of the lives of men under the gospel rule. Events transpiring in the world on every hand emphasize the truth of the position stated by the Savior, that whatsoever is more or less than the truth cometh of evil and must finally result in vexation and loss. Possibly the experiences of men in life, if long enough continued, will bring them to see that such is the aim and end of their earthly stewardship. Some claim that by such evolution the reign of right finally will be evolved. However, it is manifest that supervising agencies are contributing and overruling to this end. The outlook is encouraging to those who hope for the better day.

Delegates and visitors to General Conference: Where are you making the greatest preparation for General Conference? in the milliner's shop, or closeted in secret prayer? We need much of the latter; very little of the former—let that be incidental. The manner of the preparation will have much to do with the character of the conference.

The following excerpt from the Kansas City *World* for January 15, purported to have been uttered by the Reverend W. O. Thomas at the West Side Christian church, shows the tendency of worldly religions; but *we* have been commanded to be separated from the world: "My idea is that any church amusement is legitimate when it results in the saving of men. I would have a monkey show right here in my pulpit if it would bring men and women to church."

Another clipping from the Kansas City *Times*, for January 16, shows the ease with which inquiring men are satisfied to see those under their care sweetly encouraged to gatify their desire for worldly amusement. Describing a certain pastor of Pittsburg, the *Times* says: "When the pillars of the church hinted to him that his presence had been noted at dances, theaters, and other social affairs, he is said to have replied: 'The shepherd must follow the flock [Jesus said: "My sheep hear my voice, . . . and they follow me."] no matter where it goes, so that he can lead it all safely back to the fold, and to see that none stray away.' The explanation proved satisfactory to the church elders and the Reverend Mr. Alexander has become a welcome guest at all social functions."

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JOHN ALEXANDER DOWIE.

From current newspaper gossip it would appear that the carrying on of the founding and establishing of Zion City in Wisconsin by John Alexander Dowie, together with other enterprises suggested to his busy brain, has got beyond the reach of both Elijah the Prophet and John Alexander Dowie, the business man. It ought not to have required the skill of either an ancient or a modern prophet to determine what must necessarily be the fate of an enterprise, spiritual or business, founded, as John Alexander Dowie's effort was, upon the superstition and credulity of the people.

Just so long as he was in the prime of his strength and was able in a sense to hypnotize his people and to enthuse them with his own ardor, money was furnished him by the hundreds of thousands of dollars. It is an easy matter to plan and to undertake to carry into execution enterprises like silk and candy interests, which seem to have been the principal efforts at Zion City, but business efforts of that sort must be kept running by either a continuation of the stream of gifts and donations of devotees or the conditions of labor and trade will cause an overreaching or telescoping of debts which must be paid; and neither John Alexander Dowie nor any other man has yet succeeded in foisting spiritual bonds on the material market to realize funds therefrom.

It would appear that for the apparently paltry sum of less than $120,000 there is a failure upon the part of the treasury of Zion City to meet indebtedness accrued on borrowed money, and that either the sickness of Mr. Dowie or the business perplexities have made it necessary for him to abdicate, especially in the business affairs, to a specific number of followers, to stave off the ruin if they can.

Mr. Dowie has used millions of money that have gone into his hands, and now approaching seventy years of age his zeal has evidently abated, and he either sees the futility of further effort in this direction or is willing to take advantage of the ease which he may have provided for out of that which he claimed to be his personal perquisites from the public receipts.

His movement upon New York, his efforts in Mexico and elsewhere, his trip around the world, all taken at the expense of the public funds, have taken that from the treasury which makes financial ruin inevitable.

We pity the failure of enterprises undertaken in the laudable effort to benefit mankind, but John Alexander Dowie has proved himself to be an Ishmael in the intellectual and religious field. As a result, his hand was against every man and every man's hand against him. He denounced everybody and everything that did not agree with his notions, and indulged in long and virulent abuse which no amount of sophistry can mend.

We can not help but express the belief that though the men he may have left in charge at Zion City may be able to largely put off the evil day, and possibly save great sums of money from the ruin, the prophet himself has taken good care that he shall have the wherewithal to wind up his remaining years without active contact with the business world. We shall await further events in this.

MORMON RENOUNCES FAITH.

SALT LAKE CITY, Utah, January 15.—W. M. Wolfe, Professor of Theology in Brigham Young College, a Mormon institution at Logan, Utah, has caused a stir in Mormon circles by renouncing his belief in the Mormon faith, refusing to pay tithes, and severing his relations with the college. He says his change of faith was due to a trip to Mexico, which satisfied him that the Mormon church had receded from the Woodruff manifesto and reinstated polygamous marriages.

We believe Professor Wolfe is correct in his deduction, and it is not surprising. We believe further that not only in Mexico, but in Utah and elsewhere, there has been a continuation of the living in plural marriage, either simultaneously with President Joseph F. Smith and his associates in their doing so, or from the influence of the example set by him, of which he made statement before the senatorial committee.

How honorable men, like the professor of Brigham Young College should be, can tolerate so complete a renunciation of good faith in the promises made to the nation and to the public by which amnesty was secured, is more than we can comprehend. If there should be honor found anywhere among men, it should be among professors of religion, and where these fail to keep faith with each other and with the world and with God, what confidence can men have in them?

THE Saints of Toronto, Canada, have been conducting their second successful winter campaign. Scene, the Majestic Theater; speaker, Elder R. C. Evans. By a thorough system of advertising they aroused such an interest that it often happened that a half hour before the doors opened, Adelaide Street was crowded with impatient people desiring to hear Elder Evans. One evening the crush was so great that a part of the door jamb and plate glass were carried away. Hundreds were turned away and those who got in stayed until half past ten listening and asking questions. Such meetings are worth reading about. How was it managed? Elder McLean, of Toronto, has prepared especially for *Autumn Leaves* an account of the campaign and the methods used. It will appear in the February number. Subscribe for *Autumn Leaves* in time to get this number.

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Original Articles

SHALL WE DEBATE?

There are many conflicting ideas concerning the propriety of debating the differences existing between the various religious bodies, and I contribute a few thoughts in favor of a comparison of views by those at variance, both in private and in public, but each party and all parties interested in such a comparison should show the Spirit of the Master they profess to serve.

The only object in making such comparison should be to discover, if possible, the truth, comparison being the best means to convince a true seeker for light upon any point wherein differences may exist. What we mean by true seekers for light is that class who are willing to be convinced when the evidence is against them as well as to try to convince when it is believed that the evidence is in their favor.

There has ever been, and ever will be, so long as error exists, a conflict between truth and error. In the experience of Christ we have an example of how to conduct this conflict. He was willing to discuss the points of difference existing. He was willing to meet the advocate of error face to face, and support his cause by what was written, and permit his opponent to make as good a defense of his cause as he could. So did his disciples in times past, and so do they now. They invite an exchange of views both in public and in private upon the great plan of salvation, believing by this means they may the most successfully meet and destroy error with the truth.

When one body of professed believers in Christ set themselves so far above other professed believers in Christ that they will not meet them upon equal grounds, they place themselves in an unenviable position in the light of the example and teachings of the Lord. There were some in his days that thanked God they were not like other men; they were termed hypocrites. It is more possible that they are fearful of an honest investigation lest they themselves might be proved in error. All churches claim to be representing the truth, and have equal right to make such claim, but may not have an equal amount of evidence to support such a claim; but until it is proved to them that they are in error, and they are shown the better way, they will be consistent in continuing to believe and advocate erroneous claims, and by so doing be the means of deceiving many; just as Christ said would be the condition after his time, and previous to the end of the world, expressing himself in the following language: "Many shall come in my name, saying, I am Christ; and shall deceive many."—Matthew 24:5.

It is certainly time enough to cease the examination when the opposing party does not wish to, nor will not meet you further in the examination. Responsibility does not even end there, for every honorable endeavor should be made to secure the privilege they may have for a time been denied by seeking to show the necessity of all to "produce their cause, and bring forth their strong reasons." This was God's invitation to those who were in error in the days of the prophet Isaiah. (See Isaiah 41:21.) This is God's invitation to all who think they are in the right to-day, and God's servants would not fully represent him unless they, too, would extend such an invitation to all who differ from them, yet think they have a just cause, and reasons for its existence.

The true body of Christ has ever invited just criticism of every principle advocated, and has always grown in membership and spiritual power by this means, so long as the principles advocated were in perfect accord with God's revealed will to his people, and the spirit governing such invitation was in the fear of the Lord.

Only by giving the stronger reasons, and correct evidence can we consistently say to this man or that, "Your claim to being the true church is not correct," however much we may think so. We have not the right to base our conclusions, or expect that others will base their conclusions, upon a mere assertion, or else why has God given us such strong arguments to present, and instructed us to give an answer to every man? The truth can have nothing to fear from a comparison with error. God is with his representatives. Even though one meet with abuse and persecution, it only proves more clearly our claims in the minds of all honest people,—and those are the only ones who will believe unto salvation.

Wherever truth is presented in contrast with error, the one holding the error will soon show it by trying to sustain his side of the proposition by becoming angry—Cain-like—and presenting, instead of argument, some weakness, real or assumed, associated with some representative of the truth, or of manifesting a spirit in harmony with error by abusing or vilifying the character of an opponent; or else they will simply acknowledge that their claims are not sufficiently sustained by evidence to bear a close, scrutinizing investigation, by withdrawing themselves from a further investigation through some trumped-up excuse.

The Scriptures instruct us to "contend earnestly for the faith once delivered to the saints." Contend means, according to Webster, "To strive; to dispute; to vie with." Either of these meanings signifies an opposing influence met, and with proper evidence and argument, the right sustained. When, therefore, the faith is attacked we must contend for it "with all long suffering and doctrine." God's representatives are authorized to defend his work against all opposition in the spirit of "all long suffering," and with God's means of defense, "the

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doctrine"; and if one of his representatives fails in this duty he fails to stand the test of true patriotism to God.

The Lord has instructed his followers when offenses exist that the person offended shall go to the party offending and give him evidence of his fault, and by this means seek reconciliation. This principle is advocated by the wise man when differences exist between neighbors in the following language: "Debate thy cause with thy neighbor himself." Reconciliation is not brought about by letting the offense or the offender alone, whether he be brother, or neighbor, but as above advocated by debating, or talking over the matter face to face, each having an equal opportunity to show reasons why they should be justified in the position taken. No one will try to avoid an investigation of differences except those who are afraid to come to the light, for Jesus says, "He that doeth truth cometh to the light, that his deeds may be manifest that they are wrought of God." Those who are trying to avoid the light of investigation, or the light brought about through a critical examination, are those who desire not their deeds to be manifest.

Contrasting things side by side where the same degree of light reflects upon them, and with the same circumstances surrounding them, is the best way to determine wherein differences or sameness exists, and both examined in the light of a correct standard will unfold more clearly than any other way wherein discrepancies exist in either or both. Jesus says of his ministers, "Ye are the light of the world," and where two men, or organizations represented by those who claim to be his ministers, hold to different theories, both of which they claim is the truth, they should arrange to meet under Christlike circumstances, and present their theories, and the reasons for believing them to be true, in the light given to them. This gives honest investigators a privilege to compare them with each other, and with the standard, and aids them in coming to a righteous conclusion.

Deception has been, and is, practiced by false representatives of the church by using the Scriptures as Satan did when tempting the Christ; that is, by using only that portion that was favorable to their theory. They tell the truth, but tell it in such a way that it does not represent it correctly, and do not tell the whole truth, and those not enlightened by the Spirit that guides into *all* truth are deceived: hence the necessity that those who have the Holy Spirit should be present when error is taught, and controvert the errors presented whenever it is possible, or whenever opportunity is given. None who have the whole truth need to be afraid of hearing error, and comparing it with what they possess; neither need a representative of the truth, and the true church, be fearful of injurious results coming to the membership of said true church by listening to such comparison, because the truth stands out the brighter and clearer by such comparison.

During the ministerial work of Christ and his associate apostles, we note that many times they entered the synagogues of the religionists of their day and publicly disputed with the religious teachers, and however angry did their opposers become because they could not successfully meet the truth with their theories, yet we never hear of their concluding that this class of labor was wrong in itself, but instead they continued so doing to the end of their ministerial work. They continued to present the principles of truth and the evidences they had in its support, and while their opposers called them evil names, persecuted and beat them, they never stooped so low as to use personalities, and to call slanderous names as a means of proof against their adversaries, or the theories they were advocating; neither did they, when their adversaries used slanderous epithets, let it weigh one whit against the cause they were representing.

No real peace can exist between two parties where each believes the other wrong, without having the privilege of showing the wrongs they believe exist, and contending for their specific theories; because each, if honest, believes that theory committed to them is the only way of full salvation, and that those who do not accept it will suffer loss, and no true minister of Christ can rest in peace and see his fellow men pursuing a course that will cause them to suffer loss. The Christ could not rest in heaven and see the creature man pursuing such a course as would result in loss, but left that peaceful abode to come to earth to meet face to face those who were advocating and following error, and the Scriptures say, "If any man have not the Spirit of Christ he is none of his." The proper object, then, that should govern those who meet to "contend," or "dispute," is the salvation of souls.

'Tis very true that one in defense of the truth must ofttimes exercise a great deal of forbearance with his opposer, on account of his motives being questioned, and his name cast out as evil; but it takes only the same trust in the Christ to be righteously sustained in this labor as in all other duties for the Master, who is the author and finisher of the faith. We should educate ourselves as true representatives of Christ to be able to meet every kind of opposition, whether in public or in private, whether in the church or from without, "with meekness and fear," —the Spirit of the Master,—and thus prove by the strongest proof obtainable or presentable that we have been with and have been taught of him; and then whenever we are contending for the faith, either in what is termed debate, dispute, discussion, correspondence, or exchange of views, or in making declaration of the truth, such labor will be done in a

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way that others will be *led* to glorify God, the kingdom of God be built up, and faith be established.

J. F. MINTUN.

REVEREND (?) W. L. CROWE EXPOSED.

The Hunt–Crowe debate was held at Sac City, Iowa, December, 1900. Mr. Crowe visited Council Bluffs, Iowa, a short time before the engagement, and sought out one or more Utah Mormon missionaries with a hope of securing evidence from them that Joseph Smith the Martyr taught or practiced polygamy. His Utah instructors could not furnish just what his depraved heart desired, so he was directed to call on Benjamin Winchester, who belonged to the Saints at Philadelphia, Pennsylvania, before the death of Joseph the Seer, and who claimed an acquaintance with the Prophet.

Mr. Crowe undoubtedly secured the service of his bosom friend of Utah when he prepared one of the most blasphemous articles, of more than six pages of legal cap paper, ever written against Joseph Smith. He took the document to Mr. Winchester hoping to secure his signature, but he refused to sign it.

During the debate Crowe, not thinking he would be exposed, read the long article, claiming it to be the testimony of Mr. Winchester. I asked Mr. Crowe if the purported testimony was signed by Mr. Winchester. He said, "No." I told him I would prove his article false; which I did to Crowe's shame and everlasting disgrace.

After consulting with my moderator, Elder R. Wight, we sent several questions from Crowe's alleged testimony to C. A. Beebe and J. Charles Jensen, who called at the residence of Mr. Winchester on the afternoon of December 9, 1900, and in the presence and hearing of seven others (all adults) the following important interview occurred:

"We, C. A. Beebe and J. Charles Jensen, residents of the city of Council Bluffs, Iowa, have this day called on Mr. Benjamin Winchester, also a resident of this city and now confined to his home by illness from which he has no hopes of recovery [He died the following year, aged eighty-three years.—C. J. H.], and we submitted to him the following questions: 'Did you on the twenty-seventh day of November last, inform Elder W. L. Crowe that you knew that Joseph Smith married a woman, other than Emma Hale, in an Eastern State, who bore him a child?' to which Mr. Winchester answered, 'No, it is a lie.' 'Did you tell Elder W. L. Crowe that you knew that Joseph Smith had many wives?' to which Mr. Winchester also answered, 'No, that also is a lie.' He also denied having said that Joseph Smith was a low, contemptible fraud, . . . Mr. Winchester further says that when Elder Crowe called on him he was very sick, and in much pain and distress, and that he told the elder that he was not in a condition or able to hear and answer all his questions, so the elder wanted him to sign the papers he had prepared and brought, but this Mr. Winchester refused to do, as did also his daughter-in-law when requested. . . . All of which is certified to by the undersigned, J. CHAS. JENSEN.

"C. A. BEEBE."

When the foregoing refutation of Crowe's article was read at the debate, his face turned pale, his eyes found attractive objects at his feet, while most of the vast audience looked upon him with disgust. I can assure you that it is not a pleasure to expose such a man, but a duty.

I furnished the Herald Publishing House a copy of both articles.

Mr. Crowe claims to be an evangelist of the Church of God, or Restitutionists.

Bro. F. M. Slover debated church propositions with him at Shaw, Kansas, and he should be required to affirm the same in every discussion with our elders.

I have a good collection of Crowe's papers, etc., which I will send to any of our brethren who are called upon to meet him in debate.

I understand that Crowe gave Reverend (?) W. G. Roberts, a representative of one wing of the Campbellites, a copy of his so-called Winchester article, and he may have furnished it to others of like caliber as Roberts. C. J. HUNT.

DELOIT, Iowa.

THE FOISTING OF POLYGAMY IN 1853.

Herewith I hand you an article translated from the Welsh by Elder Rees Jenkins, of 205 McKees Terrace, Steubenville, Ohio. I was impressed that it might prove helpful in exhibiting how the crime of polygamy was foisted upon an innocent people.

ROBT. M. ELVIN.

"THE ED T' R CONTRADICTING HIMSELF.

"It is not an uncommon thing for editors to contradict themselves; this happens quite often, much too often. But there are none perfect, that they can prevent it at will. We have been guilty of contradicting ourselves also, as will be seen from the following letter:

" 'Mr. Editor.—As a regular reader of your commendable *Udgorn* [trumpet], I humbly desire an explanation on that of yours, which appeared in the *Udgorn*, page 352, for the year 1851, viz.: your rational defense in the face of the charge of polygamy among the Saints, and great respect be to you for it; still it appears strange to me to see the same well-respected editor changing so much of his opinion in less than two years; and there he comes out strongly blowing in the first *Udgorn* in 1853, declaring liberty to the Saints far and near to take as many wives as they will. Now, Mr. Editor, the question

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is, which of your *Udgorns* [trumpets] is to be believed, so that I may burn the liar immediately. I desire you to put this in the *Udgorn* together with your answer, that I and others may have your mind on the question.

" 'I am, humbly yours,

" 'JOHN JEREMIAH.'

MAESTEG.

"We have been expecting something of the kind ever since we published the revelation on polygamy; and we are now pleased to have the opportunity to say a word for ourselves.

"We never claimed that we knew all things, and that everything that we said was correct; for we know that we could slip in thought, word, and deed. Before coming into this church we may have written many things that were contradictory to that which we have written since; and after coming into the church, we, in our ignorance, may have said some things at times, that are contradictory to the truth. Thus it has been relative to the question of polygamy. When the sectarians were striking at the Saints about two years ago, because of this, we felt an inclination to defend them, and try to prove to the public that polygamy was something that was not suffered among them.

"Well, it was not sufferable in this country, neither will it be; and since we knew no better then, we, much after the same manner that the reverend gentlemen of Wales are trying to prove that their erroneous ideas are in harmony with the Bible, made the effort to prove from the Book of Mormon and the Doctrine and Covenants, that the Saints did not allow more than one wife to every man. But, hence, we will put forth a greater effort to be silent concerning that of which we are ignorant. After we had the privilege of hearing the doctrine of polygamy explained, we were compelled to believe it as any other doctrine; but before that, we were of the same opinion as the religious denominations of our country, and ignorant as themselves. We believe every truth as it is revealed by God; and we think that many principles are yet to be revealed, that now we know nothing of; for the great sermon of the gospel is not yet completed. Now was the time for this church to confess this principle before the world; perhaps, to confess it sooner, would have been dangerous.

"Since we have received new light on the question, we can not now judge that that which we quoted from the Doctrine and Covenants and the Book of Mormon does militate against polygamy among the Saints. That which we quoted from Doctrine and Covenants, page 300, [343 Lamoni edition,] is thus:

" 'Inasmuch as the church of Christ has been reproached as of being guilty of the crime of fornication, and polygamy, we declare that we believe that one man should have one wife, and one woman but one husband,' etc. These words do not set forth that one man should not have more than one wife, but that he should have *one*; and on the other side, it is definitely stated that a woman is not to have more than one husband. Again, we will notice the words that we quoted from the Book of Mormon, pages 101 and 102 [116 Lamoni edition]. There we read, 'Thus saith the Lord, This people begin to wax in iniquity; they understand not the scriptures: for they seek to excuse themselves in committing whoredom, because of the things written concerning David, and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord.'

"Now, there is no mention here, only of David and Solomon, while polygamy was practiced by many others. The Bible shows that the conduct of David and Solomon was abominable in the sight of God, not because they had many wives, but because they kept not the commandments of God concerning them; hence to follow their example in that was an abominable thing in the sight of the Lord. It is said in 2 Samuel 12: 8-11, that it was the Lord that gave those wives to David, and that it was he that afterward took them from him because of his abomination committed with another man's wife, whom the Lord had not given him. Again, Solomon's abomination might be comprehended in that he, contrary to the will of the Lord, took strange wives from among the Gentiles, who led him to turn his heart to the gods of the Gentiles (see 1 Kings 11); had he taken many wives from among his own people, it does not seem to us that it would not be pleasing unto the Lord. That which the revelation given through Joseph Smith says is, That the Lord had justified his servants of old, and among them David and Solomon, to take many wives, and had not justified them for contradicting his commandments. Now again, we shall notice the words following the foregoing quotation from the Book of Mormon; viz: 'There shall not any among you [the Nephites] have save it be one wife; and concubines he shall have none; for I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me; thus saith the Lord of hosts.—Wherefore, this people shall keep my commandments, saith the Lord of hosts, or else, cursed be the land for their sakes. For if I will, saith the Lord of hosts, raise up seed unto me, I will command my people; otherwise, they shall hearken unto these things.'

"We see that there is here a definite prohibition to the Nephites; but it is not a prohibition to the Saints in this age; for God now is for raising seed, and he has revealed that unto his people, as he hinted to the Nephites he would.

"We now hope that we have succeeded in harmonizing things with each other, to the satisfaction of our readers. To harmonize many scriptures with

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each other is no easy work; the greatest divines of our country are failing many times. We are only beginning to learn; but we have good schoolmasters, viz.: God's apostles, and we expect to know many things better by and by. But we already know this, that we have not 'declared liberty to the Saints far and near to take as many wives as they will.' No one has the right to take more than one wife in any country on earth except in Zion: and in Zion, none can take more than one wife without the permission of the chief president of the church; and the first wife is to take hold of the hand of the second, and give her unto her husband. There are many high officers in Zion who have but one wife, while others have more. The marriages solemnized in this and other countries are considered legal until death, and Zion is the place where they are ratified for all eternity, and not annulled. We will have opportunities again to explain much more in regard to this new principle, so that no one will have cause to be without knowing all about it.

"We have also received a letter on this question from one William Thomas, who, because of his captious manner, we believe to be that William Thomas, late of Aberdare, and who is now excommunicated from our church once more. We do not intend to waste any more of our time to converse with him, neither would we advise any one else to do so; but we declare a ten-pound reward to him, and everybody else, that can prove that *we* (the Editor) have received money from the Saints, or from any other men, without giving an account for them."—From *Udgorn Seion* (Zion's Trumpet) for January 29, 1853, pp. 78–81.

AN INDIAN STORY.

The following was told me by Bro. Daniel Bonham, of Chico, California, and is certainly wonderful if true, and there seems to be much to support it.

"Some thirty years ago I became acquainted with an old Indian chief or medicine-man in Diamond Spring, Eldorado County, California, widely and favorably known as George Washington. He was a frequent visitor at our house, and for years, as he came and went about town, I noticed that he carried, with much care, what appeared to be a roll of buckskin, and that he never laid it down or was separated from it, not even while eating, which he often did at our house. While doing so, he would always place it in his lap. I often asked him what it was, and why he was so careful of it, but he seemed very reserved, and did not like to be questioned about it, which of course increased my desire to know.

"At that time I knew nothing of the latter-day work, or no doubt I should have been more curious. Finally, as the years came and went, he became more intimate, and told us (my wife and I) that it was the Indian Book, and after much coaxing was induced to read from it to us.

"The book was made of buckskin, carefully joined together, some sixty feet in length, and six inches wide, rolled on a stick.

"There were some characters on it that looked to me like Chinese writing, but it was mostly covered with pictures of almost everything. He could not be induced to show it to any others than myself and wife. Said if more than two white people ever looked upon it that it would be taken from him; that it would displease the Great Spirit. In after-years when I became acquainted with this work, I tried to have him show it to Elder Thomas Daly, who was very anxious to see it, but he would not; he would read from it to him, but he must sit with his back toward the roll, and a blanket had to be stretched between it and him. He told Bro. Daly very much. Bro. Daly said he was going to write a book and would put it in his book, which, perhaps, accounts for his never having published it in the HERALD.

"The book or scroll seemed to contain a history of his people, who, he said, many years ago came across the big waters, or as the Indian put it, 'Came long time ago in big canoe, from bad king to Indian promised land, and one man talked with Great Spirit, who told them to come, and that this high council man told them that by and by white man dig Indian book out of ground; tell all about my people; fight, fight; by and by my people all same hog; white man whip him make him go, 'cause Indian no please Great Spirit. Book say long time go valley [Sacramento] big water.'

"Some of the book he never read to me; always said, when I asked him to, 'By and by.' Said Spirit would not let him read it all to a white man. It seemed to be handed down from father to son, the care of the roll.

"One thing that now seems wonderful, was a rude picture of a boat with a man tied in it. I asked the Indian about it. He said when his people came here in a big canoe some were bad and grieved the High Spirit, 'put one man in boat, tie him, no get away, him by big water go way up high [moving his hands up and down to show motion of the waves], him by let him go, big waters no more mad.' "

The above, if true, is certainly strong evidence of the Book of Mormon; and there seems little reason to doubt it. If he had ever read the Book of Mormon, then he might have fixed up such a tale; but this he never had done. At any rate I give it for what it may be worth.

After getting this narrative, I visited Chico Vicino, a small Indian village near Chico, Butte County, California, to see an Indian chief, or medicine-man, there. He was not at home, but in company with some of the Saints I visited Bro. Walter Foss and wife. The latter has known this Indian chief ever

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since she was a little girl, she having been quite intimate with him for many years. On account of that Bro. Foss has been able to get his confidence, for himself and some of the brethren, and to explain our faith to him. He is fairly well educated, and quite intelligent; and, since the brethren have gained his confidence, talks quite freely of his people and our work.

Those who know Indian nature, know that they are very secretive, and that it requires long intimacy with them before they divulge secrets. In both the above cases it will be noticed that long and friendly relations were had before the things were divulged.

Bro. Foss in the several talks he has had with him has gleaned the following, which I regard as remarkable: That they call themselves—when mentioning their true name—*Lamoites,* pronouncing almost as we do. This man has no written history, but the tribe or leading men meet once a year in council and these secrets are rehearsed and taught by the head man to the others. He says many years ago his people came here in a boat shaped like an acorn; that after a long time they went north and fought a great battle, the bloodiest ever fought, called *commo;* that their greatest prophet's name was *Morni,* and that he told them of this coming battle; says a man called *Limah* (in pronouncing the name he lays stress on the two last letters) led in this battle, which he says took place sixteen hundred summers ago. Before this battle he says the Son of the Great Spirit visited them; after it they lost their records.

In one of their great battles so many were killed that they had to gather them in a great heap, and could not put but a little dirt on them; and that the wild beasts came and ate them, and carried off many of their children; that once they were white-skinned, but when they became disobedient they turned dark; that one of their great men had a white man's name, *Sam,* and that he did many wonderful things for them and that he came in a boat.

He says his people could make copper hard and soft, so they could drive it into anything, or drive nails into it; that they had writings on plates of brass and also copper; says (at what seems to be the Isthmus of Panama) they had four great cities; two of them sank into the ocean. Also at one time their country was ruled by many small chiefs, over whom ruled one big chief called a father; that before the Son of the Great Spirit visited them, they killed sacrifices, but not after that. The custom of parents contracting marriages for their children also obtained among them, and the Jewish mode of purification.

One certain tribe they always burned at the stake when taken as prisoners. They have here in this tribe a lodge and take degrees in it, which seems to consist in being told *more* of these things of which I have been writing,—their history of past ages. Not until recently have they been known to tell these things to white men, and not then until our people told them about our having a book taken out of the ground, telling all about them. This Indian says he has not told us all; that if he did we would be surprised.

They have the name *Lehi* among them, which they pronounce just as we do. One thing should be kept in mind; that this Indian told these things *before* he read the Book of Mormon.

It will be noticed that there is some similarity in the story of this Indian of Chico Vicino, and the one Bro. Bonham speaks of, but not enough to indicate that one came from the other, that is, that one was taken from the other.

It will be noticed that both claim their people came here in a boat across the ocean; that both claim to have kept back a part of their history; that both say the Sacramento Valley at one time had more water in it than it now has, and there are strong reasons for believing that. Many are of the opinion that the Columbia River once flowed through this valley to the sea, instead of through Oregon. One thing seems certain, the Indians do have more or less traditions that go far to corroborate the Book of Mormon.

In 1832 four Indians belonging to the Flathead tribe, living west of the Rocky Mountains, performed a wearisome journey on foot to St. Louis, in Missouri, for the purpose of inquiring for the Christians' Book, and the white man's God. Early in 1833 notice of this wonderful event was given in the *Christian Advocate,* in New York. Reverend Jason Lee went to Oregon in 1834 in answer to this call.

The above goes to prove that Indians had some idea of a book in possession of the whites that concerned them.

Some years ago while on a mission in Eastern Oregon, I became acquainted with a Mr. Smith who had an extensive acquaintance with the Indians of Oregon. He told me a great deal of the Indians' stories and traditions, and I was surprised to see in them so much that the Book of Mormon contains. Of course it was distorted; but a striking similarity was clear.

Trusting that this may be of interest and profit to the HERALD readers, I am, still in the faith,

HIRAM L. HOLT.

"DO THE GIFTS AND BLESSINGS CEASE AS WE ATTAIN TOWARD PERFECTION?"

Since the war-clouds have settled, and peace has been declared, I thought it best to set the boys right on the disputed question under the above heading. Now if they will both agree with me, they will agree with each other in the hereafter. "When that which is perfect is come, then that which is in part shall be done away."—1 Corinthians 13:10.

If the brethren had read and properly understood

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the first and second lines of verse three, in No. 110 of the Saints' Hymnal, they would have had no disputation over the above problem. But as all may not consider hymns and spiritual songs as necessarily being inspired of God, the scriptural evidence will be put forth.

It all hinges on the point, "When that which is perfect is come," or in other words *shall come.* "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."—Verse 12.

Now as to the time when the above event shall occur, see Isaiah 52:8: "Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." If we can find out when the "Lord shall bring again Zion," then the question is settled. For this see Revelation 21:2: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." See by the previous chapter that the thousand years have passed, and so has the last resurrection; and the new earth has come into view, and "God is with men." (Revelations 21:3.) When all of the above shall come to pass, then, indeed, the gifts will be no longer needed.

But as the enjoyment of the gifts was what brought Paul, Isaiah, and John to have the hope to meet the above conditions, so we need a portion of the same gifts given to us, "as he (God) will," that the same gifts may bring us to the same understanding and hope to which they were brought.

And so may it be. J. C. CRABB.

"THE DEVIL'S CHOICEST COUNTERFEIT."—NO. 4.

(Concluded.)

There remain yet a few points in the article in the *Elders' Journal* of September 1, 1905, that we desire to call particular attention to. The author says:

> All through this medley of confusion, when Law and Wight and Smith and Briggs and Gurley and other apostates were organizing churches, it is remarkable that no one was heard to proclaim the most prominent argument now used by the Reorganizers, that the Prophet Joseph ordained his son at Liberty jail, Missouri, to be his successor.

We have yet to learn that Law ever made any effort to organize any church after the question of succession was raised. His disaffection occurred during the days of Joseph Smith the Martyr, when there was no question of succession before the people and could not be. Wight made no effort to organize a church, as is well known; and in fact it has been conceded by B. H. Roberts in his work on succession in the presidency of the church. On page 26 of that work he says:

> It can scarcely be said that either Lyman Wight or Bishop George Miller sought to lead the church; but they were guilty of insubordination to the constituted authorities, . . .

However, though Wight did not try to organize a church, he did at a very early time testify to the setting apart of young Joseph in Liberty jail, Missouri; see the testimony of his daughter as published in the SAINTS' HERALD of December 20, 1905, from which we extract the following:

> I do not remember of having heard anything while in the jail of the Prophet Joseph Smith blessing his son Joseph and setting him apart as his successor, but I do remember distinctly of having heard my father state many times both publicly and in private conversation, that such a blessing was conferred while he was in Liberty jail and that he was a witness to the same.
>
> One instance which I distinctly remember was at a public feast at my father's house at Zodiac, Texas, to the best of my memory held about Christmas, 1850; when all of the Saints of the settlement and a few others were present, including a Mr. William Mogford. When the feast was prepared my father took his place at the head of the table and before taking his seat made an address to the company during which he related the circumstance of his being present when the Prophet Joseph Smith laid his hands on the head of his son Joseph in Liberty jail, Missouri, and blessed him as his successor in the prophetic office.—Pages 1213, 1214.

This is corroborated by the testimony of George W. Bird published in the same issue of the HERALD.

By Smith we suppose that the author has reference to William Smith. If so we wish to invite his attention to the fact that William Smith did teach that young Joseph was the legal successor to his father as early as November, 1845. See letter of James Kay, published in the *Millennial Star*, volume 7, page 134, as follows:

> He contends the church is disorganized, having no head, that the Twelve are not, nor ever were, ordained to be head of the church, that Joseph's priesthood was to be conferred on his posterity to all future generations, and that young Josesph is the only legal successor to the presidency of this church.

That the Reorganization which Briggs and Gurley were instrumental in assisting to establish has made this claim is well known; therefore the statement of the editor of the *Elders' Journal* as regards all those mentioned, is untrue.

He continues by saying:

> But even this latest argument of the Reorganizers has recently received a cooling set back by the affidavit of John Rigdon, son of Sidney Rigdon, who was with young Joseph all the time during the visit made by him and his mother to Liberty jail, and who declares most solemnly, under oath, that young Joseph's statement as to being ordained by his father the Prophet is a base falsehood, and that no such anointing or ordination took place as is now alleged by the apostate organization.

This is both a misrepresentation of the facts and a misrepresentation of John Rigdon. John Rigdon does not say that Joseph's statement was a "base falsehood"; no such language is found in John Rigdon's testimony. Nor does he say that "no such anointing or ordination took place as is now alleged by the apostate organization." But Mr. Rigdon relates that he visited Liberty jail at one time when Joseph, the son of the Prophet, did; and testifies that "no such ordination took place while we were at

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Liberty jail." What may have taken place when Mr. Rigdon was not there of course he is not competent to state.

We have before us the unpublished journal of Lyman Wight, kept at the time, from which we learn that Sidney Rigdon's wife and Joseph Smith's wife visited the jail on December 8, 1838, and remained over night and departed the next day. This must be the time that John W. Rigdon refers to when he was with young Joseph at Liberty jail; and had the blessing taken place at that time he doubtless would have known it. But December 20 Joseph's wife came again with Caleb Baldwin's wife; but Mrs. Rigdon, and of course her children, were not present. They remained there two days, leaving on the 22d of December. There was ample opportunity for the blessing to have been given at that time, and John W. Rigdon to have been entirely ignorant of the fact. Again, Mrs. Emma Smith visited the jail January 21, 1839, and her children were as likely to have been with her as on the first visit; for they are not mentioned in either case, nor are the children of Sidney Rigdon. Upon this occasion the blessing might have taken place without the knowledge of John W. Rigdon. She remained according to the journal at that time until January 24, leaving in company with the wife of McCrae, and Don C. Smith.

So far as the testimony of John W. Rigdon is concerned, his knowledge is of course confined to the time he was there, December 8 and 9, 1838. The opinion that he expresses in his affidavit as to what transpired, and what ought to have transpired, has nothing to do with the case. According to the evidence he does not know whether such a blessing was conferred or not.

The closing statement of this article on "The Devil's choicest counterfeit" is as follows:

> It had not become disorganized by the death of the Prophet or the apostasy and traitorous conduct of its leading men. Instead, the church has become a mighty people in the midst of the Rocky Mountains, as the Prophet Joseph predicted it should become, and it has continued the work of redemption both for the living and the dead, for the glory of Zion, which it will continue to do until the consummation of all things.

We have already examined the claim of these people in regard to doing work for the dead, and their temple-building, etc., but just a word in regard to the prediction of the prophet Joseph that the church was to go to the Rocky Mountains and there become a mighty people. This statement, like some others we have called attention to, is quoted differently by different men among them. Elder B. H. Roberts, in a foot-note on page 102 of his work on succession in the church presidency, states it as follows:

> Under date of August 6, 1842, Joseph writes in his history: 'I prophesied that the saints would continue to suffer much affliction, and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease, and some of you will live to go and assist in making settlements and build cities, and see them become a mighty people in the midst of the Rocky Mountains.

Elder Anson Call, who claims to have been present when Joseph uttered the prophecy, quotes it as follows:

> There are some men here who shall do a great work in that land. There is Anson, he shall go and shall assist in building cities from one end of the country to the other, and you shall perform as great a work as has been done by man, so that the nations of the earth shall be astonished and many of them will be gathered in that land and assist in building cities and temples, and Israel shall be made to rejoice. Oh the beauty of those snow-capped mountains. The cool, refreshing streams that are running down through those mountain gorges. Oh the scenes that this people will pass through! The dead that will lay between here and there. Oh the apostasy that will take place before my brethren reach that land! The priesthood shall prevail over all its enemies, triumph over the devil and be established upon the earth never more to be thrown down. Remember these things and treasure them up, amen.—See page 272 of Supplemental Volume of Biographies published with Tullidge's History of Northern Utah and Southern Idaho.

It will be observed by the quotation from Elder Roberts, that he claims that this prediction was made August 6, 1842; while Elder Call says it was given the 14th of July, 1843. (See Ibid., p. 271.)

Both these writers place the words of Joseph in quotation marks, thus indicating that they are verbatim, while the words are not alike, nor do the dates correspond. But leaving that for the representatives of Utah to harmonize as best they can, we will say that we see nothing in the prophecy, if true, to the credit of the people in Utah. If he predicted what they say that he did, it is to the credit of the Prophet, but not necessarily to the credit of those who fulfill it. It is true that they went to the Rocky Mountains, that they built cities and temples, and we believe it will be true that the priesthood will prevail over its enemies and triumph over the Devil and be established upon the earth never more to be thrown down. And a part of the prophecy related by Elder Call is just what we have been trying to convince these people did take place. He represents the Prophet as saying: "Oh the apostasy that will take place before my brethren reach that land." We are of the opinion that this took place whether the Prophet so predicted or not.

Several times through this article a boast has been made that the church has continued its existence from the days of the Prophet's death until the present, and a great work has been done for the living and the dead. We have already called attention to the fact that they proposed a reorganization, thus conceding a disorganization, while at Winter Quarters in 1847. We wish to present in connection with that the fact that when they reorganized, their organization was composed of members largely, and especially officers, who had been baptized under Brigham Young. In Tullidge's History of Brigham Young,

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pages 180 to 182, he quotes Wilford Woodruff as follows:

On the 6th of August [1847], the Twelve were re-baptized. This was considered a privilege and a duty. As we had come into a glorious valley to locate and build up Zion, we felt like renewing our covenants before the Lord and each other. We soon repaired to the water, and President Young went down into the water and baptized all his brethren of the Twelve present. He then confirmed us, and sealed upon us our apostleship, and all the keys, powers, and blessings belonging to that office. Bro. Heber C. Kimball baptized and confirmed President Brigham Young. The following were the names and order of those present; Brigham Young, Heber C. Kimball, Orson Pratt, Willard Richards, Wilford Woodruff, George A. Smith, and Amasa Lyman. Ezra T. Benson had been dispatched several days before to meet the companies on the road.

In the afternoon of the next day, the Twelve went to the Temple block to select their inheritances. . . .

During the same evening the Twelve went to City Creek, and Heber C. Kimball baptized fifty-five members of the camp, for the remission of their sins; and they were confirmed under the hands of President Young, Orson Pratt, Wilford Woodruff, George A. Smith, and Amasa Lyman; President Young being mouth.

On the next day (Sunday, August 8), the whole camp of Israel renewed their covenants before the Lord by baptism. There were two hundred and twenty-four baptized this morning, making two hundred and eighty-eight re-baptized in the last three days.

Thus it will be seen that the reorganization at Winter Quarters in December, 1847, was not an organization of members who retained their standing in the church, but of those who had been baptized and thus prepared for a new organization under Brigham Young. This rebaptizing was in August, 1847, before the reorganization took place in December of the same year. In less than nine months previous to that time, Elder Orson Hyde, one of their twelve apostles, and editor of the *Millennial Star*, wrote an editorial setting forth under what conditions rebaptism was necessary, from which we quote as follows, see *Millennial Star*, volume 8, page 136:

When members of our church have become cold and indifferent by the neglect of duty, and have fallen into a lukewarm state, but afterwards cherish a desire to be re-baptized, and covenant anew to keep the commandments of God, it is their right and privilege to confess their sins, humble themselves before God, and do their first work by being immersed in water, and thus their second baptism is no less for the remission or forgiveness of sins than their first, yet to break a solemn covenant by becoming cold, indifferent, or lukewarm, so as to render re-baptism often necessary, is certainly dangerous, for repeated neglect of duty, and the frequent breaking of your covenant, will render you unworthy the protection of God's Spirit, and you will find yourselves caught in the snare of the Devil in some unexpected moment.

The strong implication in this statement is that those who have a desire to be rebaptized thereby demonstrate that they have broken their former covenant; and while individual members might break a covenant and renew it without a disorganization of the church following, yet when the leading quorum of the church found it necessary because of their own transgression and covenant-breaking to be rebaptized and reordained, and the membership practically adopt the practice, there is nothing left of the organization. This material, rebaptized, reconfirmed, and reordained, reorganized the church in 1847 according to the notice of Brigham Young heretofore noted.

In conclusion we will merely say that a baptism by proper authority in the days of Joseph Smith is recognized in the Reorganization, while in the Utah church its sufficiency is questioned. In evidence of this we cite the following from Brigham Young, found in a sermon delivered at Great Salt Lake City, Utah, October 23, 1853, see *Journal of Discourses*, volume 2, pages 8 and 9:

I will refer again to the brethren and sisters who have lately come over the plains. My counsel to them to-day is, as it has been on former occasions to all who have come into these valleys, Go and be baptized for the remission of sins, repenting of all your wanderings from the path of righteousness, believing firmly, in the name of Jesus Christ, that all your sins will be washed away. If any of you inquire what is the necessity of your being baptized, as you have not committed any sins, I answer, it is necessary to fulfill all righteousness.

I have heard of some of you cursing and swearing, even some of the elders of Israel. I would be baptized seven times, were I in your place; I would not stop teasing some good elder to baptize me again and again, until I could think my sins forgiven. I would not live over another night until I was baptized enough to satisfy me that my sins were forgiven. Then go and be confirmed, as you were when you first embraced the religion of Jesus. That is my counsel.

So this boasted contention of the perpetuity of the church, as will be seen, has no foundation, and the members baptized into the church of Brigham Young are no more members of the original Church of Jesus Christ of Latter Day Saints, than is a Methodist still a Methodist after being baptized into another church.

H. C. S.

Mothers' Home Column

EDITED BY FRANCES.

Reading for February Meetings of Daughters of Zion.

DAUGHTERS OF ZION.

(By Elder J. W. Rushton, English Mission.)

(Concluded.)

Recently there were witnesses of a distressing scene—one hesitates to willfully use the word *disgraceful*—in a large hall filled to its utmost capacity on the occasion of a large political demonstration. Some women, in defiance of all that makes womanhood sacred, fought and struggled in an insane endeavor to advance the cause of "Women's Rights." As though "Women's Rights" are to be obtained by an act of parliament, or are involved in enfranchisement. Woman's rights and power have been given by a higher power than that of man. God himself is depending on woman to give the greatest amount of help in the production of heaven. We are not anxious to see women on the rostrum, nor the political platform in churches and houses of legislation; we do not want to see women degraded by this kind of "power" and display. It will be a sorry day for mankind and God, if the women of the civilized nations shall, in their blindness, secure the bauble of an osten-

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tatious prominence, which by some strange misnomer she has called her "Rights," so that she can be equal with man. If she could only know it, already she is "above" man, and in the calm, holy quiet of home, she is helping her husband, largely helping him to be all that is good and great, directing his impulses by the power of her love and sympathy. More than this, she is building up the nation in a far more sustantial manner than the soldier or statesman, for the world of to-day is what the mothers of yesterday made it. It is not an exaggeration to assert that the truest asset of a nation is in the efficiency of its mothers. The boys and girls to-morrow will be required by the stern law of Nature to assume the burden the present generation must lay down. A wise woman sees her mission is to be reincarnated in her children, and thereby she is making heaven or hell a possibility. We repeat what has so often been said, there is nothing so powerful nor yet so sweet, as a real, living, womanly woman, and though she may not have the greatness of military achievement, nor the honor of political genius, yet a far richer and greater heritage is hers, the Dynamic of Love. May the day never come when woman shall barter her God-given power for the gaudy array of man-given favor.

There is much that should be said; we have but touched the outside fringe of one or two of the outstanding features of this subject, the detail and technique remain to be worked out, and for this task no one is so eminently qualified as woman; this should be your life's work, and your glorification is in your sons and daughters. It does appear that as a church we are very fortunate in having a band of sisters whose ideal is of so exalted a character, so unique in opportunity, so prolific in results and infinitely more sacred than any yet given to teachers and preachers. "The Redemption of Zion" will no longer be a vision or dream that will spasmodically relieve the gloom of present trial and sorrow, but its wonderful crystalization in actual fact is going to be accelerated if the Daughters of Zion will train the faculties and direct the impulses and control the latent forces of Zion's children by the power of love.

The church exists for the purpose of removing sin and its consequences. That can only be wrought effectually by removing the desire for evil from the individual; and so we will stop the supply of evil by stopping the demand. Apropos of this, notice the following statement made recently by a well-known preacher in this country, the Reverend Charles Voycey: "It is not possible to be blind to the fact that there is a great deal more sin in the world than there need be. One of the most fruitful causes of wrong is our defective training. In ninety-nine cases out of a hundred it is indisputable that a person goes wrong because he is not properly brought up. With sincere humility I desire to lay bare the chief cause of our poor moral condition. My view is this—a man's life will be affected for good or for evil by the ruling motive in his heart; according to it, his life will be good or evil, noble or base."

This, whether the gentleman intended it or not, is in point of fact a very pointed criticism of the mothers, upon whom the heaviest burden and the largest share of this responsibility must fall in the ratio of nine in ten. Surely it is here where one of the most urgent demands of the present time is revealed; we need mothers, not in the mechanical sense, but morally and spiritually efficient mothers. Mr. Roosevelt, the president of the United States, has been pleading for women who are willing to assume the responsibilities of their natural vocation as replenishers of the earth, and not stoop to the misery of sin to escape this marital duty. We grant the urgency of his plea; but, is not the need of women who are morally, intellectually, and spiritually qualified for the responsibility of motherhood, still more urgent? It may be wrong to avoid the natural duty of production, but this wrong can not be graver than the criminal negligence and shameful injustice of bringing children into the world, and either flippantly or callously neglecting the essential duty of training and cultivating the inherit faculties of which they are possessed. Paley says:

"To send an uneducated child into the world, is little better than to turn out a mad dog or a wild beast into the streets." This may seem to be harsh language from so renowned a philosopher and a clergyman, but a little reflection will emphasize the truthfulness of it. Fifty years ago Doctor Coombes could say, "Ignorance, therefore, is our misfortune rather than our fault." But we can not justly excuse ourselves to-day, when we have such splendid facilities at our disposal for the acquiring of knowledge. It may also appear that it is not exactly fair to make such sweeping allegations against the women; that men also have their responsibilities. My plea is, that granting all the credit due to other influences, it would be unjust, and the most transparent affectation, to place any influence before that of the mother, the sister, and the wife. The trinity of forces has much to its credit. For the reasons then that life's conduct is but the concrete expression of thought and motive, and these are the forces which determine the individual character, can we too strongly urge the grave responsibility resting upon those who once again, let it be reiterated, exert nine tenths of the extraneous influences upon the developing future of the child? The word *education* is sufficiently comprehensive, but its meaning has been contracted, and it is usually thought that education refers, now, to training in school or college, which process is regulated by the teachers and professors. Doctor Coombes gives a much wider and truer definition: "The process of education consists in training the faculties and communicating knowledge." Again: "The objects of education are to strengthen the faculties that are weak, to restrain those that are too vigorous, to store the intellect with moral, religious, scientific, and general knowledge, and to direct all to their proper objects." Is it not obvious, then, that the first duty the parents owe to their children is to prepare themselves by study and research for this task? For "the mere fact of being father or mother to a child, is obviously not sufficient to excite its moral affections. The parent must manifest superior wisdom, intelligence, and affection, with a desire to promote his child's welfare."

All Bible students are familiar with the Pauline prophecy that one of the ruling characteristics of this degenerate age would be disobedience to parents; and we are having very many evidences of the latter times from this source. May we suggest, children cease to respect their parents because, in many instances, the parents cease to respect themselves sufficiently to maintain an intelligent hold of their children by gross neglect of their duty to keep in touch with current thought and progressive knowledge. It is one of the laws of economy, that you can not "get" what you have not "given." Science calls this the "law of conservation." The Bible says what a man sows that also shall he reap. It is the same principle. In the ordinary course of life one can see many embryonic sorrows and tragedies which must be inevitable because of this willful or ignorant neglect on the part of the parents to the duties imposed upon them. Education does not begin with school-life; but, as some scientists have asserted, the child ordinarily has had the foundation laid by the time it is two years of age. This is the period when the sterling qualities in the parental character, and especially the mother, makes its lasting and indelible impression. This duty can not be shirked, nor can you excuse yourself in the neglect of this responsibility; so important a duty should not be shuffled onto the shoulders of the hired nurse or teacher or governess; but for your own sake, your husband's sake, your child's sake, your country's sake, and for God's sake, attend to your mother's business for which there can be no adequate substitute.

This is the true womanhood, and finds its highest and holiest exaltation in the moral, and intellectual, and spiritual excellence of the children. The present condition of the church

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offers to us grave grounds for investigation and careful analysis. How is it that we have not succeeded in keeping our children, which, had we done, we should have been in a better condition both quantitatively and qualitatively? It is poor economy to convert others and lose our own. We suggest that the cause is to be found in the defective religious training among the membership. I find, in my travels, a large number of young people who have been baptized into the church out of pure superstition. When they were eight years of age they had been taught that they must be baptized, and baptized they were, out of the natural and childlike love of the novel. It is a mistaken policy to baptize any one until he is converted to Christ, and to the desirability of the Christlike character.

The Daughters of Zion are needed for the purpose of properly training the coming church, as represented in the children; and when their ideals have found thorough realization in home life, then will the coming glory of Zion be within measurable distance. I do not hesitate to affirm that our church is as much, if not more, in need of consecrated mothers, as it is of missionaries. History and experience have taught us to look to you for all true and evolutionary revolutions, and with straining eyes we watch for the efflorescence of the buds of promise under your careful training. Shall we look in vain?—*Zion's Ensign*, January 4, 1905.

An Appeal to the Daughters of Zion.

Dear Sisters: We feel that we must make one more appeal to you in behalf of the leaflets being issued each month. The advisory board has incurred quite an expense to have them printed, feeling assured that there was no better way of extending the work of the Daughters of Zion, if they could but have the coöperation of the sisters in the distribution of them; but so far they have not received the support they should have done. We know there are many of you who wish to see the work of the Daughters of Zion extended, and what easier or more efficient way could you have than to purchase a few of these leaflets each month and distribute them where they would not otherwise reach?

Every local at least should use them. They are too good to be lying in a pile unread. Send them out and let them do the good for which they were intended, and we shall soon see the ranks of the Daughters of Zion filling up and their numbers increasing. We only ask you to give them a fair trial and then if they are not helpful we will discontinue them. So send in your orders to Mrs. B. C. Smith, 214 South Spring Street, Independence, Missouri.

Letter Department

HAMBURG, Germany, October 31, 1905.

Editors Herald: After a period of three and a half months in our present mission, we feel sufficiently acquainted with the situation as it confronts us, to give the readers of your columns the benefit of our experience, realizing that the Saints are interested in the work here, especially the German Saints. Our trip across the sea has been described by other writers, so we will pass it by and begin with our landing in Hamburg on the 15th of July.

Our first week here was spent in securing a suitable location for our home. In our search we did not merely consult our own feelings, but considered the interests of the church as of greatest importance, as we wanted a home suitable to hold cottage meetings in. As we reached the street upon which we are living, Bro. P. Anderson remarked, "I am favorably impressed with this street," and we believe his impression was from the proper source, as will be seen later on.

As an American citizen, we supposed our troubles o'er upon our entrance into our new home, but not so in the Fatherland. The police must have your name, also the names of the members of your family, where you are from, etc., and your word alone is not sufficient. They must have your passport papers, wh ch we failed to secure, being ignorant of the fact that we needed them, and had no one in a position to know to give us the information. As a result our first month was consumed in becoming permanently located. Then our attention was given to the study of the German language, which is not so easily mastered as might be supposed. In the meantime we prepared tracts for distribution, printing upon them the announcement for services on Sunday afternoon and Thursday evening.

But first we must go to the police again for permission to hold services in our own hired house. Little difficulty has been experienced with them, so far, with one exception. On the 15th of August a policeman called upon us with a notice that we were not wanted in Hamburg.

In conversation with him we soon learned that they had us confused with the Mormons. He informed us that the Mormon missionaries must leave the state. Well, they are here just the same. Last Wednesday evening there were five of them at their service; in all we have met eight.

But back again to our conversation with the policeman. We explained the difference between our faith and the Mormons, which seemed to satisfy him; at least he has not called upon us since.

On the 21st of September Bro. Joehnk and I distributed our first lot of tracts, and invited the public to our first service to be held on Sunday following. The hour for our service arrived, but the audience failed to appear, with the exception of one man, one Mr. Ulrich. He promises to be a very earnest investigator, having already read the Book of Mormon, and at present is reading it the second time, expressing himself to be much interested, believing the book to be true.

The three Sundays following the 24th of September, no one appeared at the hour of service. On the 22d inst. Mr. Ulrich came again, also a girl about twelve years old. Last Sunday, the 29th, we had for an audience fourteen boys and girls ranging in age from five to twelve years. We changed the order of meeting to a Sunday-school, with Bro. Joehnk in charge. As a result we feel somewhat encouraged, hoping to reach the parents through the children, all of whom promised to come again next Sunday.

A little incident occurred on the 25th inst. while in attendance at the Mormon "Biblestunde" which may be interesting to some. They had for their lesson the twentieth chapter of the Acts of the Apostles. When they reached verses 28 to 31, the elder in charge called for an expression on the same. One brother, not knowing who we were, ventured to express his opinion. "This," he said, "has had its fulfillment in our time. There are those who were once members of the church, but apostatized, who organized a church and are speaking perverse things, trying to draw away disciples after them. They are known as 'Josephites.'" This seemed to embarrass the elder who had charge of the meeting, (one of the missionaries,) as the color in his face indicated. He tried to modify it by making it appear that it referred more directly to individuals who were expelled from their church for—demanding justice, I suppose. We remained quiet until the close of the service. Then Bro. Joehnk introduced himself to the brother who was so liberal with his opinion, while I went after the one of the elders with whom I could converse in English, thus making myself better understood. The elder seemed very anxious to have a talk with me, but when we tried to set a time in which to canvass the subject in dispute he very mildly informed me that he could not spare the time. Bro. Joehnk was little more successful with his man, as he promised to make us a visit but failed to make his appearance at the appointed time.

It might be well to state that we are in great need of literature; for I believe we could interest some of those who so

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blindly worship priestcraft, if we had the proper literature to present to them. We can not expect to accomplish much with but two small tracts and the Lutheran Bible.

I have always felt, since interested in this work, that the foreign missionaries should have the first attention, being among strangers, and being compelled to pay for everything they eat, drink, and wear; but it seems the rule is reversed in some cases. I realize that the Saints have considerable of a burden in the branches, building churches, etc., and they do not feel able to give anything to assist in publishing tracts, etc., especially in a foreign language. But how is the work ever to be accomplished?

I have been greatly interested in the articles in the *Autumn Leaves*, "How can we reach the people," but have failed to see anything that would be of assistance to us in this mission. We have no privilege to preach on the streets, and have no fund to advertise our work as the Saints did in Toronto. The only avenue open to us is to distribute tracts. We are in correspondence with several to whom we sent what tracts we have. They were pleased with them and requested more, but we have no tracts to give them. We can not visit them in person for want of means.

Some may say, Why not write to the Bishop for assistance? We believe that the demands on the treasury are at present greater than the supply. Could each Saint place himself in the position of a missionary among entire strangers, and at times without means sufficient to buy a loaf of bread, I believe every one would be willing to put forth a greater effort to assist in spreading the gospel. I do not write in this manner with a desire to complain, but with a desire to see the Saints become more earnest in assisting on the work with their tithes and offerings.

Our prayer is, that the Lord may direct us into channels of greater usefulness. In the conflict,

JOHN A. BECKER.

Rossberg 23, Eilbeck, HAMBURG, Germany.

[We regret the delay in publishing this letter, but for some cause it failed to reach our desk in time to be used, even last week.—EDITOR.]

CENTRAL CITY, Illinois, January 4, 1906.

Editors Herald: I wish to thank Sr. Mattie Persinger for the thirty-two *Ensigns* that she sent me. They came in time for a New Year's present and I hope they will help to show some one the true light. I was visiting a widow woman who has been afflicted for some six or seven years and the doctor's treatment does her no good. She has faith in God that in his own good time he will heal her of her afflictions. I took the Bible and read James 5:14, 15 and she asked me if I would send for the elders to come and administer to her and I said, "If that is your desire I will send for them." She said, "I am willing to obey the gospel and live for the Lord the rest of my days if the Lord will heal me," and I sincerely ask an interest in the prayers of the Saints that she may be healed if God will it. I trust in the Lord that I may hold out faithful to the end.

L. L. GOTT.

BYRNEVILLE, Indiana, January 5, 1906.

Editors Herald: Having written you in part concerning Bro. Wight's meeting at this place, will now endeavor to give to your readers the rest. The meeting closed January 4 with a total of thirty-three baptized. Bro. Wight came here November 14 and has remained till the above date, preaching fifty-five times. Never was there a meeting at Byrneville with so much of the Spirit manifest as at this time, Bro. Wight speaking in tongues at two different times, and for the benefit and encouragement of all the Saints present. Of the brethren baptized ten were tobacco-users; eight of them quit its use immediately after baptism, one throwing his plug into the creek when walking in the water to receive baptism. Many have already testified of the taste being taken away.

There was great solemnity and the presence of the Spirit at the water's edge and in nearly all the gatherings, and more especially on the morning of the 26th of December. Bro. Wight was so completely overshadowed by its influence it was difficult for him to pronounce the ceremony preceding baptism.

Taking it all in all this has been the most wonderful meeting ever held here and Bro. Wight has been as a polished shaft in the hand of the great God of this universe in accomplishing this wonderful work among this people, he being humble and prayerful and conducting himself in such a way that he has won the confidence of the people here, both inside and out of the church, but to God the praise and the glory all belongs. And now to the Presidency we say: For the coming year send us Bro. Wight again.

JAMES P. SAPPENFIELD.

SACRAMENTO, California, January 13, 1906.

Editors Herald: As we seldom see in the HERALD anything from this locality, will assume the task of giving a little information relative to the work here.

Responding to a message, or request by 'phone, from A. J. Epling, Amador City, received on New Year's Day, that he was very sick and desired an elder to come at once, I essayed the task. Leaving with private conveyance at half past one in the afternoon, 1st inst., reached the home of Edwin T. Dawson, near Ione, at half past seven in the evening. Next day reached the bed-side of our worthy Bro. A. J. Epling at half past twelve in the afternoon. After prayer with the family, administered to our worthy brother with very good results. The next morning baptized three of his sons, after which in afternoon confirmed them, and administered the sacrament and held prayer-meeting. The Spirit was present and all seemed to enjoy the occasion.

These are isolated Saints, and should be sustained by our prayers. There are others also in that vicinity all of whom are members of Sacramento Branch, but they are over fifty miles distant and can not meet with us. Bro. Dawson is alone on his farm, and needs the prayers of the Saints. He kindly satisfied the physical demands of my steed "Dandy" and self, both going and returning from Amador City.

Elder C. E. Crumley and estimable family are with us at present; they being located here, of course, naturally has a tendency to draw him *this* way when passing to and from his various fields of labor. He undoubtedly is "the right man in the right place" if I can judge correctly; has the spirit of his calling in "setting in order the churches" and in directing the work in the mission, the good Lord inspiring him relative to much of his work, which of course is of necessity, that no mistakes occur.

The work here we believe is on a firm basis; and the faces of some of the Saints are Zion-ward. May the Master abundantly bless all the Israel of God is my daily prayer.

Yours for truth,

T. J. LAWN.

SWEETWATER, Texas, January 15, 1906.

Dear Herald: How much I appreciate the reading of your pages, and those of the scriptures, no one can know except they, like myself, have been in a condition for a long time that they could not read. Oh, how I have for days, weeks, months, and years hungered and thirsted to read the words of eternal life. I knew they were there but could not see them. Many have been the times that I have preached and could not see a word in the Bible and could not distinguish one face from another of my most familiar friends in the congregation. During the last three years the surgeon's knife has pierced both of my eyeballs to the center. This, with other afflictions, has been my common

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lot for several years. Although my eyes have been dimmed my faith has been bright and clear in the Lord Jesus Christ, and recently when through the goodness of God my eyesight was made good and I could see plainly and clearly to read his name my soul was filled with joy and I could cry, Blessed be the name of the Lord our God. When one hungers for food and the bread is set before him he will eat. I was thirsty and now I drink, "for as the Father hath life in himself so hath he given to the Son to have life in himself, and hath given him authority to execute judgment." Also because he is the Son of Man, what a blessing that all through him may have life. Yet some will reject him. This has been the condition in all ages since he fulfilled the parable of himself. (See Luke 20:13.) Query: Will he in that great day forgive all who bow and cry, My Lord and my God? Surely they will be considered—their case will be presented to the great Judge; but oh, deliver me from the awful thought that I shall be called upon to appear before him with my hands, heart, and tongue stained with his blood!

Through all my afflictions my faith in my Savior has been sure and steadfast. Last year the General Conference kindly considered my condition and put me on the superannuated list. I have, however, during the year done some mission work and hope to do more when the winter breaks. The next General Conference will be welcome to put me on any list they think proper, and if the Lord prolongs my life and gives me the health and strength that I now have, I shall wave the banner in more than one place during the coming spring, summer, and fall, and it will not be at half mast either, if the Lord stands by me, and I know he will if I do my duty.

Woe is me if I preach not this gospel of the kingdom. I rejected the kingdom at an early age, and I must now make haste to redeem the time, for my deeds have been evil. I can see now that the Lord has dealt kindly with me even in my evil days. How indulgent; therefore do I love him. I have often interrogated men of other faiths and learned that they feared that God would punish with endless punishment, and so forth. I do not know, but if the Savior teaches us absolutely to forgive seventy times seven, and then in that day there is no forgiveness on the part of the Judge of all flesh, it seems to me to conflict. No; when that time comes that every knee shall bow and every tongue confess, I think God will be just as ready to forgive as he was to forgive me when I obeyed the gospel. Before that I was a sinner; I am a sinner yet, and if I sin seventy times seven he will forgive seventy times seven if I ask him in the spirit of repentance, with a desire to yield to his will.

In these western counties of Texas is as fine an opportunity to preach the restored gospel as any place I have ever been. I have preached in a good many counties in this part of Texas and have baptized quite a number, but not in the last few years. While my companion was with me we traveled together and did considerable mission work, but over three years ago the Lord called her to a better world and I must now plod alone—and not alone either, for she has visited me many times in dreams and comforted me. In bonds and afflictions I have had the comforting influence of the Holy Spirit, and many times the hand of God has led me from the deepest and darkest trials. I have seen his handwriting on the wall, and I shrink not to testify that I know that my Redeemer liveth, and that I will see him when he shall come; yes, when the clouds shall burst with the glory of God and my Savior shall be seen riding the clouds of glory descending to earth. Oh, the wife of my youth will be there! Can I afford to give up these thoughts and be silent on the kingdom of Christ and his God and my God? No! Never while these lungs shall inhale the free atmosphere of this land of liberty!

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. And in the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

Give me of this fruit.

L. L. WIGHT.

ASHLAND, Oregon, January 6, 1906.

Dear Herald: The HERALD readers with whom I am acquainted will doubtless be surprised to read my above address. I am one of the isolated ones, the nearest Saint being Sr. Mary Griffiths of Goldhill, Oregon.

Will any of the Oregon or California Saints, who chance to see this, please tell me who the Bishop's agent is for the district in which Ashland is located? Where is the nearest branch? I have not heard a Latter Day Saint sermon since in July, the last being preached by Bro. Goldsmith at South Auburn, Nebraska. Pray for me that I may continue faithful unto the end.

Yours in gospel bonds,

BERTHA BRANDON.

[Bro. William Smith, Gravelford, Oregon, is Bishop's agent for the Southwestern District.—EDITOR.]

INDEPENDENCE, Colorado, December 19, 1905.

Editors Herald: Inclosed please find one dollar and fifty cents for HERALD another year. Any one who wants to keep posted with the signs of the times surely ought to take the HERALD, for it is a paper that is in touch with the prophecies and God's dealing with man in these last days. Therefore it ought to be interesting and profitable to all. That was a grand article in a late issue by C. Scott, title, "Jacob's trouble." If that were read by every one it ought to be the means of repentance and obedience to the gospel of all those who had not yet come into God's kingdom. Seems to bring the truth right to our door; even closer—right to the heart. Shall we accept these warnings or shall we discard them? Such things are being fulfilled before our eyes, and such things happen to those who reject the gospel. How thankful we ought to be to think that God by his Spirit is so good and kind as to lead any one who will be led into his kingdom or the church that he calls his church. And ye are my people, he says, when ye do and keep my commandments. I want to be more faithful in studying the Bible, Book of Mormon, and Doctrine and Covenants as Christ commanded us to do. When I dispose of some mining property I have in the West, I want to come east and be prepared to assist those who are in need of the help of a brother and friend, as the saying is, it is more blessed to give than to receive; so as the Lord blesses me I can help others. So therefore I must be faithful in all things.

Hoping we may all meet each other in Zion, I am,

Your brother in the truth,

A. L. HARTLEY.

NIAUGUA, Missouri, January 3, 1906.

Editors Herald: Let us as Saints try to make a better record this coming year, especially all those who, like myself, have not made the progress they desired in the last year.

I have felt as if I had fainted by the wayside, and at times how I have wished that those that were strong in the faith could lend a helping hand! And so I struggled on, trying in my weak way to gain the Spirit, and often thinking of the many rough hills I had climbed, and dangers I had passed through, and often wondered if I have ever refused to lend a helping hand or to feed the hungry; and why it was the Spirit had in a measure left me, which had so long given me comfort and consolation. I knew I had been strong, and had been under the power of his Spirit many times. But why this weakness? I would ask myself often; yet I felt there had been a gap laid down, and there was a cause. And, rally as I would, I could not stand without slipping, it seemed. Time has passed into more than a year, yet at times I have been healed, and at times

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felt I was not altogether forsaken, yet the burden of my heart was to be faithful to my trust, for if there is anything on earth I abhor it is dishonesty. But what can we call it when we have denounced the world and Satan to find ourselves deprived of the Spirit that is promised to be our Comforter, and we are tossed and driven as a vessel at sea; why is it we must pass through fiery trials and be tried as if by fire? Is it for our good, or for our lack of doing our duty? I have not written this to delight myself, but rather to those whom it may help to gain a footing if they have slipped a step back. I have tried to pray and to live as near right as I could, and have ever had this work near to my heart, but it seems Satan has tried to pull me back.

We left Webb City the latter part of October and came to this place. It seemed hard to leave the place where we had lived for thirty years, and go where there were no Saints, but I hope the hand of God may be in it; and I feel it is, for I have met some kind people here, and those who are trying to live up to the best light they have. It made me see just how I stood, with the and knowledge light I had—and to think I was not advancing! That is what hurts me, and should hurt every one who has named the name of Christ. Are we standing still, or are we drifting with the current, or are we climbing the hill?

I find there is talent in this place, and a work to be done here, and my heart goes out to God to help us to so live that we may set an example worthy the light we have received. I can hardly wait until Bro. A. Baker, or some one of the elders, comes to Niaugua. We are thirty miles north of Springfield, on the St. Louis Railroad, and we hope to be helpers in this part of God's heritage.

Having determined to renew my diligence in this work, I ask an interest in your prayers, hoping some will take fresh courage, and not be found at the last day with no oil in their lamps, but that each Saint may be ready when the bridegroom cometh.

SR. R. M. BRADLEY.

LAMONI, December 26, 1905.

Dear Herald: Since my last writing Elder Willey and I spent two months in Centerville with the tent. We set it in three different places in the city. We have a good brick church near the center of the city. We made many friends for the church.

Our work was particularly characterized and well advertised from the way in which we had to meet two unscrupulous Utah elders, who preached on the street and made house-to-house visits. They seemed to have no other method of working than by endeavoring to blacken the characters of Joseph Smith and his son, the President of the Reorganized Church, whose headquarters are at Lamoni, Iowa. They declared that Joseph Smith, Jr., was responsible for polygamy and that his son was only a factional leader of an apostate branch. They positively refused to meet the issue in public discussion but requested us to call on them at their rooms, and when we secured the desired evidence and Elder Willey went to their rooms they gave him the slip. The good Saints and friends of Centerville untiringly stood by us while we labored under many disadvantages—much wet and disagreeable weather.

From there we took the tent to Ellston and some of the meetings were well attended. Becoming convinced, however, that the work there was not promising at this time, we brought the tent back to Lamoni. Elder Willey went to the Nauvoo District and I went to Allendale, Missouri. Here I found a few faithful Saints ready to do all in their power to get the gospel before their neighbors. We had a good hearing,—the Saints say the best in some time. While there I had the pleasure of baptizing Sr. Minnie Birk.

From there I went to Lots Grove, six miles north of Allendale. This is a new opening and I had the best regular congregation I ever met any place. For two weeks the house was not large enough to hold the crowd comfortably—sitting and standing room all occupied. We had good singing by the congregation. After I delivered my lecture, "Mormonism exposed, its devilish doctrines laid bare," I had more homes offered me than I could visit at that time. I preached twenty-nine times in thirty days. One of the greatest surprises to them was when I showed them that Joseph F. Smith of Utah was not Joseph Smith of Lamoni, Iowa. Two Baptist preachers who attended the meetings and assisted me were gentlemen and showed a Christian spirit, and all in all it was one of the most interesting meetings I ever held. One old Baptist preacher came one night ready for battle and asked me why I left the Baptist Church, and when I told him I had left some of the Baptist principles and gone on to perfection he got angry and left the house mid a scene of laughter. I had to close for the present as the Baptists had a regular appointment in the house. At the close of the last meeting two said they were ready for baptism.

I am intending to commence another series of meetings at the Adams Schoolhouse, three miles south of there, immediately after the holidays. I hope to be able to keep up a regular appointment at Lot's Grove the rest of the conference year, as I have four new places near there waiting for me. Bro. William Barnhart is entitled to much credit for the labor he has done for a year to secure the new openings. He has a horse and buggy and expects to use them this winter in taking me back and forth. The Saints in Allendale are doing all they can to help me get new openings, and to my mind this is the only successful way to open new fields—that is, to work out from the branches until we can make friends who will give us a home. This can be successful only by a hearty coöperation of the Saints.

W. H. KEPHART.

MARCELLUS, Michigan, January 9, 1906.

Editors Herald: The present time finds me at this place, having left Lamoni December 2, and stopping at Burlington for a short time with the Saints whom I found happy in the good cause. On the 6th came to Galien, where I found the sisters very busy preparing for their bazaar, which was held for three days, about ten days before Christmas. They realized about two hundred dollars, principally from the work of their own hands. The Saints there are working faithfully and unitedly to meet the obligation incurred in building their nice chapel, and they are receiving splendid assistance from several ladies who are not connected with the church. While there had been no preaching there since the brethren left just after the conference in June, they have kept up their Sunday-school, which is presided over by Sr. Kate Alcott, the Saints deriving much benefit from the splendid lessons in the *Quarterlies*. And my advice is that all the Saints, the isolated ones at least, should procure and study the *Quarterly* lessons, as they will in a great measure encourage and strengthen them when they can not attend preaching-services.

I spoke three times while there. The efforts seemed to be appreciated, perhaps from the principle of the old adage that hunger never saw bad bread. I feel that they should have preaching every Sunday, as an elder who is certainly well qualified to administer the word is their presiding officer. I visited the members of the branch there and at New Troy, and near Bridgeman; also the Saints at Buchanan, speaking to the Saints at the latter place at their Wednesday evening meeting. At Dowagiac there are about fifteen Saints at present, being members of the Marcellus and Hartford Branches. Bro. George H. Goodenough is doing what he can to further the interest of the work there, holding Sunday-school and prayer-meetings. I spoke to them three times. They mourn the sudden departure of Sr. Augusta Finch from their midst.

I hope to call on the few Saints at Decatur, Mattawan, Kalamazoo, and Jackson soon, and then to Lansing in company with Bro. S. W. L. Scott to organize a branch there again.

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Let me assure you I appreciate the visits of the HERALD each week, and often think that it would be interesting to many of your readers, especially to your "poor boys a long way from home in the ministry," if you had a place for Lamoni items, similar to those furnished by Sr. Horton, of Independence.

A. S. COCHRAN.

LOMAX, Nebraska, January 13, 1906.

Editors Herald: I came to this place yesterday, and am to commence a meeting here to-night in the Evangelical church-house. Religious enthusiasm seems to be rather quiet here now.

My experience since our last General Conference has been very much as it has been before. I find quite a little opposition and prejudice. I am truly thankful that I can say in truth that the Lord has blessed me in delivering the angel message. I preached a little on the streets in latter part of the summer, and believe it to be a very effective way of reaching the people, though I confess it took all the courage I had to commence that line of work. When we go on the street to preach we have to meet and face all classes. While standing in the street at Scott's Bluff, Nebraska, preaching one evening some one threw a stone at me with great violence. It brushed my pants as it passed; if it had hit me it would have hurt me badly. I was being blessed with excellent liberty when it happened, and as soon as the stone brushed me there seemed to fall a divine mantle of protection on me and I felt that I would not care if the air were full of stones. The experience was worth a great deal to me for I was made to know that my dear Father was near me and I felt thankful for the opportunity of enduring a little hardship for his name. I desire to labor in such way that the Lord will approve of my efforts.

Western Nebraska is thinly settled and upon the whole a rather poor place for an elder to labor if he wishes to have a big report for conference. Of course I want to bring in as good a report as I can and would like to accomplish much more than I do. I propose to stand in the battle line and advance as the Lord opens the way. I have baptized six since General Conference and there are others who will be baptized soon. May the Lord bless his work is my prayer.

C. W. PRETTYMAN.

The Lord's Prayer.

"Exchange: The question having arisen as to whether the English version of the Lord's Prayer is a true reproduction of the original as found in Matthew, a native Greek scholar proceeds to answer it. He deals with the petitions in order, translates each word with all the shades of meaning of the original and then presents the whole in this form:

" 'Our Father which art in heaven, hallowed be thy name—thy dominion come—thy (fixed) purpose be done, as in heaven, so, too, on earth. Give us this day our mere (or simple) bread and forgive us our debts as we forgive our debtors theirs, and let us not fall into a tempter's snare, but deliver us from the evil one.' "—St. Joseph *News-Press*, January 8, 1906.

If the Greek from which this man translates is a correct copy of the Lord's Prayer, as recorded by Matthew, it is surely interesting and confirming. I call attention to one point in particular. King James' Version reads: "Lead us not into temptation"; the Inspired Translation, by Joseph Smith: "Suffer us not to be led into temptation"; and this: "And let us not fall into a tempter's snare." Further comment is unnecessary.

J. R. LAMBERT.

Extracts from Letters.

N. Wilkinson, Buffalo, New York: "I think there are many more Saints in Buffalo than we know of, and I would ask that if there are any they will take notice that we are holding regular Sunday-school and Religio meetings at the home of Bro. Blair, 160 Delevan Street, and we would like all Saints that are in the city to attend. Would also like to ask that presidents of branches, if they know of any members who have moved away from other branches, and who have come to Buffalo, would correspond with Bro. N. Wilkinson, 52 Inter Park Street, so that he may call on them, as we wish to push the work here, and we need your assistance."

Asa A. Ward, Ithaca, Michigan: "The HERALD and *Glad Tidings* are the only means we have of hearing the word of God. But we are trying to get the work started here, and think we will succeed if Bro. Cornish can possibly get an elder here. But he reports, in a recent letter I received from him, as did the Master long ago, Truly the harvest is ripe, but the laborers are few. This being so let us enter into the new year with a determination to pray, work, and study harder than ever; pray, that we may come up higher in spiritual things; work, that we may be able to give unto the Lord that which belongs to him as tithing, consecration, donation, etc.; study, that we may be able to learn our duty toward God."

F. C. Warnky, Kansas City, Missouri, December 27: "Made a trip to Spring River District by request, and preached thirty-nine sermons, and baptized eight. Bro. W. S. Taylor accompanied me most of the time, and our efforts were confirmed with signs following. Last week I baptized two more."

Eli Hayer, Arlington, South Dakota, December 26: "We closed a series of meetings Sunday night of twenty-two sermons. Two were baptized; others are believing. Some are storming, and will very likely sing, 'Praise God from whom all blessings flow,' when I leave."

A. J. Layland, Soda Springs, Idaho: "I found Bro. J. D. Stead battling away in the vicinity of Soda Springs, and together we continued the work, which resulted in seven souls being baptized by Bro. Stead. Others are believing."

J. J. Teeter, Fairfield, Nebraska: "There is a great deal of sickness in our branch, and we suffer some persecution here. We came in contact with two of the Utah people last spring. They were to preach in a neighboring schoolhouse, and several of the Saints went. While they were singing there came over me a sound as of the wind. Some of it fell over me, but the greater part seemed to go over to the other side of the house. I had to pray to God for strength to seat myself so I could watch where it went. One of the sisters raised up with her young child, three years old, seemingly perfectly lifeless. She beckoned to me and took him out, supposing him to be dead. At the same time two of the brethren were bound in their seats under the same power. I went out and rebuked the power that possessed the little child, and immediately he became well, and we glorified God for his marvelous power."

Anna B. Asmussen, Independence, Kansas: "We live in Montgomery County, and like the country very well, only we have no church of our own people. Hope some elder can come out here and preach for us."

Beulah Johnson, Baldknob, Arkansas: "The work is moving along here, but we failed having prayer-meeting the last two Wednesday evenings on account of the bad weather. I had the pleasure of being with Sr. Sarah Sands a few minutes during the holidays, and am glad to say to the Saints who are acquainted with her, that though she is isolated from the Saints she still seems strong in the faith. We had a little Christmas-tree for the benefit of the little Sunday-school children on the 23d."

William Hewitt, Santa Barbara, California: "I am old and stricken in years. My father was a preacher and he paid his tithing, and did not ride in coaches, but he went from house to house as our Savior did. In those days when the elders went broke they rolled up their sleeves and made a 'stake'; but now they have to ride,—can not walk any more."

Alice Rush, Independence, Missouri: "I am still striving to

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live as the good Master would have me, and am trying to bring up my six girls to know the gospel, so that they may become useful in God's kingdom. I was once opposed to the true gospel, but through the mercies of God I was brought to realize my condition. I ask your prayers in behalf of my relatives and friends who are wandering as lost sheep, also for my husband and myself that we may hold out to the end."

R. B. Howlett, Davisville, Ontario: "The work of God is making a little headway in this part. Eight have been baptized here within nine months. A frame church, worth one thousand dollars, built mostly by the donated labor of the Saints, was opened January 7, Bro. R. C. Evans preaching the first sermon. Organized a branch and Sunday-school."

M. M. Aarons, Bowden, Texas: "We are still in the faith that was once delivered to the Saints. I want to thank our worthy brother for the article on 'Perfection.' I am trying to attain this, and that is what I am fighting Satan for. I have received that sweet, quiet, humble Spirit of Christ; and I rejoice to know there have been a few faithful saints in all ages, and I am striving for a place among the faithful of our day."

Sr. M. M. Logan, Haileyville, Indian Territory: "I am half a hundred years old and have always been afflicted in many ways. As my body grows old and weak, so does my mind. I have been in the church since May, 1903, and rejoice that my eyes and ears were opened that I might receive the glorious gospel of our Savior. We have been blessed in our branch with the gifts of the gospel, and with grand sermons enough to convince the world. But if they believed they would not accept, for the most of them would rather miss eternal life than be called a 'Mormon.' The 21st of July, 1903, a heavenly messenger told me to tell the Latter Day Saints, while they slumber: If they will remove the obstacles from their doors, put their houses in order, cover up all unsightly objects, perhaps I will leave them a blessing. Brothers and sisters, let us have pure hearts and clean hands; for I have seen God's angel examining the hearts, with his book and pencil in his hand, and I know that where God's children try to do right they are watched over by his servants."

V. Boatwright, Hawthorn, Wisconsin: "Since coming here from Iowa I have tried to tell the angel's message every Sunday but one. I have been greatly afflicted with my left leg, and suffer almost unbearable pain at times. I ask all the Saints, and also the Prayer Union, to pray for my recovery. One of our neighbors here is a son of D. H. Bays, and is a Catholic. His wife said that all of D. H. Bays' children, but one possibly, belonged to other churches."

J. L. Rust, Gladstone, Illinois: "I have a large number of HERALDS which I will send to any one wanting them to read. There have been some conflicting arguments through the HERALD, but the dross only serves to help one to discern the gold. It is to be hoped that all may be profited, and come to a knowledge of the truth."

C. C. Joehnk, Eilbeck, Hamburg, Germany: "I hope the work of printing the Book of Mormon in the German language may be not long delayed; for we are in great need of that Book of Mormon here. One man has been reading one of ours, was well pleased with it, and wanted to buy one. I think he will obey soon."

George W. Burt, Alpina, Michigan: "December 13 we had the privilege of leading four into the waters of baptism, one of them a lady who had been a member of the Adventist Church, and whose husband was an elder of that church for years. Her friends tried hard to prevent her, some saying they would not speak to her again, but when we arrived at the place of baptism we found her waiting there for us."

They who welcome new truth never have to wait long for it.—*Ram's Horn.*

Miscellaneous Department

Church Secretary.

DELEGATE CREDENTIALS TO GENERAL CONFERENCE.

Delegate credential blanks, provided for by action of General Conference, have been sent to presidents or secretaries of the various districts, also to officers of branches not in districts. Said officers are requested to forward credentials of delegates appointed to represent their districts or branches in the coming General Conference, to the Church Secretary, as soon as possible, that a complete roll of delegates may be prepared, as provided for by resolution of General Conference, to facilitate prompt organization and work of that body. Credentials of delegates appointed at fall or winter conferences should be forwarded without delay, and those yet to be appointed, immediately after appointment. It is desired that all credentials be in hand as early in the month of March as possible.

One certificate for each delegation, with number of members in district or branch, and names of its delegates, signed by the president and secretary of district or branch appointing, with name of district or branch and place and date of conference or business-meeting, is sufficient. Separate, individual credentials to delegates are not necessary. Please insert total membership, in all cases.

Any failing to receive blanks will be supplied on application to the undersigned.

The rules governing "representation" and the "restrictions of delegate voting" provide as follows:

"Each district shall be entitled to one delegate for every twenty-five members of said district, and one vote in conference for each delegate to which they may be entitled. [Scattered members in districts, including those enrolled on records of disorganized branches, who are not recorded as members of other districts, may be included in the enumeration of membership.]

"The delegates present at conference from any one district shall be entitled to cast a full vote of the district of which they are delegates, unless otherwise instructed by their district conference";

"Provided, that in case of a disagreement of views among the members of said delegation (the full delegation not being present), they shall be entitled to cast only their individual votes as said delegates.

"No one delegate shall be entitled to cast, as representative in the same conference, more than twenty votes.

"Each regularly organized branch of the church not included in an organized district, shall be entitled to one delegate, who shall have the same privileges as delegates of districts. But when the membership of such branch exceeds twenty-five it shall be entitled to one delegate for each twenty-five members."

For further information concerning representation, choice, and instruction of delegates, etc., see Book of Rules, chapter 17.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, January 17, 1906.

Release of Missionary.

Because of financial and other conditions, which demand his time and attention, Elder T. W. Williams desires release from missionary appointment, for the remainder of conference year. Regrets are mutual. Bro. Williams will continue to do local church-work as time will permit.

CHAS. E. CRUMLEY, Missionary in Charge.

Concurred in by Presidency.

JOSEPH SMITH, President.

January 19, 1906.

Conference Notices.

The Nauvoo District conference will convene at Burlington, Iowa, February 11 and 12, 1906. No delegates necessary. Branch secretaries and presidents please send reports to W. H. Gunn, 3105 Shawnee Street, Ft. Madison, Iowa, not later than February 2 or 3. Would be greatly pleased if all the branch secretaries in the district would report. Faithfully, W. H. Gunn, secretary.

The conference of the Northern California District will convene at Sacramento, California, March 3, 1906. A full report is desired, and a large attendance. Important business to be presented. J. M. Terry, president.

The Kewanee District conference will convene at Kewanee, Illinois, February 3, 1906, at 10 o'clock a. m. All trains will be

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met by reception committee. The presiding patriarch, A. H. Smith, will be with us; also expect Bro. J. W. Wight. Those sending their branch reports by mail, please send to A. Berve, 728 North Lexington Avenue, Kewanee, Illinois. J. L. Terry, secretary.

The New York and Philadelphia District conference will convene February 10, 1906, at 6 o'clock p. m., at the Saint's church, corner of Ontario and North Howard Streets, Philadelphia, Pennsylvania. All elders and priests are expected to report in writing, and if there be any who have not received blanks from secretary a card to the secretary will receive immediate attention. Ephraim Squire, secretary, 17 Sherlock Place.

Convention Notices.

The Eastern Iowa District Sunday-school convention will convene at 10.30 a. m., February 9, 1906, at Marion, Iowa, in the Hummel Hall, over the laundry, one and one half blocks from the Chicago, Milwaukee & St. Paul depot, on Eleventh Street. Cora E. Weir, secretary.

The convention of the Northeastern Missouri District Sunday-school association will convene at the Saints' chapel, Bevier, Missouri, Friday, February 2, 1906. Officers will be elected for the coming year, also delegates to the General Convention. All schools are requested to send as many delegates as possible. Hattie Williams, secretary.

Spring River District Sunday-school convention will convene at Webb City, Missouri, February 9, 1906. Election of officers for district will be held, and the convention will elect delegates to General Convention. Mabel C. Holsworth, secretary.

The New York and Philadelphia District Sunday-school association will meet at Philadelphia, Pennsylvania, February 10, 1906, at 2.30 p. m. The association must commence on time, in order to be through to allow the business session of the district conference (which convenes at 5 p. m.), to proceed. E. B. Hull, secretary.

The Sunday-school convention of the Central Nebraska District will convene at Bonesteel, Gregory County, South Dakota, February 9, 1906, at 10 a. m. We would like to see all the schools of the district represented. W. E. Kester, secretary.

The Seattle and British Columbia District Sunday-school association will meet in convention at Seattle, Washington, Friday, February 2, 1906, 10 a. m. Bertha E. McCulloch, secretary.

Spring River District Sunday-school convention will be held February 9, at Webb City, Missouri. Mollie Davis, superintendent.

The Northern California Sunday-school association will convene at Sacramento, March 2, 1906, at 2 p. m. This is our annual election of district officers. Secretaries will please send credentials to Mrs. Lizzie Day, 1117 Twenty-third Street, Sacramento, California.

The Central Illinois District Sunday-school and Religio conventions will convene jointly on the 2d of February, at Taylorville, Illinois. M. R. Shoemaker, superintendent.

The Zion's Religio-Literary Society of the Nauvoo District of the Church of Jesus Christ of Latter Day Saints will convene at Burlington, Iowa, January 9, 1906, at 2 o'clock p. m. Local secretaries of this district please send your reports to W. H. Gunn, 3105 Shawnee Street, Ft. Madison, Iowa, not later than February 2, 1906. W. H. Gunn, district secretary for Religio, 3105 Shawnee Street, Ft. Madison, Iowa.

Convention Calendar.

Eastern Colorado, Denver, March 1 and 2, 1906.
Fremont, (Sunday-school and Religio,) Tabor, Iowa, February 1 and 2, 1906, 7.30 p. m.
Far West, (Sunday-school and Religio,) St. Joseph, Missouri, February 10, 1906, 8.30 a. m.
Nauvoo, Burlington, Iowa, February 8, 1906, 10 a. m.
Northern Wisconsin, Porcupine, Monday, February 12, 1906.
Southern Michigan and Northern Indiana, Coldwater, Friday preceding district conference.
Alabama, Lone Star, Friday, March 9, 1906, 3 p. m.
Kirtland, Cleveland, Ohio, March 2, 1906, 10 a. m.
Northern California, Sacramento, March 2, 1906.
Southern Wisconsin, Flora, February 2, 1906, 2.30 p. m.
Little Sioux, (Sunday-school and Religio,) Little Sioux, Iowa, February 8 and 9, 1906, 7 p. m.
Southeastern Illinois, (Sunday-school and Religio,) Springerton, February 9, 1906.
Northeastern Illinois, 989 West Harrison Street, Chicago, January 19, 1906.
Nodaway, Guilford, Missouri, February 2, 1906.
Northern Nebraska, Omaha, January 27, 1906.
Spring River, Webb City, Missouri, February 9, 1906.
Southern California, (Sunday-school and Religio,) Garden Grove, California, March 2, 1.30 p. m.
Clinton, Eldorado Springs, Missouri, March 23, 1906.

One-Man Pawer in the House of Representatives.

In his address to the Republican caucus, prior to the opening of the session, Speaker Cannon expressed the hope that all business would be transacted promptly, in order that an early adjournment might be reached. The prompt disposition of business is, certainly, much to be desired, but an early adjournment is not equally commendable if it is accomplished at the expense of many omissions.

One of the first acts of the Republican caucus was the adoption of a resolution continuing the rules of the last Congress. There was no objection. The protest against the rules which has been spasmodically made during the past few years was not even heard. The one-man power which, since the days of Thomas B. Reed, has been dominant in the House of Representatives was continued without a murmur.

This unanimous action on the part of the Republican representatives indicates their complete and perfect satisfaction with the rules under which they are governed. If the majority of the House is, therefore, content, it may not be in the province of an outsider to interpose any objection. At the same time, it is worth while to call attention again to the manner in which the members of the House abdicate their positions and allow supreme control of all business to be vested in the Speaker. The *modus operandi* is easily explained. Thousands upon thousands of bills are introduced in the House at each session and referred to committees. Such of these measures as are reported are placed upon the calendar. It is easy to see, however, that this docket is soon so overcrowded as to make it impossible to secure consideration for even a small number of the various measures, especially as each committee is restricted to a certain day upon which it can bring its measures before the House. In order to extricate favored legislation from this accumulated mass upon the calendar, a committee on rules is appointed, which committee has the power to report an order for the consideration of a certain measure, and it fixes the day and hour upon which the final vote shall be taken. It is, of course, within the power of the House to vote adversely upon this rule; but as a matter of fact, the Speaker and the committee on rules can confidently rely upon the requisite support, because few of the majority members are willing to run the risk of opposing the desire of the men who dominate the House.—Henry Litchfield West, in the January–March *Forum*.

What is the Northwest Passage?

This Northwest Passage may be briefly explained. The long coasts of the mainland are not clogged, like those on many other polar shores, with icebergs or glaciers or thick sea-ice. The coast is low, the the tundra behind it is only a little higher than the sea, and conditions are not favorable for the formation and flow of glaciers. Icebergs, therefore, are not found, because in the Arctic they are merely the broken-off ends of glaciers.

But from thirty to forty miles north of Point Barrow, the most northern point of the continent, stretches the great barrier of sea-ice, with hummocks and ridges thrust, by pressure, from twenty to fifty feet above the general level, so that when McClure's Investigator got into the heavy floe the ice sometimes rose around her as high as the yardarms. As no islands intervene for hundreds of miles east of Bering Sea to protect the coast from the polar pack, why is it that this heavy ice is not forced down upon the shores?

It is because the coastal waters are comparatively shallow and the sea-ice grounds miles away; and farther east the coasts of the mainland are protected from the sea-ice, not only by shallow water, but also by the islands that extend almost continuously from Banks Land to the Atlantic end of Hudson Strait.

So the ice along the coast is of the winter's formation, and in summer it disappears entirely or is so narrowed by melting as to leave channels of greater or less width that are navigable for two or three months. The fact is, as Lieutenant Wheeler, of our revenue cutter service, recently said, this Northwest Passage has been made time and time again by the overlapping of the tracks of vessels between the Atlantic and the Pacific. San Francisco whalers have already pushed far eastward

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beyond the Mackenzie delta and the mouth of the Coppermine River. Collinson, during the Franklin search, took his vessel eastward through these channels almost to the very waters from which the Gjoa started last summer, and a short sledge journey farther east brought him within sight of King William Land, but he little dreamed that the bodies of many of the men he was seeking were scattered along its shores.

In time this route may be of some importance. Mineral resources have been found along the northern edge of Canada, and some day they will be developed. This water-route is by no means ideal, but. to some extent, it will facilitate the operations of miners and whalers.—From "Making the Northwest Passage," by Cyrus C. Adams, in the *American Monthly Review of Reviews* for January.

Bird Leaflets for Teachers.

The National Association of Audubon Societies is issuing a series of Educational Leaflets on our common birds. Each Leaflet contains a four-page description of the habits and economic value of a single species and is illustrated with an accurately colored plate showing the male and female bird, photographs of their nest and eggs, etc. There is also—and, for teachers, this seems a valuable feature—a fac-simile outline of the plate, to be colored by children from the original, an object-lesson which should aid in impressing the bird's distinguishing marks on the mind of the student.

These Leaflets and illustrations are first published in *Bird-Lore*, the organ of the Societies. and all teachers subscribing to this magazine will receive, free of charge, two extra copies of each Leaflet, two colored plates, and six outline drawings, on application to the National Association of Audubon Societies at 141 Broadway, New York City. Additional copies may be had at cost.

No other daily newspaper has ever covered the Iowa field so thoroughly as the *Register and Leader* in its daily and Sunday issues. It maintains more than two hundred correspondents, scattered in every portion of the State, and every happening of consequence is promptly reported in its columns. It publishes more than twice as much Iowa news as any other newspaper. Its Sunday issue has gained the title of an "Iowa Magazine"; it has made a speciality of Iowa feature stories of all kinds, and it prints as many again illustrations as an other Iowa newspaper.

The field outside Iowa is also thoroughly covered. The *Register and Leader* gets the complete Associated Press report, day and night; it has an experienced Iowa newspaper man at Washington as its special correspondent; it maintains special correspondents also in the other important cities of the country. In sports news the *Register and Leader* also leads, no other Iowa paper publishing so many baseball and football results. In short, it is an Iowa paper, made for Iowans, and with their interests always in mind. The *Register and Leader* now has a mail service that makes delivery possible in most of the towns of the State during the morning hours.

The Saints' Herald.

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

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

Marriage, death, and birth notices: Marriages, $1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to the business department.

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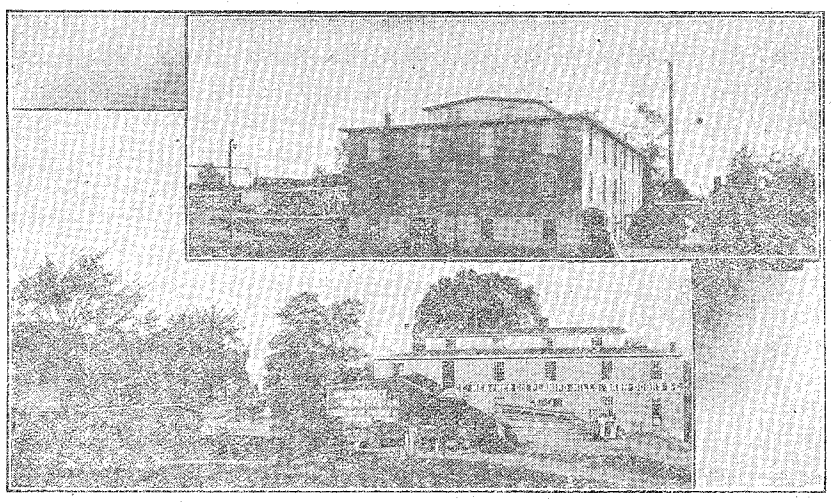

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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you fr… …n 8:31, 32
"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon,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

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THE books which Franklin read in his boyhood remained in his opinion the proper books for all children to read. The Pilgrim's Progress, Burton's Historical Collections, DeFoe's Essay on Projects, and Doctor Mather's Essays to Do Good had an influence on some of the principal events of his life.—Educational Report.

WHEN you get into a tight place and everything goes against you until it seems that you can not hold on a minute longer, never give up then, for that is just the place and the the time that the tide will turn.—Harriet Beecher Stowe.

MANSIONS in the skies are not built out of mud slung at others.—*Ram's Horn.*

Editorial

"TRUTH AS A BASIS OF ACTION"; PRINCIPLE AS A STANDARD."

As a rule almost all persons will accede to the proposition that adherence to truth, principle, is essential and should be the rule of action in all cases; but it is a fact that quite often they are unable to see and understand the principles involved in concrete, specific questions or conditions coming immediately before them, in their own spheres of action just where they should discern the principles at stake; and, when seeing the points involved, often are quite unwilling to act and apply the rule when necessity and duty demands their action, by voice, vote, or otherwise. Here is a lack either of ability to see or of disposition or willingness to apply the truth, hence evidence of weakness and failure to measure up to the occasion and to insist upon necessary correction. Such condition means standing still, or retrogression, failure, loss to the one so failing to act, and loss to the body. Such conditions account for the periods of decline in human history, including the history of the church, past and present.

Epochs of advancement have been marked by manifestations of virtue, love of truth, vigorous assertion of it; periods of decline have been characterized by the lack of such essential qualities. It is in keeping with the spirit and obligations of our work that we comprehend and apply the underlying principles upon which progress is guaranteed, also that the opposites which cause retrogression and decay be comprehended. We should be familiar with the problems that have occupied the consideration of the church in the past and those before it in the present—both internal and external questions—and understand the various phases of them, for and against, and comprehend their solution; what measures and what principles were under consideration, and what conclusions were reached; who were the exponents of opposite views, and what the influences and results. Church movements, like national and universal movements, are characterized by the appearance and solution of great questions. Large and smaller questions, involving principles upon which hang all-important results to the people and to the cause, come up for solution, and champions on either side are brought to the front by the circumstances, conditions, and powers that struggle with human and

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superhuman force for supremacy. Such questions should be studied and comprehended by the people, the mass, the common people, if there be such. It is their prerogative as it is their duty to analyze, to judge such matters and all facts in connection with the development and solution of them. The interests of the people, present and eternal, the interests of the cause designed for the spiritual and temporal salvation of the race, are committed to the care of the people, as sovereigns, under God, so constituted by him within his law. "The inhabitants of Zion shall judge all things pertaining to Zion."

Wherefore take heed, my beloved brethren, that ye do not judge that which is evil to be of God, or that which is good and of God, to be of the devil. For behold, my brethren, it is given unto you to judge, that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge, as the daylight is from the dark night. For the Spirit of Christ is given to every man, that they may know good from evil.—Moroni 7:2.

In harmony with this statement another writer has well said:

Its [the inspired word's] intrinsic lessons and spiritual delineations can only be discerned and measured by the inner perception, and by such discernment they need not be mistaken. The fine gold of love, faith, truth, life, and spirituality constitutes the true inerrancy.

When that which assumes to be truth is received at second hand, cast into the fixed forms of human language, it lacks that original luster and self-attesting quality with which it shines when poured fresh from the Father's heart into the affectionate souls of his children. From whatever outward source it may come, in the last analysis before its assimilation, it must receive the approval of the divine tribunal which is set up in the recesses of the immaterial man.

Development of a body of people, development of a cause, of a nation, is coequal, coextensive with the interest and activity of the people in the various departments of work being done by that body. The church is no exception to this rule, and successful administration and execution of work by those called to act in any leading capacity in the body, can not be accomplished without the intelligent scrutiny and coöperation of the body itself.

No one can ever be hurt by truth being known, by facts being brought out and submitted to full and clear inspection. Publicity is necessary, and the more light brought to the attention of the people as students of life in all its phases, including principles and policies of the work of the church, the better and more fully rounded out will be the development, the greater the usefulness and happiness of the people. It will aid those holding responsibilities in all departments to have the coöperation of the people, given as a result of confidence based upon actual knowledge and a free judgment, a righteous judgment. True men will be the more appreciated and loved and supported as they are understood and the Christlike spirit made manifest in their service. We trust God because we see in him so much to inspire our confidence and love. Publicity, like honesty, is the true policy.

Nor do we plead for publicity and the coöperation of the people in an awakened and enlightened public sentiment because we necessarily distrust any man or men; but because we aver, on good grounds, that all general facts should be known. The people are benefited and happified and their present and eternal interests are conserved when the work moves along right lines, as they suffer loss, not only temporal but eternal loss, when it is otherwise; they therefore have full right to know and to understand all questions in which such important interests are involved. The principle of solidarity or oneness of society is being more and more recognized. No one lives unto himself alone; the good suffer with the bad, the principle of mutuality is expressed in the good of all or the suffering of all, under given conditions, that men may learn that they are keepers of brother man; hence the lesson of universal sympathy and universal help in behalf of the interests of all. All men are fallible; we distrust ourselves to some extent and seek counsel and coöperation of others, because of our limitations; we reasonably inspect and take the measure of all human agencies to the extent that we recognize that it requires the body, the church, in its various departments to minister, to sustain, and make up and balance the whole. We are constituted as checks upon, safeguards to, and correctors of one another. We assist one another; each contributes to as all share in the benefits of the service of all.

The body is not one member, but many. . . . And the eye can not say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you . . . but God hath tempered the body together.

From whom [Christ] the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

We can and should differ in judgment when necessary, without malice, without unkindness, but in firmness because true to right and devoted to its interests and execution. If disposed to see the right and possessing the Spirit of truth we shall be able to unite on the basis of its intelligence and guidance. The people, all, laity and ministry, share in the responsibility of so doing. "All are called," not the ministry alone, according to the "gifts and callings" of all, both men and women. The important fact that all members of the church are responsible for the condition of the work and its success, the writer believes, can not be too strongly impressed or too fully realized. God has not placed all the responsibility upon any one department of or upon all the ministry alone; yet it is a fact, and seems to have been so almost always, that the people of the church have largely confined their interest to local conditions, and many have failed to manifest an active interest even there, leaving general and specific ques-

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tions affecting the status and work of the church largely out of consideration. There are numerous honorable exceptions; but we speak of the tendency or rule; the neglect or lack of participation is, of course, largely unintentional, unrealized. The fact is we need, and must develop and maintain, as in other public affairs, an enlightened public sentiment in all things pertaining to the work. Every man, every woman, should know what actual conditions are; what progress is being made, that they may rejoice in it; what evils or hindrances exist, if any, what obstacles are to be overcome. They should comprehend and know that any body of people, as a result of human conditions, must necessarily struggle with problems within the body as well as without; that so long as "human nature" is to be brought into subjection and overcome, one problem after another will come to the front in the long line of development; that in the ascending scale in which God draws humanity nearer and nearer to him there are always great obstacles to be overcome, carnal human nature to be prevailed against, powers seen and unseen to be wrestled with. We wrestle against flesh and blood, which sometimes is bad enough; but not with flesh and blood alone.

With a body of people but yet very inadequately developed, with surroundings of the world in which light and darkness are ever engaged in a mighty struggle for supremacy, with every possible appeal of error to human ambition in all the various phases of selfishness, and in deceptive forms, assuming the garb of good, and our own ranks constantly recruited by new material, inexperienced, undisciplined, possibly ignorant or to a degree advanced, as the case may be, it is apparent that close attention to problems within, largeness of vision and intelligent conception of our actual condition as a body, with all the purity and intelligence and forcefulness of purpose worthy so great a cause, are strictly essential. We need it, all this, to develop us as we are; we require it to assimilate the incoming new material and to hold our balance and go forward; we require it to become through Christ the light of the world. We repeat the thought that clear-visioned men and women, well read in the standard works and history of the church, deeply grounded in the truth, able to recognize its principles and to interpret its spirit and purposes, through Christ, are necessary to success in our work. If needed anywhere they are needed among us. "Who is sufficient for these things?"

Every great work, spiritual or secular, demands and has demanded the joint, coöperative work of such personalities. God's work is accomplished through developed agencies. He can not do a great work without potent agencies—potent through him. "Out of weakness they were made strong"; they "received power" by spiritual consecration to him. Our work, we believe, will move only so fast as the people move, as they are prepared, as they assert themselves, true to the interests committed to their care, under the divine principle and prerogative of "common consent," by which "all things" are to be done (Doctrine and Covenants 25; 27), and through which they are to watch and note the movings of events and take cognizance of policies, conditions, and general features, at home and abroad, and see to it that the triumph of truth is assured by the employment of true men and true women and true measures and methods.

It is well that the world about us and the moral agencies of God at work therein are furnishing us some object-lessons, to the profit of all. God's high purposes, broad and exalted as himself, are being wrought out in all nations, among all peoples. He has said that "abomination shall not reign," and world-wide, universal, is the work of emancipation under his all-comprehending, masterful supervision. Not confined to the work of the church are his operations, but in connection therewith and in harmony with his universal purpose he is uprooting the old and establishing the new. Error, ancient and modern, in its multitudinous forms, in religion, in politics, in economics, in social life—in everything and everywhere—is being and is to be brought to light, to be unmasked, disarmed, disannulled, by the manifest revelation of truth in the minds and hearts of men and applied to all conditions of life. It signifies the remaining only of "those things which *can not* be shaken." The people—all, not a few, not a mere class, not merely a privileged class, are to assume to the places designed for them—the places essential to them, by him who has decreed equal opportunities to all in that he has proclaimed that he is just and true. The indifference and neglect of the people, with their conditions of oppression in some instances, and partisanship and selfishness in others, at home and abroad, has made possible corruption and other errors in government. Oppression, graft, corruption, and attendant low conditions are awakening the people as never before, and the future is bright with promise of better things. It is the greatest epoch of awakening ever known, made possible of quick and wide-spread development largely by modern civilization with its facilities of intercommunication; and the outlook, notwithstanding the dark side of the picture, is on the whole, encouraging and optimistic. However, probabilities point to a titanic struggle—the greatest ever witnessed on earth—between truth and enthroned and intrenched error. The two forces are being marshaled and concentrated for the battle and are converging with rapid approach. We have reason to be optimistic, on the whole, though great suffering must result and the final consummation be delayed until "he reigns whose right it is."

To learn our responsibilities as a people, to develop all our forces and talent, much of which lie dormant

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and consequently the usefulness and power of which the church is robbed—a large amount of undeveloped, unused material too; to keep pace with developments in the church and out of it, to see that our "common consent" is given only after a knowledge of conditions as they really exist is attained, either through ourselves, by our own suffrages, or by the acts of those chosen to represent us, in the various problems that come before us as a body—to do this is to render our "reasonable service" to God, to his people, to humanity. Service based upon less than this is incompetent, "unreasonable" service; is not God's service, but very liable to be service of another character.

If a few only are to act, a few only are to be developed, a few only to be rewarded, a few—a paltry few as to number, to be coworkers with God. Were it true that those chosen to occupy in the various grades of the ministry and in other positions of responsibility in the world, great and small, if there be such, always could be depended upon to carry out and execute work committed to their care as it should be executed, the people would lie back, as a mass, and conclude that their thought and efforts were unnecessary, hence would degenerate to a mere existence. But such is not true now and never has been the case, as history abundantly proves; hence the responsibility for success and the reward therefor is divided and distributed among all. Power and responsibility in the church, as in the government, is divided into departments and lies primarily with the people, who under God, are sovereign.

If we have not sufficiently proclaimed all facts necessary to be known and connected with the work, the causes of failure as well as the notes of success; if these facts are not sufficiently known, it is time they were known and studied and comprehended. It is not ours to occupy the attitude of mere protestants, merely urging against wrongs in sectarianism and other isms, but to make the forward movement of establishing truth our primary object, including all necessary protests therewith. Let us turn on the light everywhere, on ourselves, individually, locally, and generally; in branches, districts, stakes; on the church and its problems as a whole. A knowledge of the situation, entire, is essential to correction and progress and success. This is manifestly the true policy to be pursued everywhere. Such is the policy adopted by the Almighty himself, in America, in Russia, at home and abroad. Systems, policies, methods, purposes, acts, secret and otherwise, are being "spoken upon the housetops," and "the secret acts of men" are being "revealed." (Doctrine and Covenants 1.) Modern sins, like those of the ancient Babylonian, Grecian, and Roman world, are being brought to light and their foundations undermined and dissolved by the power of Israel's God. These are present judgment days in which all things are being made "naked and open" before the people in general, as they have ever been before the Almighty. Truth has nothing to conceal, nothing to fear, if left free to examine and confront error; hence the latter only need fear the already inaugurated opening of opportunity to all to attain a higher level and a brighter day.

R. S. S.

EDITORIAL ITEMS.

It is a great pleasure to announce improvement in the health of President Joseph Smith. His general health has been improving for some time past, though until late the pain in his face, from neuralgia, continued unabated. The pain is diminishing and hopes are entertained for his early and complete recovery. He appreciates the sympathy and interest of all who have so kindly remembered him.

Reporting his field for the past quarter Bro. Heman C. Smith states conditions to be favorable, considering the season of the year and other hindering causes. The missionary force is active; seventy-seven baptisms.

Some one has defined *optimist* thus: "An optimist is a man who knows what is going to happen to the other fellow but doesn't care." We think that comes as near being a correct definition (as we see it exemplified) of the term as any we ever heard. As a rule a man who is so situated that he feels safe from "what is going to happen," is optimistic; but remove his sense of security and put him in "the other fellow's" place, and his optimism sinks to the heels of his boots very suddenly.

A sister suggests that while the sisters who attend conference should be not extravagant in dress, the brethren also might leave their boxing-gloves at home, and not be quite so ready to throw down the gauntlet. Yes, it might be as well to handle things without gloves! However, if each one goes with a proper desire to see only the will of God done, eliminating himself, his motives, and his wishes as much as possible, there need not be any serious sparring or wrestling. It is only the ambitions of men that make these things necessary.

We learn with much regret of the death of Bro. George H. Hulmes, President of the Independence Stake, which occurred in the state of Colorado, where he had been taken a short time before his death. He had been ill for some time and his death was not unexpected to some, though doubtless it came as a shock to many. Bro. Hulmes was a man of purity and integrity of character and a faithful servant of the church. The HERALD extends sympathy and condolence to the family and all bereaved.

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Original Articles

SEALING POWER.

According to the purported revelation on celestial marriage presented to the Utah church at a special conference at Salt Lake City, Utah, in August, 1852, there is only one on the earth at a time who holds the sealing authority. The language is as follows:

> And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made, and entered into, and sealed, by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment, through the medium of mine anointed, whom I have appointed on the earth to hold this power, (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred,) are of no efficacy, virtue, or force, in and after the resurrection from the dead; for all contracts that are not made unto this end, have an end when men are dead.—*The Seer*, vol. 1, pp. 7, 8.

It will be seen that there is no provision here for the one who holds this authority to delegate it to another, and a sealing ordinance performed by another has no binding force.

If then it should be urged that, notwithstanding this lack of provision, this one has power to delegate his authority to another, it follows that he loses it while the other exercises it, for it can be possessed by only *one* upon the earth at a time.

In this connection observe how this authority was passed around according to the testimony of the Utah people which we are asked to believe:

1. It was on April 5, 1841, vested in Joseph Noble, who upon that day, it is said, sealed Louisa Beman to Joseph Smith. (See *Historical Record*, vol. 6, p. 232.)

2. October 27, 1841, it was vested in D. B. Huntington, for it is said that he on that day sealed Zina D. Huntington to the Prophet. (See ibid., p. 233.)

3. December 11, 1841, it seems to have been still resident in Mr. Huntington, for he is represented to have then sealed Precindia L. Huntington to the Prophet. (See ibid., p. 233.)

4. June 29, 1842, it had been transferred to Brigham Young, as it is said that he then sealed Eliza Roxey Snow to the Prophet. (See ibid., p. 233.)

5. July 27, 1842, N. K. Whitney seems to occupy, sealing Sarah Ann Whitney to the Prophet. (See ibid., 234.)

6. In the summer of 1842, H. C. Kimball seems to have occupied for a season, as it is related that he then sealed Martha McBride Kimball to the Prophet. (See Joseph F. Smith, Jr.'s pamphlet on Blood Atonement, pp. 86, 87.)

7. April, 1843, the power seems to be found in the President, as it is claimed that he then sealed Mrs. Mary Ann Price to Orson Hyde. (See ibid., p. 89.)

8. April 27, 1843, still the power seems to be with Joseph Smith, as it is stated that he then sealed Margaret Moon to William Clayton. (See *Historical Record*, p. 225.)

9. May 1, 1843, it goes to William Clayton, as he is supposed upon that day to have sealed Lucy Walker to Joseph Smith. (See ibid., p. 225.)

10. May 11, 1843, this special authority seems to have been shifted to John Adams, as it is claimed that he on that day sealed Emily Dow Partridge and her sister, Eliza, to the Prophet. (See ibid., pp. 233, 234.)

11. June 12, 1843, this authority, always located in one yet constantly moving around, locates in Willard Richards, as it is urged that he then sealed Rhoda Richards to the Prophet. (See Blood Atonement, pp. 90, 91.)

12. July 22, 1843, it found a resting-place in Hyrum Smith, according to the assertion that he then sealed Howard Coray and wife. (See *Historical Record*, p. 229.)

13. August, 1843, it seems to have returned to Joseph Smith, as it is claimed that about that time he sealed Catherine Phillips Smith to his brother Hyrum. (See Blood Atonement, p. 84.)

14. September 20, 1843, we are gravely informed that it had returned to Hyrum Smith to enable him to seal Mellissa Lott Willis to his brother Joseph. (See ibid., p. 87.)

15. November 2, 1843, Brigham Young is supposed to have been clothed with this wonderful power and to have exercised it in sealing his sister Fanny to the Prophet. (See *Historical Record*, p. 234.)

These are only a few of the dates in which this mystic authority was supposed to have alighted on some one, while floating around, located in only one upon earth.

We have not been informed whether there is any special ceremony by which this peculiar right is transferred or not. We are also ignorant as to whether there is a record kept or not so that it can be located when desired. If not it seems to us that it might be difficult sometimes to run it down when it is supposed to be in demand.

Imagine some would-be, devoted benedict leading his blushing bride to the altar, and then being under the necessity of searching the records, or of chasing around to locate the location of this located transferable coveted commission. H. C. S.

WHY IS IT?

We may not be able to tell you, only in a small degree, but if some of the causes which result in these undesirable conditions, referred to in this article, are understood, it will tend to relieve and improve the situation.

It must be conceded that men and women of intelligence and ability who, seemingly, have a strong

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love for God and his cause, differ widely upon important matters. Indeed they hold directly opposite views; and, as a result, misunderstanding and conflict ensue. This misunderstanding usually leads to more or less loss of confidence, and, sometimes, cripples the efforts of good ministers and Saints of the church. Now the leading question before us is, Why is it so?

First, all men are finite. The wisest among us know but little, even at the best. If we all realized how little we know, and that, possibly, others may know some things which are not known by us, results would be much better than they are; but, unfortunately, this is not the case. Men often think they know when they do not; and they think others do not know, because they do not. What they do not see, they aver does not exist. And, therefore, others who claim to see it are either deceived or deceivers. Thus the conflict rages, and the misunderstanding, and consequent loss of confidence, increases.

If the above statements and observations are correct, they unmistakably indicate that we are greatly in need of an increase of knowledge: and as Cecil says, "The first step to knowledge is to know that we are ignorant." How many of us have taken the first step?

I have never forgotten the statements which I once heard a professor and instructor make to his school:

I divide all people into three classes. 1. Those who know, and who *know* that they know. These are the most useful. 2. Those who know, but who do not *know* that they know. These are the most pleasant to get along with, but they are not quite so useful as the first. 3. Those who do not know, but who do not *know* that they do not know. You can do nothing with them.

Not only do we need knowledge, but we need *wisdom, common sense,* and last, but not least, *goodness.* Without these qualities we can not rightly apply knowledge, but with them we are safe.

I have often thought, I think now, that a superior love for God and his truth, than for anything else, will let us out safely and grandly. This condition, and this only, will enable us to successfully meet and overcome every obstacle which lies in the way. My belief is, that God has found a *few* men and women who possess this love of God, and of his truth, and of the people in their souls. He will find others of the same kind, and with this class lie the triumphs and victories of Zion. Is this pessimism? and if it is, am I therefore, a pessimist? If so, I can only add: Better be a pessimist and be right, than an optimist and be wrong. The true purpose of learning and knowledge is to know God and enable us to benefit mankind. They are not for display, nor to satiate our selfish desires.

The end of all learning is to know God, and out of that knowledge to love and imitate him.—Milton.

The wise carry their knowledge, as they do their watches, not for display, but for their own use.

I envy no man that knows more than myself, but pity them that know less.—Sir T. Browne.

He that would make real progress in knowledge, must dedicate his age as well as his youth, the latter growth as well as the first-fruits, at the altar of truth.—Berkeley.

Some of the foregoing thoughts and quotations are presented with the hope that the reader will be able to see that misunderstanding and conflict, division and loss of confidence, may be greatly lessened by a strict, constant, and intelligent adherence to truth, as a result of our faith in God.

As a result of different parentage, nationality, education, and general environment, men differ widely in their mental constitutions. When we carefully consider these things, we will not fail to admire the provisions of the divine Being, as found in the gospel, for the final unity, peace, and perfection of his people. Nor will we be ungrateful for the degree of knowledge and unity which has already obtained in the church of God. Still, there is much, very much, room for improvement.

But to return. These radical differences in mental make-up cause us to come to different conclusions. We look from a different point of view, each one, perhaps, truly beholding an existent condition; but as all are limited, here is a good opportunity for conflicting conclusions, especially if we do not know that we are limited, and are left unaided by the Spirit of truth.

One man looks at the garden he planted a short time ago, and he is rejoiced to see that it has come up so well, and that part of it, at least, is growing nicely. He fails to see that the ground needs immediate attention, and that the myriads of weeds—thick as hair on a dog's back, so to speak—are just peering through the ground and should be extirpated *at once.* Why does he not see the weeds? Because all his power of vision has been expended on the flourishing part of his garden plants. He is not looking for an enemy, you know, he is looking for friends.

Another man goes out to take a view of his garden, and about the first things which strike his eye are the condition of the ground and the weeds. He sees that the ground must be stirred at once or it will become heavy and lifeless. He sees the weeds too, and he knows that the best time to root them up is when they first make their appearance. So, after tarrying long enough to see that he has a "good stand," he hurries away and prepares for work. By some this man is called a pessimist, and the other an optimist.

It is not difficult to see that these two men are likely to misunderstand each other, and as a result, fail to appreciate each other.

Now, there are certain leading, governing principles, which are true *everywhere,* and at *all times.*

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They are true in the preaching of the gospel and in building up the kingdom of God; they are true in politics, and in all social service; they are true in every profession, business, duty, or avocation of life. It is well for us to become as thoroughly acquainted with these principles as possible, and not permit ourselves to be moved away from them by the wisdom of the wise (?) or the ignorance of the foolish. They are moral landmarks which must not be removed.

In the gospel, God has made ample provision for all our needs, and if we learn to properly obey this divine law, we will certainly reach perfection in due time. Among these rich provisions is found the one by virtue of which, when we obey the divine law, we have claim upon God for the spirit of promise. How cheering and significant the promise of our blessed Lord:

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you and shall be in you. I will not leave you comfortless: I will come to you. —John 14:15–18.

What will this Spirit do for us? It is the "*Spirit of truth.*" In the midst of the false and the darkness which we find in the world, here is something which comes directly from God to us that is always infallible and true. We need the truth, and we need the Spirit of truth.

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.—John 14:26.

He [the Comforter, the Spirit of truth] shall testify of me [Christ].—John 15:25.

Howbeit when he the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you.—John 16:13–15.

Now, God's word plainly shows that this Spirit was not promised to those who happened to live in some favored age or favored land, but to all who obey the required conditions of *salvation*, as revealed in the divine plan. The promise of this Spirit comprehends its fruits, gifts, powers, and blessings, just as the promise of a farm, bequeathed by a father to his son, comprehends all the products that the farm will bring forth. But it should be borne in mind that the foregoing texts describe the ability and officework of the Holy Spirit. Our ability to receive and properly appropriate is altogether another thing. We receive the Spirit "by measure"; and the *size* of the measure, and what our portion will do for us, depends upon our faith in God, and our diligence in living up to the requirements of the divine law. This Spirit, dear reader, and this Spirit alone, is the direct agency through which weakness, imperfection, hatred, jealousy, misunderstanding, envy, that kind of doubt which is sinful, may be removed; and peace—*thrice blessed peace*—unity, and fellowship with each other, and with God, can be effected.

Do we live, or constantly strive to live, so near to God, so pure, so childlike in our faith and practice, that God's Spirit may always be with us?

And now, verily, verily I say unto thee, put your trust in that Spirit which leadeth to do good; yea, to do justly, to walk humbly, to judge righteously, and this is my Spirit.—Doctrine and Covenants 10:6.

J. R. LAMBERT.

LAMONI, Iowa, January 23, 1906.

METHODIST TACTICS.

666.

The HERALD readers, some of them at least, will remember the article in the issue for January 18, 1905, by Bro. H. O. Smith, entitled "Campbellite tactics," in which the writer fully exposes the artful deception and dishonest trickery of one very wise J. W. Chism, who "for the whole truth" figured out that the numerical values of the letters in the name, Joseph Smith, aggregated 666, hence Joseph Smith was the beast of Revelation 13:18.

Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred three score and six.

By reference to Bro. Smith's article it will be seen that Mr. Chism, who "most emphatically" professes "to be wise," deduces the fatal number as follows:

"J plus o plus s plus e plus ph plus S plus m plus i plus th, plus i; Greek value as a number: 10 plus 70 plus 6 plus 5 plus 500 plus 6 plus 40 plus 10 plus 9 plus 10 equal 666." Presto! This "wise" man of the Campbellite school proves Joseph Smith was the beast of prophecy. How does he do it? By falsifying the scale in two ways. First by giving to the letter s a false value, saying it represents 6, when according to the table furnished by Bro. Smith from Crosby's Greek Grammar, (see HERALD, January 18, 1905,) the true value is 200, a difference of 194.

Mr. Chism, as shown in the article referred to, uses *omricon* (short o) when he should have used *omega* (long o). Omricon is 70, omega is 800, a difference of 730, which added to the 194 as above, makes 924 more than this emphatic pretender to wisdom wanted, hence this falsification of the scale.

Second. After making these false entries he lacks 10 of having the right number, so he adds the letter i, which does not occur at the end of the name Joseph Smith, and wonderful of wonderfuls, after subtracting 924 and adding 10 it comes out 666, Joseph Smith is the beast, and J. W. Chism is "Yours for the whole truth." Ahem! He does not believe in

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miracles but he evidently believes in performing wonders, occasionally.

But there is another wise man. He, too, does not believe in miracles, but does believe in performing wonders. He is Reverend D. B. Turney, D. D., LL. D., and vice-president of the Anti-Mormon Society. He, too, pretends to believe that Joseph Smith was the beast and performs the wonderful feat of proving it just as easily as Mr. Chism. My reason for referring to Mr. Chism in this article is to show how he and Mr. Turney agree while disagreeing.

In a recent debate with the writer at Goreville, Illinois, the Reverend Turney figured it out this way:

J, 20; o, 60; s, 100; e, 5; p, 70; h, 8; S, 100; m, 40; i, 9; t, 200; h. 8; M, 40; F, 6; total, 666. No authority was given for adding the letters M. F. It was *asserted* without proof that "Joseph Smith, M. F.," was a very common way that Joseph signed his name. Indeed it was claimed by the reverend D. D. that Joseph signed his name that way as often as any other way.

It was so silly that I passed it without notice, not being able to see how he could be serious in presenting foolery as argument, but when he had presented it the second or third time I challenged his scale and asked for his authority for it, and told the people he had hatched it up himself. But no, he said he did not but Joseph Smith did, and that it was published in the *Expositor*. (He could think of the name, *Expositor*, but said it was the one that was destroyed after the first issue in Nauvoo.)

He said the scale was perfect, and that the whole scale was as follows:

a, 1; b, 2; c, 3; d, 4; e, 5; f, 6; g, 7; h, 8; i, 9; j, 10; k, 20; l, 30; m, 40; n, 50; o, 60; p, 70; q, 80; r, 90; s, 100; t, 200; u, 300; v, 400; w, 500; x, 600; y, 700; z, 800. The first nine letters represent the nine units; the second nine, the nine tens; and the remaining eight letters represent the hundreds up to 800, but how to represent 900 he did not explain. I made a copy of his scale, and showed it to him privately and asked him if it was correct. He twice assured me that it was. This was just before the opening of the last session of the debate. I then told the people I would notice his scale, but only to show the deception that he had used because he had nothing better to bring against Joseph Smith. It took a very short time to show that according to his own scale fraudulently charged to Joseph Smith, the numerals would be:—J, 10; o, 60; s, 100; e, 5; p, 70; h, 8; S, 100; m, 40; i, 9; t, 200; h, 8; total, 610. This was just 56 short of the coveted number. Something must be done; but what? Perhaps he had read Bro. Smith's article and there saw the miserable failure of the "wise" Mr. Chism in trying to make up his deficiency by adding the letter i, pretending thus to "Greekize" the word *Smith;* and, if so, he saw that would not do. But he can do wonders as well as Mr. Chism, and his first one is like unto Chism's first, and herein is where they agree.

The first thing the Reverend D. B. Turney, D. D., LL. D., does is to deliberately falsify his own scale by changing the numerical value of J from 10 to 20. This agrees with Chism when he changes the value of s from 200 to 6. The agreement is in methods, i. e., falsification of the scale.

But like Mr. Chism's change it would not work yet; so he deliberately adds not one but two letters to Joseph Smith's name, viz.: M. F. Mr. Turney said at first these letters meant "Man First"—"Joseph Smith, M. F. (Man First); Sidney Rigdon, M. S. (Man Second)," said he, with the air of one who has made a great "hit" and feels confident of it. But even the minds of "wise" D. D.'s and LL. D.'s are subject to change. In a succeeding speech he said the letters M. F. meant "Mormon Founder," and this contradiction the Doctor was not able to fix up.

When I showed that adding the letters M. F. still lacked 10 of the required number, 666, if he gave J its true value, Doctor Turney replied: "Well, then, we will just put it N. F. instead of M. F. N. F. means No Fool. Joe Smith was no fool, so we will put it N. F., and that makes it all right." This may not be exactly verbatim, but it is nearly so, and the sense is correct.

The following shows at a glance the variations and lack of harmony in the scales of these two "wise" men. It will also show how both of them disagree with the true scale as given by Mr. Alpheus Crosby, in his Greek grammar written in 1847. Mr. Crosby was professor of Greek in Dartmouth College and wrote as a scholar only, his object being to impart a correct knowledge of the numerical value of the letters in the Greek alphabet. He was entirely without prejudice in the matter. Of course he gives the Greek alphabet in full but I copy only the letters in Joseph Smith's name. The letter J is not given by Crosby, hence I give it no value in the scale. If we give it any value, it will make the true number farther than ever from the figures of either Chism or Turney.

Mr. Chism and Mr. Turney are active opponents of the Latter Day Saints, the latter being the vice-president of the "Anti-Mormon Missionary Society of the Churches of Christ," (save the mark,) and, as such, speak and write as those who are filled with the spirit of religious animosity, and prejudice against Joseph Smith, instead of the Spirit of truth and fairness, as herein shown. The table that we here give presents the work of these three men side by side, the two, (Chism and Turney,) so full of prejudice and personal spite and hatred against Joseph Smith that they both stoop to the tricks of the pettifogger by giving incorrect values to some of

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the letters, and by adding letters without warrant after thus changing the scale.

The third man, Mr. Crosby, writes without reference to or care concerning Joseph Smith or any other man, his sole object being to impart correct information as to the value of letters as numerals. No one need be at a loss to decide the question of reliability here. Any man who would side with either Mr. Chism, the "emphatically wise," or Mr. Turney, Doctor of Divinity, in this manifestly corrupt work, is gullible in the superlative degree.

But here is the table; decide for yourself:

J. W. CHISM.		D. B. TURNEY.		ALPHEUS CROSBY.		
J	10	J	20	J		
O	70	O	60	O	(*omega*)	800
S	6	S	100	S	(*segma*)	200
E	5	E	5	E	(*ersilom*)	5
P	500	P	70	P	(Phi)	500
H		H	8	H		
S	6	S	100	S	segma	200
M	40	M	40	M	(mu)	40
I	10	I	9	I	(iota)	10
T	9	T	200	T	theta	9
H		H	8	H		
						1764
I	10	M	40			
	666	F	6			
			666			

It will be seen from the above table that J represents, according to Chism, 10; while Turney has it 20, and Crosby nothing. Chism has o, 70; Turney has it 60; Crosby 800. S, according to Chism, is 6; Turney, 100; Crosby, 200. E is the same by all. Ph, according to Chism and Crosby, is 500, while the Doctor of Divinity, Mr. Turney, "doctored" it *down* to 78. In the scale used by Mr. Turney in the debate, and which he claimed was perfect, J represented 10, but this was found to be 10 short of the amount wanted, so Mr. Turney "doctored" it *up* to 20. How handy it is to be a "doctor"!

Chism and Crosby agree that i represents 10, doctor Turney says 9; only a slight case of doctoring here. Chism and Crosby again agree that the value of th is 9, but Turney says t is 200 and h is 8, the "doctoring" amounting to 199. No miracle, understand; just a "wonder."

Mr. Chism adds i (10) because he is that much short, but how he makes both J and i represent 10, is not explained.

Mr. Turney adds M (40) and F (6) because he is 46 short after falsifying the scale by changing J from 10 to 20, and when he was exposed in this, and shown that he was still 10 short after adding, without warrant, M and F, (to represent as he first said, "Man First," but afterward said "Mormon Founder,") then he said, "Well, then, we will change it to N. F. instead of M. F." The only reason given for this change was that N. F. stood for "No Fool." "Joseph Smith," said the reverend doctor, "was no fool." I wish as much could be said for *all* the professedly "wise" whose folly is made manifest by the unholy and unreasonable methods employed by those who oppose him. It can not be done, however.

The writer is confident that truth will prevail in the end, hence he does not worry over any harm that such silly attacks can possibly do the cause of truth. No sensible person could be induced to accept such nonsense for truth or argument. It is here presented that the HERALD readers may see the folly of both Methodist and Campbellite tactics in opposing the truth.

Hopeful of obtaining a crown of life,

T. C. KELLEY.

ESCATAWPA, Mississippi, December 19, 1905.

Mothers' Home Column

EDITED BY FRANCES.

Celestial Glory.

Eternal life! End of Christian mystery!
Apostles' goal and hope of all the sanctified!
How shall my soul out-reaching through the drift of time,
Obtain a spark of thy celestial fire?

My heart's desires seem hedged about with duties small,
That clamoring come, disorderly, insistent each;
And I must classify, arrange—with care perform
Them all, that others' joys may be complete.

My Father, teach me. In thy word thou sayst, to reap
Celestial glory we must of it here partake.
How can I? Faint, not knowing, tossed, nor time, nor strength,
I try; but oh, the way I can not see!

. . . . . .

Woman! World-wide minister! Dost count it small
That in thy allotted sphere both heights and depths are classed?
That beginnings, endings, life's wind-currents strong,
Turn all to thee for tenderest sympathy?

The babe in trust from thee its whole existence draws;
The frolics, labors, pains of youth thy 'tendance needs;
Old age should have thy loving, cheerful helpfulness,
And thy companion's life thine all must bless.

Dull facts await the magic of thy sentient touch.
Great evils flee if thou but keepest watch and ward;
The inspiration of heaven itself, and fears of hell,
Must lend thee power unto a perfect day.

Eternal life? When time for thee shall have an end,
And God shall touch thine eyes so thou canst plainly see
With his perspective all that has been brought to pass,
Then only canst thou fully comprehend.

But this e'en here is known, and daily grows more clear,
That love, in unison with powers of God and man,
Buoys the soul, drives darkness hence, expands all good,
And helps to make of blank existence—life.

Aye, more. We know that this is that which separates
The righteous part from all that wrong and evil is;

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Bids angels come, brought Christ to earth, and in the end
Will glorify celestial life itself!

And dost thou think that God would man's existence plan
So as to leave him void of this, His greatest gift?
Would love be planted without needful hearts for soil?
And would it thrive except for constant care?

. . . . . .

I think I see. God's wisdom, far surpassing ours,
Permits us not in idleness to pass our days,
Nor yet decrees that each in narrow selfishness
Shall spend his labor on himself alone.

And this that we may learn through his unerring plan,
That joys unshared seem scarcely to be joys at all;
But that the broadest, deepest streams of happiness
Are swollen only by the flow of love.

That love of parents, children, friends, companions dear,
Should lead us to the love of all of human kind;
And these, refreshing us with graces born of heaven,
At last shall lead us to the fount divine.

No more will I complain. If to perform my part
My every hour be fraught with careful ministry,
I shall not faint, for I shall find where e'er I am,
Both human love and love divine at hand.

O priceless treasures! Waters from the throne of God!
Fill thou my cup with measure daily flowing o'er,
That I may quaff and gratefully to others bear
Celestial warmth—eternal joy—pure love!

VINA H. GOFF.

How May I Sow Seeds That Will Bring the Best Results in My Child's Life?

Men glory in raising great and magnificent structures, but it is a greater and more glorious work to build up a man. Parents are not always conscious how early the seeds of vice are sown and take root. It is as the gospel declares, "While men slept the enemy came and sowed tares." If this, then, is the error, how shall it be corrected, and what is the antidote to be applied? Not without design has Christ commanded to "Feed my lambs," meaning to inculcate upon his church, the duty of caring for the children of the church and of the world at the earliest possible period. Nor can parents and all well-wishers of humanity be too earnest and careful to fulfill the promptings of their very natures and the command of Christ in this matter.

Influence is as quiet and imperceptible on the child's mind as the distilling of dew upon flowers and shrubs. Not all at once does any heart become bad. Children are more easily led to be good by example and tales of well-doing in others than by being threatened into obedience by records of sin, crime, and punishment. Then on the infant mind impress sincerity, truth, honesty, benevolence, and their kindred virtues. Let these seeds be planted while they know no evil, nor have opened the way by sin to be made acquainted with misery. Teach them as they advance in years that good character is above all things else and can not be injured except by their own acts. See that they keep good company or none at all. Association with persons of decided virtue and excellence is of great importance in the formation of character. Good company and good conversation are the very sinew of virtue.

Good company is that which is composed of intelligent and well-bred persons, whose language is chaste and good; whose sentiments are pure and edifying; whose deportment is such as pure and well-regulated education and correct morals dictate, and whose conduct is directed and restrained by the pure precepts of the gospel of Christ.

Family worship is included in the necessities of our children. The restraining influence of a little prayer taught by mother, when a child, has often preserved men from ruin and infidelity. See that they attend meeting and Sabbath-school when possible. Teach them to employ their hands, and to cultivate the mind never to be idle; that an honest, industrious boy is always wanted; his services will be in demand; he will be respected and loved. There should be home amusements, fireside pleasure; quiet and simple they may be, but such as shall make home happy, and not the irksome place which will cause the youthful spirit to look elsewhere for joy. The reason so many become dissatisfied and run to every place of amusement, making every effort possible to get away from home at night, is the lack of entertainment at home. Music is invaluable as a home enjoyment. Good books also are invaluable as a moral guard to a young man. It makes him scorn what is low, coarse, and vulgar. To read with profit, the books must be of a kind calculated to inform the mind, correct the head, and better the heart. Of all the books ever written none contain so instructive, so sublime, and so great a variety as the books which contain the words of God.

Then day by day along our way,
The seeds of promise cast;
And ripened grain o'er hill and plain
Be gathered home at last.

Oh, what a responsibility to form a creature the frailest and feeblest that God has made into the intelligent and fearless sovereign of the whole animated creation, interpreter and adorer and almost the representative of divinity. I commend to you, dear mothers, in your homes the work of keeping yourselves very close to our Savior. Let us keep ourselves spotless from the world, and be full of the sunshine of his presence. If we have the love of Christ and the Christ life in our hearts and in our faces, we will certainly win our dear ones to the shelter and refuge which is so dear to us.

Dear sisters, I am ever striving to do my heavenly Father's will as best I can. I was administered to by Bro. Warnky Sunday week and I am feeling so much better, and hope and pray that I will live faithful to the end. Bro. Warnky is an able speaker and a dear old Saint. He had good liberty, and a good spirit has prevailed all through the meetings. There are many good people here that do not belong to any church. Even the little children are anxious to hear him preach. Bro. Warnky baptized eight into the fold and kingdom of God. Let the good work go on. Bro. Warnky has the people stirred up and the hand of God is over them. There are a good many people here that will obey the gospel if Bro. Warnky will only come back and preach. He is such a loving husband, father, and brother, everybody loves him here.

MRS. ELLEN PATRICK.

ANDERSON, Missouri.

Prayer Union.

Sr. Carrie Crowley, who is now in Bangor Hospital for treatment, requests the prayers of the Prayer Union in her affliction.

Sr. Anna Morton, for many years a member of the branch at Burlington, lately of Sandwich, Illinois, desires your prayers. She has suffered, through a long and severe illness and desires relief from suffering, and healing if it be the will of the Lord.

Letter Department

Editors Herald: In reading the article in SAINTS' HERALD, No. 46, "The Editor at home," I got the impression that the writer was in doubt as to the correct statement of S. W. Richards that he was one of twenty-five men that were selected by Joseph Smith, Jr., to go out West to try to find a location for the Saints beyond the reach of mobs—a condition no doubt desirable in those trying times. S. W. Richards was president

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of the church in the British Isles while I lived in London. I was president of a branch there and I was often brought in contact with other presiding officers as they met in council every month. The London conference was composed of forty-two branches, was often visited by the president of the mission and his counselors. I well remember S. W. Richards and others making the same statement at one of our monthly meetings, for they frequently dwelt at considerable length on the persecutions and trials of the Saints in that day. I believed the statements then—fifty-three years ago. I see no reason to reject it now. I have never heard it disproved. The testimony of S. W. Richards is as true in 1905 as it was in 1853 that the company was organized. Recording the facts would not add to their *truthfulness*. I never heard that the company went west but the company was *organized*, although conditions were changed.

In reading of the wonderful manifestations given in Kirtland, I find the following vision as seen by Joseph Smith: "I saw Brigham Young standing in a strange land in the far South and West in a desert place on a rock in the midst of about a dozen men of color. He was preaching to them in their own tongue. I saw the twelve apostles of the Lamb that *now are* upon the earth standing together in a circle, much fatigued. I finally saw them in the celestial kingdom of God."

The conditions here stated very much resemble the conditions existing in Utah extending four hundred miles south of Salt Lake City. Here is certainly strong indication, if visions are reliable, that Brigham Young with the rest of the apostles would go to a strange land beyond the bounds of civilization. And in view of the mobbings and drivings they had to endure, is it any wonder that they should seek a quiet resting-place? Who shall say there was anything dishonorable in organizing a company by Joseph Smith, Jr., to seek out a quiet resting-place where they could be free to worship God in peace, none to make them afraid? The writer seems to have serious doubts as to the truth of the statements of the two men he met in Salt Lake City, because we have no record of the preparations made. I never heard it stated that the company did go west, because conditions changed, but the fact still remains—the company was formed, firearms and provisions were agreed upon, but as to what happened to change the program we have no record. But that the company was formed under the direction and choice of Joseph Smith is beyond a doubt.

I have learned that it is not safe to reject statements of what *has been* simply because there is *no record*. One of the most important of the events that have transpired in the restoration of the gospel in our day was the conferring of the Melchisedec priesthood upon Joseph Smith, by Peter, James, and John, of which there is *no record* as to *date, time, or place*. Yet some historians say it is not safe to assert that the ordination took place, as plainly stated in Doctrine and Covenants 26:3. There is no scruple in accepting the statement of Joseph Smith and Oliver Cowdery when they say the messenger *laid his hands upon them* and *ordained them* to the Aaronic priesthood. Why should there be doubt when Jesus Christ says "*John I have sent* unto you . . . to ordain you unto this first priesthood," the Aaronic priesthood "and also with Peter, James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles." Joseph and Oliver were to be ordained *even as Aaron*. History tells us that Moses laid his hands upon him.

Query: Would it be treating lightly these revelations if I said they were not reliable, unsafe? Just as certain as John laid hands upon Joseph and Oliver to ordain them to the Aaronic priesthood, just as certainly Peter, James, and John laid hands upon Joseph Smith, Jr., to ordain him to the apostleship. This is the testimony of Jesus Christ that *he* sent Peter, James, and John and by them ordained Joseph Smith, Jr., the first apostle. This is one of the revelations that are declared to be *faithful and true*, by the faithful and true witness. Section 26 was given September, 1830. The Lord's preface to Doctrine and Covenants, November 1, 1831. See preface to Doctrine and Covenants, "Search these commandments for they are true and faithful and the prophecies and promises which are in them shall all be fulfilled. What I the Lord have spoken I have spoken, and I excuse not myself; . . . *my word* shall not pass away, . . . neither by my own voice, or by the voice of my servants, it is the same." Section 26, paragraphs 2 and 3, is the voice of God through his servant Joseph Smith, "And the Spirit beareth record and the record is true and truth abideth for ever and ever."

"A little word in kindness spoken,
A motion or a tear,
Has often healed the heart that's broken
And made a friend sincere."

GEORGE DERRY.

LAMONI, Iowa, November 21, 1905.

MCTAGGART, Saskatchewan, Canada, January 9, 1906.

Dear Herald: Brn. J. L. Mortimer and E. E. Williams have been staying at our house and preaching nightly in town. Prejudice is quite apparent yet we believe there are a few honest-hearted ones who are now interested, and more who will believe if by some means they can be induced to attend the meetings and listen to the God-sent sermons of our elders. We do not despair though the way for a good opening now seems dark; but we yet trust God's never-failing word and promise to his people, as expressed in the hymn:

"Cast thy bread upon the waters,
Thinking not 'tis thrown away;
God himself saith thou shalt gather
It again some future day."

For the last year Bro. W. C. Toovey (my husband) and I have done all in our power to prepare the hearts and minds of the people to receive the word and we still believe that in God's own way and time he will yet say to these people (whom we love very dearly): These are my servants, hear ye them. Our branch at Weyburn Plains is progressing nicely, some twenty members being added this past year and all are alive to the work.

Christmas was celebrated at Bro. and Sr. Brantwait's, some driving fifty miles to attend. A joyous time was had—one never to be forgotten on account of the outpouring of God's great Spirit to his children. The gifts of tongues and prophecy and discernment of spirits were manifest to cheer and bless. Elder Fisher was called to occupy all his time in the work of the Lord. May God's best blessings be with them continually is the prayer of all Saints who know them. Bro. and Sr. Brantwait expect to leave here in the spring for an extended tour to the Southern States to visit her people; may God bless their visit to his glory. We will miss these brethren and sisters very much indeed, but we know our loss is some other peoples' gain. Pray for us that we may not lack in our duty to God; if we all live right all will be well we know.

A young Bro. Broadway, who was ordained priest at our reunion at Weyburn Plains last July, is preaching most of the time with good results; one baptized during Christmas week where he has been laboring. Brn. E. E. Williams and Fisher have been preaching near Halbright with good results—two were baptized, more ready, and still more interested. They organized a Sunday-school there two weeks ago. May God's blessed Spirit attend them. There are worthy workers there and we look forward to bright times in the near future, when more precious souls will be gathered into the sheepfold. Sr. Sandage, from Bozeman, Montana, arrived last week and lives near Elder Williams'. They think of organizing a Sunday-

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school there. We welcome her among us. Families far back from the branch who have no services this winter are studying God's word and coming closer together and closer to God. Oh, may his good work go on unhindered by Satan's wiles until all Israel will be gathered home to Zion and all our tears will be wiped away by Jesus, our Redeemer, is the prayer of your sister in the hope of eternal life. Pray for me and mine, dear Saints; we need your prayers.

FLORENCE TOOVEY.

SAN FRANCISCO, December 18, 1905.

Dear Herald: On Monday, the 11th, I was called to go to Potter Valley to administer to Sr. Lulu Sides, who has a rose cancer on her right breast. It is eight inches across and very heavy. I stayed from Monday to Thursday and administered to her a number of times.

I met a man there who has read Bro. Luff's sermons and heard one sermon by Elder E. Keeler, and we talked around the fire that evening. The next day he asked me to baptize him, which I did, in Cold Creek, Mendocino County.

We went to Ukiah to the pleasant home of Bro. and Sr. York —two very worthy Saints—and we had a little meeting, administered bread and wine or rather water, for we had no wine, and confirmed Bro. David Coble. There was a goodly portion of the Spirit present and we all rejoiced. I missed my train at a quarter to six in the morning, so Sr. York and I went to visit a Sr. Johnson, who is bedridden and has been for over a year; yet she is cheerful. I administered to her and leave her in the hands of the Lord.

"The Lord *has* truly blessed us,
In this the latter day,
And in Spirit he doth answer us
When we do humbly pray."

The people where I went responded to the requirements of the financial law as best they could under the existing conditions. All urged me to come back, which I shall do at no distant day. I also met for the first time Bro. Yager, who is a tailor and seemed to be a very pleasant person.

Desiring to see the work move forward, I went to Irvington Sunday, the 17th, and met Bro. Chase and wife, Bro. Cook and family, as also the old stand-bys, Sr. Stivers and her daughters. I spoke for them on the subject of faithful stewardship, with good liberty. I was treated very kindly and made comfortable and had a very enjoyable lunch with Bro. and Sr. Chase. May the Lord abundantly bless them all. I am very grateful to the Lord for all he has done for me in every way.

Desiring to see the work move forward, I am,

Very truly yours in hope,

2063 Mission Street. CHARLES A. PARKIN.

COOKES POINT, Texas, December 29, 1905.

Editors Herald: During the holidays I have been at home with wife. I have been reading the HERALD. I read two letters—or rather a report to conference and a letter—to which I feel like saying with all my heart, Amen—so mote it be, to the sentiments expressed in them. Brn. Rushton and Smith surely struck the keynote and as they have voiced my sentiments I will not repeat what they have written but say in conclusion that until we do God's will instead of our own we will never prosper as in days of yore. Let us divest ourselves of pride and selfishness and humble ourselves to the very depths of humility, offering our bodies as living sacrifices to God unreservedly, and glorify him in our bodies and spirits, which are his. I think it would be a good thing for us not to go around with a chip on one shoulder and dare anybody to knock it off and then when we hold a discussion with a man make a long report and in the end boast how we did beat him—come again and I will knock all the wind out of your sails. It pays better, I think, to spend more time in preaching the gospel and less in debating. As a rule, according to my knowledge of debates, they give a debater a chance to blow his horn and to get a few pats on the back, with no real benefit to the cause and no glory to God at all. Let us exemplify that we as ministers of God are indeed what we claim to be. Acts speak louder than words. It does not amount to much to preach fine sermons and then fail to live them ourselves. Until we do exemplify our sermons in our lives and the members of the church show that they are living epistles, we will make poor progress I am sure. We need more preaching like there used to be—that is, with power and demonstration of the Holy Spirit. God help us to see ourselves as he sees us and live every day as he would that we should have done, when we come to leave this probation and give an account at the judgment day. God bless every object of his mercy.

E. W. NUNLEY.

HILLS, Minnesota, January 1, 1905.

Editors Herald: Entering into the labor of the new year, and also the new quarter as a missionary, I wish to write from this part of the field, having written to several of our people but receiving no reply as yet from them.

I just came here from Arlington, South Dakota, where I have labored the last month—a place where last May the Baptist preacher concluded no one else had any right whatever, and especially a Latter Day Saint. He did all within his power to keep people away from our meetings by driving from house to house and informing them what bad people those Mormons were, but we were greeted with a larger crowd each night for a week. We returned there in November, held six meetings, when a message came over the wire to come home at once because of sickness of my companion in life. Returned again to same place and continued my efforts, preaching twenty-two sermons in twenty-one days to a full house, mostly. Sold books and handed out many tracts, and baptized two December 17, who claimed their forefathers were of the Lamanites. They seemed to have quite a natural understanding of the gospel as restored by the angel in latter days, and we believe they will be useful in that part of the field in defending the cause. There were others who would have been baptized, but sickness prevented them just at the present. Several are investigating and defending the work the best they can, and are coming to our Sunday-school which we organized while there. Some were anything but favorable, and remarks of various kinds were heard, such as: "Immersion—I have read the Bible two times; I never saw it"; "Hells and heavens—that's enough for me; have read the Bible and never saw such a thing"; "Baptize in the ice—who ever read of such a thing?" We were informed that "there were thirteen apostles in the quorum of twelve at one time," also that they held the office of apostles yet but "did not officiate as such"; and "Join a church everybody sneers at," "Go to Utah," etc. We were asked to pay for the coal we had used while these meetings continued and that it was a requirement of the law. When asked why they did not enforce the law when the Baptist minister occupied we were informed, "Oh, well, you people are not popular." Perhaps enough of these objections have been mentioned. The reader will see (while good was and still will, we think, be done) there were those who were not pleased, however much we would like to have pleased them.

As a missionary I have failed to reach that point yet that I can please every one who comes to hear me. The oldest of the two sisters who were baptized stated: "If they shut us out of the schoolhouse, I expect to get some means some of these days and I shall furnish a lot, and build, too, so we can have a house of our own and meet when we please and ask no odds of any one." We all feel hopeful of the outcome of the above-mentioned place and while I was alone as a missionary (or preacher) I was not alone—the good Spirit was enjoyed in a great measure,

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giving new thoughts along time after time. The demand seemed to come for presenting the Book of Mormon. I had never felt sure I was equal to the task, but I saw the time had really come and I would have to try it for a sermon. But I did not get through in one hour, so appointed the next night for the same subject; am not yet through and the third night before me. I could not leave it and feel I had done all that was necessary. We all felt edified, thanks be to God for his Spirit to lead and give liberty of thought and utterance of words. We all felt glad, and rejoiced that we had held this series of meetings. Last Sunday we met here at Hills in the waiting-room of the depot for Sunday-school, Bro. A. Hynden in charge. The people were mostly Presbyterians. Bro. Hynden expressed himself as not quite capable of teaching a lot of school-teachers. One of them stated: "We may be able to help you in language, but you can teach us in Scripture." These people came and requested that this Bro. Hynden should take charge of their school.

May the Lord bless our people everywhere that the world may recognize by our walk that we have learned of the Master indeed. I am feeling well in the work. Praying for the salvation of souls, I remain, Yours in Christ,

ELI HAYER.

PONDCREEK, Oklahoma, January 4, 1906.

Editors Herald: I write to renew my subscription to *Zion's Hope*, also to secure a copy of Book of Mormon (thirty-five cent edition) for a man here who has become interested in the gospel. He has been reading HERALD, *Ensign*, and many books and tracts. I have one copy of Book of Mormon loaned all the time, besides much other literature. I hope God will give the increase at no distant day. Several families of Jews seem interested in the literature I have given them and some explanations I have made.

There was a man and wife preached here in Pondcreek on the streets two afternoons and evenings last fall. They claim to be the people from the land of the North (the ten lost tribes of Israel)—the northern part of Europe. I heard them preach and had a talk with them and got their literature. In 1729 the first prophet came into Europe. One came with the law of Moses to prepare the way, another with baptism for remission of sins; but they claim baptism is for those who are to die and receive the soul-salvation like unto angels; that Jesus baptized not, but his disciples baptized those who came to them, and Paul says he thanked God he baptized but few, for he was not sent to baptize but to preach the gospel.

They say the common salvation was the soul salvation but that the faith once delivered to the saints was the life of the body, and that Enoch and Elijah were translated because they kept the law of life; that Adam and Eve broke it in the garden. Jesus Christ kept it, therefore it was not possible for him to be holden of death but as he was the Lamb slain from the foundation of the world he had to shed his blood and go to preach to the dead and tell them of the atonement he had made for them; that he was baptized for the dead and that the Spirit was put in his veins instead of blood. Then he was immortal and was the Son of God and sits at the right hand of the Father till the restitution of all things spoken by all the holy prophets since the world began. They claim that Benjamin, the head of the church, is of the tribe of Benjamin and he is the second child that shall stand up in Christ's stead (see Ecclesiastes 4:15); that he is the Son of the man Jesus referred to, that the testimony of Jesus is the spirit of prophecy, and he is the one the Spirit rests upon to gather Israel—one hundred and forty-four thousand male and female—the bride—the Lamb's wife—the elect, spoken of in Revelation 14 and 7. They claim the star of Bethlehem, the living roll of life, is the record of John that was sealed up till the time of the end—that was not lawful to be uttered in the outer court; that the fullness of the Gentiles has come for the soul's salvation and the spirits that fought with Michael (Jesus) and were not deceived by Satan have now taken bodies and will know their Shepherd's voice and will come to him and keep the law of life and be preserved—spirit, soul, and body—blameless until the coming of our Lord and Savior Jesus Christ.

They show the Bible in types and shadows; say this is the lapping time of the old world and the new, shown by Jacob and Esau. They say Satan is the prince of the power of the air, the God of the world, for six thousand years, but the time is shortened one hour for the elect's sake or there would be no flesh saved. The world would wax worse and worse until the end. When Israel is gathered the door will be shut; then God withdraws his Spirit and the abomination of desolation spoken of by Daniel, twelfth chapter, will be fulfilled, which is right at the door. They say Manasseh was in England; but some of them have rejected this last message and they are invited to come to America, the land of the free; and as England in both houses of parliament has made a law that any one who claims to be the Son of Man, or Shiloh, would be imprisoned, that as soon as Manasseh comes out England will be scourged and lose her colonies.

They say they have come to America to gather Ephraim and when Ephraim is gathered they will go back to England after she is purified, and from there to Palestine. Juda will be the last to be gathered, and all those who will not hear this prophet will be cut off from the people. Satan will be bound a thousand years, and then he will be loosened a little season—the time that is shortened now. Those who live under the righteousness of the law—the mount of Esau—will be beautiful—they will live in blood; but Mount Zion will be glorious—will have their blood cleansed and taken away. The aliens will be servants to Mount Zion, and when Satan is loosened at the end of the thousand years he will attract the evil of those in blood under the law, and they will learn his tactics and know that he is the god of the dead and not the living. Then they will come and ask for their blood to be cleansed and taken away, and then all blood life will be cut off from the earth and the earth will be filled with trees of righteousness, the planting of the Lord. Their address is Mary and Benjamin, Benton Harbor, Michigan.

Your sister in Christ,

MRS. EFFIE J. MCCULLOUGH.

PLEASANT GROVE, Utah, December 25, 1905.

Editors Herald: Once more I find it possible to pen a few lines for your valuable columns. We are having winter weather in this part of late, as we have had some severe freezing the last week and now the snowflakes are falling like butterflies.

Christmas passed by very quietly, yet all seemed to have a good time and enjoy themselves. Our Sunday-school was better attended last Sunday than it has been for some time. Our Christmas exercises were good considering we are so few in numbers. We had as visitors Bro. Ed Sterrett, of Independence, Missouri, and Bro. James Conyers, of Salt Lake City, Utah.

During the month just passed we have visited Union Fort, Salt Lake, Ogden, and Plain City Saints, and had the pleasure of holding meetings in each of the respective places. While at the Union Fort Branch we spent one night at the bedside of our aged Bro. C. J. Lundeen, since deceased, whose departure is a great loss to the branch over which he has presided for years.

At Ogden we spent two Sundays, and during the week intervening we went out to Plain City and succeeded in getting the schoolhouse there for one night—the 7th inst.—and while we were posting up our notices the day preceding,—which we had written out and which read, "Come and hear the gospel in its fullness and purity," then giving the place, date, and hour of meeting,—a gentleman stepped up and said: "Friend, do you know that your bills are faulty?" "No," said I; and he con-

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tinued: "Don't you know that the word *fullness* means entire?" We informed him we did, when he replied: "Well, then, you don't believe in present revelation?" We answered in the affirmative, and he concluded by saying he would come and hear us with the expectation of asking a question at the close. We informed him we would be pleased to grant that request, and further he could ask as many questions as he desired, and went on. Well, the next evening the brother was there and we took up the subject of revelation, showing that God would always act like himself and that when he revealed himself to his people now his words would agree with that which he had given in the past; also showed that those revelations taught that in the Bible and Book of Mormon was contained the *fullness* of the gospel and hence our posters were correct, and when we taught the gospel as therein established we taught it in its *fullness* and *purity*. We also called attention to the fact that it was the Lord who gave the law and not man, as some of the representative men of the Utah church claim that Joseph Smith was the first lawgiver to the church and since that time it has been Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, and now Joseph F. Smith, and that we must disabuse our minds of that idea, and in the place thereof establish the truth that Jesus was the Captain of our salvation.

After concluding we gave opportunity for questions but there were none to be asked. But after meeting was dismissed and we were locking up the house a lady (?) informed the congregation then departing that if she had some rotten eggs we would get the benefit of them because we had maligned their leading men who were dead by using their names. We were thankful, however, that it was not rotten-egg season.

On returning to Ogden we went by way of Marriett Ward and applied for the use of their house, as their teachers had told Sr. Houg a few days before that our elders could have their house any time; but when we made the application we were informed that there would be no chance whatever for us to occupy there, so we just had to pass on.

Hoping for brighter days in the future, I remain,

J. E. VANDERWOOD.

SEILING, Oklahoma, December 21, 1905.

Editors Herald: As I see but little in HERALD from Oklahoma I will state that we are still in the warfare here. On December 8 wife and I went twenty-two miles northwest to a place opened up by us two months before. I preached three times with good interest, and Bro. Grant Moore, a teacher who lives in that vicinity, preached once, leaving appointment for next month. Stopped with Bro. Clark Smith, who was lately married to Sr. Goreham of Iowa, who lives near there. On last Saturday we went fifteen miles northeast, where an appointment had been made for us by Bro. Cyrus Sanders, who lives there with his father's family. There was very good interest there, it being the first preaching there by the Saints. One man, a Baptist, said that it was the first time he had ever heard the gospel preached and asked us to return soon. He and many others say they are coming to our conference in February next. Bro. Sanders' father said some would be baptized if we only had a branch of the church there. Sr. Crawley told him that was our business *now*, hunting up the members of which to form the branch; that it was not too far for them to come for a while to our place of meeting. We left no other appointment there, as we thought of going to Kansas next week. If we do not go, we want to return there next week. It is very different from preaching in cities, or on the railways, as it gets too cold sometimes to go to appointments in buggy, as I am unable to walk and get warm as in former years, and dangerous rivers to ford.

Last week it was pleasant traveling, but in fording the river in a strange place to us, the water ran over our buggy, carrying away my overcoat and some other things that were loose in the buggy; and badly frightening Sr. Crawley. But I had become more accustomed to such things, having the water come round my neck once, Bro. Grant Moore being with me, in the late fall, having to go two miles then and hold a two-hour session of debate at night, before changing my clothes.

We are having a beautiful winter here so far; and good health prevails. We need some one else in this country to preach, as the local elders are so busy at work that they can preach only near home. As ever,

Your colaborer in gospel bonds,

D. S. CRAWLEY.

BLUE RAPIDS, Kansas, December 30, 1905.

Saints' Herald: I wrote to the *Ensign* some time ago about the business of this town and the prospects for laboring men here; I will now write to HERALD readers thinking it might be noticed by some of the Saints who might contemplate changing their location. One family has moved here in response to my letter to *Ensign;* another came here and worked awhile and was pleased with the prospects and intends to move here by spring. The principal industry is that of mining and manufacturing gypsum into building-cement and plaster. The town now has three mills of large capacity in full blast, being nearly all the time behind with orders. Another large mill is being built and will be ready for business in early spring and there is talk of still others being built. These four mills employ four day engineers at good wages and when running nights will require eight. There is a large steam flour-mill also, employing one engineer, and two electrical engineers having easy jobs are employed at moderate wages by the Electric Plaster Company, who furnish electricity for lighting the town and also for power for their immense plaster-mill. The mills all have to have a full complement of mill-hands, generally both night and day, to work in the mills. Their business is to fill cars, fill sacks and barrels, mixing, calcimining, labeling, elevating, firing, etc. Quite a business is carried on by poor women mending plaster-sacks. It would be useless for engineers or firemen to write to any one here for a job, but there is frequently a vacancy in these lines, when, if such men were here on the ground, they would have a chance very likely to get such a job. The work for which there is the greatest demand is mining the raw material. The veins of gypsum are about eight feet thick. Tunnels are drifted in horizontally with enough descent for drainage only. Some entrances to mines are at the foot of the bluff and "gyp" elevated to the crusher while some are on a level with the roof of mill and the car runs in on a trestle.

This mining, as all other mining, has the element of danger in it. There have been several casualties in years past, mostly from accidental explosion of giant powder. One man was instantly killed last spring by the falling of overhanging rock. However, some who have followed mining for years would not exchange the business for mill-work. The lowest wages paid is for car-drivers (boys,) one dollar and a half per day. Mill- and mine-hands range from one dollar and seventy-five cents to two dollars and a half per day. Ton miners twenty cents to twenty-two cents per ton—everything found—at which many make three to four dollars per day. The town is situated in one of the best counties of Kansas. Has fourteen hundred population, with the best of graded schools and a business college. The Latter Day Saints have a church on one of the best streets which cost with lot about twelve hundred dollars and it is all paid for and furnished with organ, seats, and electric lights. Land is high here—fifty to seventy-five dollars per acre near town.

I write this especially for such brethren as have work in them and would not be afraid to go into these mines or mills and follow it up. To such Blue Rapids, Marshall County, Kansas, will furnish work and the pay regular and sure. The

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whole talk here is that the demand for such work as I have mentioned will be greater next spring than ever before. The town is one of the finest, most healthful, and progressive of any in the West and it is building up very fast. Houses to rent are scarce at present, however. The Great Western Plaster Co. are just commencing six tenement houses for their hands. To the working brethren I will say you need no capital to get work here if you have the health and strength to follow such as we have. Very truly,

MAHLON SMITH, Branch President.

ATTLEBORO, Massachusetts, January 1, 1906.

Editors Herald: One year ago to-day I sat in the home of Bro. G. H. Gates, Providence, Rhode Island, trying to make some preparation for the service in the house of the Lord, which I was about to attend. It was a glorious morning; the sun shone through the window where I sat and everything seemed to take on the gladness which fills the heart of a Saint when anticipating some special blessing from the hand of our loving Father. It was the first day of the week, the first day of the month, and the first day of the year. We observe the sacrament at our morning service in the East and try to come together fasting for that occasion that we may be the better fitted to enjoy the sanctity of the hour thus set apart. I felt well in spirit and wanted to be in the spirit on the Lord's day, and as the holy fire burned within my breast and thrilled my being as I lifted up a silent prayer to my Father I felt assured there was something in store for God's people as they gathered together.

I had been reading my Doctrine and Covenants, section 83, on "Priesthood," and came to paragraph 13 and read: "And again I say unto you my friends (for from henceforth I shall call you friends,) it is expedient that I give unto you this commandment that ye become even as my friends in days when I was with them traveling to preach this gospel in my power, for I suffered them not to have purse or script, neither two coats; behold, I send you out to prove the world, and the laborer is worthy of his hire. And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb, or joint; and an hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst. Therefore, take no thought of the morrow," etc. This is all to the priesthood.

"Therefore let no man among you (for this *commandment* is unto all the faithful who are called of God in the church, unto the ministry), from this hour take purse or scrip, that goeth forth to proclaim this gospel of the kingdom. Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come. And whoso receiveth you, there will I be also; for I will go before your face: I will be on your right hand and on your left, and my Spirit shall be in your hearts, and my angels round about you, to bear you up. Whoso receiveth you receiveth me, and the same will feed you and clothe you and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward: and he that doeth not these things is not my disciple: by this you may know my disciples," etc.

I had read this over and over again, but never before did it force itself upon my mind as upon that beautiful Sabbath morning. And under the influence which then filled my heart and soul I said, Lord, I will do even as thou hast commanded. I want this promise fulfilled in my experience. I want to feel in closer touch with you in my work. I am weak—I need you on my right hand and on my left, and I need your Spirit in my heart. I am willing to pay the price if I understand it. Under this influence I went to the house of the Lord and if ever in my life I felt glad when it was said, "Let us go into the house of the Lord," it seemed to be that New Year's Sabbath morning. The Spirit was there to greet God's people and light seemed to beam from every face. Elder G. W. Robley (then pastor) and the writer were in charge. The tender, melting influence of the Spirit was there—which will always accompany the spirit of humility manifest in God's people. And thus from the opening prayer to the benediction was a spiritual feast. The gifts were present to the comfort of God's people. Sr. Elthina Joy arose and sang a song given her by the Spirit—both words and music, as also the voice to sing; all present feeling its power and import. Every one would fain have tarried under such an influence, but these are the green spots along our busy pathway.

The year thus begun under the favor of our heavenly Father has passed away—its record made, and must thus remain. No erasing, no change or alteration can now be made, and we must at some time see the record we have made, for all things are to be made manifest. What will our record of 1906 be?

"The field is white to harvest," the laborers are very few, and while praying the Lord of the harvest to send more laborers into the field there must be forthcoming the supply for the elders' families. How is your account with the Lord, Saints? If he should appoint his bishops and agents to make out every one's account rendered, what would be due the Lord from you? How often has your account been rendered without a settlement? Are you robbing God? Has the love of money blinded your eyes to duty along this important line of service? Are we sleeping on our rights as citizens of the kingdom of heaven, as well as sleeping when every call we hear from our Master is to arise and put on the whole armor of God and work to-day in his vineyard? A new year opens up before us and with it new opportunities to manifest our loyalty to God and his cause. Oh, let us awake from slumber, let the "dormant faculties of the soul" be aroused and have our whole souls aflame with zeal and love for the wonderful advantages before us. Let us permit the principle of sacrifice to be a prominent factor in our lives. Let us work together so that Heaven may smile upon the effort we are making to extend the kingdom of God in the earth and the perfecting of our lives by its pure and holy laws. Then shall Zion be redeemed and her sons and daughters be gathered together and we shall be a delightsome people before the Lord.

Will you, kind readers, bear with me if I write a little of my experience through the months of the year now past? Not that I wish to spread myself in any way, but that what I write may be helpful to the cause I love.

I have been enabled to keep my covenant with the Lord as far as relates to going out without personal expense to the church. I have been cared for—have had enough to eat and drink—have been clothed and a way provided to pay my traveling expenses, and have been enabled to do a little for the church financially in other ways. I take no merit to myself for this—no, not a particle. I joy in the Lord that he was on my right hand and on my left; that not only Saints but many strangers were moved upon to assist me in the time of need. To him be all praise and the reward to those whose hearts were opened to do that much for the Master.

I have traveled during the year 1905 about twelve thousand miles; have walked of that number about fourteen hundred and fifty miles. It is only a little, but shows I have been on the move. I write this that my brethren of the ministry who are too apt to call upon the Bishop and his agent for clothing and car-fare may put the Lord to the test, and also give to the Saints of God an opportunity to prove they are truly his disciples by feeding, clothing, and giving money (traveling expenses, etc.) to the missionary as he labors among them. There are many thousands of dollars expended every year from the church treasury which could and would be paid by Saints and friends to the cause if they knew more fully their duty in these matters. Why not spare the church this expense and bring blessing upon many who are not only willing but anxious to do their

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duty in whatever way is made plain to them? "The same [the laity, etc.] *will* feed you and clothe you and give you money." "It is expedient that I give unto you this *commandment* that ye [my ministry] become even as my friends in days when I was with them traveling to preach this gospel," etc. I think as we manifest our faith in God as his ministers in going out as commanded the Saints will readily fall into line of obedience on their part and there will be no lack—only as has been the common lot of God's ministry in all ages.

I see too much disposition on the part of some (self included) to lean towards the modern clergy in the matter of embellishing the person with too much white cuff, collar, white cravat, etc., and in a few instances kid gloves. These things are all right in their place if they do not spoil us for the work assigned us by God and through the general church authorities. If when viewing ourselves in the glass, nicely clad and groomed, we forget it is simply a lump of clay dressed up—and get such an exalted opinion of ourselves that we want to cut out some of what we think the objectionable features of our work and fix up for a position of *influence* in the work, we had better take off the rig, and get down to the common routine of our work, as laborers together with Christ. I hardly think he had to remove his "kids" to administer to the lepers and maniacs, who, foaming and wallowing in the mire, were subjects of his ministration.

It is the common, every-day missionary who is accomplishing the most good for the Master. Let us not pander to the favor of the well-dressed few, but, in the humility which is beautiful in the sight of God, do with all our might whatsoever our hands find to do irrespective of rank or station.

With the most implicit confidence in the Author of this great latter-day work, that he will eventually bring it successfully through all the dangers threatening it, within and without the church, I subscribe myself,

Your brother in Christ,

R. BULLARD.

107 North Street, MEDFORD HILLSIDE, Massachusetts.

GROVE, Indian Territory, January 1, 1906.

Editors Herald: I do not wish to enter into a discussion on the subject of the Spirit of God but there seemes to be a difference in the understanding of the operation of the Spirit's work in and out of the church. I am much interested in regard to this matter, as I fill a position in this church which requires a knowledge of this matter. We are commanded to "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Timothy 2:15.) I also read in John 14:16, 17: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."

I do not so understand that the Holy Ghost is given to those on the outside of the church in these the last days. In 1 Corinthians 12:6 Paul says: "And there are diversities of operations, but it is the same God which worketh all in all."

I will give you one of the ways of the operations of God as it occurred as Philip was preaching down at the city of Samaria. The people down there seemed to give heed to the preaching of Philip; they seemed to heed the things Philip spake to them and so they were baptized through the preached word and had much joy in that city. We learn those people obeyed the ordinance of baptism. As yet they had not received the Holy Ghost, which is plainly stated in this chapter. After they had believed the preaching of Philip and were baptized, Peter and John came down, laid their hands on them, and they received the Holy Ghost. I will say like this: if those people received the Holy Ghost before they had hands laid on them, Peter and John had better stayed up at Jerusalem. I understand they received the Holy Ghost after the laying on of hands and not before.

Paul speaks of the diversities of operations but it is the same God. Philip preached the gospel to those people down at Samaria and they believed and obeyed the gospel. This is one of the operations of God that Paul spoke of in bringing the children of men to the light of the gospel and to obedience to the same. In John 6:45 we find this statement made by Christ: "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath *heard*, and *learned* of the *Father, cometh unto me.*" Now listen to the servant of God, whose name is Peter; while preaching on the day of Pentecost to those devout people who ask what they shall do, Peter told them to "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost."—Acts 2:38. In verse 41, same chapter: "Then they that gladly received his word were baptized." Whose word? Peter's word, spoken by inspiration.

Paul says the gospel "is the power of God unto salvation to every one that believeth." (Romans 1:16.)

If the Holy Ghost or Comforter which was promised to the disciples operated upon the children of men on the outside of the church in these last days so that it would cause them to speak in tongues and prophecy I do not so understand. Nothing of that kind has happened since the days of Cornelius that I know anything about. Cornelius was a devout man—one that feared God and prayed to God always; also the angel came in unto him. The Book of Mormon speaks about the Holy Ghost being poured out upon the Gentiles and so it was fulfilled in Cornelius' day as I understand it.

As Paul says (Romans 10:14): "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" As the scriptures portray to my mind that there should be one sent of God to preach the gospel of Christ, they should tell the people to have faith in God and repent of their sins, then be baptized for the remission of sins; then they should have hands laid on them for the gift of the Holy Ghost, believe in the resurrection of the dead and eternal judgment.

Christ was the Comforter when on earth. He told them he was going away but he would not leave them comfortless—he would send them another Comforter which would abide with them for ever. This Comforter, which is the Holy Ghost, is placed in the church to show God's people things to come, bring all things to their remembrance whatsoever he (Christ) had said unto them, and it was to remain in the church, as I understand it, for the accomplishing of God's purposes. Experiences differ. Some while making an investigation of the gospel received evidence of the gospel through the Holy Ghost, but it came through some one in the church, not out of the church. Take Bro. Luff's case for instance, and many others I could mention but will not at this time.

In conclusion I will say, "The law of the Lord is perfect, converting the soul."—Psalm 19:7.

J. D. KELLY.

LEAVENWORTH, Kansas, January 16, 1906.

Dear Herald: I will write a few lines from this place and try to tell you how we are doing in this part of Zion. We are near to Kansas City, Kansas (sixteen miles north and ten west), a bright, busy, stirring, healthful city. There are a number whom I know who have been benefited and their days prolonged by coming here. There is (and has been for two or three years) work of many kinds going and very few idle men on the streets summer or winter. We have various factories and machine-shops, also a large bridge-building plant employing from one hundred and thiry-five to one hundred and fifty men, and the foreman (one of them) told me two days ago the company was intending to enlarge it to the capacity of two hundred

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men. We have three mines within the city limits, and one two miles south of limit. There are employed at the four mines over eleven hundred men. In winter mines run nearly full time. For four or five months in summer a little less than half time. A miner can earn from two dollars and a half to three per day. We do better in summer than we do in winter, for the hours worked, for there is such demand for outside labor that two thirds of the men go outside to work, leaving such a small number of men to mine that in two or three days a week we make often eight to ten dollars per week. We do not work except when mine hoists coal. No going into mine on idle days. The vein is twenty-one inches thick. A fire-clay underneath varying from three to fifteen inches—the easiest and speediest mining I ever worked in. A miner who reads this will know what I mean when I say a good miner can and does mine and load three tons per day; some more than this.

The vein from one end to the other is dry. No water only when we sustain a heavy break in roof; free from gas; independent roads sixty feet apart, leaving twenty-five feet on each side of room. Long wall-work; generally good air; inspector goes through mines every two weeks or oftener if needed; roof a dark blue shale slate. We pick our roadways with pick, make them from four to five feet high and five feet wide in rooms. It will not retain the dirt—must load some out. This is a good place for a man with boys. A boy is equal to a man in handling coal; he must be over fourteen years of age or the law forbids him to enter mine.

I have written this for men who are located in portions of our country where for twelve months or more they have not worked two and one half days per week. Some of them are Saints and I am sure they can live fairly well here, and not only is the question of a livelihood the most important one: it brings them near to the region that will be most sought unto not far hence. The work and power is now at work preparing for us who will inherit, for you know we must will, and also do, or there is no inheritance for us. Come all who desire a part in God's first glorious planting and preparation.

JAS. BUCKLEY.

409 Spring Garden Street.

FAYETTE CITY, Pennsylvania, January 17, 1906.

Editors Herald: On January 6 I appeared at the opening session of the Bickertonite, or so-called Church of Christ, conference. After the usual opening, effected by Apostle Cherry taking the stand and proceeding, Apostle Cherry read my article and, commenting on it as he read, made the observation, "I feel it should have our attention first." I had rather looked for some mention of the lamented President Cadman, whose death had occurred just two months before, *first.* But on the wall they had: "In fond remembrance of our departed brother." No name or date given; the visitor left to guess what it might mean. They themselves are so used to guessing perhaps they expect all others to do as much of it.

Apostle Cherry scored me for the way I wrote up their succession of presidents and the revelation that in 1862 they should have a presidency. Then the divine command of 1904 omitting it, and their having two presidents from 1880 till William Bickerton's death, April, 1905. I asked him, there and then, to furnish the items and I would correct the matter through the HERALD. He answered: "We don't furnish you anything."

While proceeding with the reading he said, "Bro. Etzenhouser is present and I am glad of it." He enlarged his joy (?) by saying: "Now it remains with you, brethren, as to whether Bro. Etzenhouser shall be permitted to remain at our sessions." After a brief silence, Apostle James Skillen moved the reaffirmation of a former resolution, another seconded, the vote was called, none voted on negative. I asked: "What is your former resolution?" Apostle Cherry answered: "That no outsiders are allowed at our business sessions." I asked, "Then, sir, what do you ask at my hand?" He answered, "That you retire." Then, said I, "You made my article your *first* item of business and propose to eject me and hammer away." He responded, "We'll attend to your article after conference." I said, "I only wanted to be present to see what you do and how you do it; do not wish to participate or disturb." He said, "But we don't allow it." I responded, "If you do business that does not bear inspection, it is well to keep it hid, and, in that case, I do not want to be present. Christ ever spake openly and the Reorganized Church hold all their conferences open to the world; have nothing to hide. Come and see us, all of you; we will make you welcome. Thanking you for so much as I have been present, I bid you good-bye."

During the reading of the article and referring back to the controversy between us and a challenge I left in his hands, and a copy in the hands of two citizens, he said: "The next time I want to meet a man with enough brains so he can tell the difference between the truth we teach and the false doctrine of the Reorganized Church; I want to meet the best man they have both at Kirtland and Independence." He well knows I could *"tell,"* and did *tell,* so that he *heard it,* the difference between the truth as taught by the Reorganization and the error he is a representative of.

Since the elders of the Reorganization are all of them committed to one and the same position, how will he find one that can "tell" as defines the distinction? Does he want to find one of the Reorganization who sees as he does, and debate with him? Look out, brethren! for the like of Apostle Cherry you have not met among the many kinds in the conflict.

He expects, I suppose, to reply to my previous letter in HERALD. Let him furnish, in detail, when, where, and just how William Bickerton was made president; when, where, how, and why William Bickerton was deposed; when, where, why, and how William Cadman was placed in Bickerton's stead; why Cadman was not removed as president when the command of God to them in 1904 *omitted* the presidency in their reorganization.

Being ejected, I did not learn then or since what they did in the conference. Perhaps they later thought of the deceased president but they let me in *first* and then, the shame of it, put me out—and when I had promised to be good, just to watch, learn, and not disturb. I may yet learn what was done at the conference—shall see what the next *Reflector* reflects. It has not as yet, though giving "History of the church," given the above called for facts as to Presidents Bickerton and Cadman. Will Cherry do so now? R. ETZENHOUSER.

HOOD RIVER, Oregon, January 17, 1906.

Herald Readers: The work in this part may not be making the progress that some other more favored places are. But considering the many disadvantages found in this western country we have no great reason to become discouraged. On arriving in this vast field I knew comparatively nothing about the scattered condition of the Saints or where to find them. Bro. N. V. Sheldon, my associate laborer, and the writer were new in the field. A thing which to my mind is very unwise is to send new men into a field, with no one to instruct them where and how to reach the places of interest. I find after nine months' labor I am just learning where openings and sometimes good interest was created by the missionaries of former years. Had one of those old missionaries been retained until new ones learn the field, it would save the church many dollars in expense and valuable time lost. I wrote to the church papers inquiring where and how to find scattered Saints, but I received but very few answers. One would have judged the scattered Saints did not care for preaching, but that is a mistake. I find them not only anxious but ready to help with both time and means to do what they can. What we need here is young men that know the country and live here. And I think we have two

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promising young men that will take hold if given the proper encouragement.

This place (Hood River) was once a promising place; they have a church-building partly finished but the work has gone down, yet there are a few noble Saints here who are anxious to see it revive once more.

We have a few faithful Saints at Portland under the leadership of Bro. Pender and wife; they are doing good work. We have a fine branch at Condon, and since the ordination of Bro. Austin to the office of priest and Bro. Jay Barr to that of teacher, we expect good reports from there. We also reorganized the Religio with Bro. Barr president and his wife assistant. There is no reason why it should not do well. At the ordination of Brn. Austin and Barr we had a very spiritual feast and the Saints fully realized the presence of God's Spirit and were much strengthened thereby.

We also have eight Saints at Clearwater. Bro. Wilson, though an old man, has done good work in the eastern part. We provided for the ordination of Bro. H. E. Merryman, who seems to be an earnest worker and I hope will be much help to Bro. Wilson.

I was sorry that time would not permit my visiting many other places from which I had pressing invitations. I am indeed very grateful for the help I receive both by encouragement and with their means, and especially by Condon and Portland Branches. With best wishes for Zion's welfare,

HENRY SPARLING.

CHICO, California, January 16, 1906.

Dear Herald: The work of the Lord in these parts is in fair condition. We think our Sunday-school worthy of special mention. The young have taken a deep interest in the work of our Master. Last Sunday a young people's Bible class was formed with our worthy young Bro. Barker as teacher, and Sr. Boydston as superintendent and organist. My thoughts this evening wander back seven years ago when there was only one Saint besides husband and me in this place. We have lived to see a nice little company established here. In the incipiency of the work here there have been many sacrifices made and many obstacles to overcome, but God in his kindness is ever willing to help those who trust and obey.

Bro. Hiram L. Holt has been in these parts this winter and we feel God has used him as a comfort to the bereaved and lonely. I wish to set such an example that it will influence others to see the true light of the gospel.

Your sister in Christ,

MRS. J. S. HOMMES.

TORONTO, Ontario, January 17, 1906.

Editors Herald: I am pleased to note the many favorable reports coming from various fields, and very glad the latter-day work is prospering. We also are sharing the same blessing in Toronto. Elder Evans is still with us preaching every Sunday evening in the Majestic, which is the largest theater in this city.

Since opening his work last October the interest has steadily increased, as also the crowds, last Sunday evening surpassing all previous records. The services begin at eight in the evening, doors open at half past seven. It is said the people began to gather at six and long before the time to open thousands were in Adelaide Street waiting admission. When the doors opened the rush was tremendous. My wife and I got off a Dundas car, corner of Adelaide and Yonge, at twenty-five minutes of eight, and seeing an immense crowd in front of the theater we were passing some remarks, not too complimentary, on those who open the doors, wondering why they did not open on time, when such a large crowd waited outside; but on coming up to the building we found the inside packed, and the police had interfered with any more entering as the building was taxed far beyond its capacity. It is estimated that six thousand people sought admission while about one third of these were compelled to turn away. Every inch of available space on the ground floor and the two galleries was occupied. The orchestra's chairs, boxes, aisles, fire-exits, and stairways were crowded. Elder Evans' subject was "The Holy City" which he delivered with excellent liberty and effect. Two boys from Trinity Church choir, New York, who are traveling with a temperance play entitled, "The volunteer organist," sang solos. Before the sermon they sang, "The Holy City," at the close, "The Palms," which were well received.

Such attendance, at the end of three months' preaching, shows the interest is substantial, having been built up, not a mere rush prompted by curiosity. I believe that about twenty-five thousand people have heard Elder Evans in the Majestic during his last winter's campaign and this. As Toronto is the great Canadian center, many have come from homes all over Canada and in the coming and going and moving about of these people we believe the Canadian missionaries will meet with warm friends all over the Dominion who "heard the Latter Day Saints in the Majestic." The interest has started in the right place, the very heart of Canada.

Bro. Evans has commenced preaching on Tuesday and Thursday evenings in the church, Tuesday being the first week-night meeting. Five were baptized, more have requested baptism on Thursday evening, and so the reaping-time is on.

The work is in splendid condition here. With the Majestic services in the center of the city, Humber Bay Branch just outside the western limits, Davisville (a branch newly organized, built up since last June) over the northern line, a mission just opened in the east end, and Lake Ontario to the south, I think Toronto is fairly in the grasp of this great latter-day work. We have just heard that Garafraxa Branch has collected a fund and invited Elder Evans to come to Orangeville, where they would rent for him the town hall. I am glad to hear of the different branches becoming alive to their possibilities and standing behind the missionaries with solid financial support and willing labor. That every effort put forth for the advancement of the cause may be blessed of God is the prayer of your brother,

A. F. MCLEAN.

ORSON, Iowa, January 22, 1905.

Editors Herald: It has been quite a while since I wrote for the HERALD and I will try to give an account of myself, that your readers may know that I am still in the faith and busy. You have been informed by others of my return from Utah to Lamoni, so I need not say anything about that. From the 7th of October to the close of the month I labored in and near Lamoni, Iowa, preaching at that point and also at Oland and Andover, Missouri. From the first of November unto near its close I was laboring in Oklahoma, preaching nineteen times to appreciative audiences and making friends for the cause. Since that time I have labored in the Lamoni Stake; preaching at Lamoni, Centerville, and Wyant and Boyer Schoolhouses. My labors have been well received and there are many demands for me that are so far unfulfilled. The 30th of December I had the pleasure of baptizing two at Lamoni, Iowa, Srs. Josie and Victoria Beck. These are mainly the fruits of the labors of Bro. Stead in Montana. They are at present students at our beloved Graceland, and rejoicing in the truth.

The 17th of June, 1906, we were saddened by receiving a telegram informing us that our mother was dead. We had lately received a letter from her, and she appeared to be in the best of health, so it came as a complete surprise to us. She was visiting at her oldest daughter's at this place, and the funeral was to be held the 19th inst. We at once took the train for this point, reaching here the 18th. We mingled our tears with others of the family, and all that was mortal of our mother

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sleeps side by side with father on the hill overlooking the home of our youth.

While we mourn our loss, there is much that we have to be thankful for. She suffered no sickness, and kept her powers of body and mind to a marked degree unto the last. A brief sketch of her life may not be out of place here. Her maiden name was Sarah Silsby. She was born in Northfield, Vermont, April 14, 1823. When about eighteen or nineteen years of age she left her father's house and kindred and traveled westward to Nauvoo, where she made her home. Her first husband's name was Martin. He lived only a few years and after burying him and the two children born to them she married Elder Amos S. Chase. This marriage occurred at Keosauqua, Iowa, in January, 1848. Together they came westward to the Missouri River in the fall of the same year and made a home in what is now Harrison County, Iowa, preparatory to going on west to the "Valley in the mountains." Before they were ready to make the rest of the trip, they saw developments in the work planted there that caused them to give up such an object. Polygamy with its kindred evils was not a part of the gospel as they had subscribed to it, and so for a while they were as sheep without a shepherd. When the message of salvation as sounded by the Reorganization reached them in the early sixties, they recognized the "one Spirit" by which they had been "baptized into [the] one body" and again, with renewed courage, went forward with God's people, finding consolation and hope anew, in the promises of the gospel of Christ. Together they had passed through much of the dark and cloudy days and together they kept the faith unto death and now are resting in "hope of a glorious resurrection," and their children rise up and call them blessed.

Whatever I may be of service to God and man I feel I owe, in a great measure, to their faith and prayers. The youngest daughter (Sr. May O. Gamet) was not able to be present at the funeral, and our sympathy goes out to her in this denial. Four children, twenty-two grandchildren and fourteen great-grandchildren remain as the fruit of this union. May they all prove to be faithful and worthy the example of these parents in Israel is our prayer. A. M. CHASE.

DES MOINES, Iowa, January 26, 1906.

Dear Herald: The Des Moines District conference meets at Runnells February 10 and 11, with Sunday-school work on the 9th and Religio work during the conference. We have had no conference since June and it is hoped that there will be a good representation from each of the branches. It is expected that Elder Heman C. Smith will be with us at that time.

The reports to the conference will show some advancement of the work in the district. The missionaries have been very active and have been successful in their work. A goodly number have been baptized. The books of the Bishop's agent have more names on them this year than any previous year, thus showing that more of the Saints are seeking to honor the tithing law, and the receipts in the hands of the Bishop's agent are the largest for any one year with one exception.

The work here in the city is still onward. On last Sunday two were baptized, ladies, heads of families. There is a noticeably increased interest and awakening among the Saints who have been cold and indifferent. More of the wandering ones have returned to the fold through the door of baptism.

The Sunday-school officers recently chosen for the half year are: Superintendent, E. F. Hall; assistant, Hattie Clark; secretary, Irena Reed; treasurer, Orpha Emslie. The Religio officers are: President, Ray Chandler; vice-president, G. E. Davis; secretary, Bertha Vice; treasurer, Anthony Robinson. The Sunday-school lessons of this quarter, of a historical character, will prove interesting. The Religio lessons are also historical and are being carefully studied by a few at least. The second number of the *Sunday School Exponent* was received this week, and it has been permanently added to some of our homes. It has been very kindly received.

We note that the HERALD has been giving some advice to those contemplating attending the General Conference, and the preparation that should be made, the heart to be filled with meekness and love, and the millinery box not portentious in its dimensions. We earnestly hope that all attending our district conference will make the necessary spiritual preparation that all may be benefited by the assembling of the conference, and that all may desire to see the work advance more rapidly.

Wishing the HERALD a happy and prosperous year, I am,

A. A. REAMS.

CRYSTAL, Michigan, January 21, 1906.

Editors Herald: While it was thought advisable by some of our number to discontinue our branch on account of being so badly scattered, and there being only a teacher to preside, yet we can see some fruits of our labors.

The branch has not met together for some time, but we have had union prayer-meetings at our home every Wednesday evening all summer and winter so far, and Free Methodist, Church of God, Methodist Episcopal, and Baptist have been represented here and much cross-firing done, the Saints the target, of course; but victory seems to be in our favor, as one has expressed her desire to become a Latter Day Saint as soon as possible; so I am encouraged in this latter-day wonder, knowing that truth will prevail.

But amid scenes of sunshine and apparent victory, there come seasons of sore trials and sadness. My wife has been seriously ill for several weeks, and it seems that all that human aid can do has been done and still she continues very low; we are far from the elders, so desire the special prayers of the Saints, and especially the Prayer Union, that God will bless her again with health as only he can.

In the conflict for truth,

D. E. DUNSHEE.

HAMBURG, Germany, January 5, 1906.

Dear Herald: Many, many times have we been cheered and comforted by reading the pages of HERALD, *Ensign*, and *Autumn Leaves*, and feel desirous of sending you our contribution. We can not find words to express our appreciation of the church papers, and we note with pride the splendid articles contained in the late numbers of *Autumn Leaves*. May God bless the efforts of the editor.

In reading Bro. F. J. Ebeling's autobiography, memory carries us back to days pleasantly spent together, especially in Byesville, Ohio, when the brother shared our home, advising and encouraging us onward in this grand work of restoration. How the people were elated over his masterly efforts in defense of the gospel, so much so that the citizens called upon him to deliver an oration upon Labor Day. The memories of those days so pleasantly spent in the association of missionaries and Saints will never be forgotten. But, oh, what a contrast we find, coming to this far-away land with so little freedom given us to present the gospel which is so dear to us!

Bro. Becker has made rapid progress with the German language, but, alas, I wish I could say as much for myself. I feel I have the sympathy of those who have endeavored to master foreign languages. Pauline and I have quite a vocabulary, but to get the words properly placed in sentences is a very difficult task for me and will take several more months' study before I will be able to speak Deutsch. However, we are hopeful and are striving by God's help to live a life worthy of divine guidance.

While we have had trials to undergo, we have been made to rejoice in the goodness of God and the blessings received. How glad we are made to read of the many souls that have been buried with Christ in the last year. How we wish we could

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report so favorably from this field. Ere another year rolls away we earnestly hope and pray to see the fruits of some of our labors in this country.

Oh, the wickedness and indifference that prevails here! One lady in conversation with Bro. Becker said, "Why, Mr. Becker, you can't do missionary work in Hamburg," trying to impress the thought that the people were all Christians. And so it goes.

Bro. Rushton very ably describes the prevailing conditions of these countries. But we feel more hopeful and encouraged in the work, are happy and contented in our new home, and only wish for more freedom to present the gospel. We have received some very encouraging letters from brethren of the missionary force, which is very comforting to us. We have been very substantially remembered by the Cleveland (Ohio) Saints, also by Brn. E. S. Fairley and E. E. Omohondro and families of Pittsburg, Pennsylvania, as well as by loved ones at home. May God reward them for assisting us in time of need.

We felt rather sad the week before Christmas. But the clouds were lifted and Santa Claus visited Pauline, and her little heart was made glad by what he brought and we were enabled to have chicken for Christmas dinner (take notice, Bro. Miller). Fearing my letter is already too long I will say "Adieu," wishing all a prosperous New Year, and praying God to abundantly bless his Saints.

ANNA BECKER.

ST. CHARLES, Iowa, January 22, 1906.

Dear Herald: I drop you a few lines to let you know we are still alive at St. Charles. The members of our branch are scattered so we only have three or four families that attend Sunday-school and preaching on Sunday and not always that many on Wednesday night. We try to get as many of the Saints together once a month for sacrament- and social-meetings as possible. Nearly all are trying to keep in line. Bro. C. J. Peters, our president, is doing some house to house preaching. Some are convinced of the truth of the work but hesitate to obey the gospel.

Wife and I were down to Gentry, Arkansas, to see her brother and family; we were there for Christmas. I preached to the family December 23; I thought it a good way to remember the Martyr's birthday. I had good liberty, speaking on the restoration and baptism; had good attention. Some of the folks seemed interested to some extent.

I spoke to my brother-in-law for a place to stay over night for any of our elders who might pass that way. His name is S. McMillen and he lives one mile east of town.

In gospel bonds,

JESSE ROBERTS.

BAY CITY, Michigan, January 22, 1906.

Dear Herald: I am still interested in the work, and thankful for the many blessings of the past year. I must say that the trials of the past few years have made me stronger in the work, as the Lord has answered my prayers in that he assisted me in adjusting the difficulties that existed, and that seemed to be more than I could bear at times; and had it not been for the encouragement the Lord gave me through the gifts of the gospel, I fear I would have fallen in the conflict. I must say, dear Saints, it proved a great help to me that when the clouds seemed the darkest the Lord would show me in some way that I was to stand for the right.

Nearly five years I was afflicted and not able to work at hard work, but in answer to prayer I have again been able to work for nearly three months; so I have great reason to be thankful.

I am pleased to read the articles in the HERALD from Bro. J. W. Rushton and others, of the advance step the church should make. I hope the leaven will work till the church will come to that standard of perfection that God intended. Oh, how I rejoiced to read the article from my daughter-in-law, Mrs. J. A. Dowker, telling the reason why she left the Catholic Church, and I think she could write much more that would be interesting to the Saints and others.

We had a good meeting yesterday and Bro. J. J. Cornish was the speaker last night. There seemed to be a good interest, while he made the story so plain and easy to be understood. I have received a few copies of the *Christian Weekly*, which I will mail to you, in case you have not received any; and I think there are some articles that some one should reply to, but you will be your own judge in that matter.

Ever praying for the Saints, I remain,

WILLIAM DOWKER.

ELDORADO SPRINGS, Missouri, December 29, 1905.

Editors Herald: I am happy to be able to congratulate you on the close of the year for your timely and instructive pages. I have been a reader of your columns for over thirty-five years, and noted the improvements since then; yet I miss the pens of those valiant ones who bore the brunt of oppression and hardship in introducing the gospel message to the world.

The work is still on its feet in our branch. Some are removing, while others are making their homes with us. We have a good, wide-awake missionary force, and some new places have been opened up of late, with good interest manifested.

Our labor in branches we hope will ultimately prove a blessing to all concerned. My assistant, W. Waterman, has devoted his entire time in looking after the interests of the work, and I hope and earnestly pray that God's blessing will follow, that an effort will be made upon the part of both old and young to honor the law of God. True the young have much to contend with, but as officers of the church we should make a faithful effort to reclaim them in the spirit of meekness and love.

Your brother and colaborer in Christ,

ABNER LLOYD.

Isaiah 60: 1-6, 21, 22.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see; all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall show forth the praises of the Lord. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation; I the Lord will hasten it in his time."

I have met some old men who tell me they never read that chapter in their lives; or if they have they do not understand it, "for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ." (2 Corinthians 3:14.) C. J. ANDERSON.

Another Strong Foe of This Latter-Day Work Dead.

Editors Herald: This leaves me busily engaged in the work of my life. I am preaching here where I met Abe Carlin in July in debate. The Saints who heard our debate at Central City remember I told them in prophecy, and also told Abe Carlin, that if he continued to fight this work he would last no

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more than five years. He made light of it. However, he lived just four years and six months.

I met him at Red Fork, Indian Territory, in September, and he came home and died next day, I am told here by his own Baptist people. But this great latter-day work goes on just the same.

There is considerable interest here. The time is close at hand when a great work will begin among the Indians (Lamanites). May God hasten the day.

I will begin meetings in Bengall, Indian Territory, to-morrow; from thence to Waldron, Arkansas.

In bonds till Christ comes,

J. D. ERWIN.

BENGALL, Indian Territory, January 20, 1906.

Independence Items.

There has been of late quite an increase in the attendance at both the church-services and Sunday-school, the latter having an enrollment of nearly six hundred, with a cradle-roll of seventy, and the branch membership has reached fifteen hundred and sixty-one to date: Since September 1, received thirty by letter and eleven by baptism, also eleven have been removed by death and ten by letter, and the record is completed by adding seven couples married and ten infants blessed.

In reviewing the events of the past few weeks it is with feelings of gratitude we can see that notwithstanding the throes of evolution and the severe jolt given us by the carrying on of church improvements a better day is dawning for the Saints here.

To be sure there are a few matters small in proportions but great in significance which, as we have been admonished, demand our immediate attention, some of which are the tightening of the parental rein, the regulating of sundry dubious matrimonial conditions of one or two inexperienced couples, the squaring up of the last year's account in a society case or two, together with the general lining up of the rank and file in affairs spiritual and temporal.

All the late sermons, including those of our beloved and aged Patriarch Alexander and Bro. E. C. Briggs, whom we listened to last Sunday, have been messages freighted with thought of grave import.

The opening remarks at the priesthood meeting of the 25th ult., at which the "Redemption of Zion" was the theme, were made by Bishop Kelley, and his leading thought, "confidence in God and confidence in the president of the church" as a preventive against jarrings, envyings, and covetous desires, could but be generally indorsed.

Bro. May, and others, offered a few thoughts in which the law was emphasized: "We must keep the celestial law, pay our tithing, consecrate of our properties, and get ourselves in line"; "The gospel law is the only means by which the redemption of Zion can be accomplished, and they who do their duty and comply with it have faith in God who said, 'Behold, I require your surplus properties' "; "As to coöperating with God, there is no work so exalted."

Bro. H. O. Smith preached to a large congregation last Sunday morning upon the subject of "proper conditions necessary" for the reception of God's blessings upon his children. He said we have not a full comprehension of all that our Father intends to do for us and added—

> " 'Tis by our follies that so long
> We hold the earth from heaven away."

Roosevelt also voiced this thought in his message of our one hundred and thirtieth year of independence, for he said, "The foes from whom we should pray to be delivered are our passions, appetites, and follies."

Bro. E. L. Kelley said in a late sermon, "It is so natural for a man to lean on his own understanding: if a man is walking in his own way, he is not walking with God." And Bro. Luff, among many other excellent things, said on his recent theme, "Behold, I stand at the door and knock," which gives us to understand that God's design with his children is "the enrichment of the soul," and it is for them to "not only believe on his name, but to sacrifice in his service."

One brother at a prayer-meeting recently related a dream which had been impressed on his mind very forcibly. A happy people appeared before his enraptured vision and he heard the words which were repeated, "My all is on the altar: I'm waiting for the fire."

Bro. Luff exhorted the Saints to offer their fervent prayers especially in behalf of the presidency and bishopric: they need, he said, to be remembered by the Saints.

We as a people are thankful that while all around us there is such a change going on in creeds and church methods our elders are standing by the original tenets of the church: as Bro. Earhart in a late issue of the HERALD says, "When the light of truth illuminates our understanding then we are guardians of that truth, and become responsible for its defense."

Bro. F. A. Smith delivered on the 10th a sermon of intense interest on the words found in John 4:23, 24. "But the hour cometh and now is when the true worshiper shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." "God is a spirit, and they that worship him must worship him in spirit and in truth." And while reading the late words of the governor of Oklahoma, we were reminded of the scathing words of "reckoning" given, although in the spirit of love and mildness, in Bro. Smith's discourse. This gentleman said, "What shall come forth finally from this active day of calling to account can not at this moment well or accurately be predicted. But we do know and can assure ourselves that the awakening presages good for the sons of men throughout the nation. In government, in education, in religion, in business, in sport, the rules of the game have at last required a reckoning."

And then there is no doubt needed the word in season for the children, be it from a loved pastor, a Sunday-school teacher, a daughter of Zion, or friend indeed:—for the boy or girl who, attracted by a love of fame or false ambition, starts out for a life of worldly honors. It may be to seek great accomplishment as a singer in light opera, grand opera—or what not. And, by the way, one of Graceland's teachers said the other morning in a sermon, "We should not lay too much stress upon fine singing and fine reading: the great question is, Are our hearts right before God?"

It is said that the deer imbued with the eager desire to explore every mystery would in the early days of this country walk right into an ambuscade to ascertain the meaning of a handkerchief fluttering from a bush. Just so dangers lurk on every hand and quite as vain are the desires of many a youth.

As we contemplate the events transpiring at this epoch of church history when the Saints everywhere are interested in the honor paid the memory of the latter-day prophet on the one hundredth anniversary of his birth, our hearts thrill with gratitude that we in "the center place" can enjoy through the pages of the HERALD the reminiscences of the devoted life of Joseph Smith the choice seer, so replete as a husband and father with virtue, affection, and tenderness, and as one of the brotherhood of man with loyalty to his fellow men, his church, his country, and his God; and let us add our tribute of affection and reverence for one who by our heavenly Father was endowed richly with the divine gift.

We also feel grateful that amid the obstacles that seem to surround us we are permitted to set in order the house erected for worship and trust we may be permitted to greet our beloved president, his counselors, and all the brethren and sisters who will be privileged to meet here at the conference of 1906.

January 18, 1906. ABBIE A. HORTON.

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Extracts from Letters.

Bro. Peter Anderson, writing from Hundslund, Denmark, January 8: "There have been no baptisms in my field during the quarter. Bro. Muceus has preached fifty-four sermons and Bro. J. H. Hansen, Sweden, thirty-five. The brethren in Hamburg have done no public speaking, but have conducted a well-attended Sunday-school, and distributed tracts. Bro. Joehnk has visited his relatives near Rensburg, Holstein, and informs me that several are interested. I have advised the brethren to move up there, opportunities for work being far better up there, seemingly, besides I could render them some assistance. Here in Denmark the brethren have done what they could, selling and distributing tracts and conversing with the people, also preached a few times. They are new at the work and could not do as much public preaching as experienced missionaries, but their efforts have had a good effect, and I think by my assisting and instructing them a little longer they will be competent to continue the work when I leave. Aside from Bro. Christiansen's efforts on the island of Möen we have confined our efforts to this vicinity, preaching in different localities, visiting and circulating tracts. We have many friends here; some I am sure are studying the work. Our opposers have ceased their work, at least publicly, finding that it turned against them. Our labors are having their effects upon the people, but of course we can not forecast results. Bro. C. A. Swenson, Sweden, has labored locally near Helsingborg, and reports prospects better. Bro. Hansen has confined his labors to Goteborg and vicinity, caring for and building up the work. Bro. Muceus has had the care of the work in Norway, and besides opened up at Larvik, an important seaport in South Norway; had some opposition, but reports encouragingly. So far as preaching is concerned, my labors in the past quarter have been confined to this vicinity; have had plenty to do in preaching, writing, instructing, visiting, etc. Feel well in the work and only wish I could do more for its advancement."

Sarah M. Ray, Chicago, Illinois: "I read in the HERALD that the Saints must gather to Zion. This was joy to me, for my faith is as strong as when I was healed. I have thanked God many times. May the Lord bless the work; for it is the work of God."

James C. Welch, Catawba Island, Ohio: "Bro. Arthur Koehler is here sowing the gospel seed. He has been blessed by the Spirit in preaching the word, and we have good crowds and a number interested."

George H. Wells, Noel, Missouri: "Came here in April, preached a few times, and sent an invitation to Bro. F. C. Warnky to come, which he did, preaching at Honey Lake Schoolhouse, and Buzzard Glory. As a result he baptized eight. This makes twenty-seven here, but we have no branch organization."

Thomas Duncan, Routongata, New Zealand: "We held meetings in a hall as long as we could get the people to come out to hear, but are sorry to say the interest failed. This is a hard mission, and it will take a lot of work to open up the work; but if the few Saints here would be faithful it could be done."

E. E. Williams, Weyburn, Saskatchewan, Canada: "I find the Saints here striving to come up higher, and I have been greatly blessed in presenting unto them the bread of life. I am well pleased with the country and the people. Every one seems to be happy and prosperous. Those desiring to get a homestead must not tarry, for they are being taken up very rapidly. Prairie-land can be bought here for six dollars and a half an acre. I would advise those wanting further information to write to the government agent nearest their home."

William H. Kelley, Salt Lake City, Utah, January 17: "Friends usually well. I am to start to Delta, Colorado, to-morrow to see what I can do with existing conditions there. President F. M. S. was put in president of the branch here on Monday evening last, with nearly a full quota of other officials, so we ought to be in pretty good running order just now. Bro. J. D. Stead went to St. Johns to-day. Bro. J. E. Vanderwood is busy in the city just now."

Miscellaneous Department

Pastoral.

To all the Saints of the New York and Philadelphia District; Greeting: As our district conference convenes in Philadelphia, February 10 and 11, I have a desire to express my hope of a very interesting and profitable time, and therefore request all the Saints to make an extra effort to be present in order that they may receive the benefit and blessing of such counsel as may be given. The basis of our hope is cheering reports from the ministry in various parts of the district, namely, Philadelphia, Scranton, and Broad River, etc. Let us each earnestly pray that He will abundantly bless us with his Holy Spirit.

Blank reports have been sent to all branch presidents, priests, and elders that we know of; if perchance any have been missed, kindly notify us and you shall receive one by return mail.

In concluding, we earnestly hope that God may direct our conference, and that those attending will come with a sincere desire to further God's work, and that the waste places of the district may be built up, and the honest in heart may have an opportunity of hearing the gospel of peace, that those that are hungering for the bread of eternal life may be fed. Bro. F. M. Sheehy, the missionary in charge, will be present, and others of the force that can will kindly consider this an invitation to be present. Ever praying that we may be abundantly blessed,

Your colaborer in the gospel,

GEORGE POTTS.

Transfer of Missionary.

Bro. C. H. Porter having been released by those in charge of field from appointment to the Northeastern Kansas District, and appointed by the missionary in charge to the Southern Nebraska District, said release and appointment are hereby concurred in.

Signed, JOSEPH SMITH, for Presidency.

LAMONI, Iowa, January 25, 1906.

First Quorum of Seventy.

To the First Seventy: According to an order of the quorum I have sent a report blank to each member not under General Conference appointment. Any not receiving one, please notify me by first mail after seeing this notice. Those under appointment need not report to me. The report sent to the Church Secretary and published in the HERALD will be all the report necessary for the quorum. Any having special information to give the quorum, or business to present to the quorum, please send it to me at your earliest convenience, 2500 Logan Avenue, Des Moines, Iowa.

As soon as it is ascertained by any member of the quorum that he will not be in attendance at the coming General Conference, please send the dues of the quorum. Others can bring theirs to the conference. The expense of the quorum work this year has been greater than usual on account of extra correspondence, etc.

J. F. MINTUN, Secretary of Quorum.

Conference Notices.

Lamoni Stake conference will be held in Lamoni, commencing Saturday, March 10, 1906, at 10 a. m. Delegates to be elected to General Conference. All members of the Lamoni Stake council are urgently requested to meet in the church at Lamoni, on Thursday, March 8, at 2 p. m. John Smith, president.

The conference of the Little Sioux, Iowa, District will convene at Little Sioux, February 10, at 10.30 a. m. James D. Stuart, clerk.

Southeastern Illinois District conference will convene at the Saints' chapel, Springerton, Illinois, February 10 and 11, 1906. Branch officers please get reports in on time. When reporting marriages, deaths, removals, etc., please give number corresponding to name on branch record. It saves time for the district clerk, and also prevents mistakes. Each branch should send a delegate if possible. P. G. McMahan, clerk, Tunnelhill, Illinois.

The Massachusetts District conference will meet with the Boston Branch at their new chapel at 10 Sewall Street, Winter

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Hill, Massachusetts, February 24, 1906. All statistical reports should be in my possession not later than February 15. Kindly address me, 104 Sycamore Street, Winter Hill, Massachusetts. M. C. Fisher, clerk.

Convention Notices.

District Sunday-school association will convene at Wheeling, West Virginia, Friday evening, March 9, at 7 p. m. Entertainment at 8 p. m. Louis A. Serig, secretary.

The Des Moines District Sunday-school association will meet in convention at Runnels Iowa, Friday, February 9, 1906. Elsie E. Russell, secretary, Grinnell, Iowa.

The Kewanee District Sunday-school association will convene at Kewanee, Friday, February 2, corner Sixth and Fremont Streets. Mrs. Ed Lamb, secretary.

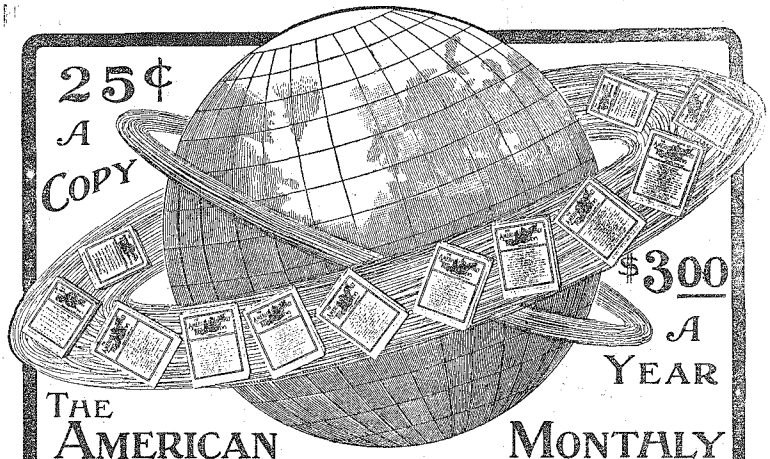
The Chatham District Sunday-school association and Zion's Religio-Literary Society will convene with the Stevenson Branch, February 24 and 25, commencing 2 p. m., Saturday. Sunday-school business-session 2 p. m.; Religio 3 p. m. Entertainment, 8 p. m. Sunday, 9.30, prayer, testimonies, and sacrament; 11 a. m., preaching; 2 p. m., Sunday-school; 3.30 p. m., Religio class. Lesson for the Sunday-school will be lesson in the *Quarterlies* dated February 25, and for the Religians the seventh-week lesson in the *Religio Quarterly*. Preaching Sunday evening, at 8 p. m. Missionaries of the Chatham District are cordially invited to attend. There will be collections to defray expenses. John W. Badden, superintendent Sunday-school; Wm. Ross, president Religio; Mary M. Green, secretary.

Convention Calendar.

Eastern Colorado, Denver, March 1 and 2, 1906.
Far West, (Sunday-school and Religio,) St. Joseph, Missouri, February 10, 1906, 8.30 a. m.
Nauvoo, Burlington, Iowa, February 8, 1906, 10 a. m.
Northern Wisconsin, Porcupine, Monday, February 12, 1906.
Alabama, Lone Star, Friday, March 9, 1906, 3 p. m.
Kirtland, Cleveland, Ohio, March 2, 1906, 10 a. m.
Northern California, Sacramento, March 2, 1906.
Little Sioux, (Sunday-school and Religio,) Little Sioux, Iowa, February 8 and 9, 1906, 7 p. m.
Southeastern Illinois, (Sunday-school and Religio,) Springerton, February 9, 1906.
Spring River, Webb City, Missouri, February 9, 1906.
Southern California, (Sunday-school and Religio,) Garden Grove, California, March 2, 1.30 p. m.
Clinton, Eldorado Springs, Missouri, March 23, 1906.
Gallands Grove, (Sunday-school and Religio,) Dow City, Iowa, February 22 and 23, 7.30 p. m.
Nauvoo, (Religio,) Burlington, Iowa, February 9, 2 p. m.

Addresses.

John A. Becker, 375 Grüne Strasse, Rendsburg, Germany.
C. C. Joehnk, 375 Grüne Strasse, Rendsburg, Germany.



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The Saints' Herald

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

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BRO. G. J. WALLER reports three baptisms in the Hawaiian Mission during the past quarter. He and associates are doing what they can for the work in the city of Honolulu and elsewhere.

Now General Conference time draws near
And everybody knows,
Some go to serve the Lord in fear
And some their grievances to air
And some to show their clothes.

—*Religio-Record.*

Editorial

UNITY.

Perhaps the greatest present need of the church, and one that has existed for a number of years, is that of united action. And until we shall attain to that state of perfection where we can act together in harmony in the carrying out of the celestial law revealed for our guidance, the progress of the work must be, necessarily, slow. The benefit of a steadfast oneness of purpose is succinctly stated in the Doctrine and Covenants, speaking of the city of Enoch:

> And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.—Doctrine and Covenants 36:2.

As a result of being of one heart and one mind, and living in righteousness, the Lord owned them as Zion; and the natural consequence of this harmony in right living was that there were no poor among them. It could not have been otherwise. To have had poor among them would have been evidence that there was lack of unity, and a dearth of righteous living, consequently the Lord could not have called them Zion.

Surely we can but expect that the same cause will produce the same effect to-day, and that the Lord will own us as Zion when we shall become of one heart and one mind, dwelling in righteousness—and not before. And when we attain that condition, one of the fruits bearing witness that we are worthy to be called Zion will be the fact that there are no poor among us. But this desirable state of affairs can not be brought about by inharmony, division, and dissension. On the contrary, it must be done by a uniting of hearts and minds on purposes which are right and true. Jesus says, "I say unto you, Be one; and if ye are not one, ye are not mine."—Doctrine and Covenants 38:6.

The pressing need for more harmony and unity is recognized by almost every one; and preachers, writers, and poets have importuned, exhorted, and plead for an increase of this virtue. The first essential, of course, is to recognize that the need exists. But that alone is not enough; and all the pleading, exhorting, and appealing will be of little avail, unless there is a way pointed out by which it may be overcome. We may all admit the need of unity; but the question is, How shall we attain to it?

Jesus says:

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Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit.—Matthew 7:18, 19.

Perhaps nearly every one will agree that disunity may be likened unto a corrupt tree. It can not bring forth good fruit, but is sure to bring forth the evil fruit of dissension, strife, malice, envy, etc. But admitting this, and recognizing that this corrupt and unsightly tree exists, what is to be done? John the Baptist tells what to do, in these words:

And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.—Matthew 3:10.

That is plain enough. The ax is laid at the *root* of the tree. In ridding ourselves of this corrupt and unsightly growth we must go back to the root of the matter, and there make the adjustment. It will not do to simply trim off the top branches of this bad tree, and try to smooth it over and make it appear as a good tree and much to be desired. That will not change the nature of its fruit at all, for a corrupt tree can not bring forth good fruit. The only possible effect it may have is to increase the crop. Neither will it do to cut the tree down leaving a two-foot stump for future generations to stumble over; or to smooth things over, thinking it will die out with the passing generation. For the stump will send up new shoots and the rising generation have a harder problem to solve than their fathers had. There is only one thing we can do, if we want to remove this unsightly thing for ever, and that is to go right back to the root of the matter and grub out all that is corrupt and bad, leaving nothing from which new shoots may sprout up.

In every case of division and dissension there must be, right near the root of the thing, a wrong on one side or the other, or on both, and the only way to remove the cause for that division is to go back and right the wrong or wrongs.

To go up into the top branches of this unsightly tree and make a compromise by which each party gives up something he believes is right, and yields to something he is satisfied is wrong, will not remove the cause, but the tree will continue to bear its annual crop of fruit, and the root continue to thrive.

Compromises are of little value, anyhow, unless it be that they serve to stave off culminations until conditions are more ripe for a thorough adjustment. Perhaps the most striking example of this is found in the history of our nation, when the Missouri Compromise was hailed as a preventive of disruption. But it only served to postpone the time when the ax had to be laid at the *root* of the tree, when the evil that had caused all the division and the strife was eliminated by the Emancipation Proclamation. And so with disunity in other bodies and organizations. Compromises may postpone for a time, but sooner or later there must be a going back to the root of the matter, and an uprooting of the wrong where it started, or the cause for division will continue to exist. And the effect is always present where the cause exists. Some one has said "that those who are carried away on a wave of enthusiasm usually have to walk back dryshod." We may have to do a little walking back, but the exercise will do us good. A compromise never settles anything finally, because it does not settle it right; and, as Ella Wheeler Wilcox says,

"No question is ever settled
Until it is settled right.

"Let those who have failed take courage,
Though the enemy seemed to have won,
Though his ranks are strong, if he be in the wrong,
The battle is not yet done.
For sure as the morning follows
The darkest hour of the night
No question is ever settled
Until it is settled right."

Now if we are willing to have this tree of disunity removed, willing to have the question settled right, by having the ax laid at the root of the tree, even if it touches us individually, well and good. If we are not willing to have this done, we may just as well quit harping for unity and harmony, for they will not come.

That our heavenly Father recognizes the need for more unity is shown in that he has condescended to speak to us upon that question a number of times. Among other things he has said:

My servants have been harsh one with another; and some have not been sufficiently willing to hear those whose duty it is to teach the revelations which my church has already received. Until my people shall hear and heed those who are set in the church to teach the revelations there will be misunderstanding and confusion among the members.—Doctrine and Covenants 122:1.

If my people will respect the officers whom I have called and set in the church, I will respect these officers; and if they do not, they can not expect the riches of gifts and the blessings of direction.—Doctrine and Covenants 125:14.

This is good, wholesome doctrine; but we opine that it was not given for the purpose of furnishing a club to be used in coercing others into the acceptance of our views, without question, whether or not they were in harmony with "the revelations which my church has already received." And we may forget, too, sometimes that there are other revelations given prior to these that have an appropriate bearing upon them; and as each of these revelations is to be taken as "having its appropriate bearing upon each of the others," we quote the following:

If ye have desires to serve God, ye are called to the work, for, behold, the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul; and faith, hope, charity, and love, with an eye single to the glory of God, qualifies him for the work.—Doctrine and Covenants 4:1.

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Behold, I speak unto you, and also to all those who have desires to bring forth and establish this work; and no one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care.—Doctrine and Covenants 11:4.

There is a great work to be done by mine elders, and that they may be fitted to do this work and the accomplishment thereof be not prevented, it is enjoined upon them that they shall not only be kind of heart and of a lowly spirit, that their wisdom may be the wisdom of the Lord and their strength the strength of the Spirit, but they shall lay aside lightness of speech and lightness of manner when standing to declare the word, and shall study to approve their ministrations to the people by candor in speech and courtesy in demeanor, that as ministers of the gospel they may win souls unto Christ. The elders and men of the church should be of cheerful heart and countenance among themselves and in their intercourse with their neighbors and men of the world, yet they must be without blame in word and deed.—Doctrine and Covenants 119:2, 3.

These last three quotations certainly have their appropriate bearing upon the two preceding ones, and when those whom the Lord has set in the church to teach the revelations "already received" manifest these virtues, and their works bear testimony that they are laboring with "an eye single to the glory of God," and they so deport themselves that their ministrations are approved to the people, and they are found to be without blame in word or deed, and their teachings are in harmony with the word of God, then will they be entitled to the respect of the people, and they will be heard and heeded, misunderstanding and confusion be removed, and harmony and peace prevail. For in harmony with the command that the elders are to "see that my law is kept," the ax will be laid at the root of every corrupt tree, and the cause of division and strife and contention be removed. When the cause is removed the effects will disappear, and then—and not until then—will we have unity.

L. A. G.

EDITORIAL ITEMS.

Bro. J. W. Wight, reporting the field over which he has charge, says: "All things considered we are doing well, and of late there seems to be more of a religious awakening. Eighty-four have been baptized during the quarter. Thirty-five were baptized at Byrneville. Two have been baptized here—Wirt, Indiana; we look for some to-morrow."

It is often said that the cause of poverty is shiftlessness and intemperance, but we are not ready to believe that as a rule. The fact that men of millions are for the most part victims of intemperate and dissolute habits, and many of them indolent, and yet keep on getting richer, does not bear out that theory. It matters little whether it is the saloon-keeper who is getting rich off the toil of the producer, or whether it is some more respectable person, so far as the cause of poverty is concerned. That the poor as well as the rich would be better off to abandon their intemperance, we believe; but the real underlying cause of poverty is that some men who are in a position where they may take more of this world's goods than they are entitled to do not impart of their substance to the poor as the Lord commanded. But it is considered legal and honorable from a worldly standpoint, and they excuse themselves on that ground.

When some features of the celestial law are presented and it is shown that it comprehends a willingness to put our surplus means in the hands of the church for the benefit of the poor, the objection is urged, that there are so many lazy, shiftless, idle ones among the poor, that they would simply depend on the church and make no effort to provide for themselves. It is ridiculous for several reasons. One is that nine out of ten of the able-bodied members of the church, who are lazy or idle, are found among those who have enough so they do not need to work—not among the poor. Another is that the poor producer now must divide the product of his toil to help keep a dozen or more who do not work in luxury, while he and his family are in want. Under changed conditions his toil would keep him above want, and be a source of income to the church, and there would no fear of his becoming a charge. Still another is that when the celestial law is in operation fully, the idler, whether poor or rich, will not be permitted to remain in Zion, or receive of her benefits. So there is no need for fear along that line, and no ground for advancing such a foolish excuse.

President Joseph Smith, accompanied by his wife and Brn. Alexander H. Smith, Heman C. Smith, E. L. Kelley, and E. C. Briggs, left Lamoni, Friday evening, for Washington, D. C., having been summoned to testify before the Smoot investigation, which was to begin the 6th inst. The Des Moines *Capital* for February 5 makes note of it, and adds, "The above-named gentlemen are the principal officers of the Latter Day Saints Church, and are fully qualified to testify as to the faiths of the Utah church and the Lamoni church, and to point out the difference between the two denominations. Their testimony may prove interesting to the whole country."

Most people have naturally some virtues, but none have naturally all the virtues. To acquire those that are wanting, and secure what we acquire, as well as those we have naturally, is as properly an art as painting, navigation, or architecture.—Franklin.

If a man can write a better book, preach a better sermon, or make a better mouse-trap than his neighbor, though he build his house in the woods, the world will make a beaten path to his door.—Emerson.

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Original Articles

ZION: THE PURE IN HEART.

SERMON BY ELDER HEMAN C. SMITH, AT LAMONI, IOWA, JANUARY 21, 1906.

We will read a portion of the fifth chapter of Matthew:

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill can not be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Thus reads the first sixteen verses of the fifth chapter of Matthew. I desire to invite your attention to the eighth verse, one of the precious promises of our Master, one of the several sayings which are called in common parlance, the beatitudes: "Blessed are the pure in heart: for they shall see God."

And in order to apply the lesson contained therein to us as a people, I want to invite your attention to a portion of the ninety-fourth section of the Doctrine and Covenants, purporting to be a revelation given in August, 1843. Commencing at the fourth paragraph, I read:

And inasmuch as my people build an house unto me, in the name of the Lord, and do not suffer any unclean thing to come into it, that it be not defiled, my glory shall rest upon it; yea, and my presence shall be there, for I will come into it, and all the pure in heart that shall come into it, shall see God; but if it be defiled I will not come into it, and my glory shall not be there, for I will not come into unholy temples. And now, behold, if Zion do these things, she shall prosper and spread herself and become very glorious, very great, and very terrible; and the nations of the earth shall honor her, and shall say, Surely Zion is the city of our God; and surely Zion can not fall, neither be moved out of her place, for God is there, and the hand of the Lord is there, and he hath sworn by the power of his might to be her salvation, and her high tower; therefore verily thus saith the Lord, Let Zion rejoice, for this is Zion, THE PURE IN HEART; therefore let Zion rejoice, while all the wicked shall mourn; for, behold, and lo, vengeance cometh speedily upon the ungodly, as the whirlwind, and who shall escape it; the Lord's scourge shall pass over by night and by day; and the report thereof shall vex all people; yet, it shall not be staid until the Lord come; for the indignation of the Lord is kindled against their abominations, and all their wicked works; nevertheless Zion shall escape if she observe to do all things whatsoever I have commanded her, but if she observe not to do whatsoever I have commanded her, I will visit her according to her works, with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire; nevertheless, let it be read this once in their ears, that I, the Lord, have accepted of their offering; and if she sin no more, none of these things shall come upon her, and I will bless her with blessings, and multiply a multiplicity of blessings upon her, and upon her generations, for ever and ever, saith the Lord your God. Amen.

Permit me to say in the beginning of my remarks this morning, that I believe the most important work now, and the most important work that ever was assigned to the people of God is, "Purify yourselves." There are other things which are incidental to this; but this is the main question, and the main duty that devolves upon us. We may think about other things to some extent; but we must never lose sight of this: that no other promise is to be realized, no other thing that we are looking for shall materialize, unless we shall be numbered with the pure in heart. Our text tells us, "Blessed are the pure in heart: for they shall see God," and I am of the opinion that this word *see* has a broader significance than simply "to look at." To see God, is to understand him. We often use the word *see* in that sense. When we are speaking of any subject we say we see it, or we do not see it. And to see God is to comprehend him and understand his character, to know his attributes, become acquainted with him. As John said in his epistle: "Beloved, it doth not yet appear what we shall be, but we know that when he comes we shall be like him, for we shall see him as he is." When we are able to see him as he is, comprehend him fully, then we shall be like him. Until we are able to see him, we shall not be capable of being like him.

And in the second text that we have read from the Doctrine and Covenants we are given to understand that Zion is the pure in heart, and that the pure in heart, or in other words, Zion, shall see God.

Of course *Zion* is used in other senses. We are told here about the land of Zion, and the city of Zion. But the land of Zion simply means the land set apart wherein the pure in heart may dwell; for this is really and truly Zion, wherever it may be found, whether gathered or ungathered. Zion is the pure in heart. The land is simply a place pointed out where the pure in heart may assemble. And the city of Zion is also a city prepared wherein the pure in heart may dwell.

In my opinion we have been placing too much attention upon the secondary thought, and not enough, sometimes, upon the first. We have been studying a great deal in regard to the land of Zion, been talking about the city of Zion, and looking forward to the time when we should be permitted to dwell there. Now, we need give ourselves no uneasi-

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ness in regard to that. There need be no trouble upon our minds in regard to the land of Zion, or the city of Zion. We shall just as certainly be there, as we are Zion! And if we are not Zion, the pure in heart, all the calculations we may make in regard to it and its economic conditions will come to naught. All the effort we may make in other directions, other than purifying ourselves, will be lost; for Zion is to be inhabitated by the pure in heart. And if you become pure in heart you will be there; you need not worry in regard to that at all.

We have been sometimes a little extravagant in our views, perhaps, in regard to this land of Zion and city of Zion. Our extravagance arises no doubt from the fact that we are not competent to understand what is to be enjoyed there, and hence speculate; and in our speculations, because we are not fully prepared to comprehend, we draw conclusions that sometimes are correct, and sometimes are not correct. And when we draw conclusions that are not correct, and we see them materialize not, our faith gets weak, and we begin to falter by the way, and think perhaps that we have trusted in vain, when we simply have been trusting that our rendering of these things would be realized, and those renderings have no sufficient foundation.

We get enthusiastic sometimes, and in our enthusiasm we picture something glorious that is going to happen in the by and by, neglecting present duty, and present preparation for the things that are to be enjoyed. Our poets sometimes express our enthusiasm (and they are no worse than the rest of us, perhaps, in this; but in their flowery language they express it) and we sing it and enjoy it. Now I hear people sometimes sing:

> "Oh, for a thousand tongues to sing,
> My great Redeemer's praise."

I never was able to join in that desire; for I never could use the one I have to good advantage. I do not know what I would do with a thousand.

And again I hear them sing:

> "O Zion, when I think of thee,
> I long for pinions like the dove."

What would I do with them if I had them? This is to my mind simply expressive of our tendencies, that we get enthusiastic, and picture out in our minds something in the future, something that is glorious and grand and beautiful. We talk about it and sing about it; but before we inhabit the land of Zion as a permanent place of gathering and inheritance, before we are made partakers of the blessings of the beautiful city of Zion, we must purify ourselves. "Blessed are the pure in heart: for they shall see God."

This is our work to-day, and we must not lose sight of it if we expect to see Zion redeemed and flourishing upon the hills, and we enjoying ourselves there. There have been times when, in the latter day, Zion has seemed to be near to us, so far as inheriting the land is concerned. We have been disappointed so far. I hope the disappointment is not to continue, but it will continue unless we change our policies and our lives. The reason why we and our fathers have been disappointed of inhabiting the land of Zion, and planting our and their rooftrees there no more to be torn down, is because they and we have made the land of Zion first, and neglected what should have been first, the purifying of ourselves.

The revelations of God say to us that Zion, the land of Zion, might have been redeemed even now but for "the transgressions of my people," pointing out the fact that the people had not made the proper preparation for it.

One thing that has stood in the way of our being prepared, is our selfishness, and our greed. We have taken advantage, in the past, of conditions that surrounded what promised to be a gathering-place, to satisfy our greed to some extent. These may be unpleasant things to hear, but they are true. When the gathering takes place in any locality, and the people begin to want to buy homes and settle there, it has been the policy, not only of those without, but those within, to take advantage of it that they might get the advanced prices for that which they possessed. It was so at Independence in former times. It was so at Kirtland. It was so at Nauvoo. It has been so in Lamoni and in Independence in later times. And we have made a failure every time so far as the past is concerned.

Now, so far as I am individually concerned, I do not care to see prices enhanced. And if any of you are afraid that prices are going down, and property is going to be cheap because of any movement of the church, I do not share in that. I want to see prices *down*, DOWN, until those who desire to come in and locate with us may be able to purchase homes, whether they be poor or rich. And until these things are true, judging from the experience of the past, Zion will not be redeemed. Our selfishness stands in the way, and our love for gain; and our desire to have prices advance, and to be what we call prosperous—prosperous in the sense that is not worthy to be compared with something else. I told a brother the other night, in conversation, that I wanted to see prices of real estate go down. Lest he might tell you, I will get ahead of him and tell you myself that that is what I want. And the quicker we quit thinking about these things, and think about the main point at issue, the better it will be for us.

I like to see people selfish in one sense—not in the sense that it is generally used. Selfishness, in the sense in which it is generally used, must be eradicated before Zion is redeemed. But I like to see a man selfish enough to look after his own interest,

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and make it a particular business to look after his own interest in preference to that of anybody else. You may think that is strange. But I think, possibly, we mistake what our interest is, and that when we talk of looking after our interest that means our property concerns. Our interest is to purify ourselves; and in that sense we should look after it, and make a specialty of looking after our own individual interest. That is the leading duty that belongs to us as a people, to prepare ourselves that we may be the pure in heart. *That* is Zion. The location of Zion means very little compared to that. And the Lord has given us to understand, through all the revelations he has given in ancient and in modern times, that our special duty was to purify ourselves. That is the purpose of the gospel of Jesus Christ. That is the purpose of every requirement that God ever made of us; that is the purpose of every provision that he ever made for us, to purify the people of God, and make them fit to dwell in higher and better conditions than they enjoy here.

I am made bold to say right in this connection, that some of us, losing sight of the first and taking into consideration only the secondary idea in regard to Zion, have gathered together, no doubt, when we would better be somewhere else. There are, to-day, people in Independence and Lamoni who have come here because they were gathering-places, when probably Lamoni or Independence would have been better off without them, and they might have been better off without Lamoni or Independence, too, so far as their usefulness is concerned. There was opportunity for some of them to work somewhere else, and they came here and found nothing to do; for there is not the demand for their service here that there might have been somewhere else. They might have developed better somewhere else than here, and what has been true in the past is true now, largely. And I think it is a duty of the ministry of the church generally to urge upon the people that they pay more attention to their own lives, their own purification, their own holiness, rather than to any of these other things that simply are incidental to that, and call their attention to the fact pronounced in this text as it is there: "Blessed are the pure in heart: for they shall see God." Let other things take care of themselves so far as possible. In business affairs we must get rid of this selfish interest that we have, the desire to build ourselves up at the expense of others.

I believe I have said, once or more perhaps in this place,—if I have not said it here, I have said it elsewhere—that in business affairs a man has no right to consider himself alone, and to take into consideration what will pay him. That is what brought disreputable business into the world. That is why we have places of ill repute and disreputable things going on in the name of business. It is because men have considered their own interests only and asked the question, Will it pay me to do this? And if they felt there was money in it, they looked no farther. But the honest man, the fair-minded man, the pure-minded man (as our text speaks of the pure in heart), will not consider that alone, but will consider that he has no right to enter into a community and ask that community to support him unless he can return to that community value received. Men would never do that if this principle were applied to business, as it must be applied in Zion, where the pure in heart dwell. Then there will be no use discussing the temperance question; there will be no use passing laws to keep out things that are hurtful, things that are wrong, things that are immoral in the sense of business, for there will be no desire for them. Man will never engage in anything of the kind, because he knows it is not right to expect something for nothing. We will eliminate all these questions by simply purifying ourselves. And we may struggle on as long as we like, and we may talk about Zion and the redemption of Zion, and of returning to Zion with songs of everlasting joy upon our heads, but we will never get there until we *are* Zion, the pure in heart—not for a permanent inheritance. If we go there, we will have to get out again, whenever Zion is too good for us; but so long as Zion, the land of Zion, is no better than other lands so far as its conditions are concerned, we may enter and dwell there. But if I understand the revelations of God aright, we are commanded to gather when we are prepared to gather; not to gather for the purpose of preparing. We must prepare to gather by keeping the commandments of God.

I will read to you just a few passages upon this point of the necessary preparation for the land of Zion. You will see that instead of blessings, we will bring upon us cursings, unless we shall be in a condition that we may be entitled to Zion, because we are indeed Zion. I read here in the thirty-fourth section of the Doctrine and Covenants:

> Keep all the commandments and covenants by which ye are bound, and I will cause the heavens to shake for your good, and Satan shall tremble, and Zion shall rejoice upon the hills, and flourish; and Israel shall be saved in my own due time. And by the keys which I have given shall they be led, and no more be confounded at all. Lift up your hearts and be glad; your redemption draweth nigh. Fear not, little flock, the kingdom is yours until I come. Behold, I come quickly.

Now you see there are great promises given, but they are all based upon the statement made: "Keep all my commandments by which ye are bound." Of course it is right to be careful as to what covenants you make. In my opinion there are no covenants that an individual can profitably make outside of the covenants that are found in the gospel of Jesus Christ. For me to go elsewhere and make a covenant is to concede that they have something not found in the gospel of the Son of God. Those cove-

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nants that are found couched in the commandments of God are sufficient for me, and I believe are sufficient for every other soul. If not, then the gospel of Jesus Christ is not complete. It does not fit our demand; it does not meet our necessities. I, therefore, so long as I have faith in the gospel of the Lord Jesus Christ, shall be content with making the covenants that are found contained therein, making none other, pledging myself to no other government on earth than that which we are commanded to pledge ourselves to in the revelations of Jesus Christ. And especially would I not covenant with those that seem to be, even by inference, condemned, but never justified, in the revelations of God.

"Keep all the commandments and covenants by which ye are bound, . . . and Zion shall rejoice upon the hills, and flourish," and God will bestow upon her all that he has promised. There may be, possibly, some regulations necessary just at this time to prepare for our going back to the land of Zion; but I say this is the important one, this is the foundation, this is the basis: Purify yourselves by keeping the commandments of God which he has given, and by living holy lives before the Master.

I read again in section 45 of the Doctrine and Covenants:

> Wherefore, I the Lord have said, Gather ye out from the eastern lands, assemble ye yourselves together ye elders of my church; go ye forth unto the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me; and with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the most high God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it; and it shall be called Zion.

Now the wicked are not to come into that city; and it makes no difference whether the wicked are found among the Saints or somewhere else. We are commanded to build up churches, and they were in other times, wherever the people repented. And they were promised that at some future time, when this preliminary work, this prerequisite work shall be done, then Zion is to be redeemed and become the land of peace, the city of refuge for the people of God.

> And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible, wherefore we can not stand. And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion singing, with songs of everlasting joy.—Doctrine and Covenants 45:13, 14.

The righteous are going to be gathered. It is not a place to make people righteous; it is a place where the righteous shall be gathered together. We are to get pure first, and the pure in heart shall see God.

Again, in the forty-ninth section, I read:

> But before the great day of the Lord shall come, Jacob shall flourish in the wilderness; and the Lamanites shall blossom as the rose. Zion shall flourish upon the hills, [that means, you remember, that the pure in heart are to flourish upon the hills,] and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed. Behold, I say unto you, Go forth as I have commanded you; repent of all your sins; ask and ye shall receive; knock and it shall be opened unto you: behold, I will go before you, and be your rearward; and I will be in your midst, and you shall not be confounded; behold I am Jesus Christ, and I come quickly.

All this, mark you, is based upon the command that we are to repent of all our sins, and then we are to receive whatsoever we ask, and Zion shall flourish and grow, and become great and mighty, and the temple of the Lord is to be built, and all the pure in heart are to assemble there, and God is to be with them, and the pure in heart shall see God. Not there only, perhaps; not speaking of this as indicating it as the only place to see God. But they will be in the presence of God, founded upon the conditions of obedience.

In the sixty-fourth section of the Doctrine and Covenants I read:

> Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land.

There we are told who shall inherit: The willing and obedient—obedient to the commandments of God, as we have before learned. If so they shall inherit the land of Zion. But if they are not obedient, though they may gather there, they are to be sent out of the land of Zion, and shall be sent away and shall not inherit the land. Here the land is spoken of, and we are not to inherit unless we are obedient. Perhaps we would better be trying to become obedient to the commandments of God, and let these other things go as incidental to this.

As I said before this selfishness as to financial concerns has ruined our prospects numerous times, and it will do it again if we are not careful. I wish nobody any harm when I say, as I said awhile ago, that I want prices low, so men can buy and inherit, if it is possible for them to buy; and if it is not possible that they may be provided for according to the law of God. I wish nobody any harm, for if you are living in property, that property is worth just as much to you if it is worth but one half what it is now, that is, it will make you just as good a home, and you will enjoy it just as much. And if you have any property that you are holding because you want a bigger price from your brethren, because this is Zion, then you ought to lose it, and I shall not be sorry when you do.

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And the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land; for verily, I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out. Behold, I, the Lord, have made my church in these last days, like unto a judge sitting on a hill, or in a high place, to judge the nations; for it shall come to pass, that the inhabitants of Zion shall judge all things pertaining to Zion; and liars, and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known.

Zion has the high prerogative of judging the nations; but mark you we must be in a condition to judge righteously before we can exercise the prerogatives to which we are called. I refer here to the second chapter of Revelation where those judging the nations are spoken of in the language of John the Revelator—the language of Christ, rather, to John the Revelator. He said:

And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father.

I fear, in our present condition, that this rendering of the scripture will be carried out, if we were placed as judges of the nations, or judges of men. But there is another translation, to my mind better than this, and we must arise to the conditions as spoken of there before we become judges in Zion. This says, "He shall rule them with a rod of iron; as the vessels of a potter they shall be broken to shivers." The better translation is as follows:

And to him who overcometh, and keepeth my commandments unto the end, will I give power over many kingdoms; and he shall rule them with the word of God; and they shall be in his hand as the vessels of clay in the hands of a potter; and he shall govern them by faith, with equity and justice, even as I received of my Father.

We must get there; overcome first. That is the promise made to those who overcome. They become the pure in heart, and they are indeed Zion. When they shall have so far overcome that they are Zion, that they may be judges in the world, then they shall govern with faith, with equity, and justice. I like that translation. It appeals to me, and arouses all that is within me to try to emulate, or to try to be worthy of such a condition as that. And I like to see the people of God get where they can judge with faith, with equity and justice, and not be in a condition of wanting to tear down, and break, and in their selfishness prey upon each other. I have not said anybody did that, you know.

Again in section 68 I read:

And the inhabitants of Zion, also, shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord. Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them; wherefore let my servant Oliver Cowdery carry these sayings unto the land of Zion. And a commandment I give unto them, that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people. These sayings are true and faithful; wherefore transgress them not, neither take therefrom. Behold, I am Alpha and Omega, and I come quickly.

You can not ignore these things and expect to inherit the land of Zion in peace, when it shall become a city of refuge unto the people of the Lord. Much as we revere our fathers, those who preceded us in this work, and much as we love the work that they did in righteousness, and are thankful to God that they handed it down to us, yet we are confronted with the statement that these men were not pure in heart altogether, but their eyes were full of greediness. And if you will read the history of the past you will see, as I have once before said, speculation entered into Independence and Kirtland and Far West and Nauvoo, and the result was disastrous. And the same cause will produce the same effect, I care not where applied. But, "Blessed are the pure in heart: for they shall see God," and to none others is the promise made.

Again, we are told in the very passage we read awhile ago, what the result will be if we gather to the land of Zion. We have had a foretaste of it to some extent in the years that are passed, and we ought to be warned. The people of God were driven. Notwithstanding they were, in our estimation, a better people than those who drove them, this did not justify them in their lack of preparation:

Nevertheless Zion shall escape if she observe to do all things whatsoever I have commanded her, but if she observe not to do whatsoever I have commanded her, I will visit her according to her works, with sore affliction.

There is the condition of not being prepared. While the condition of being prepared is that Zion shall flourish upon the hills, and rejoice upon the mountains, and the pure in heart shall behold the temples of their God, and God shall appear there, and Zion, or the pure in heart, shall see God. I am not afraid of the consequences if we pay particular attention to this one thought of being prepared, of making ourselves Zion wherever we are—pure in heart; and then the rest will be provided for; the rest will come in its time.

Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; firstly, upon the Gentiles, and then upon the Jews. And, behold, and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about; yea, let the cry go forth among all people: Awake and arise and go forth to meet the Bridegroom. Behold, and lo, the Bridegroom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord. Watch, therefore, for ye know neither the day nor the hour. Let them, therefore, who are among the Gentiles, flee unto Zion. And let them who be of Judah, flee unto Jerusalem, unto the mountains of the Lord's house. Go ye out from among

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the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. But verily thus saith the Lord, Let not your flight be in haste, but let all things be prepared before you; and he that goeth, let him not look back, lest sudden destruction shall come upon him.

What does that mean? Why, we are to gather together; but "let all things be prepared before you." And what are these? Simply the minding and arranging of our temporal affairs? That is all right as an incidental; but the proper preparation to be made before we gather together is the preparation of ourselves. "The pure in heart shall see God," and shall inherit the land of Zion.

Then let our purity be the crowning work of our lives, and the first and most important thing we do, being honest, virtuous, sober, upright, holy in our conversation, and in our walk before God, and Zion will take care of itself. We need not be uneasy about that.

We get to worrying sometimes about Zion being redeemed in this generation, and the temple of God being built within the appointed time. I am not afraid but that it will be built in a very short time, if we get to be Zion. There is no need for a house in which the Lord may meet a people that does not exist; there is no occasion for it. Until there is Zion in the world—the pure in heart—temples are not needed. The land of Zion is no better than other lands until it is made so by the inhabitance thereof by the pure in heart—being Zion in the true sense of the word.

Now, of course all the ordinances and blessings pertaining to the gospel of Jesus Christ come into this subject. It reminds me of the opinions of a very intelligent man in the past, a skeptic. Reading the language of our text, with other of the beatitudes, he said one time in one of his lectures: "'Blessed are the pure in heart.' I like that. That is all right. That looks like if there is inspiration anywhere it will be found in that. I indorse that." When he read in connection with it: "Except a man be born again he can not see the kingdom of God," he said, "I don't like that. There is no philosophy and no sense in that." Yet, if he had seen far enough he would have known they were both the same thing. "Blessed are the pure in heart" is the same idea as being born again. Why? You see a man that is selfish and immoral in character, and has no desire for anything that is pure and holy and good; he suddenly turns and becomes interested in that which is pure and virtuous and good and holy: you look at him in amazement, and you say, "He is not the same man that he was." What is the matter? He has a new conception of life; that is the reason. And he is born, and he becomes pure in heart. He is another man. A new conception has taken place; a new birth. So we see that being born again and being pure in heart mean the same thing.

Now, when we are talking about the pure in heart, all things contained in the gospel of Jesus Christ and the commandments of God fit in nicely with that; and that is the chief and great duty that belongs to the people of God to do. If you want to see Zion redeemed and flourish upon the hills, become pure, become unselfish so far as your desire to prey upon each other is concerned; selfish, if it may be called so, in the sense that you want to purify self. That is your interest. It is all right to look after individual interest; but that is your interest. That is the main interest, and basic principle. Society is divided on wrong lines to-day. Men are placed in the higher classes of society who have the most money; and those that are poor are the lower classes. But that is not right. The division is going to be made differently sometime, and society is going to be rearranged, when there will be a basis upon which men will be judged, when righteousness and holiness and purity will be the division that God will make, and the higher classes will be the pure in heart, and the lower classes will be those who are corrupt. No matter if they have their millions they will go down when the scales are in God's hands to judge whatever appeareth, and to hold the balance where honest divisions are made.

We must place ourselves with the higher classes of society in the sense in which God looks upon society, being pure in heart, holy, righteous, honest, and frank in all our dealings with God and with humanity, and especially with ourselves; and may God help us that we may be among that happy number who are spoken of in the language of our text: "Blessed are the pure in heart: for they shall see God."

HOW SHALL THE REDEMPTION OF ZION BE BROUGHT ABOUT?

In undertaking such a very important work as preparing the membership of the church to enter into the extremely changed conditions from what they now are to those which must obtain in redeemed Zion, it is very essential that the officers of the church should move in strictly correct lines, for every mistake made hinders that work and throws discredit on the movement.

Not only must the Saints be "pure in heart" in reference to spiritual things, but Zion can not be redeemed until there is a change in the every-day affairs of business life. The spiritual life and the earthly life must be more nearly in accord. At least, one of them must not antagonize the other. And as in spiritual affairs all men have equal access to the benefits of the life to come, so also must all men have equal access to the benefits of the life that now is, "for if ye are not equal in earthly things, ye can not be equal in obtaining heavenly things." (Doctrine and Covenants 77: 1.) And this is one of the things which will show forth the fact that the Saints have become "pure in heart."

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There have been many plans invented to bring about a proper equality among men, but all have failed in some particular, and many have failed absolutely. But for the purposes of this writing I will allude to but one of these, that is of the people in Kirtland in 1830 who had established an order called "all things common." (Church History, vol. 1, p. 152.) And on page 169 of the same volume is this statement of the Prophet: "The plan of 'common stock,' which had existed in what was called 'the family,' whose members generally had embraced the everlasting gospel, was readily abandoned for the more perfect law of the Lord."

This more perfect law of the Lord is referred to in sections 36 and 38 of the Doctrine and Covenants preceding the date of this statement, and shortly after this on February 4, 1831, section 41 was received promising that a law should be given to the Saints "that ye may know how to govern my church, and have all things right before me." In this revelation a bishop is called and commanded "to spend all his time in the labors of the church; to see to all things as it shall be appointed unto him in my laws, in the day that I shall give them." And on February 9 section 42 was received; and I refer to this section because of its being so closely connected with the times of the Kirtland "all things common" society, and also as being one of the "more perfect laws" to govern the church in earthly matters, and more particularly because the Lord informed us in 1894 in section 122, that "the law given to the church in section forty-two . . . is as if it were given to-day; and the bishop and his counselors, and the high council, and the bishop and his council, and the storehouse and the temple and the salvation of my people, are the same to me now that they were to me in that day when I gave the revelation."

And as in section 41 a bishop was called, so in section 42 we are informed that we must consecrate of our properties for the support of the poor with a covenant and a deed which can not be broken, and they shall be laid before the bishop and his two counselors, then "every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family." In this we are told that every man is to be made accountable to Jesus for the manner in which he uses or improves upon his stewardship, not to the bishopric, nor to the high council, nor to the twelve, although these may have some advisory privileges in the matter, but the man's stewardship is his own, and he is to be accountable to God for it, his individuality and responsibility and accountability are not to be taken from him (as Satan wished to do in the beginning); but Jesus being unchangeable says to us as he did to Adam in the garden, "but of the tree of the knowledge of good and evil, thou shalt not eat of it; nevertheless, thou mayest choose for thyself, for it is given unto thee." (Genesis 2:20, I. T.) And to us he says, "every man shall be made accountable unto me, a steward over his own property." And the people of God are to see that his law is kept, for he says, "These words are given unto you, and they are pure before me; wherefore, beware how you hold them, for they are to be answered upon your souls in the day of judgment. Even so. Amen."—Doctrine and Covenants 41:3. Is it any wonder that the servant of the Lord said that the plan of "all things common" must be abandoned for the "more perfect law of the Lord"?

And in answering the question which forms the heading of this writing we may be assisted by first considering what officers are to direct in that work, and how they are to be directed; we therefore read:

> And when you have finished the translation of the prophets, you shall from henceforth preside over the affairs of the church and the school; and from time to time, as shall be manifest by the Comforter, receive revelations to unfold the mysteries of the kingdom, and set in order the churches.—Doctrine and Covenants 87:5.
>
> The burden of the care of the church is laid on him who is called to preside over the high priesthood of the church, and on those who are called to be his counselors; and they shall teach according to the spirit of wisdom and understanding, and as they shall be directed by revelation, from time to time.—Doctrine and Covenants 122:2.

These directions, given formerly in 1833 and latterly in 1894, are the same in principle, and are not the only ones teaching these things. Hence the care of the whole church is laid upon the Presidency; and, these having the watchcare over all the church, there must be some means provided by which they can properly teach and direct in its affairs—somewhere in which they may speak *ex cathedra*, and in which the officers of the church may be properly instructed by them in the performance of all their duties throughout the whole church. Now let us read again:

> The order of the house prepared for the presidency of the school of the prophets, established for their instruction in all things that are expedient for them, even for all the officers of the church.—Doctrine and Covenants 85:39.
>
> As also through your administration the keys of the school of the prophets, which I have commanded to be organized, that thereby they may be perfected in their ministry for the salvation of Zion.—Doctrine and Covenants 87:3.
>
> Until my people shall hear and heed those who are set in the church to teach the revelations there will be misunderstanding and confusion among the members.—Doctrine and Covenants 122:1.
>
> They [the branches and districts of which the church is composed] shall take the things which have been given unto them as my law to the church, to be my law to govern my church. . . . If my people will respect the officers whom I have called and set in the church, I will respect these officers; and if they do not, they can not expect the riches of gifts and the blessings of direction.—Doctrine and Covenants 125:14.

Will we respect those officers whom God has set in the church to teach the revelations in the school

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which he has commanded to be organized for the purpose of instructing all the officers of the church? And if we do not, can we expect the riches of gifts and the blessings of direction by him whom God has set in the church to teach all the officers of the church from on high when needed? Will we take the things which God has given unto us as his law to govern his church, this law or command to organize this school as well as others? Or shall we continue to exist with misunderstanding and confusion among us, especially in reference to the salvation of Zion in temporal things?

We may conclude therefore from the word of the Lord, that this school is designed of God in which the Presidency should prepare ALL the officers of the church, without any exception, for all their duties by instructing them in all things pertaining to their office work.

And the "more perfect law of the Lord" in temporal things, which is superior to the plan of "all things common," is now of sufficient importance to engage the attention of the officers of the church; and in that grand school—if sufficient is not written to make the matters plain to all, that all may be agreed upon whatever law may be under consideration—then the president may receive instruction from on high, and light and knowledge be received by all in the school, and they impart it to all the church.

We are also informed that the Twelve "form a quorum equal in authority and power to the three presidents previously mentioned." (Doctrine and Covenants 104:11.) And as section 114 is still in force, the Twelve are to take measures in connection with the Bishop, to execute the law of tithing; and this warning still attaches to them: "As I live, saith the Lord, in the manner ye execute this matter, so shall ye be judged in the day of judgment."—Doctrine and Covenants 114:2. How like the warning of the Lord, previous to this time, concerning these same matters!

> These words are given unto you, and they are pure before me; wherefore, beware how you hold them, for they are to be answered upon your souls in the day of judgment. Even so. Amen.—Doctrine and Covenants 41:3.

And in section 122, paragraph 6, we are informed that the Presidency and the Twelve, with others, are to have some voice in the matter of purchasing lands, building houses of worship, building up the New Jerusalem, and the gathering of the people. These, all of which have to do with the redemption of Zion, and with executing the law of tithing in connection with the bishop, place a very grave responsibility upon them for which they must answer at the day of judgment as to how they have acquitted themselves in these matters.

"The application of the law [in regard to the gathering, the law of tithing and consecration] as stated by the Bishopric should be acceded to," is the word of the Lord. Where shall the Presidency and Twelve be heard? How are they going to acquit themselves at the day of judgment? How are they going to assist the bishop in executing the law of tithing, building up Zion, and gathering the people? Evidently in that school designed by the Master for the purpose of instructing us all in our duties and to *teach one another* words of wisdom. And there the Presidency, the Twelve, and the Bishopric shall give instruction in all the affairs of the church for the salvation and redemption of Zion; and there the mysteries of the kingdom will be unfolded, which appertain to earthly matters as well as to spiritual things. In Doctrine and Covenants 42:8 we are told that the consecrations for the poor are to be laid before the bishop and his two counselors. And "the office of a bishop is in administering all temporal things." (Doctrine and Covenants 104:32.) And also that "unless the liberties of the people of the church should be in jeopardy, the application of the law as stated by the bishopric should be acceded to." (Doctrine and Covenants 126:10.) And he is "to divide the saints their inheritance." (Doctrine and Covenants 57:3.) (See also Doctrine and Covenants 58:4.) And as the Twelve are not to be burdened with the duty of looking after the disbursements of the money of the treasury, or the management of the properties of the church, this portion of the burden evidently rests upon the Bishopric; and in all their multitudinous duties in the church, in their own right of office work, as well as in connection with the Presidency, with the Twelve, and with all the officers and all the membership of the church, where shall they teach all the officers in the temporalities of the kingdom? Where shall they receive direction and instruction? Evidently in that school designed of God, and which he commanded to be organized for the instruction of all the officers, where direction from on high may be received through the only one whom God has appointed to receive revelations to govern the church. For in that school the president may receive revelations to unfold the mysteries of the kingdom.

Therefore these three quorums are the ones to direct in Zion's redemption, and they are to receive direction in the school of the apostles, or the school of the prophets, in which they may receive instruction from the Lord. For, there, direction may be received from on high. There, all the officers may learn how to govern the church, so that all things may be done right before the Lord, and all teach and act correctly for the salvation of Zion in earthly affairs as well as in spiritual things. There the tithing, surplus, consecrations, and stewardships about which there are so many conflicting opinions now, will be so plainly shown forth that all will know the truth concerning them, and all be perfectly agreed as to the more perfect law of the Lord.

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And the teachings of that school would be almost, if not quite, as reliable as the revelations, which in fact might accompany its instruction; and is the only method of which God has informed us, by which all the officers of the church can be properly instructed.

And thus the redemption of Zion shall be brought about when all the watchmen shall see eye to eye, each one doing his own part in that great work, and all agreed upon it, and thus all helping onward in that work, having been instructed in that school. Shall we have such a school organized for these various purposes?

May God's blessings rest upon all latter-day Israel. J. F. BURTON.

COLTON, California, January 23, 1906.

MORE ABOUT TEMPORALITIES.

It is with a deep interest I have been reading the very instructive articles of my brethren on temporalities. Some very practical suggestions have already been given. And I for one am anxious to go further along these lines; no doubt many others will be eagerly waiting for more of the same kind of food. We have not had very much of such food, but the recent economic and civic examinations and disclosures have prepared the mind for just such a diet. And it is truly a very momentous question. And while the world is clamoring for salvation from evils of the present economic system, and is looking for a more equitable way of distributing earth's bounties, we as a church entertain a hope,—a hope not born of the recent general outcry, but fundamental in our early organization,—and that hope seems nearer a realization now than ever before.

That long-looked-for "gathering" and the "redemption of Zion," is not so far removed, notwithstanding all the difficulties yet in the way. The gathering is not such a perplexing problem, as nearly all of our membership are able or can in some way secure the means to move to the promised land, or its borders. But what are they to do when they do come? is the all-important question. Now do not think for a moment that I am going to tell you just how it is all going to be done, how the perplexing problems of "labor" and "capital" are to be solved, and a just and equitable distribution of the products of labor and the bounties of earth brought about, all of which, and more, is contemplated in the gathering and redemption of Zion. No, I am not wise enough for that.

When the above is accomplished it will be the result of having adopted a better system than the human mind has yet invented. That God proposes to accomplish the salvation of his people, not only spiritually but temporally, is quite evident from his word; and the means by which he proposes to do it is through the organization called "church" or "kingdom," which is made up of two divisions, the spiritual and the temporal. The spiritual is the motive power, the temporal is the machinery part. God, the great architect, has designed a perfect machine and it will do the work when it shall have been properly adjusted and cared for. God has been saying all these many years, Oil up, put the machinery in condition, for I am waiting to turn on the power.

"Yes," says one, "it is the Lord's work, and there is no use bothering about it." It is the Lord's work. God says he proposes to do a "marvelous work"; but he has been and is making demands on humanity.

Christ's mission was to save the world; but that salvation is on condition of his acceptance. Now do you think that our temporal salvation is any different from our spiritual, as regards the part God does, and the part humanity is to do?

I know we sometimes hear it sung: "He paid the debt, and made me free," suggestive of the thought that there is nothing for us as individuals to do. But I am not prepared to accept that thought, because having learned something about what is required to become a citizen of his kingdom, I find there is a work for each and every one to do. In the consideration of the part each individual has to do in this regard, it might be well to restate some of the fundamental principles as recorded in the gospel law, as touching on temporalities, and defining each man's individual rights, sometimes called natural rights.

1. We have a natural right to live. The law says, "Thou shall not kill." Why? Because not being responsible for our having been born, God designed that no man should have the right to take another man's life.

2. Each individual has a natural and equal right to the means of preserving life, which includes or is represented by food, clothing, and shelter.

3. A natural and equal right to the source from which food, clothing, and shelter are obtained. Now the reasoning upon these last two principles is this: Justice is an attribute of God; therefore if God should have intended that some few should be favored with a greater claim on what he himself had created to sustain and perpetuate life, then he would be unjust.

"God is no respecter of persons," the record says. Then as to the second proposition, how is the individual going to obtain the necessities of life, if a favored few shall have bought up the sources from which these things are obtained, and the man who needs shall be refused his natural rights to obtain them. Again the record speaks, "The earth is the Lord's, and the fullness thereof." The Psalmist has sung, "In his hand are the deep places of the earth: . . . the sea is his, for he made it: and his hands formed the dry land." Did God create the earth and instill into it that life-giving property which

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when smiled upon by the sun's warming rays, and moistened by the dews of heaven, should produce "plenty and to spare," and intend that in after-years thousands of his creatures should starve and freeze for the want of a just and equitable share of that "abundance" which should be held in a tantalizing manner before them by a few upon the false premise that they had the individual right to own the source of production (land), and collect a tax or profit off of the other fellow's labor? Is it surprising then that the command should come, (Doctrine and Covenants 63: 8,) "Purchase the land"?

Was it because he had sold out? No; on the contrary he proceeds to assure us that while under existing circumstances it is wisdom to do so, "nevertheless the land is in his hands." It is a pity our people are so slow to take the steps nearest them in this regard,—the observance of "tithes and consecrations," a glorious starting to get right, as by carrying out such commandments it would place in the Bishop's hands the means whereby he might not only help the poor, but help them to help themselves, which is by far the more noble. When the causes which produce extreme poverty are supplanted by principles of equity and justice, then there will be no extremely poor to ask alms. The poor, as a class, are not asking for charity, but for a fair chance to produce for themselves. I imagine the Almighty looks with a good deal of scornful amusement on the much-lauded donations and gifts to the poor by our Rockefellers, Vanderbilts, and Carnegies, knowing as he does by whom the wealth was produced.

Now in closing: This question of our every-day business relations is one that should concern every one of us. If Zion can be redeemed and the city built up and her inhabitants prosper and attain to "equality in temporal and spiritual things," as the record says they should, by employing the generally accepted rules practiced by the business world to-day which recognizes that the taking of interest, profits, and rent is a legitimate and righteous act, then we have not so very much to learn; but if we find that it is necessary to unlearn much of what our most successful modern financiers have taught us, and take up a study of these principles, and measure them by the word of truth, then we may find we have a good deal to learn about them.

Ever praying for the prosperity of Zion, and ever anxious to learn to do my duty, I am,

Your brother in the faith,

C. W. BULLARD.

1421 West Walnut Street, INDEPENDENCE, Missouri.

"We are firm believers in the maxim, that for all right judgment of any man or thing it is useful, nay, essential, to see his good qualities before pronouncing on his bad."—Thomas Carlyle.

Mothers' Home Column

EDITED BY FRANCES.

The Children's Home.

We wish to call the attention of the Saints everywhere to the following letter of Bishop Kelley, from which it will be seen that the work of the Daughters of Zion relative to a home for needy children has the approval and hearty coöperation of the Bishop of the church; so that none need hesitate to help them in that work, fearing it may be out of harmony with those who have oversight of such matters.

Some may say, We are willing to contribute to provide a home for children; but we can send our money direct to the Bishop just as well as to send it through the Daughters of Zion. But you must not forget that those who are working for any purpose can work the better the more encouragement they receive; so by sending your money through the Daughters of Zion, you may encourage them to greater effort, and thus your money would accomplish greater good.

Please take note of the Bishop's admonition to "be forward in making preparation for the destitute, homeless, friendless little folks," and send in your contributions generously for that purpose.

I have in my possession now a letter from a sister who said that she had traveled six months with her husband in his missionary field, and during that time she had met with not less than twenty children who would have been benefited by some such institution. If such conditions prevail in one district they surely prevail to a greater or less extent in others, and we can readily see what a benefit the fostering care of the church would be to such children.

Let us not neglect the children and lose them to the church. Send all money to Mrs. D. F. Nicholson, Lamoni, Iowa.

MRS. B. C. SMITH, President, Daughters of Zion.

"MRS. B. C. SMITH, President, Daughters of Zion,

"INDEPENDENCE, Missouri.

"*Dear Sister:* Replying to your inquiry as to the attitude of the Bishopric towards the efforts of the Daughters of Zion in raising a fund in the interest of a children's home, I am pleased to be able to state, that your work in this has been with our hearty approval and commendation.

"The past year owing to meeting the demands of what, at the time, was more pressing work, we advised that the work in behalf of the children's home be presented simply in a quiet way, but now we have already arranged for the additional room necessary to further accommodate the old people who are greatly needing the benefits of a home, and nothing should now take precedence of the work of furnishing an appropriate orphanage, or industrial home for needy children.

"Such a work is in direct line with 'laying the foundation of Zion' and helping her children, and those who are laboring to accomplish such necessary work are moving in harmony with the Lord's commandments and should receive the hearty support of the benevolent and good everywhere.

"Due provision has been made for the aged and helpless; ample facilities are being completed for the proper training and education of young men and women who will improve the opportunities afforded; and why should we not all be forward in making preparation for the destitute, homeless, friendless little folks? I trust and pray that the admonition given by the apostle to the early saints may be made the crowning motto of the Saints of the present age, to be 'prepared unto every good work.' The Lord will bless the helpers.

"Very respectfully,

"E. L. KELLEY.

"INDEPENDENCE, Missouri, January 22, 1906."

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Keep the Child-Heart.

Children are pleased with little things. Grown-up people may be dissatisfied and captious because their plans go wrong, but children live in a beautiful land where grains of yellow sand are better than golden coins, and flowers in a daisied meadow are worth more than the treasures men most prize. Blessed beyond all others are the men and women who keep to the end of life the sweet and trustful spirit of childhood.

Jesus once said to his disciples, "The kingdom of heaven is within you." I think we do not understand this fully until life has taught us some of its lessons. But let me explain to young people that they have only to remember certain days when they were out of tune with every one, and certain other days when their aim was to make every one happy, to know precisely what our Savior meant.

"Jesus loves me, this I know,
For the Bible tells me so."

The consciousness of belonging to Jesus brings heaven into every heart.

To go a step farther. Suppose that day by day we stop at intervals, and send a prayer up to the Lord for heavenly calm amid agitations. You and I might say, "What would Jesus do if he were here? What would he wish me to do, to be?" Younger or older, let us be as children in his service.

Jesus is still extending his arms to encircle you. He still says, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

And still the most blessed of all people, even if they have silver hair, are those who have kept the child-heart in touch with Jesus, through the years.

Here is another thought for you: Jesus blessed each little child. He does not look at you as if you were a stranger. He knows who you are, and where you live, and what your name is. When you have had a hard time over your lessons, and have been discouraged, it is worth while to tell him. When you have made a mistake, when you have had a disappointment, tell Jesus. The greatest wisdom in the world is to tell Jesus everything.—From That Sweet Story of Old.

The Value of Enthusiasm.

Unless there is a reserve of enthusiasm stored on the hills the humblest wheel can not be driven in the valley. He who contributes just this one rare thing—self-sacrificing devotion—to his cause has done his part. Six hundred English dragoons once received a foolish order and rode to their deaths like heroes. "Magnificent," said a French general, "but not war." It was magnificent, and perhaps it was war; for it fired the imagination of England and raised the standard of duty for a century. . . . One who can plan is good; far better is the man who can stimulate. . . . History affords at every turn some impregnable fortress that was a despair of the wise and prudent, but was carried by some enthusiast with a rush. He cast his reputation, his life, his all into the breach, and his body made the bridge over which the race has entered into its heritage.—Ian Maclaren.

Prayer Union.

Sr. Marian Woodstock, Lima Center, Wisconsin, asks the earnest prayers of the Prayer Union and all Saints for her husband, Bro. Willard Woodstock, who is very sick.

Sr. Mary A. Ferguson requests the prayers of the Prayer Union, that she may be healed of a pain in her head—brain trouble.

Sr. Julia Coonce desires the prayers of the Saints for the healing of her body, and that her prejudiced husband may be enlightened concerning the true gospel.

Bro. H. A. Brintnell, Turner, Michigan, desires prayers that his faith may be strengthened, and that he may be relieved of heart and stomach trouble.

Letter Department

ELK CITY, Kansas.

Dear Herald: I just closed a meeting in a new place; large crowds, and the most eager listeners I ever witnessed in all of my missionary work. Holiness people and True Followers in here. True Followers can speak in tongues anywhere and as often as they want to. I have shown their origin in two schoolhouses. It seems this missionary trip has been to answer Utahism, True Followers, and Holiness people. Oh, the deceptive spirits in the world to lead people astray! Bro. Rushton's letter, Bro. T. W. Williams', and a late editorial strike the keynote. Come again, brethren. We want more like it. I am as busy as I can be in my line of work. We can not fill half of the calls for preaching.

One of the True Followers picked up a copperhead snake in this neighborhood, and it bit him, and he came very near dying. It is a false spirit that leads people to do such things. One of the sisters of the True Followers had the gift of tongues telling a fourteen-year-old girl to marry a man old enough to be her grandfather.

At the close of my meeting an outsider took up a collection that was a help financially. F. C. KECK.

CHEROKEE, Iowa, January 21, 1906.

Dear Herald: For about three years we had the use of the Swedes' church; but for some cause we know not, they made up their minds not to let us have it longer. It seemed very dark at first, for we knew not what to do. We fasted and prayed that the Father of life and light would give us light and wisdom to know what to do; and we all verily believe he did. The old soldiers were glad to let us have the Grand Army Hall. I believe the Lord had their hearts prepared to let us have the hall; and I also believe it was for us to make the change, for we have a better place, better location, and our congregation is much larger.

I want to say to our missionaries that we have a place in which we can have meetings every time any of them come, and it will not cost us any more. We pay five dollars a month. We would be very glad to have quarterly conference here sometime in the near future.

Dear Saints, I fear there will be too many in the day of Christ's appearing who have been just a little ashamed of being called Saints. Do not be ashamed of anything that the Lord is not ashamed of; but be ashamed because we have been slow to tell the world we are Latter Day Saints.

I will relate a dream I had just before Christmas. I seemed to be in a large room something like an opera-house. There seemed to be a very large crowd of people before me and I was preaching to them on the restoration of the gospel, telling them of the light and beauty there was in it. A personage appeared from the rear, came forward, and stood a little way from me; but she was facing the people and was dressed in black, not a ray of light on her. I called the people's attention to her, and told them that was the Catholic Church, and the Lord would never accept her, for she had no light. She then went back. I kept on talking, telling how Christ organized his church, and another personage came dressed in black, with a white star on her breast. I called attention to her, saying this was the Lutheran Church, and God would never accept her, for her light was not sufficient. She turned back, and there came another, dressed just the same only a little more light. This was the Methodist Church. She did not have the light, and the Lord would not claim her as his when he came. After she went back another appeared dressed the same, but with a little more light. I told them she represented the Baptist Church, but the light was not yet sufficient. She turned back, and still another appeared, black like the rest of them, only a little more light. I told the people she was the Christian Church, and God would

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never own her, for the light was still lacking; he would neve accept her as his bride. She went back. Then I commenced telling the people about the coming forth of our church; and as I mentioned the year 1830 there began to come a light as though it was shining over a curtain, and there appeared my youngest daughter, singing, Hosannah! Hosannah! in the highest. A band of angels was helping her. They could not be seen, but such sweet singing I never heard before. My daughter was dressed in pure white, and her countenance was so bright and beautiful that words can not describe. She came forward and stood where the others had stood. She had a beautiful crown on her head, and on it were twelve stars, representing the twelve apostles; and just above the twelve was one bright star, representing the prophet, Joseph the Martyr; and all over her breast were bright stars representing the different officers of the church. I called attention to her and told them there was the church Christ would own as his, for she had the light; she is the bride, the Lamb's wife. Then she went back, but the light still remained. The people all seemed to be interested. As I talked to them Bro. Joseph appeared dressed in pure white. He looked very happy as he stood there, but did not utter a word. He turned and went away, but the light still remained, and then I awoke.

My prayer is that we may all live so near to God that we may be as bright and as beautiful as our church was represented in my dream.

A. R. CRIPPEN.

AKIN, Illinois, January 22, 1906.

Saints' Herald: I have been holding forth at the Parrish Branch for the last three weeks. The roads are very muddy; but I am told by the Saints, "You have the largest crowds that have attended for a few years." I have preached eighteen times. Two parties have asked me to get them the Book of Mormon. We believe good will result.

I also did quite a lot of preaching at Akin, four miles from Parrish church. The Campbellites and Missionary Baptists, who were by the ears, so much so that the Campbellites would not allow the Baptists to occupy in their holy temple, have become warm friends. While the Baptists have found the man, the Campbellites have volunteered the use of their church for a discussion with Latter Day Saints. The man chosen by the Baptists is the Reverend W. P. Throgmorton, of Marion, Illinois. They are doing a lot of twisting by asking us to affirm what we do not believe.

Mr. Throgmorton says to his brethren, "Do you really want a debate in Akin with the Mormons? If so, all right; but do not have one just to give them a chance to advertise themselves. Some men will take a licking just to have it said they have been in a debate."

We wonder if that is why Reverend Throgmorton debated with Bro. I. M. Smith. He should first prove he can give us the licking, before he crows too loudly, for they nearly all say he failed before. And if he should sign fair propositions and fail again, he would come under the head of those who with shame take the lowest seat. Their method seems to be: anything to lick the Saints. If our people can't do it, we will give the use of our church, and perhaps your people can. If we can't do it fair, we will use cunning means and trap them, by getting them to affirm what they don't believe. And if we fail we will say we licked them anyway. But some few are finding the narrow way, and God's work is moving slowly but surely.

DAVID SMITH.

CONDON, Oregon, January 23, 1906.

Editors Herald: Seeing so many well-written articles in your pages, we wish to say to the writers of them, as well as other readers, that many of us away in this remote western country appreciate the spiritual feast enjoyed while we read. The article in HERALD for January 17, 1906, by Bro. J. W. Gilbert, revives dormant feelings; for your writer firmly believes with the article in question that *now* is the time.

And would it not be a step in the right direction, carrying with it a mighty influence, to see the headquarters of the bride located in the same city, the city of Zion, the place where God has said the temple shall be built in this generation, wherein the Bridegroom may find a resting-place? Surely this would be one great step toward gathering.

A gloom was cast over us on the 20th by the death of the baby son of Bro. and Sr. Vanderflugt; funeral-services from the Saints' church; sermon by the writer. And while we seemingly are never ready to part with our loved ones, yet it is good to have learned that if we who are old continue faithful to the commandments of God, again we may meet those gone before where time shall not dictate how long they may be with us.

As a branch, we are enjoying a season of peace, the faithful coming out when sickness, or other things over which they have no power, does not hinder; and, best of all, are bringing the Spirit of the Master with them. May such continue until the "righteous can say, oh, our warfare is over."

Your brother in hope,

W. A. GOODWIN.

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112 South Seventeenth Street, ST. JOSEPH, Missouri, January 24, 1906.

Editors Herald: It has been a long time since I have seen anything in the HERALD from St. Joseph. Though silent, not all are asleep. Our general roll-call on the first Sunday evening of the new year was quite interesting, and proved to be beneficial to the visiting officers of the branch, and by its being so largely attended we learned that a goodly number more could attend services than usually do. There were present to answer to their names something over two hundred; and we also learned that out of a membership of about six hundred, there are between three and four hundred living in St. Joseph and suburbs, and that eighty-seven are known to be living in other cities and States. The whereabouts of the remainder are unknown to the St. Joseph Branch. So by the roll-call we have learned very nearly what our numbers are in the city. Last summer I wrote to the *Ensign* stating what the enrollment on the branch records were, and what the average attendance at the services was, and I wondered what the others were doing, and if the Master should come to St. Joseph what would the conditions be. Exceptions were taken to my statements and published in a letter in the *Ensign*, and it was said that I did not represent things as they were. It will be remembered by those who read my letter in the *Ensign* that I only stated what the enrollment was, and stated the average attendance at the services, and wondered what the rest were doing. I did not even indicate that the six hundred all lived in St. Joseph. And when I wrote a short reply to objections referred to, it was not published in the *Ensign*, and it appears that I am shut out of the paper whose creed is "All Truth." My only object in stating conditions as I found them in regard to the attendance at the meetings was that those who read the *Ensign*, and did not attend the services, might know that I was a missionary, and in charge of the work here, and might realize that I was taking cognizance of the small attendance out of so large a membership. And I thought it might be the means of causing others to look at the situation and awake and put forth an effort to assist in the work and meet with the faithful few.

Well, I am pleased to say that the brethren and sisters are doing some very commendable work in repairing the basement of the church. They have changed the stairway and painted the room a clear white, with light green finish, the furnace-room being a darker color; and it makes the room much lighter. They also removed those large, unsightly wood pillar-posts and put in iron ones, which adds much to the looks as well as to the

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convenience. The Ladies' Aid Society furnished the paint, or at least they donated forty dollars for that purpose; and some of the brethren have worked very hard to add to the beauty and comfort of their place of worship. Some of them after performing their regular day's labor, have for a number of nights worked till ten or eleven o'clock in the church.

And I am pleased also to say that we are making some advancement along spiritual lines. While the attendance is not what we would like to have it, we are doing fairly well. We have some very spiritual meetings, and the officers are as a rule doing their best to encourage and regulate. Our deacons also are doing good work, and as a rule we have real good deportment at all of the services. I am pleased to say that we are at peace among ourselves, and also with our neighbors. And I do hope that the Saints of St. Joseph will make an extra effort to cancel the little debt that remains on the furnace and the pipe organ, and that during the coming summer they will have their chapel dedicated.

We are having some excellent music. One week last Sunday, at the evening service, while singing "Rock of Ages," angels were hovering near, interested in the service.

I pray the Lord to bless the earnest workers, and that they may press onward and upward, and that the indifferent ones may be aroused to a sense of the situation. May peace abide with the Israel of God. Home address is Lock Box 435, Holden, Missouri. Hopefully in the conflict, JAMES MOLER.

CLEVELAND, Iowa, January 24, 1906.

Editors Herald: I commenced a series of meetings here in the Saints' church on January 7, and am now on the third week, and will hold over next Sunday, the 28th. The congregations have been exceptionally good; and I am told the best, with one or two exceptions, since the church was built. The good Spirit has been with us, and that, too, to a marked degree at times.

Bro. G. W. Thorburn, on his way to his field, Kewanee District, stopped off for Sunday, the 14th, and is still with us assisting in the meeting, and is a great help, as my throat bothers me considerably in speaking. I believe much good is being done in reviving the Saints; and gospel seed is being sown that will bear fruit in time. I find some good, warm-hearted Saints here, desiring to live their religion. And some are careless, and seemingly indifferent toward it.

As I see things, and the conditions obtaining, I feel more and more the need for pastors to care for the flock, and believe the time has fully come in the history of the church, when every one should be appointed to labor in his office and calling; for in so doing we are keeping the law, and in keeping the law we honor God and his work. It is written that the "law of the Lord is perfect." Then to change it in any degree is to make it imperfect to the degree it is changed, and the Lord's work is hindered. In section 120, paragraph 3, we read: "The twelve and seventy are traveling ministers of the gospel, to persuade men to obey the truth; the high priests and elders holding the same priesthood are the standing ministers of the church, having the watchcare of the membership and nurturing and sustaining them, under the direction and instruction of the presidency and the twelve." Also in section 122, paragraphs 7 and 8, the same thought is expressed, especially in paragraph 8, which reads: "The twelve and seventy administering as those prosecuting the work of preaching with the warning voice, baptizing, organizing and setting in order, then pushing their ministry into other fields until the world is warned. It is the will of God that they do this; yea, verily, thus saith the Spirit, If they will now enter upon this work, leaving the burden of care in organized districts or conferences to the standing ministry, under the presidency of the church; observing the law already given to ordain and set high priests or elders to preside in large branches and in districts, and also evangelical ministers, then will those officers set in the church be useful and he who gave the law be honored; the differences between the quorums be healed, confidence be restored, and good will and peace come to the people as a cherishing fountain."

This has been accepted as a law to govern the church. Then why not follow to the very letter that "peace and good will may come to the people"? In section 41, paragraph 2, the elders are commanded to see that the law is kept; and it seems to me that the best way for them to see that the law is kept, is to keep it themselves. As I see it the order is somewhat reversed; for there are seventies presiding over branches and districts, and high priests doing general missionary work. Now, why not follow the law and set high priests and elders over branches and districts where these organizations have been effected,—especially high priests? Then if there is a surplus over and above those needed for this work, appoint them as missionaries if they are in condition for that work. In section 120, paragraph 2, we read: "If a branch, or district be large he who is chosen to preside should be an high priest, if there be one possessed of the spirit of wisdom to administer in the office of president; or if an elder be chosen who may by experience be found qualified to preside, as soon as practicable thereafter he should be ordained an high priest by the spirit of wisdom and revelation in the one ordaining, and by direction of a high council, or general conference, as required in the law."

To sum up, then, I believe that the appointing powers, the Presidency and Twelve, have the right to appoint high priests in charge of large branches and districts; and when so appointed they should be sustained by those branches and districts; and I believe also that they would be sustained. Confidence would be begotten, and peace and good will would come to the church. Why not try it? Still in hope,

E. A. STEDMAN.

LAMONI, Iowa, January 28, 1906.

Editors Herald: I desire to say to those who contributed to the Christmas offering for the Scandinavian mission, that word has been received from Bro. Anderson that the money sent has been duly received, and as Bro. Anderson remarks, "It was a pleasant surprise." In closing his letter he states: "I wish more would do that way; the work would roll on and the lonesome laborers on the outskirts be encouraged." Think of this, Saints, you who have the means to assist in rolling forth this work. God has placed that responsibility upon you, and to you has he intrusted that part of his work.

I am pleased to state that the personal appeal which I made to some of the Scandinavian Saints with whom I am acquainted was responded to by most of them very generously, and, on behalf of the workers in that field, I thank you all for the offering, and hope that you may see the necessity of a repetition of such offerings until the work there is firmly established; and that others who are not now in a condition to help will not forget that the opportunities are still open.

During my travels there last summer it was plainly manifest that there was only one class from whom the missionaries could expect any favors, and they were the ones who would if they could, but were too poor. As I looked at the existing conditions there in religious lines, and the attitude of the people toward the established religion of that country—the Lutheran—it is equally plain that if properly worked, and the workers properly sustained financially, that Scandinavia offers the church one of the best fields for making converts that the church has at the present time. But it will require a great deal of sacrifice on the part of both the missionaries and their financial supporters, and the question naturally arises, Will it pay? This may never be fully answered till eternity shall reveal it, or the welcome plaudit be heard, Thou good and faithful servant, thou hast borne the burden and heat of the day, thou hast toiled and labored and sacrificed for my work, and now enter thou into the joy of thy Lord.

S. K. SORENSEN.

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ZEARING, Illinois, January 24, 1906.

Editors Herald: My heart was made to rejoice that I had the privilege of being at the district conference held at Chicago, and meeting with God's people, whom I found to be a band of noble Saints. The preaching filled my hungry soul with that which I am always seeking after.

I am made many times to rejoice by the spirit of the Master; and I hope and pray that all who do not know of the true gospel will have the chance to know. I realize that if the Master should come while this world is in the condition it is to-day many would be cut off. Let us all strive to come up higher, and have brotherly love for each other, and for all of those poor mortals who have been blinded by the precepts of men, and know not the true gospel of our God and Savior.

Your brother in bonds,

Z. M. SANTEE.

BERKLEY, Virginia, January 28, 1906.

Dear Herald: I want to visit some Saints, or be visited by Saints. Who of you live near Norfolk, Virginia? The Washington steamer comes here every night, the Baltimore steamer comes here every night, and the Old Dominion from New York City, and many others of which I have not their scheduled time. My husband has been loading his vessel up the rivers here, and perhaps has been near some poor, lonesome, isolated Saint like myself.

If any should come to Norfolk, you could come to Berkley for two and one half cents, five cents round trip. I live three blocks from the ferry, No. 40 Liberty Street.

I was called a hypocrite the other night because a reverend (?) asked for everybody to stand up that was saved; and I think I am a mortal as yet, and kept my seat. Then he wanted "the children of God" to stand up, and I stood up; so he said there was a liar in the crowd, for if we were saved we were saved, and why did we not stand up? I wish one of God's *real* servants could come to Berkley and tell my friend the difference.

My husband's health was poor all summer, but he is enjoying very good health just now. We need your prayers.

In gospel bonds,

GEORGIA KNOWLTON.

COLUMBUS, Ohio, January 29, 1906.

Editors Herald: Perhaps a few lines from this part of the Lord's heritage may be of interest to some of my acquaintances. I am at present making a preaching tour in Bro. U. W. Greene's mission field. I have been operating in this city for the last two Sundays, and will occupy again to-night. I expect to leave here in a day or two for Creola, or some other point in the mission. There is quite an interest manifested in this city, through the labors of Bro. L. R. Devore, who is acting president of the branch. He has effected a new opening in the south part of the city, of late, which seems to be propitious for a future ingathering. Two more were added to the church by baptism yesterday evening.

We have a very fine lot of Saints here, and if they only continue to work together in the Spirit of love and unity, a good work can be accomplished for the Lord in the near future. We also have some very bright, intellectual workers, viz.: H. E. French, Josiah Matthews, G. W. Paul, Neeman, Lewis, Clark, Knagie, and others.

Columbus is a growing city, and up to date in point of enterprise. It has advantages over many other cities that I know of, in steam and electric railways, and educational facilities, in its being centrally located between so many large and flourishing cities, and also being surrounded by a rich and fertile farming country. Rents and general living are much cheaper here than in most large cities.

In answer to the many inquiries made to me, relative to the physical condition of some of my relatives, I would say there is an improvement in some of them, while others are in a deplorable condition. However, we are hoping and praying that there will be a change for the better soon.

The weather throughout this month has been more like spring than winter, here; no need to go to California on account of climate. Perhaps we will pay up by having winter when we should have spring, later on.

Our heart was pained on hearing of the death of our worthy brother, G. H. Hulmes, of Independence. We have been closely associated with him in gospel work for many years, and found him to be a man who eschewed evil, a lover of truth and justice —a man of integrity. We truly sympathize, from the heart, with his wife and family in their sad bereavement, and petition our heavenly Father to comfort their hearts, and to strengthen them by his Spirit, in their awful trial. Thus it is we are passing down the valley of death, one by one, and it is only a question of time until we, too, as the Psalmist has said, "shall go the way of all the earth." I sincerely trust that when our change shall come we will be as well prepared to meet it as was our dear brother.

We had the pleasure of meeting our old-time friend and brother, J. L. Goodrich, who expects, no preventing providence, to receive an official appointment in the Ohio penitentiary in the near future. We hope he may be successful in securing it. We think the prospects for securing the position are bright, as his indorsements are by men high and influential in the political arena. Who knows but it might be quite a good thing for some poor unfortunate ones to have a man of faith and mercy to oversee their welfare while suffering the penalty of an offended law?

With best wishes and love to all, I remain,

G. T. GRIFFITHS.

SASKATOON, Saskatchewan, January 19, 1906.

Editors Herald: It is not my pleasure to write about a debate in which I have been one of the disputants, but I have already contributed some information to you respecting the arrangements for the same, which, together with the fact that there are no Saints here much accustomed to corresponding, impels me to shoulder the responsibility myself.

The debate began last Tuesday evening, the 16th, as stated in my former letter. Elder J. L. Mortimer had arrived on the 11th from Alberta, indirectly, and stood at my back as an old tiger, in much prayer and fasting. On Sunday last in our prayer-service the voice of the Master was that if the Saints would uphold me with their prayers and I would be humble, I should defeat "the great, the mighty, and the wise." I tried hard to humble myself, to get at the very foot of the cross, and I fully believe the Saints complied with the admonition to them; for, to their satisfaction, as also that of a large majority of the audience, the promise of the Lord was verified. This is evident in that Mr. Sinnett refused or objected on the last evening to the taking of a vote or the receiving of an expression from the audience of uplifted hands as to who had the best of the argument. He said he never knew of its being done before and he added that it would place something in my hands to publish and make a display.

Our written agreement provided that the debate continue from Tuesday to Saturday inclusive, each disputant to have a moderator, etc. When we came together Tuesday evening I was surprised to be informed by him that he had to leave on Friday, return to Prince Albert, and could not be here to fill the contract for the two following evenings. That left only three evenings without any certainty as to whether, or exactly what time, the investigation would be resumed. He acted very superior and like a man who is used to commanding and being obeyed. He doubtless thought he had an easy prey from the many victories I dare say he has had in his bouts with the Protestants.

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I must acknowledge that our contract on the 14th, when he came into my meeting, was not perfected. I had just received word of father's death and preached a sermon, when it was arranged. Time and stationery were both insufficient to execute it with that comprehensiveness and definiteness that would leave no room for one disposed to be ready for any advantage that Jesuitical equivocation, twisting, and turning would bring him. Of course where he was uncommitted I was equally uncommitted.

Tuesday, Wednesday, and Thursday nights we had two-hour sessions, four half-hour speeches. In his opening address on the first evening he confined himself largely, not to the distinguishing characteristics of his church, but to an explanation of tenets generally accepted. The time I knew was short and I was not there to aid him in an exposition of the consistent and scriptural portions of Catholicism, so I launched out and argued for nearly my whole half hour that his popes whom he had alluded to could not derive their authority in unbroken succession from Peter for the reason that the Scriptures teach prophetically and historically a universal apostasy. He claimed that the prophecies of the falling away had their response in the Reformation, the apostasy of Henry VIII, Luther, and others. It then became me to extend my argument on the universalty of the apostasy, in which performance such texts as the "violent shall take it [the kingdom of heaven] by force," "saints be prevailed against," "make war with the remnant of her seed," "wear out the saints of the Most High," etc., were called into service. His claim of popes was also attacked and it was shown from their own history—on last evening—that there was much rivalry between them; that three popes were reigning at the same time; that there were thirty-one popes in one hundred and eight years; that there were nine popes in eight years; that some of the popes were appointed by the civil power; that Pope Stephen had the body of Pope Formosus his predecessor exhumed, the corpse tried for heresy, three fingers of the right hand cut off, the corpse dragged through Rome naked, and the body thrown into the Tiber River.

He refused to criticize me in detail on the pope business, but said I had exaggerated. He told the audience that although I said in the beginning of the discussion I would not use the works of their apostates against them, such as Chiniquy, Maria Monk, and others, that I had taken their place in the method of controversy I had adopted. It may have seemed a little harsh, but it is a fact that nearly all my quotations were from Catholic authorities in the which the references were given. Wednesday evening was the hottest. It was there the Bishop put his best foot forward. I had on hand much matter collected from years ago up to lately consisting of the drastic utterances of their dignitaries regarding temporal power, the public school system, interference by the priesthood with Catholic voters, and their power to withhold from them the sacrament in case of noncompliance, religious liberty, liberty of conscience, the inquisition, killing heretics, robbery, stealing, lying, and fornication. Some of these things I cited with comment, which, with the energy he developed in his own speech, made the evening rather sober and grave. But it was the turning-point and it had to come. The same session was presided over by the Methodist minister, who did everything well save a silly speech he made at the conclusion, wherein he disapproved of the discussion and said he thought the people might better be home studying their Bibles, and so on. A ten-year-old boy who would talk such silly twaddle ought to be spanked. That was the only night, glad to say, that he presided.

The Bishop made an uncalled-for attack on Maria Monk, Chiniquy, Margaret Sheffared, characterizing the former and the latter as lewd women, and saying that Chiniquy had been kicked out the church. He accused some one of having circulated Maria Monk in the neighborhood; said that she had a child, that twelve men went and examined the Montreal nunnery after the publication of her disclosures, and found she had misrepresented the place. Since he took the trouble to bring them up, I, last night, alluded to the fact that evidences developed that the child of Maria Monk was that of her father confessor; and that the Montreal nunnery was changed by the Catholics between the time of the publication of her book and the investigation of the place.

"We have had our apostates; but let one of our members go out," said I, "and give names and places where murders and adulteries were carried on, and see how soon we will be on them." I said, "I don't know whether it is true or not, but since my learned friend has referred to her book, I will say that she charges them with murder and adultery and gives names and place." I think it was when I stated that the Catholics had changed the nunnery that he interjected with a laugh, "Oh, Cæsar!" I said, "You are not, ladies and gentlemen, to judge the feelings of a man always by his smile; for I want to tell you that this man is shaking in his very boots."

He stood up there and declared that the pope had changed some of the observances of the early church; said that they changed the Sabbath from Saturday to the first day of the week; that the same power by which these things were instituted was resident within the church still, which could alter or repeal at its will; that the pope was infallible in that he could not err in his official capacity. It then became me to show that if that was true—that they had wrought changes of apostolic institutions—then they were acting the very character described in prophecy where a power is spoken of (see Daniel 7 and 8) that was to "think to change times, laws, and ordinances" and had "transgressed the laws, changed the ordinance, and broken the everlasting covenant." (Isaiah 24:5.) And as to the power resident within them to change or to repeal, it was pointed out that such power could not exist in the absence of new revelation, which they disclaim, claiming as they are to be governed by the written and unwritten word that has been handed down.

The dogma of "infallibility" suffered under the fact pointed out where Pope Urbain had issued a decree against the theory that the earth moved and the sun stood still. Here is the official decree of this man who can not err, this vicar of Christ, this man who is guided into all truth, proved by scientific development to be absolutely false. And Pope Urbain had the same ground for claiming infallibility that any pontiff had who ever filled a link in the chain of near two hundred and sixty popes. These points told on my opponent. He made no reply.

I went there leaning on the arm of the Lord, and by his power I did what was done. All glory be to his holy name. I had for the most part the information, but lacked the power if left to myself to meet so able a man. Under his ponderous blows the integrity of our work would have fallen in the eyes of the people had not the Lord intervened and endowed me with strength that unmasked Romanism and displayed its unscripturalness and hideousness to the audience so palpably that perhaps all but four or five would acknowledge its utter demolition.

When the attention of the audience was called to the fact that, "I am not meeting an ordinary pastor, an obscure country priest, but a bishop, a head of a diocese who probably has numbers of priests under his jurisdiction, and who must therefore be a man of both talent and scholarship, as he never could have climbed into that dignity without it," what did he do but deny point-blank that he was a bishop. Yet when he came to scare me he acknowledged in the presence of a number of Saints that he was a bishop. It was very convenient when the title might have been useful to intimidate me, but when that failed and it became possible to him that he *might* fall, he did not want to occupy so high a perch—he would have that much farther to to fall. So I do not know which time he told the truth—whether he is a bishop or not; though the general opinion is that he is.

We had a lively time at the conclusion. To discuss the other proposition he would not stay; would come back for two evenings next week. I told the audience my time was too impor-

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tant to wait on his motions; that the debate would have to be continuous, and that I must have his name to any new or renewed contract entered into. He said he would discuss second proposition with me next May. But I replied I did not know whether I would be returned to this field. Elder Mortimer, my moderator, who was all fire at this time, whispered to me to stay till next week and meet him for the two evenings he said he could come for. I then told him before the audience that I would wait and meet him next week. But oh! was not he mad! He backed squarely down, turned red, grabbed his satchel, crammed his books in, and bolted for the door. But the crowd did not follow him. Something was said about taking a vote. That brought him back to the stand, when he said he objected to a vote. Without describing all that was said and acted on both sides, the meeting dismissed and parted with prospects of a probable meeting next May if I am returned.

He came here to make me back water and he did not. I feel conscientious in saying that he dislodged me not on a single position; but I can recollect where he was dislodged where he nodded an assent.

My opponent commenting on Revelation 12 stated that the "woman" represented the Catholic Church, and the "man child" Christ. In reply it was shown that that would be making the church bring forth Christ instead of Christ bringing forth the church. It was also asked Mr. Sinnett when the Catholic Church took her flight into the wilderness for twelve hundred and sixty days, which was proved by disinterested authors to mean twelve hundred and sixty years. The fact that the woman decreased to a "remnant" was also emphasized; as it says the dragon went to make war with the remnant of her seed. I stated that the beast of Revelation 13 completed the job in that he made "war with the saints" and overcame them. The dragon made war with the remnant; the beast who supplanted him overcame the remnant. The beast finished what had been begun by the dragon.

Mr. Sinnett said that *candlestick* of Revelation 2 meant *faith*. In our following speech we read Revelation 1 where it says "the seven candlesticks are the seven churches."

In defense of celibacy he referred to Revelation 14 where a hundred and forty-four thousand "virgins" were seen with Christ on Mount Sion; which virgins he claimed were the priesthood. In reply we informed him, had he read Revelation 7 he would have discovered there that they were those sealed out of each of the tribes of literal Israel, and not a retinue of Catholic priests who are to sail down with Christ. The audience laughed when they were told that the text said "white robes"—not black ones—pointing to my opponent. The audience was also directed to the fact that Catholic bishops are different from New Testament bishops; for the latter are permitted to "be the husband of one wife." We pointed out also that those under the Levitical and Aaronic orders were married and it was thereby that the priesthood was perpetuated.

ALVIN KNISLEY.

The Gathering.

God is speaking to us in thunder tones through such men as Rushton, Rannie, Gould, and others.

Some months ago a small man with a giant intellect, who is working for humanity as faithfully and as self-sacrificingly as any missionary in the church can work, came into the schoolhouse, walked up to my chart and studied it for a brief period, then grasped my hand warmly, saying, "How graphic! Indeed, the world is coming out of darkness into light." After trying to secure my promise to address their monthly meeting (but I could not go) he said: "I am told that in the rise of your church, a socialistic compact was undertaken; but because the world was not ready for it, the undertaking failed." I answered, "Yes." He went on: "We are criticized for holding our meetings on Sunday, but I tell them that this is the work of the Lord. They call it politics; I call it religion, pure and simple." I answered, "It is *one* of the grandest principles of the gospel; but these huge, monstrous compacts that you are fighting are presided over by Satan, and finite man can not successfully grapple with them. We must enlist the powers of heaven to help us." He very thoughtfully answered, "Yes." I continued, "More properly speaking, my brother, we must enlist in the service of God, and work together with him for the entire emancipation of the race, for the restitution of all things; for, as you say, socialism is the work of God." And so indeed it is *one* branch of his work. His parting answer was, "As soon as I find a church that not only says, 'Lord, Lord,' but goes to work and does the will of my Father who is in heaven, I am with that church soul and body." I confess I felt rebuked.

Another man, whose keen intellect is furnished by a first-class education, who has filled positions of grave responsibilities, recently said in substance: "These sermons are grand and inspiring. I have enjoyed an educational treat. I am much interested in the HERALD articles; but," with a sad countenance he added, "your church is not practicing what your books teach. The toiling masses, who are barely able to support their families, are growing frantic, being driven to despair with the knowledge of what awaits them in the coming crisis. You can not reach them by preaching faith, repentance, and baptism alone. They must be made to see that the church can and will give them a helping hand." I confess I felt the rebuke.

Still another man said to me the other day, harshly, "Why sir! Your own missionaries gloat over the opportunities given them to vote for Teddy, under whose administeration the great culminating touch is being placed upon the trusts. Your own church, with its official organ, the editor-in-chief standing at the head, has all the time held its foot on the bleeding necks of the helpless wage-earners. Thus, sir, your own shoulder is at the wheel of the ponderous instruments of death that are crushing us."

I confess the sting of rebuke pierced me through and through. But where was my revolt to find footing? I could only affirm that others like Peter of old need yet to be converted.

This social proposition originated with God. It has been the fundamental plank of evolution in every dispensation of his grace. It was the basic principle of the restoration in the nineteenth century. It is the *only* means of removing selfishness from the human heart.

"THE LOVE OF MONEY IS THE ROOT OF ALL EVIL,"

and God's plan is to remove the incentive by bringing in Zion. Of course the simple act of gathering into the stakes will not accomplish the work. Forty years God worked on Israel of old to polish them, and still they failed to reflect the image of his Son.

We have been passing through the grinding process for the past seventy-five years. How much brighter are we than were they?

The end of the harvest draws nigh—God's silent messengers, the angels, are working to gather us—his wheat—into his garner. Opposing elements are against them, and the wheat is rotting in the field.

The "great supper" of the Lord is at hand. "All things are now ready." Many who were bidden have made, and are making excuses—they have more urgent matters on hand. He has doubtless sent his gleaners "out into the highways and hedges," "into the streets and lanes." "The poor and maimed," "bad and good," are being called. Thousands outside of the church are catching the inspiration, some of whom are doing noble work: for instance, J. A. Wayland of Girard, Kansas. I think his angel must always behold the face of our Father in heaven. With his three million copies of *Appeal to Reason*, "Trust number 529," he is probably doing more toward making con-

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verts to this cardinal principle of the angel's message than all the missionaries of the church have done during the past year; and I believe more than the whole church has done in two years.

The entire tract fund of the church, for all past time, has probably not made one half the impression on the public mind, upon this one principle of the gospel, as is made by this brilliant, herculean effort of the apostle of socialism.

J. A. Wayland is actually converting more Latter Day Saints in this State to the necessity of gathering than the church literature and missionaries combined.

The Socialists shall rise in judgment with this generation of Saints and shall condemn us, if we continue to saunter around; because they repented at the preaching of Wayland, and behold a greater than Wayland is here.

The Dowieites shall rise in judgment with this generation of Saints and shall condemn us, if we do not bestir ourselves; for they came from the uttermost parts of the earth to hear the wisdom of Dowie, and behold a greater than Dowie is here.

If we continue to sleep on our rights, I fear we will hear the voice of the Spirit crying, Woe unto thee, Lamoni: woe unto thee, Independence: for if the mighty revelations had been given unto the Socialists and unto the Salvation Army that have been given unto you; they had a great while ago repented, and been sitting under their own vine and fig-tree. But it shall be more tolerable for Martinique at the judgment than for you. And thou, Salt Lake City, which art exalted to heaven, shall be thrust down to hell.

The Bishop has announced his readiness to receive our consecrations. What will we do?

D. R. BALDWIN.

RAVENDEN SPRINGS, Arkansas.

Extracts from Letters.

Mrs. McCurry, Wapanucka, Indian Territory: "When seeing my time was out on the church papers I was grieved to know what to do about it. I had no one to ask for money, and I was in bad health, not able to do my own work. I prayed earnestly that God would help me get the money myself; and I made a covenant with him that if he would give strength, and the work to earn some money, I would pay the tenth of all I made, to him. That was just two months ago, and truly he has heard my prayer; for I am in better health than for years, and get all the work I can do, and the strength to do it with, and I am glad to keep my promise."

Miscellaneous Department

Conference Minutes.

Southern Nebraska.—Conference convened at Nebraska City, Nebraska, January 21 and 22, 1906. H. N. Hansen was chosen to preside with W. M. Self associate; H. A. Higgins chosen as secretary and empowered to choose an assistant. Ministry reporting: J. W. Waldsmith, W. M. Self, J. R. Sutton, E. F. Robertson, A. E. Madison, J. J. Teeter, J. B. Gouldsmith, James Huff, James Thomson, H. C. Fremming, James Croft, and J. S. Meyer. Branches reporting: Nebraska City 209, Blue River 199, Franklin 37, and Fairfield 32. Bishop's agent's report: Receipts, $600.30; expenditures, $472.20. On motion W. M. Self was instructed to visit the Cottonwood Branch, inviting one of the missionaries to go with him, and labor in same and report results of such labor to the next conference. Elders W. M. Self, C. H. Porter, J. J. Teeter, Wilber Savage, J. R. Sutton, H. N. Hansen, and J. W. Waldsmith elected as delegates to General Conference. In case of division, the delegates were instructed to cast a majority and minority vote. On motion district officers were sustained. Adjourned to meet with the Wilber Saints in the month of May at the call of the district officers.

Massachusetts.—Conference convened at Providence, Rhode Island, October 7, 1905, G. H. Smith and F. G. Pitt presiding, M. C. Fisher and W. A. Sinclair clerks. Elders reporting: G. H. Smith, F. G. Pitt, G. W. Robley, C. A. Coombs, I. B. Ames, N. R. Nickerson, J. B. Pearce, F. P. Busiel, Alexander Sinclair, Thomas Whiting, G. W. York, George Burnham, William Bradbury, G. H. Gates. All branches sent statistical reports with the exception of Dennisport. Treasurer's report: Receipts, $40.24; expenditures, $28.80. Bishop Bullard's report: Received, $2,828.46; expenditures, $2,743.94. Acting President G. H. Smith reported the following: "Case of Arthur B. Pierce: Whereabouts of A. B. Pierce unknown. He has not manifested any repentance, not even appearing at the court when his case was tried. The three months' limit before expulsion has expired. I belive he is of sane mind. I therefore submit this report for your action." This report was submitted to a committee of elders, who recommended that his case be left in the hands of the district authorities until next conference. This was accepted by the conference. Moved and carried that the district look with favor on purchasing a new tent, and that Bishop Bullard be instructed to draw up a subscription list for that purpose. Reunion committee reported: Income, $1,115.78; expenses, $1,129.46; deficit, $14.68. Ordered that a ten-cent collection be taken up throughout the district. Ordered by motion to change the name of Massachusetts District Reunion Association to Eastern Reunion Association, and that a hearty invitation be extended to the New York and Pennsylvania District to coöperate with us at our annual meetings, also invitation extended to all Saints in the East and that notice be given in the church papers. George W. Ames and Michael H. Barnes were ordained to the office of priest. Adjourned to meet with Boston Branch at Winter Hill, Massachusetts, February 24, 1906.

Spokane.—The third semiannual conference convened at Spokane, January 6 and 7; T. W. Chatburn chosen to preside; M. Fordham, secretary pro tem. Reports of officers: T. W. Chatburn, A. J. Smith, M. Fordham, G. W. Winegar, Fred Turnbull, W. H. Powell, W. W. Fordham, W. E. Atkinson, Sr. W. W. Fordham, Bishop's agent, reported as follows: Received, $411.42; paid out, $357.62. The following delegates were chosen to General Conference: T. W. Chatburn, M. Fordham, Emma Bell, W. H. Powell, Fred Turnbull, G. W. Winegar, A. J. Smith, and Samuel Woods. Samuel Woods was ordained to the office of elder by A. J. Smith, T. W. Chatburn, and G. W. Winegar. The following resolution was adopted: "Resolved, That all the local ministry of the district labor as circumstances permit, and when within the jurisdiction of branches by the permission and consent of branch presidents, outside of branches by the permission and consent of the district president, or missionary in charge." Adjourned to meet the first Saturday and Sunday in June, 1906, at 2.30 p. m.

Southern Missouri.—Conference convened with the Thayer Branch in the Cane Hill Schoolhouse, January 6, 1906, 10 a. m.; the district president being absent, J. T. Davis was made chairman; J. C. Chrestensen, secretary. Ministry reporting: A. M. Baker, J. T. Davis, O. E. Ensley, J. W. Quinley, J. C. Chrestensen, H. J. Bootman, T. J. Simpson, W. P. Buckley, C. H. Merritt, W. A. Brooner, W. P. Bootman, G. W. Bootman, J. F. Cunningham, Enoch Coos, Joseph Ensley, and Joseph Kirby. Branch reports: Thayer 23, Woodside 47, West Plains 50, Pomona 75, Beaver 51, Ava 92, Springfield 174. Financial secretary and treasurer, J. C. Chrestensen, reported: On hand, $13.33; expended, $7.53. Petition from Thayer Branch recommending Bro. John F. Cunningham and William P. Bootman to the office of elder and Bro. George A. Davis to the office of priest was read and on motion so ordered. Their ordinations took place on the 7th. A letter from district president, A. M. Baker, tendering his resignation as district president was read. Request not granted. Moved and seconded that we meet at 9 a. m. in fasting and prayer on the first day of our next conference and petition the Lord to direct us as to who shall act as our next district president and Bishop's agent, and that we request the officers of each branch in the district to set a day apart for fasting and prayer, between now and the sitting of our next conference, as touching this same matter. Carried. Adjourned to meet with Springfield Branch, March 17, 1906, 9 a. m.

Northeastern Kansas.—Conference met with Blue Rapids Branch January 6, 1906, at 10 a. m., Brn. Samuel Twombly and M. F. Gowell presiding, Frank G. Hedrick secretary. Branches reporting: Atchison 76, Blue Rapids 88, Centralia 23, Topeka 39, Netawaka 57, Scranton 104, Fanning 74. Ministry reporting: M. F. Gowell, Samuel Twombly, Mahlon Smith, Harry Thomas, A. L. Gurwell, W. S. Hodson, Arthur Smith, V. F. Rogers, C. E. Guinand, C. E. Tillinghast, Henry Green, James Buckley, Frank G. Hedrick, G. W. Spencer, John McDougal, W. H. Murphy, George Johnston, A. C. Ingle, W. B. Thatcher, B. F. Thomas, G. W. Shay, C. M. Lonestine. Bishop's Agent, John Cairns, reported as follows: On hand, $104.27; receipts,

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$543.55; paid out, $561.00. Resolution calling on members to report to their respective branch officers once a year in order for them to be considered in good fellowship, was passed. The following were elected delegates to General Conference: M. F. Gowell, Samuel Twombly, F. G. Hedrick, Lillian Gowell, Bettie Twombly, Emma Hedrick, Arthur Smith, W. H. Murphy, Sr. Murphy, C. H. Porter, Mahlon Smith, Silas Transue, John Cairns, J. W. Roberts, V. F. Rogers, James Showers, A. C. Ingle, George Davis, C. E. Guinand, Elmyra Miller, J. W. Burns, Sr. Transue, and C. F. Jeschke. M. F. Gowell, F. G. Hedrick, and Arthur Smith were elected a committee to present a resolution to General Conference calling for the establishment of coöperative mercantile concerns among the Saints where practicable. The following resolution was passed: "Resolved, That it is the sense of this district that every elder, priest, teacher, or deacon should honor his calling sufficient to labor in it, and failure to do so will constitute cause for the taking of his license according to law which says 'he that is slothful and learns not his duty shall not be accounted worthy to stand.'" Adjourned to meet with Netawaka Branch, May 5, 1906.

Southern Indiana.—Conference convened with Byrnville Branch December 9, 1905, at 10.30 a. m.; J. W. Wight and W. C. Marshall chosen to preside. Minutes of last conference read and approved. Branches reporting: Union, Hope, Leavenworth, and Byrnville. Ministry reporting: I. P. Baggerly, C. E. Harpe, J. W. Wight, M. R. Scott, Sr., James G. Scott, P. A. Flinn, W. C. Marshall, W. D. Ellis, James H. Chappelow, Harbin Kepley; also a letter received from Bro. John Zahnd from Everett, Pennsylvania, which was read before the assembly, expressing his desires to meet with the Saints. Bishop's agent's report: Receipts, $138.72; expenditures, $136.03. Delegates to General Conference chosen: J. W. Wight, W. D. Ellis, C. E. Harpe, W. C. Marshall, J. P. Sappenfield, I. P. Baggerly, J. A. Mckinnie, Charles Sappenfield, Osro Byrn, W. W. Kepley, Peter Conway, Edward Martin, H. H. Kepley, David Hurbaugh, Srs. Izy Byrn and Pearl Hazard. Any one of these delegates to cast full vote in the absence of the others, and in case of division, a majority and minority vote given. A motion prevailed that the delegate vote system of this district be continued. Motion prevailed that we as a body specially request the officers of the district to attend the several conferences of the district. A question was asked whether children blessed of parents not of the church, should have items of blessings recorded on church or branch records. The president answered that such items should be recorded. Preaching by J. W. Wight. Twelve baptized and confirmed. Adjourned to meet with Plainville Branch on first Saturday of full moon in June, 1906.

Convention Minutes.

Northern California.—Convention convened at Oakland, California, September 5, 1905, Sr. M. A. Saxe in the chair. The official reports were read and accepted—school reports read. Financial reports of district librarian and secretary were presented to the convention and on motion were ordered paid. A motion to accept all the school reports as corrected was carried. A motion to appoint a committee of three to confer with Religio committee on the joint library question was sustained. Amount of collection taken at the Sunday-school session, September 3, was $5.12, and it was turned into the district treasury. A varied literary and musical program followed, after which convention adjourned to meet at same time and place as the next district conference.

Conference Notices.

Central California District conference will convene at San Jose, California, March 9, 1906, at 10 a. m. Branches are requested to report and send delegates if possible. J. B. Carmichael, president.

Kirtland District conference will convene March 3, 1906, at 10.30 a. m., at Cleveland, Ohio, at No. 180 Wade Park Avenue. A good attendance is expected. Missionary in charge, U. W. Greene, and other good speakers will be there. Geo. A. Smith, president.

Alabama District conference will convene at Lone Star on Friday, March 9, 7.30 p. m. Business at 10 a. m. Saturday. Would be pleased to see a good turnout and a report from all the officers in the district. Let us all go. M. S. Wiggins, secretary.

Mobile District conference will convene with Theodore Branch, February 24 and 25, 1906. We expect to have Brn. Frederick A. Smith and T. C. Kelley with us, so come one and all and bring the good Spirit with you and let us have a good time. Alma Booker, president.

Tenth semi-annual conference of the Independence Stake will be held at Holden, Missouri, March 10 and 11, 1906. As per resolution of March, 1905, all ministry reports must be in my hands February 26; branch statistical reports not later than March 1, as also list of delegates and any resolutions you wish to present to the body. Delegates will be elected to General Conference to be held at Independence, Missouri, April 6, 1906. W. S. Brown, secretary, 2143 Belleview Avenue, Kansas City, Missouri.

Conference of the Ohio District will convene at Davisville, Ohio, Saturday, February 24, at 10 a. m. Davisville is located on the Hocking Valley Railroad, a short distance out of Wellston, Ohio. Electric line service every half hour. Branch clerks will please get reports in a week in advance. Send to D. E. Fri, Creola, Ohio. Let us have full reports from all branches. A. B. Kirkendall, president.

Convention Notices.

Far West District Sunday-school convention will convene with the St. Joseph Branch, February 10, 1906, at 8.30 a. m. Officers will be elected for the new year, also delegates to the General Convention. All locals that have not done so, please send in their reports and credentials at once. Madge Head, secretary.

Pottawattamie District convention will convene at Underwood, Iowa, February 23, at 10.30 a. m. This is the annual business-meeting for the election of officers and all schools are requested to send delegates. E. K. Carlile.

Zion's Religio-Literary Society of Northern California District will convene at Sacramento, California, March 2, at 10 a. m. Secretaries of locals please send in their reports and credentials at once to Pauline Napier, 2130 Jay Street, Sacramento, California. Presidents and secretaries of all the locals are especially requested to be present. All come who can. The Sunday-school and Religio will join in arranging a program for the evening. Let all delegates, district officers, and home class students prepare to answer roll-call with a response from Book of Mormon. Delegates will be appointed to General Convention. Pauline O. Napier, secretary.

Church Recorder.

CALL FOR BRANCH REPORTS.

Nearly all of the district clerks and recorders have been prompt in forwarding branch reports after the conferences, but there are a few who are quite delinquent and others are taking time to obtain corrections from branch clerks, or to have omission in items supplied. It is proper to do this, but as the time of General Conference draws near it is needful that we have all back reports in soon, that they may be copied upon the general record.

Upon checking up have found the following are lacking at this date:

From Australia the last reports received were of New South Wales District to January 1, 1905, and of Victoria District to October, 1904.

From England no reports have come since those up to January 1, 1905, namely, of the five districts, London, Birmingham, Manchester, Sheffield, and Yorkshire. Eastern Wales last report to February, and Western Wales to March, 1905. Will be glad to hear from all these early in March.

Reports from Chatham District, Ontario, for October not yet come.

In the United States branch reports have not arrived for the conferences stated herein: Mobile for December, Southern California for August, Central California nothing since last March, Idaho lack March and July reports, Little Sioux for October, Massachusetts for October, Northern Michigan for October, Independence for September, Montana for June and later conference if held, Northeastern Texas and Choctaw for December, Central Texas for July, Southwestern Texas for October, Southwestern Oregon for September, though have one of Myrtle Point up to June 30 and of Dora (Pl Hill) to December 31, 1904. Of the Spokane District full copies of Spokane and Sagle Branches have been obtained, but of Rosetta, not yet.

Over forty districts have given notice of conferences in January, February, and March, and from Southern Nebraska their reports have already been received, conference January 22. We will be greatly obliged if the various clerks and record-

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ers will mail reports as early as possible after the sessions are held, particularly of those not meeting till March.

From North Dakota no reports have come since those for January, 1905, and we would like corrections from the Bottineau, Clifford, Richburg, Leeds, and Lansford Branches, reports of net membership and of gain and loss.

Also need reports from the three Nova Scotia branches, and from branches in the United States that are not in districts, such as:

Shady Grove and Martin's Creek, Arkansas; Evergreen, Elkhorn, Olive, and Pine Cliff, Nebraska; Carson, Mottsville, Franktown, Elko, and North Ruby, Nevada; Marshall and Salem, South Dakota, and Oklaunion, Texas.

If any district officers find from the foregoing account that reports which they have sent have not reached this office will they please send notice of such, for some may have been lost in transit.

Respectfully yours,
H. A. STEBBINS, Church Recorder.

LAMONI, Iowa, February 1, 1906.

First Quorum of Elders.

Report blanks will be mailed to each member in a few days to his last known address and any one who does not receive his copy by March 1, please advise us and it will be furnished.

Close your reports on March 1, and mail to me as soon thereafter as possible.

Yours in bonds,
R. N. BURWELL.

810 Cedar Street, MICHIGAN CITY, Indiana.

Scattered Members.

Following is a list of the scattered members of the Evergreen Branch, near Belmont, Dawes County, Nebraska. Any one knowing the whereabouts of any of them will confer a favor by sending word to the undersigned: Perry F. Lewin, Lucy Alice Lewin, Hyrum J. Lake, Henry Fostering, Sariah E. Fostering, Grace L. Lake, Bertha L. Lake, Norman Lee Lake, Athen E. Lake, Urban S. Waterman, Mary Hollibaugh, Aurtha Lee Hollibaugh, George Wibbler Hollibaugh, William Kiehl, John Boulden, Uriah J. Lake, Mina B. Lake, Susan R. Hollibaugh, Elizabeth Jane Shove, and William M. Kedall.

JOHN DIEHL, Clerk.

BELMONT, Dawes County, Nebraska.

Correction.

In HERALD for January 31, first line of last paragraph on page 114, the printer substituted the word *June* for *January*, the error being overlooked by the proof-readers.

Also page 103, column 1, paragraph 6, the credit should read "John 15:26," instead of "John 15:25."

Convention Calendar.

Eastern Colorado, Denver, March 1 and 2, 1906.
Northern Wisconsin, Porcupine, Monday, February 12, 1906.
Alabama, Lone Star, Friday, March 9, 1906, 3 p. m.
Kirtland, Cleveland, Ohio, March 2, 1906, 10 a. m.
Northern California, Sacramento, March 2, 1906.
Southern California, (Sunday-school and Religio,) Garden Grove, California, March 2, 1.30 p. m.
Clinton, Eldorado Springs, Missouri, March 23, 1906.
Gallands Grove, (Sunday-school and Religio,) Dow City, Iowa, February 22 and 23, 7.30 p. m.
West Virginia, Wheeling, March 9, 7 p. m.
Chatham, (Sunday-school and Religio,) Stevenson Branch, February 24 and 25, 2 p. m.

Notices.

A two-day meeting will be held at Muscatine, Iowa, February 17 and 18. Visiting Saints will be met at the depot. A cordial invitation is extended to all. F. B. Farr, district president.

Married.

SHINN—BLACKLEACH.—At the residence of M. A. Trotter, on Sunday, January 21, 1906, Mr. Benjamin F. Shinn and Sr. Hulda E. Blackleach were united in marriage immediately after Sabbath-school, Elder M. A. Trotter officiating. A number of the Saints and friends were present to witness the ceremony and extend best wishes to the bride and groom. Both residents of Monterey. After congratulations a dinner was partaken of and the happy couple left for San Jose, California, for a short bridal trip.

Died.

THOMAS.—David Thomas was born at Abu Vale, South Wales, December 11, 1826; died at Minersville, Ohio, January 16, 1906. He came with his family to the United States in 1860, and settled in Minersville, Ohio. Later on, went to Utah; was disappointed and returned to the States, locating at his former home. He united with the Reorganized Church, December 3, 1866. He suffered much in the latter years of his life with asthma. Was a faithful and true Saint. Funeral in charge of the Odd Fellows, of which order he had been a member for many years. Sermon by Thomas Matthews.

FISH.—Mrs. Alice Ellen Fish was born in Canada, near Toronto, June 15, 1852. She moved with her sister to Marble Rock, Iowa. She was joined in holy matrimony to Andrew J. Fish, November 7, 1868, of which union seven children still live and with their father mourn the death of wife and mother. Sr. Fish was baptized by James Caffall, August 2, 1885, and remained faithful to her covenant to the last. The last few years of her life brought much suffering to her from which she was relieved by the hand of death, January 27, 1906. A large gathering at the Methodist Episcopal church in Meadow Grove listened to the funeral-sermon by Elder Levi Gamet.

HAYER.—Sr. Ann Hayer was born at Stavanger, Norway, April 2, 1835; married to Austin Hayer, December 23, 1854; was baptized into the church June, 1861, by Elder John Shippy; died at her home in Miller, Lasalle County, Illinois, November 3, 1905. She leaves three daughters, four sisters, and one brother to mourn their loss. She was laid to rest by the side of her companion, who died March 9, 1896; funeral-services conducted by Elder Charles Burr, assisted by Elder Thomas Hougas.

BOATMAN.—Near Westplains, Missouri, December 24, 1905, Glenny, aged 15 months, son of Bro. G. W. and Sr. E. Boatman. Funeral-service at the home by Bro. J. T. Davis, after which the mortal remains were laid to rest in the Evergreen Cemetery. "Blessed are the dead which die in the Lord" was the text.

SMITH.—Marcus, infant son of Bro. A. J. and Sr. Cora Smith, was born January 2, 1906, near Pisgah, Iowa. Blessed January 15, by Joseph Lane; died January 21. Funeral-services were held at the residence, Elder A. M. Chase in charge. Preaching by Joseph Lane. Interment in the McWilliams Cemetery, January 23, 1906.

RECTOR.—Sr. Nancy Jane Gore Rector was born September 19, 1835; died January 5, 1906, near Wirt, Indiana. She was married to Samuel Rector December 22, 1853, who died six years ago. One daughter and two sons survive. She united with the church March 11, 1873, being one of the charter members of Union Branch of the Southern Indiana District. She was true to her covenant. Some years after joining the church her husband withdrew, consequently her progress in church-work was impeded for several years; but as soon as the obstacles were removed she resumed her church-work and continued as long as strength would permit. She expressed great faith in her Savior. Funeral-sermon by Elder W. C. Marshall.

LUNDEEN.—Charles J. Lundeen was born in Sweden May 28, 1828, and died December 4, 1905, at Bingham Junction, Utah. He united with the Latter Day Saints in Sweden; emigrated to America in 1874, and came on to Utah, only to be disappointed in what he found; and soon thereafter he joined the Reorganized Church and ever remained a consistent and honored member of the same. During life he had married three times, raised a family of eleven children, three of whom survive him, two boys and one girl. Funeral-sermon by William H. Kelley, assisted by Bro. Peterson, December 7, 1905.

JONES.—At Taylorville, Illinois, January 7, 1906, Bro. Albert Evin, son of Mr. David L. and Sr. Sophiah Jones, aged 14 years, 5 months, and 22 days. He was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints July 29, 1900, by I. N. White, and lived a very consistent life until death. Though his days were not pleasant by reason of being spent in affliction and much suffering, still he took much pleasure in the hope of the gospel and bore his trials with patience unto the end. It is believed that through his faith his life was prolonged for some years, but at last our heavenly Father called him to his reward. Funeral-sermon by R. T. Walters assisted by Frank I. Zatt.

CHRISTY.—At his home in Akron, Plymouth County, Iowa, Mr. Robert Christy, husband of Sr. M. A. Christy, January 8, 1906; he was born March 26, 1833; has resided in Plymouth County nearly thirty years. He leaves to mourn their loss a devoted wife, and five children—two boys and three girls, all married, three brothers, one sister, one adopted daughter,

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and numerous other relatives and friends. Funeral was held in the Methodist Episcopal Church in Akron, January 12, 1906, in charge Elder Moore, pastor of the Methodist church. Sermon preached by J. M. Barber of Sioux City. A large gathering were present to pay their last respects.

PRESSLEY.—Sr. Mary C. Pressley, wife of J. G. Pressley was born in Austin County, Texas, April 30, 1857; was married to J. G. Pressley June 29, 1876; was baptized by A. G. Cato, in 1879. Died December 20, 1905. She was a faithful member of the church. She leaves a husband, nine children, and a large number of relatives and friends to mourn their loss. Funeral in charge of E. W. Nunley.

YOUNG.—Little Una Young was born October 5, 1904; blessed December 5, 1904, by W. L. Booker. Little Una was the youngest child of Bro. Heman and Sr. Sally Young. Died January 6, 1906. Her mother preceded her to the spirit world about fourteen months. Since then she has been cared for by Bro. and Sr. Simeon McDowell. Funeral from Three Rivers church January 7, 1906. Sermon by Alma Booker assisted by N. L. Booker.

CHASE.—Sr. Sarah Chase, widow of Elder Amos S. Chase, was born at Northfield, Vermont, April 14, 1824. Died at Orson, Iowa, January 17, 1906. She found the pearl of great price and was willing to pay the price of a life service therefor.

CHARLES.—Martha Charles was born August 5, 1835, in Dudley, England, and there spent her early life. She was joined in marriage to Thomas Whitehouse March 10, 1856, and came to Kewanee in October, 1859, continuing their residence here until the present time. As a young woman she joined the Church of Jesus Christ of Latter Day Saints in 1849, retaining her membership in the Reorganized Church until her death, January 17, 1906, being 71 years, 5 months, and 12 days old. She was a faithful, consistent member, ever manifesting interest in the work of the church, and of all charitable and benevolent enterprises. The funeral was held at the Saints' church, Kewanee, Illinois, January 20, 1906. Prayer by John Chisnel, and sermon by Amos Berve.

WEBBER.—Tuesday morning, January 23, 1906, at about 7 o'clock, little Helen Lehouli, infant child of Bro. Albert and Sr. Grace Webber, of Davenport, Iowa, fell asleep in her mother's arms no more to wake to cheer that home with her childish ways. Not quite twenty months were they permitted to keep her and though for some time she had not been well yet her death came at a time least expected. We mourn because one so pure, so lovely, is gone from us. Services were conducted by F. A. Russell at the home of the parents and the little form was laid to rest in Oakdale Cemetery.

Prayer Union.

Sr. Thomas Hougas requests the prayers of the sisters of the Prayer Union that she may be relieved of her affliction and restored to health if it be God's will. She has been a sufferer for some time.

All Forest Industries Concerned.

GOVERNMENT SENDS OUT QUESTION CARDS TO GATHER STATISTICS OF FOREST PRODUCTS.

Bringing to a focus the preparatory work of the past six months, the Forest Service is sending out question cards to secure statistics of forest products. The returns will be worked up into a report, which will give by States, regions, and species the cut and shipment of lumber, shingles, laths, cooperage stock, ties, posts, and poles during the year; the stock on hand at the close of the year; and also the amount of wood used in the various industries for which wood furnishes the raw material, and the value of the products. Circular letters to manufacturers accompany the cards, explaining their use and object.

The vital importance of accurate statistics of forest products has appealed forcibly to manufacturers throughout the country. The National Lumber Manufacturers' Association, and several other associations of lumbermen and wood users, are coöperating with the Forest Service. During the summer the utmost pains have been taken to make the investigation precise and practical to the last detail. The question cards which have resulted are clear and comprehensive, and may be filled out and returned by the recipients with very little trouble.

It is quite plain that the success of this study now depends upon the careful assistance of the industries concerned. In order that the returns may have their full value to all, each individual correspondent's card is necessary. The returns will be regarded as strictly confidential, and neither the name of the correspondent nor the location of his mill will be made public by the Service.

A copy of the report which is to be published as a result of this investigation will be sent to all who fill out the question cards and to others interested in the use of forest products.

The January "Arena."

The January *Arena* is a superb issue full of articles that are at once interesting to the general reader and specially valuable to all persons in sympathy with the various progressive movements in the fields of politics, economics, art, science, and literature. In this issue the well-known dramatic critic, Kenyon West, contributes a critical paper on Richard Mansfield and his art, which is profusely illustrated with fine portraits of Mr. Mansfield in various roles. A paper of special interest to lovers of art appears from the pen of Mrs. F. Edwin Elwell, entitled "The principles of the decorative art-spirit of Japan in comparison with those of western countries." Another exceedingly popular paper is "Uncle Sam's romance with science and the soil," dealing with the splendid work that is being carried forward by the United States Government in reclaiming desert land through irrigation. This paper is by Frank Vrooman, and is illustrated with a number of reproductions of fine photographs. Another illustrated paper is entitled "J. Campbell Cory: Cartoonist," and is devoted to the life of the popular cartoonist of the New York *World*. This paper carries a fine portrait of Mr. Cory, and the reproductions of a number of his best cartoons. Among the leading social and economic papers is a timely contribution of great interest, by Professor Frank Parsons, entitled "The railway empire," a startling paper showing the tremendous power exerted by the railways of the United States at the present time. "Economics of Moses," is another highly thoughtful paper contributed by President George McA. Miller. "The initiative a Democratic safeguard against class-government," by Eltweed Pomeroy, President of the Direct Legislation League of America, and "Direct legislation in cartoon," by Mr. Pomeroy, illustrated with five cartoons by J. W. Bengough, are also attractive features of this issue which will appeal to progressive friends of democratic government. "The heart of the race problem" is the opening paper of a series of short discussions, by Archibald H. Grimké, on the negro question. Mr. Grimké is one of the foremost negro writers of the time. In the January *Arena* an innovation is made, the editorial department has been greatly enlarged so as to present a comprehensive editorial review of the significant events in the political, social, and economic world from the democratic view-point. This innovation will make the *Arena* more indispensable than ever to friends of progressive democracy who wish to keep in touch with the great advance movements throughout the entire world.

Socialism in Full Swing in England.

The recent accession of the former despised labor leader, John Burns, to a Cabinet position in Great Britain as President of the Local Government Board is a manifestation of the remarkable ascendancy that social reform has acquired in the municipal government of England. Recognizing this tendency, the *Cosmopolitan Magazine* recently sent Mr. Charles Edward Russell, the well-known correspondent, to London to investigate the actual workings of the movement. The remarkable results of his undertaking are set forth in the leading article in the February number of that magazine. Mr. Russell says in regard to the plan of the London County Council:

"The real government of the real London is the London County Council, and its principal business is to introduce plain, bald, unqualified socialism—socialism as Karl Marx dreamed it.

"Here, again, is a very strange matter, well worth your attention. While theorists and philosophers have utopian visions of socialism as an ultimate state, and while other men have proved conclusively that it is utterly impossible and absurd, lo! among the least imaginative of all peoples, among the people least given to change and innovation, you can see socialism daily rising into a tangible, definite, undeniable structure. London is the last city in the world that one would select for a socialistic experiment; it is the first city in the world to adopt socialism as a permanent policy.

"To be sure, the London County Council's socialism was forced upon it by conditions and without its volition, and furthermore the movement goes under an alias, for in the Anglo-Saxon mind is that queer twist about nomenclature: to call things out of their proper names is a racial trait. But the 'municipal trading' of London is precisely the thing that socialists clamor for, and in 'municipal trading' the London County Council has gone so far that its total operations are calculated to make any socialist gasp."

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

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JOSEPH SMITH - - - - - - - - - - EDITOR
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THE *Sunday School Exponent* for March will contain a frontispiece of the new Sunday-school banner, illustrations on the lessons for blackboard-work by Frank Jones, special articles and comments on the lesson by Elder J. W. Wight, Duncan Campbell, and Sr. Callie B. Stebbins. Elder J. A. Gunsolley continues his lessons on "Theory and practice," and Sr. Christiana Salyards has the usual added notes on the lesson. If you do not want to get left behind, better send in your subscription to-day. Seventy-five cents per year.

Editorial

JAMES CAFFALL DEAD.

"Father Caffall died at half past seven this morning of apoplexy," was the word contained in a note from James D. Stuart (son-in-law of Bro. Caffall's) dated February 7. Bro. Caffall had been poorly for the past few months, yet for a man of his years, being over eighty, was considered quite strong. Three days before his death, which occurred at his home in Magnolia, Iowa, he preached the morning sermon in the home church.

Bro. Caffall was for about forty years an active minister in the Reorganization. For seven years he acted as local elder in the Council Bluffs Branch, officiating a part of the time as president of the Pottawattamie District. In April, 1873, he was called to be an apostle, Quorum of Twelve, and was ordained at the semiannual conference, September 5, the same year. He labored faithfully in that office until 1902, when by the vision he was released from the quorum and assigned to a position in the evangelical ministry. He, however, did not see his way clear to accept ordination as a patriarch, and declined. He continued to labor as a minister as health and circumstances permitted, and was held in high regard by the membership of the church generally.

Bro. Caffall was a man whose honesty and integrity were unquestioned; of strong convictions, and of unswerving devotion to truth; a sheaf fully ripe, ready for the garner. He fought a good fight and kept the faith.

THE SMOOT INQUIRY.

At the first day of the resuming of the hearing in the Smoot case before the Committee on Privileges and Elections (February 7) Professor Walter Wolfe was an important witness. He testified that he had taken the test oath twelve times, once for himself and the other times for dead relatives. As repeated by Professor Wolfe, the oath is as follows: "You and each of you do covenant and pray, and never cease to pray to God to avenge the blood of the prophet on this nation." Those who took the oath were required, when it had been repeated to them, to bow the head and say, "I do." The witness

HemanOSmith

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believed that the oath contained the seeds of treason.

The next day, Henry W. Lawrence, in testifying, said that the oath administered to him early in life obligated him to covenant and agree before God, his agents, and the witnesses assembled, to avenge the blood of the prophets, Joseph Smith, Hyrum Smith, David Patten, and Parley P. Pratt. His testimony is said to have been the first to include the names of David Patten and Parley P. Pratt in the obligation, as reported by the Chicago *Tribune*, February 9, and is thought to indicate a change, at some time, in the wording of the oath.

On the 9th the counsel for the protestants announced that the testimony for the Government was all in, and their case closed. Senator Reed Smoot will now present his side of the case, and the Des Moines *Capital* states that the Senator's counsel has announced that one hundred to two hundred witnesses will be called from Utah to disprove the testimony of the prosecution unless the committee will permit the filing of affidavits.

No representatives of the Reorganization were placed on the stand by the prosecution, and indeed so far as the Smoot case is concerned it was not necessary. If the main issue had been the difference between the two churches, the origin of either, or legal succession, it would have been different. Still we could but cherish the hope that opportunity might offer, before the close of the investigation, for representatives of the Reorganization to be heard in the interests of truth, that the distinction between the two churches might be clearly made. It seems so far to have been ordered otherwise, and we can afford to be patient and await developments.

There is some curiosity as to the possible line of procedure of Smoot and his counsel in defending his right to hold his seat in the Senate. It is rumored by the press that Senator Smoot and his friends will try to show that most of the obligations relating to the endowment house were originally built upon the form and ritual of Masonry. This would be his best move, perhaps, for two reasons. First, it will not be difficult to prove his claim. Second, it will establish a sort of kinship with the members of the Senate who are of the Masonic order, and, being under a similar obligation with himself, they could hardly feel justified in voting to deprive him of his seat in Congress. They may consider, however, that Smoot is such a distant relative that the kinship does not place them under the "tie that binds."

It should not be surprising if, sooner or later, facts made bare reveal that the whole corrupt structure of Utahism is reared upon the foundation of Masonry. Brigham Young and many of his associates were members of that order, and, when they departed from God, what would be more probable than that they should turn to the other as a means of gaining power and exercising control?

The Salt Lake *Tribune* for February 8, 1906, devotes nearly four columns to a complete description of the endowment ceremony. During the ceremony there are three oaths administered, according to the *Tribune*, the first being as follows:

"We and each of us solemnly bind ourselves that we will not reveal any of the secrets of the first token of the Aaronic priesthood, with the accompanying name, sign, or penalty. Should I do so, I agree that my throat may be cut from ear to ear, and my tongue torn out by the roots."

The name of this token is the new name of the candidate, which he received when he was given his garments.

Grip.—The grip is very simple: Hands clasped, pressing the point of the knuckle of the index finger with the thumb.

Sign.—In executing the sign of the penalty, the right hand, palm down, is placed across the body, so that the thumb comes directly under and a little behind the left ear. The hand is then drawn sharply to the right across the throat, the elbow standing out at a position of ninety degrees from the body; the hand is then dropped from the square to the side.

Second oath:

"We and each of us solemnly promise and bind ourselves never to reveal any of the secrets of this priesthood, with its accompanying name, sign, grip, or penalty. Should we do so, we agree that our breasts may be torn open, our hearts and vitals torn out and given to the birds of the air and the beasts of the field."

Sign.—The sign is made by extending the right hand across the left breast, directly over the heart; then drawing it rapidly from left to right, with the elbow at the square; then dropping the hand by the side.

Name.—The name is the given name of the candidate.

Grip.—Clasp the right hand and place the thumb into the hollow of the knuckle, between the first and second fingers.

Third oath:

"You, and each of you, do covenant and promise that you will never reveal any of the secrets of the priesthood, with its accompanying name, sign, and penalty. Should you do so, you agree that your body may be cut asunder and all your bowels gush out."

In this, the left hand is placed palm upright, directly in front of the body, there being a right angle formed at the elbow; the right hand, palm down, is placed under the elbow of the left; then drawn sharply across the bowels, and both hands are dropped at the side.

Name.—The Son.

Sign.—The sign is pressing the forefinger and thumb into the palm and back of the hand of the recipient of the grip. This is called the "Sign of the Nail."

. . . . . .

Grip.—Grasp right hands so that the little fingers are interlocked and the forefinger presses into the wrist.

(This is called the patriarchal grip or true sign of the nail.)

Tradition says that when the Savior was crucified the nail tore out the palm of his hand, so that they had to put another through the wrist.

Following this are some obligations: "Law of sacrifice," "Law of Chastity," (one for men and one for women), and "Law of Vengeance." The latter reads as follows:

"You, and each of you, covenant and agree that you will pray, and never cease to pray, Almighty God to avenge the blood of the prophets upon this nation; and that you will teach the same to your children unto the third and fourth generation. All bow your heads and say yes."

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Those who are somewhat acquainted with Masonry will readily see the similarity; and the source, authority, power, and kinship of the Utah church is easily traced.

So far as Smoot's oath of vengeance is concerned, or any covenant by which his loyalty to the nation may be curbed, it is not so very much worse than the obligations under which many of the other government officials rest.

Turning to SAINTS' HERALD for December 28, 1904, we find the following reprint of a clipping:

An extraordinary incident took place yesterday in Paris during the hearing of a case at the Palais de Justice. M. Gustave Thery, who was called upon to give evidence, said that he was prepared to swear to tell the truth, but could not swear to tell the whole truth. "The case you are trying now," he said, "has already been tried before the Grand Orient. One of the principal persons in the case has been declared innocent before that court, and every brother has been enjoined to proclaim that fact. Whatever I might think or know, unless I am released by this person from my Masonic oath, I must obey this order, I therefore can not swear to tell the whole truth."

M. Labori, in a fiery speech, protested with great indignation, and, turning to the judge said, "So above your jurisdiction there is an occult jurisdiction more powerful than legal justice: and we have now arrived at a state of affairs that when witnesses come into court this jurisdiction weighs on their consciences and prevents them from telling the truth. I admit my emotion is profound, for it is the whole future of France which is at stake, and all the honor of justice will fall."

Compared with this, as to defiance of the laws of the land and the legal course of equity and justice, the Utah church is but a breath—a local affair only, but the other is spread world-wide. And when affairs reach such a stage that a witness refuses to tell the whole truth, because of his obligation to a fraternal order by which he is bound to defend his brother by withholding the truth, M. Labori's alarm is not to be wondered at when he exclaimed, "It is the whole future of France which is at stake, and all the honor of justice will fall." Yet, not only is the future of France at stake, or the future of the Utah church, or of our nation, but the future of our church is at stake as well; for even in it are found the forces that militate against good government and justice, as in France, in our nation, in the Utah church, and in any government or organization where the citizens or members are to any extent, by covenant or obligation to some outside jurisdiction, sworn to protect the individual from the application of justice as against the protection of the community, organization, or state.

And how can a body of men be expected to vote to unseat one of their number, because he is bound by an obligation no worse than theirs if as bad, of no more binding force if as much, and no more detrimental to patriotism, and loyalty to the laws of the nation by which we are to be governed? Personally we shall not be surprised if Reed Smoot retains his seat, viewing the situation as we do. That he should be ousted, we have no doubt. That many of the others should be ousted, we have no doubt. For they are obligated to the hierarchy or the order first, and to the Government when it does not seek to render justice to a "brother." And what could more unfit a person than this to act as an officer in church or state? The word of God teaches us that we should obey the law of the land, for he that keeps the law of God has no need to break the law of the land.

That the Reorganization has felt any of the effects of these hurtful influences in the past, or that its future is in danger from influences of this kind, may seem absurd to many; but the possibility of voice or vote being controlled in our quorums or legislative assemblies by grip or secret sign is enough to cause one to shudder. That such a thing has occurred in the past is shown by the history of the Utah church. And as long as these things are permitted to exist within the body, there is always more or less danger.

L. A. G.

EDITORIAL ITEMS.

Bro. F. A. Smith, in charge of the Southern Mission, states in his report for the last quarter that many discouraging conditions have militated against accomplishment of results desired; sickness in the families of the ministry, the winter season, other features, and the indifference of many have been difficult obstacles to overcome. He says: "Most of the branches in the mission are not as active as they should be and many of them are in very poor condition; some of the districts are not in much better condition." He reports thirty baptisms.

Bro. I. N. White, reporting the field presided over by Bro. Joseph Luff and himself, says: "The work is in fair condition. Some branches are passing through the sifting-time, but probably will come out all right. Quite a number of debates have been held, and none wherein we have lost anything. The work as a whole looks encouraging. The missionaries have worked faithfully and presidents of districts mostly have been active. Fifty have been baptized by the missionaries and many more than that number by local authority. Seemingly there are not any very discouraging features before us, but the very opposite. Satan is by no means asleep, but seemingly is watching every advance the church is making in this 'Zion's regions' with a jealous eye."

Elder F. J. Ebeling is authorized to represent the publishing department at the conference at Davisville, Ohio. Will the Saints please pay to him their subscriptions for HERALD, *Ensign*, *Leaves*, and in fact any of the church publications.

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Original Articles

CULLED FROM CATHOLICISM.

SOME INTERESTING ROMAN CATHOLIC DOCTRINE AND HISTORY FOUND IN THEIR NEW BOOK, THE QUESTION BOX.

It is unfair to judge any church or society wholly from what their enemies write about them. Every church should be capable (and certainly is) of writing its own faith and doctrine in words easy to be understood. This work was done for the Roman Catholic Church by Reverend B. L. Conway of the Paulist Fathers, in a book called The Question Box, of six hundred pages, containing "answers to over one thousand questions" received from non-Catholics. The preface to the book is by Reverend James Cardinal Gibbons, archbishop of Baltimore, America. For sale at The Catholic Book Exchange, New York City; price twenty cents. It is a handy little encyclopedia of information on Catholicism for our ministry. We quote from the one hundred and eighty-fifth thousand, edition of 1904. The greater our knowledge from Catholic writings, the more we are convinced that their church, in many respects, is grossly wrong in faith, doctrine, practice, and organization.

This good rule is laid down on page 501:

It is ever a law of Scripture interpretation that an obscure text should always be explained in the light of clear and explicit passages.

Catholics claim succession:

Christ was the answer of the world's longing for a divine, infallible teacher of God's truth. His church is the continuation of that divine, infallible teaching until the second coming of the Christ.—Page 17.

A Catholic knows there is no danger of deception, because he believes in the authority of God, voiced to him by the living, infallible witness of Christ's mouthpiece, the Church of God. —Page 19.

You can not do away with Christ's divinity and pretend to follow out his teaching. If He be only man, His power to command is subject to the caprice of every individual. If He is God, then it follows naturally that His doctrines must be believed under penalty of damnation (Mark 16:16), and His commandments obeyed under penalty of hell. Logically, also, there must be in the world to-day a teacher of His gospel, divine as he was divine, infallible as He was infallible, voicing His gospel to all men unto the end (Matthew 28:20; Acts 1:8); an authority of which He said: "He that heareth you heareth Me." (Luke 10:16.)—Page 58.

The Church teaches by divine authority; in submitting to her we submit to God, and are freed from all human authority.—Page 119.

Christ was not merely a teacher of doctrine, but an organizer of a society. He chooses twelve men under the leadership of Simon Peter, . . .—Page 104.

The true Apostolic succession demands more than mere natural love of the brethren. An Apostolic Church must have Apostolic doctrine, orders, and authority. The Bible gives us unmistakable evidence of a Church built on the Apostles, and continuing one and the same for ever without even the possibility of failure.—Page 188.

All the Apostles were commissioned in common to establish the Church, to preach the gospel, . . . but Peter alone was made the Rock, the Key-bearer, the Confirmer of the brethren, and the Shepherd of the flock. This has ever been the witness of Catholic tradition.—Page 280.

The Church is indeed built upon all the Apostles and Prophets, but not in the same manner, for surely the prophets were not teachers of Christ in the same sense as the Apostles.—Page 286.

Conditions were vastly different in Apostolic times, for the Catholic Church teaches that each Apostle was infallible with and under the Pope, while to-day the plenitude of Apostolic power of teaching and ruling resides only in the Bishop of Rome.—Page 289.

A visible church needs a local government upon earth according to the divine plan.—Page 284.

If St. Peter or his successor, speaking authoritatively to the Church, could teach false doctrine, then he would instantly cease to be the firm rock-foundation on which Christ built his Church, the gates of hell would prevail, . . . and the whole flock of Christ would be deprived of the true food of divine faith (John 21:15-17).—Page 303.

At the risk of being called uncharitable I will say that the Bible does *not* teach many things Catholics aver it does. They err greatly when claiming that the church was "built on the Apostles." Paul said it was "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." (Ephesians 2:20.) The same apostle wrote, "For other foundation can no man lay than that is laid, which is Jesus Christ."—1 Corinthians 3:11. There is a vast difference in the meaning of the statement of Catholics—a church "built on the Apostles," and that of Paul that it was "built upon the foundation *of the* apostles."

It will not do to separate the *truth* God revealed to Peter that "Jesus is the Christ" (Matthew 16:18, 19), from being a very material part of the foundation on which the Christ-church was to be built. The Lord did not build his church on apostles but upon the Christ-foundation (which was also the apostles' foundation), so grandly wrought in truth, and which *truth* when fully worked out and demonstrated received unmistakable sanction from God to Simon Peter, by revelation that *that truth revealed* was the "rock" foundation of Christ's church. When the Lord was crowned he was rightly called the "chief corner-stone" and "the head of the corner." (Ephesians 2:20; Matthew 21:42.) The glorious truth of his Messiahship was not "prevailed against" by the "gates of hell" but was taken to the "spirits in prison" (1 Peter 3:18, 19) by Christ himself. He received the "keys of death" by coming to this earth and doing God's will, and it seems reasonable, also, that he secured the "keys of hell" (Revelation 1:17, 18), by going to the "prison" for them.

A challenge:

Catholics are glad to challenge any comparison when it comes to morality and religion.—Page 158.

The trinity:

There is *one divine nature*, and in that divine nature there are *three persons*.—Page 37.

The Bible:

The real question is: Is the Bible and the Bible alone the way to find out the gospel of Christ? The Catholics answer this question in a decided negative.—Page 64.

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Deny the Church's infallible witness, and lo! the Bible is reduced to the level of mere Oriental literature, full of errors and utterly devoid of divine inspiration. . . . The Bible does not pretend to be a formulary of belief, as is a creed or catechism. There is nowhere in the New Testament a clear, methodical statement of the teachings of Christ.—Page 66.

The Bible was never intended to take the place of the living, infallible teacher, the [Catholic] Church, but was written to explain or to insist upon a doctrine already preached.

How indeed could a dead and speechless book, that can not be cross-questioned to settle doubts or decide controversies, be the exclusive and all-sufficient teacher of God's revelation?—Page 67.

The Apocalypse [The revelation of Saint John] is one of the most obscure portions of Holy Writ, and no one pretends to be able to interpret it with any certainty.—Page 562.

How can they harmonize the above statement with the following?

Catholics are infallibly certain that all the books of their Bible are inspired, because of the divine, infallible witness of the Church of Jesus Christ, voiced by the Councils of Trent (1545–1565) and the Vatican (1869–1870). Protestants, lacking this divine, infallible teacher, can never be certain what books form the canon of Holy Scripture.—Page 76.

Christ, therefore, either established a Church that could not err, or He never established any teaching authority at all.—Page 132.

The ten commandments. Speaking of the reformation of the sixteenth century, the book says:

The Catholic's loss of faith is ever traceable to the breaking of the Ten Commandments. The Church felt this keenly herself, and reformed many abuses at the Council of Trent, 1545–1563.—Page 133.

John's baptism declared unchristian:

The ceremony performed by John was not a sacrament at all, but aroused feelings of sorrow, which prepared the hearts of his hearers for the true sacrament of Christ, as we learn from Acts 19:3–5.—Page 353.

Catholics had better take their Bibles and read the following which declare against their so-called infallible teaching on John's baptism: Luke 3:2–8, 7:28, 30; Mark 1:1–15; Matthew 3:13–17; Acts 18:24–28, 19:1–7. The last two quotations tell us of a man named Apollos who was, undoubtedly, an unauthorized minister claiming to be baptizing and representing the Lord's church, of whom John was the forerunner, but he was corrected by "Aquila and Priscilla."

Infant baptism. Here is something well worth preserving on that question:

It is probable that there were children in the households baptized by St. Paul (1 Corinthians 1:16; Acts 16:15, 33), although there is no conclusive proof in the New Testament of the practice of infant baptism. In this matter many Protestants inconsistently violate their principle of the Bible only as a rule of faith, and follow the divine tradition of the Catholic Church.—Page 368.

Baptizing church bells.

Bells are not baptized, for only rational creatures are fit subjects for Christ's baptism. They are merely blessed, as are many other inanimate objects, with a special prayer prescribed by the liturgy.—Pages 272, 273.

Query: Are infants a day or a month old "rational creatures" and fit subjects for Christian baptism? We say they are not proper subjects for the solemn rite until they arrive at the years of accountability before God and have been properly taught.

Water baptism:

Catholics are fully aware that the early practice of the Church . . . was to immerse, and that this custom prevailed in both the East and West in the solemn administration of the sacrament till the end of the thirteenth century. But, on the other hand, there is abundant evidence to prove that immersion was not the only mode, and that pouring on of water was considered equally valid. It is doubtful, to say the very least, whether the three thousand converts of St. Peter on Pentecost day (Acts 2:41) were immersed, because of the scarcity of water in the city of Jerusalem . . .

If, again, immersion be the only valid mode, none are really baptized save those who have been immersed. It would follow then that over a hundred years after the Reformation unbaptized men (A. D. 1638) restored the Church, which had been entirely lost in the world, by giving to one another that which they did not possess themselves. If baptism had entirely perished, whence the right of any man to restore it on his own authority?

The Catholic Church, therefore, as the infallible interpreter of the Gospel of Jesus Christ, declares that all three ways of baptizing are equally valid, by immersion, by pouring, or by sprinkling. The present mode of pouring arose from the many inconveniences connected with immersion, frequent mention of which is made in the writings of the early Christian Fathers. But, as a necessary safeguard, Catholics are not permitted to use the form of sprinkling.—Pages 364–366.

Three things are necessary for a sacrament: 1st, the sensible sign, as in Baptism the outward washing of the body with the invocation of the Blessed Trinity; . . .—Page 345.

We do not believe that sacraments act like magic to cleanse a soul from sin independently of the interior disposition of the one receiving them. The Catholic Church demands: 1st. That a person be qualified to receive them; . . .—Page 348.

Pope St. Stephen (A. D. 255–257) decided against St. Cyprian that the baptism conferred by heretics was valid, and that rebaptism was unlawful. . . . Thus, infidel and Jewish physicians in the hospitals of New York, who do not believe in the Catholic Church, know what a sacrament is, and believe that it is something sacred, have in cases of necessity validly baptized dying children, because they out of courtesy and respect to the wishes of Catholic priests have had the intention of performing an act held sacred by the Catholic Church.—Pages 350, 351.

Reader, how does this sound after listening to the above? "No outsider has a right to participate in the sacraments of the Catholic Church."—Page 363.

Courting favor of Protestant baptisms:

If a Protestant is uncertain about his former baptism—a frequent case in our day of lax Christian views and practice—he is baptized conditionally, with the form: *"If thou art not baptized,* I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."—Page 98.

Baptism for the dead (1 Corinthians 15:29):

No one knows with certainty what is meant by this obscure text of St. Paul. Many interpretations have been suggested, viz., that it refers to baptism administered over the tombs of the martyrs, or at the point of death, or some symbolic ceremony performed by the relations of a deceased catechumen.—Page 369.

Webster says a catechuman is "one who is in the first rudiments of Christianity; one who is receiving instruction and preparing himself for baptism."

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Who are Catholic?

No one is a Catholic who is not a Roman Catholic.—Page 183.

The Church of Christ has been called Catholic as early as the beginning of the second century or the end of the first.—Page 181.

The Greek Catholic Church:

In points of doctrine the Greek Church denies the primacy and infallibility of the Pope, . . . Until the middle of the ninth century the Greek Church was in communion with the Roman Pontiff.—Page 184.

The thief on the cross:

As for the thief on the cross, it is not evident that he went instantly to heaven; for Catholics, believing that Christ's soul immediately after His death went down to Limbo, to announce to the souls there detained the glad tidings of the redemption (1 Peter 3:19), declare that *paradise* in this passage does not mean heaven at all.—Page 402. Limbo is the place where the souls of the just, who died before the death of Jesus Christ, were detained.—Page 560.

Resurrection of the body:

The Catholic Church teaches . . . that all men "will rise again with their own bodies which they now bear about with them."—Page 560.

The millennium:

The Church has defined nothing whatsoever on this subject. The reign of Christ for one thousand years (Apocraphy 20:1-10), with the two resurrections of the just and the wicked, held in the early Church by some few writers, is contrary to the Scriptures, . . .—Pages 561, 562.

Purgatory:

The word Purgatory is not found in the Bible; . . . The strongest argument for the existence of Purgatory and the practice of praying for the dead is the universal and constant witness of divine tradition as voiced in the writings of the Fathers.—Pages 562, 563.

The mass:

We do not pretend to know how far God applies the infinite merits of the sacrifice of the Mass to either the living or the dead.—Page 454.

The sacrament—bread and wine:

The Council of Trent says . . . "that by the consecration of the bread and wine a change is wrought of the bread's whole substance into the substance of Christ our Lord's body, and of the wine's whole substance into the substance of His Blood," . . .—Pages 416, 417.

The Catholic Church teaches that the reception of Communion under the form of wine is not absolutely necessary, for she has ever believed that as much is contained under either species [bread or wine] as under both.—Page 443.

The words "drink ye all of it" (Matthew 26:27) were addressed, not to the faithful in general but to the Apostles who alone were present.—Page 445.

Men holding priesthood not to marry:

Celibacy originated by Christ's appointment, and flows naturally out of the Christian sense of the dignity of the priesthood; and voluntarily entered upon in Apostolic times, it became the law for the Western Church [Roman Catholic] in the beginning of the fourth century.—Page 491.

Until the fourth century . . . there was no strict law enforcing celibacy, and therefore many married men received orders.—Page 494.

Celibacy is a question of discipline, not of dogma, so that the Eastern churches that are united to Rome—for instance, the Maronites—are still permitted a married clergy.—Page 497.

Was the apostle Peter married?

He undoubtedly was, yet tradition declares that he did not live with his wife after the divine call . . .; the words of St. Peter to Christ are plain: "Behold we have left all things and have followed thee." [Douay Bible.]—Pages 492, 493.

Reader, please turn to Mark 10:1-31 and contrast the teaching of the blessed Lord with the unholy charge of Catholicism against Peter that he abandoned the wife of his youth for all time when accepting the call to preach the gospel. Every Catholic ought to declare against such a malicious misrepresentation of the life-work of Peter.

Miracles—Mark 16:17, 18:

The age of miracles will last until the end of time.—Page 545.

We grant that they are not so numerous to-day as in the first days of the Church, when they were specially meant to aid the spread of Christianity.—Page 546.

The foregoing quotations from a standard work of the Roman Catholic Church prove that many of their teachings are "cunningly devised fables." Read your Bibles carefully and prayerfully; then you may be convinced, and will see the gross errors of Catholicism as never before.

C. J. HUNT.

DELOIT, Iowa.

The following is taken from the *Gospel Standard*, Australia, August 15, 1904:

THE PAPACY.

Bro. E. J. Haworth, of Wallsend, hands us a copy of the celebrated speech delivered by Bishop Strossmayer before the Vatican Council of 1870, when the dogma of Papal Infallibility was being discussed. We would like to reproduce the whole of it, but space forbids. Among other things he said: "But, my venerable friends, we have a Dictator, before whom we must prostrate ourselves and be silent, even as his Holiness Pius IX, and bow our heads. The Dictator is history. This is not like a legend, which can be made as the potter makes his clay; but is like a diamond, which cuts on the glass what can not be canceled. Till now I have only leant on her, and if I have found no trace of the papacy in the Apostolic days, the fault is hers, not mine. . . . I have sought for a pope in the first four centuries, and I have not found him."

No doubt there have been thousands besides Bishop Strossmayer who "have sought for a pope in the first four centuries, and have not found him."

C. J. H.

THE ECONOMY OF THE LORD'S STOREHOUSE.

Edward Belamy and other Utopian dreamers have given us some very beautiful pictures of ideal earthly conditions, but not one of them is so beautiful as is portrayed by the Almighty in his word in our own little Book of Doctrine and Covenants. It is so complete in all its aspects that it challenges our admiration, and causes us to long for the time when it will be in full working order, dispensing long felt needed social and industrial blessings to humanity.

It is the province of this article to deal only with that part of the plan relating more particularly to the

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Lord's storehouse. We all have heard more or less said from time to time concerning the Lord's storehouse, but have not probably gotten more than a vague notion of it. Nor does the writer of this article assume to know all about it, but, being very much interested, writes to stimulate thought and interest along that line.

What is the Lord's storehouse? It is, in some respects, like many other storehouses we have seen, yet in many respects vastly different. It is like other stores in that it is a building where goods are kept. There the kinship just about ends. Other stores are kept for private gain, owned and managed by private individuals. The Lord's storehouse is to be owned by the community or church, managed by the bishop of the church, not to get gain for himself by selling for every penny he may be able to extort by the many devices for extortion that are in vogue in the world to-day, but he is to keep the storehouse as a distributing depot for the commodities of life, selling at a price equal to what they are worth to the Saints for the purpose for which they designed. This storehouse is to be maintained for the *community,* as the hive is for the colony of bees,—a storeroom for the keeping of all surplus products for the future use of the Saints who may need. It is the "standby" of the community against the time of need,—"a rainy day," —times of sickness,—their insurance company. In it will be found everything under the sun that is good, that is found in all other stores combined. It is to be a department-store holding everything that people will want that is usually found in stores. All the Saints will bring everything to this store that they raise or produce in any way, that is in excess of their actual necessities. Those who till the land will bring their tithing and surplus of wheat, corn, apples, vegetables, hay, eggs, poultry, beef, etc. Those who work in shops and factories will bring their surplus money—that which they have received as wages, after purchasing all their daily necessities. (Observe here that no one needs to keep back any for a "rainy day" or for any emergency whatsoever, even if it is expected, for the church is to look out for each one in all those exigencies, and that is what the storehouse is for; for it is possible for one to hold or horde against a time of need that will never come, while need is already at the door of some one else, perhaps, and their need becomes more grievous from the very reason that some one else is holding back what is not needed. Therefore *all* should take *all* to the storehouse just as soon as it is found that it is not needed for actual, current expenses. The church will take care of our future needs when they come if we are not able to cope with them.) Those who have been appointed stewards over shops, laundries, shoe-factories, flouring-mills, saw-mills, stone-quarries, poultry-farms, hotels, etc., will take enough from the proceeds for themselves and families, and deposit *all the residue* in the Lord's storehouse. (Observe again that all of these mills, shops, and factories are to be owned and operated by the church, and these men who superintend and manage them are only stewards over these concerns.)

When it is understood that the principal function of this storehouse is to be a distributing depot, and not necessarily a retail profit store for private gain, and that the head of this concern is also the head of all the manufacturing establishments, the economy of the arrangement will begin to appear. There are no middlemen for the system to support as such, but it liberates them with all their retinue, to spend their energies in a more profitable way—producing something. Everything goes directly from the factory to the consumer, the distributing, too, under the same managing head. Under this same head it is designed also shall be the ownership and control, in time, of all the necessary means of transportation. The object of the whole system will be to serve the people, and make the burden of all lighter with the adoption of each succeeding labor-saving appliance, instead of making the people serve the system, and making it harder for them with each improvement!

The one astonishing thing in the world of commerce to-day is that it is possible that there is such vast increase of wealth in a system of such consummate waste. But let the observer look closely and he will find the increase is only by those persons and institutions that have adopted the principle of coöperation in some form, offsetting the awful waste accompanying individual enterprise and competitive methods.

In our little towns dotting the country by thousands, and also in the cities, are found numerous little stores of the same class. In a town of only a few thousand inhabitants will be found, say, six or eight grocery-stores, as many more of dry-goods, several hardware, and a number of drug-stores, each maintaining a separate business, paying rent, fuel, and light bills, employing its own help, sustaining expenses for advertising, draying in small quantities, solicitors, clerks, etc. This is all repeated in each case. The population of this town all traded at one store at first, and had all their wants supplied; but when two, three, four, or five other stores of the same kind were opened up, the people used no more than before, but some left the old store and went to the new ones, dividing the custom. Formerly the profits on the goods bought by the community had to maintain only one merchant and his family, but with the advent of all the others, the purchasers had to pay enough more for their goods to maintain all these new ones, when the old one could have served them all and then had time to spare. Where the community only needed one store to serve them, they now have to keep ten or twenty, paying all this extra expense for rent, fuel, light, clerks, delivery-

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wagons, horses, etc. Off on some outlying block you may see during a day the delivery-wagons from all of these various firms drive up, one to deliver a ham, another to bring a package of sugar next door, another a sack of flour at another door, wasting time, wearing out wagons, ruining good horses in the hurry, chasing their lives away all unnecessarily, darting hither and thither, crossing and recrossing each other's track in the mad rush to make business ends meet, when one of them could have done what all did, three times over, and not have been as tired, if all this work could have been under one head. For then his delivery would have been to every house as it came, that had bought goods that day.

Under God's plan all the waste of time, help, equipment, etc., will be dispensed with. There will be the one store in every stake or large community of Saints. They will be saved the expense of maintaining a dozen or more when only one is needed. This illustration will hold good in dozens of other instances, such as in laundries, dairies, etc. And the beauty of it is, that where it is all under one management, and that by the church, *all* the Saints get the benefit of the saving, and not the managing head only. The benefit accruing to him is only the same that accrues to each other member of the church. This is the solution of the vexed question of labor and capital.

When any one would go shopping at this storehouse, he could get everything he should want, no matter how varying his purchases should be in kind, all under one roof. It would be very pleasant, too, and free from fear of being cheated; for the clerks are not necessarily there to *sell*, but to *wait upon* the purchaser. The store not being established for profit, but as a distributing depot, to answer to the needs of the people and no more, the clerks' duty would be only to show the goods and tell exactly the quality or kind and wrap them up. There would be no incentive for the clerk to misrepresent the goods, for it would be of no interest to him to sell the customer more than he should want. Clerks would be honest and still hold their positions. The customer would not be teased or induced to over-buy, that the clerk might make a greater record of sales or commission.

The store being on such a large scale, and holding every necessity upon its shelves, the people will be adequately served at such small cost, that the multitude of little merchants, as found in all the towns and cities, would in this community or stake be liberated, and would all be busily engaging in some productive work—bringing something into existence for the good of society. This great expense gotten out of the way is another great saving to the *whole* people. Every person would know just where to go to get any and every desired article, hence would not need to ever take notice of an advertisement, and for the same reason the management would never need to do any advertising, for it is also not primarily designed to *sell goods* only, but *to supply the people with only what they need*—preferring that they take no more. This would save thousands of dollars each year, which would reduce the cost on goods, again being a great saving to the *whole* people. No solicitors would be needed, which is another economical feature in the interest of the *whole* people. Just think of the millions spent every year for advertising alone! Then reflect that each of us under the present system has to help foot the bill in the way of added cost to every article we buy, and then reflect again that in Zion all this extra cost will be taken off because the purpose for which it is levied will be removed. Oh, how much better is the Lord's plan!

Behold the extravagance of our present system of paying tithing! Bro. A sells his wheat crop at the local market to a buyer whose avowed object is to buy so as to sell at a profit to another man who has the same object, who converts it into flour, ships it to the wholesaler who has a like object, who sells it to the retailer with the same object of profit, each tacking on a little more with each change of hands. Bro. A pays tithing on his crop, sends the amount to the Bishop, paying for money-order or exchange for bank draft. The Bishop turns round and invests in another order or draft and sends the money to an elder's family residing (possibly) near this same Bro. A. The wife in this elder's family takes this money and goes to the same town where Bro. A sold his wheat, and buys her provision of flour, footing the bill for this crazy manipulation with added cost, for all those middlemen, and for transportation. This is a a terrible loss to the church, and she can not prosper under it. No wonder the Lord directed a storehouse to be established so the Saints could pay their tithing in kind. Now if Bro. A could have had access to the storehouse, he could have tithed his wheat and placed it in the Bishop's keeping; the wheat to be made into flour at the mill owned by the church and the flour furnished to the elder's family without the least loss, and at the same time would have occasioned employment for some of the Saints in the mill. How much better the Lord's plan is! Many times the Saints in various localities can not turn their produce into money to any advantage, the local prices hardly justifying hauling to market. Yet their cabbages, potatoes, eggs, butter, wheat, etc., are worth just as much to eat, to appease hunger, to build up tissues, and give strength to the physical organism as if they would bring their weight in gold in the market. How many times the elders' families, and others also, need these edibles, when away off in some part of the country that can not be reached, they lay at some farmer's door, not worth hauling to market at local prices. Now if the Saints would gather to Zion according to God's commands, they could coöperate

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through the storehouse plan without the awful waste occasioned by the present methods, being then close enough together so that an exchange in kind could be readily accomplished. The Saints could each be a benefit to the other and be none the worse off, but actually better off. Saints, would it not be best to do as the Lord has said? Is not the promised blessed condition worth trying for? Is it not worth "laying all things before the bishop" to realize this picture? Let's do it, and "do it now."

J. W. GILBERT.

DENVER, Colorado, December 22, 1905.

THE CHURCH A PRODUCER.

In a recent article in HERALD columns under the caption "The social aspect of the church," I notice that the writer is certainly advanced in his ideas, and I fear so far so, that we cripples (financially speaking) can scarcely keep the pace.

It is all very well to talk about the splendid socialistic principles cherished to-day by thousands in and out of the church, but it is quite another thing to solve a workable theory. Socialism has been at it for years and as yet is as far behind as ever. Indeed, several have sought to reduce their principles to practice only to meet with a downfall in each and every instance. Undoubtedly something is wrong.

Until humanity, in or out of the church, can, and will, eliminate every item of selfishness from the influencing passions of their being, it is all nonsense to talk of "all things common," etc. In the meantime, I suppose the socialistic agitation will still go on, bearing its unwholesome fruits of discontent, distrust, strikes, lock-outs, anarchy, and murder.

No doubt whatever but that true socialism is an excellent garment, one calculated to fit the wearers thereof, but the great trouble is, we have not grown to fit it. Some there are who presume to put it on, but they only betray their own littleness, while they trail the garment in the dust and neither are benefited.

True there are national evils in the world, but in commenting upon the rascality of the rich, we should not overlook the errors of the poor. None are exempt. All social wrongs are not necessarily attributable to the wealthy;—"woe unto you ye poor men whose bellies are not satisfied." Greed and grasp are peculiarities that may be found in the hut of the Hottentot as well as in the the palace of the prince. It is a general evil.

There is, undoubtedly, much of squalor, filth, and poverty in the world, but they are not necessarily resultant from the riches of the rich. If the poor in Great Britain and our own leading American cities would cease patronizing beer-halls and such like so liberally, they would be differently situated. Vitiated appetites indulged in will make any man poor. It is the people frequenting such places, who are usually the loudest in their ranting about hard times.

As yet I have never met a toiler, willing to work, taking reasonable care of his earnings, who was called upon to live in disagreeable poverty.

God has said that he has blessed the land in these last days and we may mark those blessings tendered freely to every one who will apply himself with diligence.

The fact is, herein lies the real difficulty: the necessaries and comforts of life come so easily that many pattern after the Indian who, while it was raining, could not repair his wigwam, and when it was fair weather, thought it didn't need it. The great trouble is, that the world is living too high. It is as it was in the days of Noah—"eating and drinking." It might work well if there were a famine—"then would the people learn righteousness." In the last few years we have seen samples of these poor unfortunates. They have been brought here by the boatload from the mother lands. In many of them I have noted a lack of energy and this is traceable to weakening habits—beer and tobacco had sapped their vitality.

Yes, I suppose an "all things common" sermon would have immensely interested these misguided mortals, but would it not have been infinitely better to preach to them the unadulterated principles of the gospel; baptized them for the remission of their sins; granted them confirmation for the gift of the Holy Ghost, and thus put an implement in their own hands, whereby they need no longer give way to their weaknesses? Then could they strike out in this broad, free world, carrying the name Saint on their banner, and by diligence make a name and place among the children of men. Submission to the law of tithing would entitle them to temporal blessings; the "devourer" would be rebuked; "pestilence" would stand abashed; and "disease" flee before the real, not "Utopian," promises of God. This is what the church has been doing and is doing. Thousands can arise and testify to the enriching system in the gospel, in temporal as well as spiritual things.

The aforesaid article agitates the advisability of the church going into the land-office business; the building of "churches, houses, shops, and all necessary buildings"; the manufacture of "lumber, stone, natural, or artificial; brick and mortar; tiles and a host of necessary commodities"; conducting leather industries; an insurance society and a "departmental store." Good! but how is this practicable? Just think! the church numbers approximately fifty thousand; representing, perhaps, some ten thousand breadwinners. We are scattered to the four winds of heaven all over the globe. We live in every zone, consequently our requirements are different. Those of the torrid regions can not use the requirements of the frigid. We hail from every nation and with tastes peculiar to our national customs. We are separated not only by tariffs and customs but by "everlasting hills";

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and the mighty oceans keep us apart; and yet it is thought a thing practicable to unite this complex, divided band unto the running of departmental stores, factories, and other concerns. It would require more than the organizing energy of a Napoleon to do it.

This is practically the question that has been before the British nation for the last three years. Chamberlain and his aristocracy have been endeavoring to foist upon the people the bands of commercial union, protective and restrictive tariffs, between Britain and her colonies; but his propositions, to all appearances, recently have been buried 'neath an everlasting avalanche.

If Independence, Lamoni, and other centers think their local dealers are making exorbitant interest out of their investments let them speak; then let them organize their own joint stock company for a departmental store. Surely the church abroad, in Britain, in Canada, in Australia, in the South Sea Islands, should not be urged to enter into such a proposition from which we could obtain no substantial gain, financial or otherwise.

Institutions of this nature will require patronage; and to insure patronage we must be able to sell cheaper than the present concerns. Now in this age of keen competition where men are straining with might and main to keep their financial enterprises afloat, it is a question whether the church could enter the arena and beat them all. To do so, in the first place we would require the shrewdest of business men. In the second place those men would have to take a lesser salary than that allowed to their profession. We have men of business among us, but would they submit to the small salary feature—a ministerial basis for instance?

The fact is, we would have to pay our officials what they can command elsewhere. We would have to purchase our raw materials at just the price quoted in Wall Street. What advantage then is there in running a departmental store?

Retail houses are going down every day simply because competition keeps the profits down. Gentile enterprises are not making the high interest that some would lead us to suppose. This "adulterated food" talk we hear so much about is simply silly—largely imagination. Oh, I guess they do put a little sand in sugar, but then some folks need about all the sand they can get. But say, where is the faith of us people who preach "if ye drink any deadly thing it shall not hurt you"? Let us keep the "Word of Wisdom" taking a little oat-meal mush every morning and never fret about "adulterated foods."

Aside from the financial effect such manufactories may have upon the church we should not overlook the spiritual effect they will surely have. Who can prophesy that it will always be of the pleasant order? Do our late experiences with Graceland indicate it?

The only ties binding our brotherhood together to-day, are those of pure spiritual work. Temporal concerns tend to divide or at least create distrust and suspicion. Above all things let us preserve the peace of our cause and leave these temporal establishments till necessity demands them.

"The church is a consumer"; a "parasite" and not a "producer." In other words the system in operation whereby tithes and offerings are directly applied to the missionary work is simply a "consuming" system. We can not see it that way. To the contrary we believe the church is operating the greatest "producing" system on earth. Does not every elder sent out labor with the purpose of bringing souls into the church? The converts thus made bring into the church their temporal interests as well as their spiritual. While their bodies and spirits are subject to the principles of the gospel, their estates are subject to tithing and consecration. It is only a short while until the allowance invested by the Bishop, in sending out the elder, is returned. A few years ago when in missionary service your writer was instrumental in leading a certain brother into the waters of baptism. We talked to him of tithing, and in a couple of months he turned over eight hundred and twelve dollars. My ministerial allowance at the time was one hundred and sixty dollars per year. Was that not a "producing" system? Do not you think the Bishop would prefer this kind of an investment than running some flour and feed concern? And this is the kind of a "producing" system that has been going on for years. If the bishop had invested the early tithes in mercantile pursuits, where would the Reorganized Church be to-day? How many converts would have been made? How many elders would there be in the field?

That our "producing" system has been successful, is evidenced by the scores of church-buildings all over the land, representing several hundred thousand dollars. In Canada Mission alone, our real estate will aggregate some twenty-five thousand dollars, and this is but a small part of the whole.

Besides this, there are scattered throughout the world those active, integral parts of the body, men, women, and children, laboring and saving as per their duty and delight, whose tithes and offerings annually reach thousands of dollars. This is an asset of no inconsiderable estimate; and coming in every year, is in reality an interest representing a principal up in the millions. And what produced this principal? The silent, but effective, labors of the missionary. This is an asset that *can be depended on*, creating an interest that has never ceased to be paid, since tithing was first taught. It is not, as one author states, "a dependence upon the caprice of the human will." This tithing will come, as long as there is a church; when it ceases, "amen" to the Reorganization. It is a part of the gospel, and will last as long as any of the principles.

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Not only in the financial field, but also in the moral and spiritual, has our present system been productive. Glad tidings of great joy have been carried to thousands of honest souls. The sick and infirm have reaped unpurchasable blessings. The church has fought its way against the awful odds of misrepresentation and scandal, occasioned by the Brighamite heresy. It has made the name Latter Day Saint honorable, where formerly it was despised and associated with all that is detestable. It has been one of the strongest factors in putting down the abomination of the West, which had nearly smothered the marvelous work and a wonder. It has fought its way into the highest tribunals of the land, and emerged triumphant, with the unimpeachable judicial declarations, that the Church of Jesus Christ of Latter Day Saints, and its founder, Joseph Smith, were in no wise responsible for the introduction of the Utah evils. It has printed and published the word of God unadulterated, to the ends of the earth. It has sent ambassadors of truth to many nations, and the islands of the sea. It has built up a publishing house worth thousands of dollars, where a continual staff are employed sending forth the word by HERALD, *Ensign*, tract, and book, to thousands of hungry readers. Each and all of these are substantial assets, not to be measured by the petty price of field or farm. Verily the church has been a "producer" of the highest order.

To the "united order" system we are surely, though slowly, tending. It takes time for everything. A heritage in Zion has been the hope of wandering, exiled Israel, ever since the promises were made. That "hope" was made possible in the early days, but frustrated by the unrighteousness of Saints. They were expelled from the country. However, it pleases the Lord to permit a gathering in the regions round about, giving heed to the admonition "carefully gather together" "consistently with the feelings of the people." This work must be gradual, while actual "inheritance" in Zion must be postponed until "firstly let my army become very great," till "the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God." Then will factories, industries, and departmental stores be required. Industries always follow settlements—do not precede them.

In the meantime, it seems to me that the predominant purpose of the church should be to "go ye into all the world and preach the gospel to every creature." This "work" is of "increased magnitude and importance—the field so white unto the harvest" that it requires our first attention. The duty of "prosecuting the work of preaching with the warning voice, baptizing, organizing, and setting in order, then pushing their ministry into other fields until the world is warned" has been, and ought to be, the ruling passion of the church.

It is in this way, Brother Editor, as I understand it, that the armies of Israel will become "very great." I do not think we have anything to fear about the financial or social aspect of our church; God can and will convert the "forces of the Gentiles" and that will include their finances. He has decreed, and it will come to pass, "the abundance of the sea shall be converted unto thee . . . and the sons of the stranger shall build up thy walls and their kings shall minister unto thee."

It is to be hoped that the purpose and mission of the church to the world will not be interfered with by an over-indulgent desire on the part of some longing for rest within the walls of an unready Zion.

Respectfully,

DANIEL MACGREGOR.

STATISTICS CONCERNING THE CONCENTRATION OF WEALTH.

In harmony with what has already been referred to in the last few numbers of the HERALD regarding the reasons why there should be a Zion or a place of refuge for those who will not take up the sword against their neighbor when the days of tribulation come, I submit herewith a few facts regarding the concentration of wealth, which is regarded by many as one of the factors that will eventually bring about the perilous times.

Thomas G. Shearman, in the *Forum*, 1889, said that within thirty years the United States will be substantially owned by less than one in five hundred of the male population.

Persia perished when one per cent of the people owned all the land. Egypt went down when two per cent owned ninety-seven hundredths of all the wealth. Babylon died when two per cent owned all the wealth. Rome expired when eighteen hundred men possessed the then known world. (Philosophy of Mutuation, Parsons.) One eighth of the families in America receive more than half of the aggregate income, and the richest one per cent receives a larger income than the poorest fifty per cent. In fact, this small class of wealthy property owners receives from property alone as large an income as half of our people receive from property and labor. (Distribution of Wealth, Charles B. Spahr.)

Cleveland Moffitt says in *Wilshire's Magazine* that the wealth of J. D. Rockefeller and his family is estimated at a thousand million dollars.

In the following statistics the first ten mentioned includes J. D. Rockefeller, A. Carnegie, the late M. Field, W. K. Vanderbilt, J. J. Astor, J. P. Morgan,

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R. Sage, J. J. Hill, W. A. Clark, and William Rockefeller:

NUMBER OF FORTUNES.		AMOUNT.
10	Aggregating	$ 2,000,000,000 00
490	Aggregating	3,000,000,000 00
4500	Aggregating	10,000,000,000 00
5000		$15,000,000,000 00

So that five thousand men in this country actually own (without counting what they control) nearly one sixth of our entire national wealth, money, land, mines, buildings, industries, everything, which sixth if put into gold would give them all the gold in the world and leave more than nine thousand million dollars still owing them. Experts in financial statistics say that by 1960 we are assured the national wealth that seems so enormous now (say a hundred billions in 1905) will have increased to nearly a thousand billions, and by 1990 to over two thousand billions. Nearly two thirds of this vast income in our national wealth will be permanently absorbed by a few thousand very rich families.

Therefore, these conclusions show that the rich as a class will grow richer, and the mass of common people will have practically nothing, still hundreds of thousands with bitter toil will barely secure the necessities of life, and millions will be crushed and broken in the struggle.

So, if present conditions continue, we can see in the picture of the near future, on the one side wealth, affluence, luxury, and on the other poverty, misery, and want. And these conditions will prevail until the great day of the Lord. Things will continue to get worse, not better, until the sayings or conditions prevail spoken by James 5:1-6:

> Go to now ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten [by reason that none will have the means to buy who need such garments]. Your gold and silver is cankered; and the rust of them shall be a witness against you, [because none can borrow it as they will have nothing to give as security] and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, [did your labor,] which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you.

The above conditions prevail in Russia to-day. It can be but a short time until the same conditions will prevail in this country. Then look out, for the common people here are more enlightened as to the true conditions than the Russians. Stand ye in holy places. Lay up treasures in heaven where moth and rust doth not corrupt, nor thieves break through and steal.

W. L. GORTON.

PLANO, Illinois, February 5, 1906.

REDEMPTION OF ZION.

As saints of the most high God and followers of the meek and lowly Nazarene we should, it seems, be interested in the welfare of ourselves, and also of our fellow men, and therefore we should ask ourselves the question, Are we as Latter Day Saints making an effort to bring about that state of affairs, that should exist amongst saints, or are we carelessly drifting along with the tides of life and the environments of the world? If we are not doing what the Lord requires, is it not time we were awaking to the fact that time is fast fleeting away and that if we are not watchful the day of the Lord shall come upon us unawares?

Now the Lord has declared that he will redeem Zion, and of course he will choose his people to accomplish his purpose, and the writer fully realizes that the Lord can successfully accomplish his designs without the writer's aid; but the query is, Can the writer get along without the Lord? and that is the question that should of right confront every man, for the Lord has said, "without me ye can do nothing." Now a long time since the Lord promised his people a land of promise, "a land flowing with milk and honey," on condition that they would seek it with all their hearts and keep his laws and commandments, for he said:

> Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land.—Doctrine and Covenants 64:7.

Zion is yet to be redeemed and it is only those who are "willing and obedient" that shall eat the good thereof. Willing and obedient to what? Evidently to the laws that had been given them, because we again read:

> Behold, I say unto you, Were it not for the transgression of my people, speaking concerning the church and not individuals, they might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands, . . . and do not impart of their substance, as becometh saints, . . . and Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.—Doctrine and Covenants 102:2.

According to this language it was through the disobedience of the people that they were not redeemed, and it is also apparent that the laws of the gospel must be more fully complied with,—they must impart of their substance as becometh saints, and that substance is to be used for the "laying the foundation of Zion."

Query: are we striving to bring about the redemption of Zion? Are we willing to consecrate of our property to the end that we might eat the good of the land, or are we disobeying the Lord's commandments as did Israel of old when the Lord sent unto

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them the prophet Malachi asking them to return in these words:

Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

Are we bringing our tithe into the storehouse of the Lord and thereby receiving as obedient children the approval of a loving Father? Let us consider seriously, "for what a man soweth that shall he also reap."

The missionaries can not accomplish the work of redeeming Zion alone: it needs the coöperation of all, and therefore let us see to it before God that we keep his law, and do his will that we may enjoy our rest in Zion redeemed. J. E. VANDERWOOD.

PLEASANT GROVE, Utah, January 27, 1906.

Mothers' Home Column

EDITED BY FRANCES.

Be noble and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own.

We live in deeds, not years, in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.

Sister Walker: I send you the following from the *Epworth Herald.* It points a lesson that should be more strenuously urged on those who have the young in charge. It is a lesson indeed that ought to be laid to heart by all who profess to follow Christ, whether old or young. The loose, heedless lives of some are more hurtful to the cause we love than anything in Utahism.

It is where the Saints sense the spiritual importance and meaning of the work, endeavoring to carry it out in life and deportment, that the work makes progress among the world's people and gainsayers, winning respect for the doctrines by the fruits of a righteous life:

"AN EMINENT AMERICAN ABROAD.

"Our missionaries in Japan speak with enthusiasm in their recent correspondence of the visit to that country of the Honorable William J. Bryan. His presence has been wonderfully helpful in their work. Ordinarily the American traveler in the far East has not received unstinted praise from those who are devoting their lives to the establishment of the kingdom. These travelers have little or no time for the missionary, and even if they are professed Christians they are quite likely to fall under the influence of the atmosphere of the country and do things that are not particularly creditable to the followers of Jesus Christ. It is the easiest thing in the world to be faithless to one's Christian profession when traveling in foreign lands.

"But Mr. Bryan has been true to the cause of Jesus Christ in his travels; and in Japan, where fine example counts for so much in these days, his presence has been of great inspiration. It has been a moral and religious tonic. He has spoken frequently and always with dignity and telling effect. His magnificent address on "The Prince of Peace" has made a profound impression in every direction. The latest reports speak of Mr. Bryan's visitations in the Philippines, where he is making a similar impression for Christian character and for fidelity as a witness for Jesus Christ."

A fine example of Christian life truly counts for so much, not only abroad, but at home as well; and with Latter Day Saints who have so much unjust prejudice to live down it is more pertinent than to others perhaps.

M. ELEANOR KEARNEY.

The Home.

The home should be recognized as a divine institution, ordained of God's love as the institution for which all others—state, church, workshop, school—exist. We are in sad danger, it seems to me, of turning things upside down, of making that the chief thing in life which is only secondary and auxiliary. We talk about a life-work, life-task, life-missions with easy flippancy, gliding unconsciously away from the chief task which God has laid upon the most of us, the perfection of human society in and through the power of the home. Doubtless there are those to whom God has denied the joy of this task. One gathers from the words of Saint Paul that there were moments when he felt more keenly this sacrifice than all the others incident to his mission. Yet even those who have no such "portion under the sun" would labor and suffer in vain if the home should perish from the face of the earth.

For the true measure of civilization—and Christianity is only a celestial civilization slowly working itself out upon the earth—the true measure of any civilization is found, not in its legislation, nor in its architecture, not in its poetry, nor in its politics, not in its industry and its commerce, nor even in its schools and churches, but in the extent to which all of them are made to contribute to the perfection of the family and the glory of the home.—Selected.

The Wickedness of Growing Old.

Let us look steadily at that weary face, and then thank God that he has sent us notice! "That age," let us say to ourselves, "is skin deep. Horrid, too, of course. And we must give some attention to it, and lessen it in any honest way we can, because nobody wants to be æsthetically unpleasant to anybody else. But real age—that we must be on the watch for! These tired eyes, this dull complexion, are in themselves of slight importance; as warnings they are of enormous importance." And quickly we will begin to throw up defenses against our subtle foe. Self-examination, the search for symptoms, is the first step.

Are we dull to other people's anxieties and concerns? Do they bore us? Are we shut up within our own plans and pains, our own pleasures? Hah! Selfishness! The beginning of the end; the first gray hair, so to speak. Are we complacently satisfied with things as they are? Do we resent innovations—automobiles, or servant girls' unions, or any other new, æsthetically objectionable or materially disturbing thing? Are we contemptuously impatient at change? Stagnation!

Do we feel we are certainly and entirely right in our theories of life and conduct, or even of art or science or amusement? Are we sure that we are the people, and wisdom and religion will die with us? That orthodoxy is our doxy, and heterodoxy is everybody else's doxy? Intolerance! Blindness, deafness, senility of the soul! Here, then, are the three deadly symptoms of old age: Selfishness—Stagnation—Intolerance. But, happily, we have three defenses, which are invulnerable; if we use them we shall die young, if we live to be a hundred. They are: Sympathy—Progress—Tolerance.—Margaret Deland, in *Harper's Bazar.*

Keep Out of the Rut.

To avoid monotony in ourselves we must seek expansion of our ideas and deeds; but only by being mindful of others' rights and needs. Liberty loses its value without the added grace of tenderness in its action. To grow ourselves in our own way, to

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satisfy the wishes of those who hold a different ideal from that toward which we are striving—there is the difficulty! And it is only solved by patient love. The home, with its varying interests, can be rendered happy only by learning the secret of the recognition of each other's rights and peculiarities, and that each has a claim to self-development but to a certain point. When sickness, death, or poverty in the home checks further progress in some special line of work, no complaint should be uttered; the inevitable should be accepted in brave silence, with the remembrance that to fight against it is self-destruction. When free growth means only unlimited selfishness, it is an evil to one's self and an annoyance to others.—Kate Gannett Wells.

Letter Department

Alone Again.

On the seventh day of September I was glad to grasp the hand of Elder C. J. Spurlock, who faithfully endured with me the hardships of mountain life and travel, and, with unmurmuring patience beneath his sore afflictions, helped me hold meetings at Liberty Hill, Reform, and Center, where he baptized one; thence to Rose Pond and Martin's Creek. And on the third day of October he left me for his work in the West. I was lonely; for by his chaste conversation, prayerful life, and stirring sermons he had lifted me up. While he is weak in body, and reduced in flesh to nearly a shadow, he is a giant in patience, and a tower of spiritual strength and endurance. If Job gets a brighter crown than Jeptha, I think it will be along some other line than patience. He was the pioneer workman in these quarters. He has the respect of all, and the warm love of the Saints. Our united prayers are, God bless C. J. Spurlock.

On the 26th Elder W. P. Pickering joined me and we preached at Ravenden Springs, Oconee, and Sugar Grove, where Elder Pickering baptized one. From there we went to Center, and then to Rose Pond, where I left him and went home to spend Christmas and attend to some writing, such as, annual financial report to the Bishop; quarterly report to sub-missionary in charge; branch president's report to missionary in charge; report to General Historian; solicited communication to president of quorum.

Looking ahead I see at least four more reports to be sent out before April conference. Well, I am glad to see the church determined to keep tab on her workmen.

I did some preaching at Reform, and on New Year's Day I met Elder Pickering at Hardy, where we had arranged to preach in court-house but found it occupied. On the 4th we went across the line to get acquainted with our neighbors and attend the Southern Missouri District conference. We enjoyed a spiritual feast, did considerable preaching, and there in Thayer Branch Elder Pickering baptized four, and left others declaring their intention to obey soon. Yesterday I saw Elder Pickering off for other fields in the Southwest; and again I am left alone.

A more diligent worker than Elder Pickering I think I never met. He has the love of all the Saints; and, what is still better, he enjoys the approbation of God.

While I was at Thayer my wife received and forwarded to me a set of propositions for debate, addressed to "Baldwin, The Mormon," from some Christian minister in Missouri, whom the people of Center, Arkansas, have secured to represent them; but the letter has not caught up with me yet.

The leafless trees, and the grass and weeds so brown and sear, proclaim that it is winter; but the warm sun, and the rich red color of the chickens' combs, the short-cut cackle of the pullet over her first egg, the low, sweet chirrup of the bluebirds as they come and go, the flocks of robins, and yellowhammers gleaning the berries from the tall black-gums by the spring, make it seem more like summer.

The scream of the hawk is followed by the clamor and chaos of a dozen crows. The great woodcock with his sweetheart, dressed in their gaudy attire, scallup the celestial horizon in quest of fruit and find plenty. Small birds twitter their love-songs beneath the great bunches of mistletoe, and ye missionary finds warm and loving hearts in his mountain-home, but when in the field he is again alone. And the aggressiveness of this work makes me feel keenly the need of a companion.

Not a church in this whole country is open to the angel's message. And where'er I go I am considered a vile aggressor. No matter how exclusively one confines his preaching to the affirmative, it is considered that he has made a vile, insolent assault on sacred things. And so the clergy feel that it is their duty to do something mean. No matter how you ignore their existence, you may never mention or even think of them, yet if you preach the gospel they are insulted! Why is this so? Answer.—The gospel is a most thorough and complete impeachment of their nothingness. God has given them no message to bear to the world, and when they discover that we are sent with the glad tidings, they, like Cain, are angry.

No less than a half dozen times have they threatened me with personal violence. This gives license to their followers under the cover of night to besmear my saddle with excrement, cut the straps, saw the foot-log and souse me in the creek, shower me with eggs, pry up the window so that they could cut and daub my chart, disfigure my pony, slander my character, and lay various secret plans for my destruction; but as long as God has a work for me to do, their plans will continue to be thwarted, and when he wants me on the other side of the river I am just as willing to take passage in the craft that bears the name *Martyrdom* as the one sailing under the title of *Disease*, or *Accident*, or *Exhaustion*.

I have lodged in court-houses and in schoolhouses, in hovels and in stables. I have slept on the naked floor, on benches, and on the ground. I have been insulted, turned out of doors, hooted at, and cursed. I have been shabbily clad and penniless. My hair has grown more white, but the foregoing is not responsible for that fact. I desire to show you

THE OTHER SIDE OF THE MATTER.

I have found a few warm friends, solicitous for my welfare, outside of the church who "shall in no wise lose their reward."

I have been received and supported and sustained by the few scattered Saints.

I have suffered less aches and pains than in any period of my life.

I actually feel younger than when I became an itinerant.

I have been made to feel my relationship with the lowly Nazarene.

I have been directed by the Spirit in my work.

I have been forewarned of dangers, and of fierce opposition; and been made to see that he who has called me to his work is mightier than all who can be against it.

My love for God and his Saints has multiplied. At times my love has been so increased for those who have mistreated me that I could shed tears for them, but simply could not cleanse my feet against them.

My conception of heavenly things has become more acute.

I have enjoyed seasons of supreme peace, so that to-day I esteem the present recompense of ten thousand times the value of all my beggarly efforts of the past. And it gives me a mighty and strong desire to continue working together with God for the emancipation of the race from spiritual darkness and from the galling bonds of competition and strife.

D. R. BALDWIN.

RAVENWOOD SPRINGS, Arkansas, January 24, 1906.

SPENCER, South Dakota, January 30, 1906.

Editors Herald: I came to this neighborhood on December 28, and have made my home at Bro. F. M. Campbell's, Bro. B. C. Rookers', and Sr. Mary Putman's and have preached in four

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different places—two schoolhouses and two private homes—in all thirty times, and baptized one, Dora I. Campbell.

In one place there was an exhibition of bad manners, and very close to rowdyism, but at all places some paid the strictest attention to what I had to say. At Rock Creek Schoolhouse, about fifteen miles from Spencer, we had the best attendance, and the young people did well in singing. We held sixteen meetings there. It is practically a new place. Bro. I. N. Roberts preached there a number of years ago, but there are almost entirely new people now. I succeeded in getting a Sunday-school home class of six started at the home of Bro. B. C. Rookers, also several subscriptions for church publications.

Sr. Mary Putman has been confined to her bed since last October, with what seems to be paralysis of one limb, and other complications, which baffles the skill of the physician. We administered to her several times, and have spent many hours in reading for her. The trouble has affected her eyes some. She bears her afflictions patiently, and all that kind hearts can do for her comfort is being cheerfully done.

I have been received and treated with great kindness by members and nonmembers and several will have a number of cups of cold water to their credit. I have requests to go to Letcher and Kidder, and will go to the former to-morrow, and hope to reach them both and also Hudson before General Conference.

During the summer a letter from one of the missionaries in the central West deploring the lack of missionaries appeared in the HERALD, saying there were *only* four for sixteen counties. You were born under a lucky star, brother; there is only one here for forty-six counties, as my partner's field is so large he has not got to this little corner yet. It takes from two to six years for the missionary in this field to get around to see if any of the seed that has been sown is growing.

While we are all earnestly praying, thinking, writing, and planning for the building up of Zion, we should be very careful not to become extremists, and injure the very work that we are anxious to see accomplished. We must not be too anxious to have *our* views carried out; but that God's plans shall prevail. It will be well if we all remember what is here extracted from documents that ought to have great weight with us.

"In regard to the gathering and the work of the bishopric, in regard to the law of tithing and consecration, I made inquiry what should be the attitude of the church thereto. To this question I was answered, that the Book of Doctrine and Covenants as accepted by the church was to guide the advice and action of the bishopric, taken as a whole, each revelation contained therein having its appropriate bearing upon each of the others and their relation thereto; and unless the liberties of the people of the church should be in jeopardy, the application of the law as stated by the bishopric, should be acceded to."—Doctrine and Covenants 126:10.

"That no religious corporation can be established in this State, except such as may be created under a general law, for the purpose only of holding the title to real estate as may be prescribed by law for church edifices, parsonages, and cemeteries."—Section 8, article 2, of the State Constitution of Missouri; also Judge John T. Philips in Temple Lot Suit, p. 10.

Possibly some of our readers will remember the trouble that the people in Utah got into with Zion's coöperative institution. The property was escheated to the State and it was used for public education.

"Behold, if my servants and my handmaidens, of the different organizations for good among my people, shall continue in righteousness, they shall be blessed, even as they bless others of the household of faith."—Doctrine and Covenants 117:12.

If the "men folks" will let the sisters alone in regard to bazaars and sewing societies, it will be an exhibition of good common sense that will be a good example worthy of emulation. If it were not for what the Sunday-school children and the sisters are doing, the missionaries and their families would often go unprovided for. If the Presidency and Bishopric find no cause for condemnation, others better leave them alone. When we can not find enough in the books to guide us, we better go to God for direction, and not to ancient and modern writers on economic and social questions, whose writings are only the wisdom of men, which may be foolishness with God.

EDWARD RANNIE.

FAR WEST, Missouri, January 29, 1906.

Editors Herald: Our little branch (known as the Far West Branch) is still struggling on. We are fully convinced that our church-building was erected at just the proper time. It is all ready to paint, and to paper inside as soon as spring comes.

I baptized five here during the past year. Two of these have had to go elsewhere, but the remaining three are with us and are good members. We usually have large crowds at our night meetings. Last night Bro. S. H. Simmons, our branch priest, gave us instruction that was beyond his natural power to do. We hope the Lord will continue to remember us here as in time past, as he has helped us through some severe trials. I love to read the letters from old Gallands Grove and vicinity.

FRED B. SHUMATE.

OSTERDOCK, Iowa, February 1, 1906.

Editors Herald: Have not seen any news items from this direction for some time, so write to let you and your many readers know that we are striving to keep in the front ranks in the battle of truth against error and are endeavoring as Bro. McKiernan puts it, to "do all the good we can to all the people we can." We are doing our best to cultivate the old garden patches as well as plow up new, and as a result can see, we think, a better spiritual condition in some of the branches, although there is plenty of room for improvement yet.

In regard to new openings, we have made quite a few, the gospel flag being unfurled and firmly planted in Chatounga. Iron Hills, Nashville, Baldwin, and this place is practically new. Just after New Year's, Bro. J. B. Wildermuth sent for me to come and assist him here, as he was busily engaged in a series of meetings and had also been challenged by a retired Methodist Episcopal preacher, who wanted to debate so badly that the following propositions were signed:

"1. Resolved, That it is unscriptural and erroneous to teach that immersion is the only scriptural mode of literal water baptism. Reverend Latta affirms. Elder Wildermuth denies.

"2. Resolved, That it is scriptural and logical to teach that the church of Christ should, at the present day, conform in organization, doctrine, and practice, to the church organized by Jesus and his apostles nearly nineteen hundred years ago. Wildermuth affirms. Latta denies."

The old gentleman, who boasted of his Greek and Latin, struggled through the first proposition, although people prejudiced against us said it was evident he was no match for Bro. Wildermuth. But on the second, he flatly refused to debate unless we would agree to let him bring in the Book of Mormon and Joe Smith. As we could not do this, for it was evident to all that he just wanted to abuse us, and as there was a large crowd who wanted a debate, I took the other side for one evening and the way we debated was a caution. Bro. Wildermuth did not beat me quite so badly as he did Latta, but I acknowledge my defeat, and some way I do not feel so bad about it either.

The little controversy has helped our work greatly, and people are brushing the dust of years off their Bibles, and poor old Bro. Latta is looking as if he had lost his last friend.

Yours in the faith,

FRED B. FARR.

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CARTERTON, St. Joseph Island, Ont., January 31, 1906.

Dear Herald: I preached the first sermon here by our people on the 21st. Quite an interest is manifested, and the field seems white to harvest. No less than two Methodist churches closed within about four miles of each other. The Presbyterian priest, as usual, warned the people, and said there was no room for any more churches here. The people said, No, there was not—of the kind they had. I enjoy unusual light and liberty in presenting the word. There is a good deal of snow to contend against, making it very hard to get around. However, I am visiting nearly every day, and as a rule I am well received by the people; but it is hard for many to attend the meetings during the week, as the men are all busy with their teams in the woods, lumbering. I am staying at the home of Sr. Cambell, formerly of Lapear County, Michigan. St. Joseph is a small island in the North Channel, and is twenty miles in length and twelve miles wide. The inhabitants seem to be thrifty and industrious, and many have beautiful homes. Their chief industry outside of farming is lumbering, and farmers and all are busily engaged at this occupation during the winter months. Yours in Christ,

G. C. TOMLINSON.

LOGAN, Utah, February 3, 1906.

Editors Herald: Conditions not much changed here, unless for the worse. Polygamy is lifting its head more boldly, and being defended and, rumor says, entered into quite frequently, various plans being devised to elude the law. One story is related of a zealous old brother whose domestic life was troubled because the wife of his youth would not consent to his getting a divorce so he could marry a young wife and raise another family. His explanation that the divorce would only be a sham and that lots were doing it failed to persuade her.

Recently in a discussion held with a young and zealous brother of the Utah faith, he not only defended polygamy with his might, but also Adam-god doctrine, declaring that Joseph taught the doctrine that "what man is God once was." This last we had no chance to reply to, it being in the last speech of the debate.

Bro. F. M. Smith is making an impression on many through his articles in the *Tribune*. Courtesies extended to us by non-Mormons as a result.

Last Sabbath the Reverend Norfleet advertised us to occupy in his pulpit (Methodist) during the morning hour, also divided his evening hour with us. Some prejudice removed as a result.

S. D. CONDIT.

Byron Street, LEEDERVILLE, West Australia,
December 22, 1905.

Dear Herald: This is a new field, and not as yet provided with a laborer to open the gate. A few of us have lately come here from England and Victoria, and have held private meetings, besides doing as much as we could to let our light shine with various success. The darkness here reminds me much of a dense fog. It is hard to get the light to shine far; for the Christian world are playing religion to an alarming extent, while their leaders are good business men and seem to make a commercial success. Secret societies, church dances, sales, raffles, silver-coin concerts, and after-church speeches on such subjects as Ben Hur, take the place of Bible subjects.

The Church of Christ people have been sowing the tares with the true seed from that same filthy barn for a little over a year, and we are getting near the sower, and hope to save a few honest ones from his wiles; for Bro. Hanson, of the missionary force, has called for a time on his way home. But the hirelings are not very courageous when their craft is in danger.

I have been many years in this work, having had the light brought to me in my early life by that kind Saint, C. A. Butterworth, he having traveled very extensively in Australasia. I do not now look forward to a great harvest, for we are beginning to see the testimony following the preaching in some places, and a hardness of heart that is not reassuring. There is also a great unrest among a number of the Saints, and a number are longing for Zion, and the gathering-time. We are only a little band, but our Father blesses us with love and strength in our scattered state, and we are trying in our walk to let our light shine at all slippery crossings, and to beckon others on.

My sincere prayer rises to the Lord, when I look around and see the few among the thousands, and I feel my feeble self cast down; of low estate yet heir to the mighty kingdom. I do not feel worthy to enjoy the lowest office in his church, yet I am not cast off, but have abundant evidence that my every prayer is considered, and few that are not answered. I can remember none just now. I say it to the glory of God, not in boasting.

Still in hope,

JAMES H. MANNING.

LINCOLN, Nebraska, February 4, 1906.

Dear Herald: What a source of joy you are to the scattered Saints! No one with the privileges of branch meetings can begin to estimate the blessings the church papers are to us. Here in the city of Lincoln we have a few members, mostly sisters, but have no organization. The members are so widely scattered we can not get together so often as we would like. Bro. C. B. Brown was here for about nine months, and we then tried to hold meetings every Sunday. Since he left we sisters met every Sunday for Bible study while the weather was good, unless there was some elder with us, then we held sacrament-meeting once a month. Bro. Johnson has helped us greatly. He is very feeble and can not do so much as he desires. May God bless him and his.

Bro. Shirk from Western Nebraska has been in the city about three weeks, having been called here on account of the illness of his son, who is much improved at present. Bro. Shirk has met with the Saints at their homes, and preached for us to-day; had charge of social meeting, and all seemed greatly blessed and encouraged by his kindly sympathy, words of counsel and advice, and were cheered by hearing him tell his experience in church-work. We pray God to bless him and send others like him to help the good Saints in Lincoln. Why can not the missionary force find some way to this city? Is not it as necessary to keep the members encouraged and in order, as to make new members? Jesus said, "Feed my sheep." The Saints in Lincoln meet at 1621 Popular Street. Ever praying for the welfare of God's people, I am, Your sister,

RENA DIEFENDORF.

1021 South Twenty-ninth Street.

DAVISVILLE, Ohio, February 3, 1906.

Editors Herald: Have been specially impressed with the spirit of the HERALD contributions of late. There seems to be an upward move all along the line toward the accomplishment of all the gospel offers to the faithful. The pressing need of the hour is to think less of ourselves and more of our brethren. This is the underlying principle of the redemption of Zion. We are accustomed to saying, We are working for the Lord. In a sense this is true. But while we are laboring for the Lord, it is not because he stands in need of our labors, it is because our fellow man is in need. Every act, deed, or sacrifice we perform is [should be] for the betterment of humanity. How selfish it is for a person to come into the church only to save himself. I trust the agitation will continue until the redemption will take on material form and individualism will be swallowed up in the benevolence of the golden rule.

My discussion with A. M. McVey of the "Church of Christ," a wing of Campbellism, began January 5 and ended the 17th, twenty sessions in all with satisfactory results for the truth. As usual both sides claim victory, but the only ones to render fair

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judgment in such matters are the outsiders. And permitting them to render the decision we have gained a "decided victory." At the close of the debate they publicly read us another challenge. We told them we were perfectly well satisfied with the results, but if they wanted any more they would be accommodated, as per instructions of minister in charge. They seemed to feel the smart of defeat, for they told us they would not take us to another congregation of theirs. We informed them if we did any debating there would be two at least, one among their people and one among ours.

The two factions among them have long been fighting each other, even to the locking one another out of the building. But when it came to opposing the truth, Pilate- and Herod-like, they joined hands and were made friends. My opponent had eight or ten preachers assisting him, while there were only three of us, and only two part of the time.

Elder McVey was very abusive and unfair in his effort to save his craft. He was simply an echo of Bays, Braden, Handcock, and Neal; but his unfair methods were freely exposed to the satisfaction of almost all the people. He would misrepresent us nearly every time he read our literature. He became so disgusting to the people that when he got up to speak many would leave the building. Others would bring books and papers and read during his talks.

While McVey and all his preachers were leaving town with bag and baggage, the neighbors were busy (just across the street from the church where the debate was held) with teams, hatchets, saws, brooms, and brushes, fitting us up a nice place in a large store-room to continue meetings, which Bro. Long and myself occupied for nearly two weeks with excellent success. On Sunday we baptized one of the best ladies of the place, who received our message with gladness, Mr. Williams, her noble husband, encouraging her to move right on, saying he would soon follow her. Many more are near the door, and say they will obey when we return in the spring. We had large crowds almost every session, some coming for fifteen miles. Several from Stockport attended part of the time, became much interested, and have guaranteed us a large crowd if we will open up there on our return. We shall do so.

On entering the place prejudice was so great that at first no one stood by us, some going so far as to go to the hotel-keeper and to try to prevail on him not to keep us. But he informed them that he was there for that business, and our money was as good as anybody's. We take this means of thanking the Saints of Ironton, Creola, and Highland for coming to our rescue in a time of need. We hope more of the Saints will see that free-will offering in various ways is just as much of a command as tithing. To be in a strange place among strangers, with prejudice sky-high, a daily board bill running up, and nothing in the pocket to meet it, a little offering makes the elder feel "mighty good."

I would like to make special mention of all those who assisted us in our meetings. A nobler class of people can not be found anywhere.

The following is a statement drawn up and signed by thirty-three citizens of the neighborhood. More would have signed it had they been seen:

"PENNSVILLE, Ohio, January 20, 1906.

"*To Whom it May Concern:* We the undersigned, non-members of the Latter Day Saints and citizens of Penn township, do hereby express our hearty sympathy for the representatives of the Reorganized Church of Jesus Christ of Latter Day Saints.

"The debate just closed between Elder F. J. Ebeling of the above-named church and the so-called Church of Christ, defended by A. M. McVey, was a decided victory for the Reorganized Church. We commend the honorable, gentlemanly, and Christian manner in which Mr. Ebeling conducted his side of the question. It was able, forcible, and instructive. On the other hand we condemn in unmeasured terms the unfair, disgusting, and ungentlemanly methods adopted by Mr. A. M. McVey.

"We welcome the representatives of the Reorganized Church to our community at any time. The labored efforts of the self-styled Church of Christ to connect those men, in any way, with the doctrine of polygamy, have only made them friends, and proved the weakness of Mr. McVey and his friends.

"We hereby voluntarily attach our signatures that truth and justice may prevail."

We may have use for this in the future, should they claim victory in the next conflict, as they usually do.

While reading the letters from Bro. and Sr. Becker, my mind crossed the rolling waters on the swift wings of imagination to their lonely home in the great city of Hamburg. How lonely they must be at times! What a great change in our environments a few years will make! Backward my mind flew to the pleasant little village of Byerville, recounting the happy experiences in their pleasant home. "Addie and Anna," as you are familiarly known to us, the same sun and moon which shed their cheering rays upon the fair fields of Ohio shine upon you in your far-away home among strangers. And the same God who sent his Holy Spirit into your heart, making hallowed some places in your native State, is just as near to you in the Fatherland. Be of good cheer. Rest will come, sure and sweet, to those who labor in the vineyard of the Lord.

I would not forget to mention the valuable assistance rendered me by Brn. U. W. Greene and E. E. Long in the debate referred to. Bro. Long acted as my moderator, and is not afraid to say his piece when necessary. Doctor Campbell was chairman and was fair and honorable. He won our respect.

The work still moves on encouragingly in this district. The greatest interest here I have ever seen. It seems the entire neighborhood has caught the spirit of the work. Three have been baptized, and others near the kingdom,—the best people of the place. Much credit is due Brn. Munion and Hill. Bro. Greene is holding meetings at Creola; two baptized last Sunday, and others about to follow.

Bro. Devore baptized two at Columbus Sunday; has made some new openings in the city. I baptized a daughter-in-law of Bro. and Sr. David Greene Monday. Bro. U. W. Greene and myself expect to go to Ironton Monday; from there I may go into Kentucky for the remainder of the conference year. New openings all around. None need be idle.

Hopefully in the conflict,

F. J. EBELING.

HOPKINSVILLE, Kentucky, February 5, 1906.

Editors Herald: Have been reading the SAINTS' HERALD and *Zion's Ensign* for over one year, and must truly say those church papers are the best Christian papers I ever read. And to the Saints who are faithful in Christ, Grace be to you all, and peace from the Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.

The people here say that Elder Graves preaches a new doctrine; and at first, dear Saints, the writer also thought the elder preached a new doctrine. But when Elder Graves preaches the gospel, I find one good thing in him, he always tells the people where to find chapter and verse. Before I saw Elder Graves I thought I knew the Scriptures, as I have always taught Sabbath-school every Sunday in the First Baptist church. I now think, as the Bible says, He that thinks himself to be something, let him become a fool that he may be something. I thank God that I am a Latter Day Saint, and hope to live and die a Saint. When I read the Bible now I can see that the people have not got the right gospel; for in the beginning the people were called saints and sinners. (See Jude 14; Psalm 50:5; 1 Corinthians 6:2; Psalm 149:5–9; Romans 1:6; 16:2, 15; 8:27; 1 Corinthians 1:2; 16:1, 2; 2 Corinthians 1:1; Ephesians 1:1, 15;

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3:8, 18; 4:11–13; Revelation 5:8; 8:3; 13:7–10; 14:12; 20:9; Daniel 7:18, 21, 22, 25, 27; 8:13.)

Here in the South we find it very hard to get the colored people to receive this blessed latter-day work. The white people have a great deal to do with hindering our people from taking hold of this grand and noble work. Of course the white people have a great grip on our people, because they must work for them for a living, and what a white man tells them they believe, whether it is true or not.

Elder Graves is talking of building two churches down here in the South, if he can get enough money to build,—one in Clarksville, Tennessee, and the other here in Gainesville. My dear old mother has given Elder Graves a lot on her homestead to build him a Latter Day Saint church; but, dear brothers and sisters, please help us in our struggle, so if we fail to get money enough to build two churches, we may get enough together to build here in Gainesville on my mother's homestead. This city should afford one true church. Thousands of colored people live here within a few miles. Hopkinsville has six large (colored) churches, which will not hold half of the colored people; so the time has come that we must have one true church in these parts. So, dear brothers and sisters, can you not help us to build a church that will seat about four hundred people? It will cost about eleven hundred dollars, when completed, inside and out. We are going to do all we can to raise what money we can down here. I am well known in Hopkinsville and in Clarksville, Tennessee, so we are gaining some ground among the people. Three Saints have already sent in a widow's mite, amounting to seven dollars in all, since Elder Graves' letter came out in *Ensign* and HERALD of December 27, 1905.

The preachers here have kept their church doors closed against my husband over one year. He has much patience. I believe he took the best way for it. Now they see that he gets along without asking them for a job in their churches, so they are now asking him to preach in their churches of late, on account of Elder Graves telling them that he would preach on the street just as soon as the weather was suitable for him to do so. They got afraid he would show them up so now the doors are being opened to him. He is preaching now in both churches and colleges of late. So the good work goes on. May God bless his own work is my prayer.

Your sister,

MRS. S. J. GRAVES.

SEATTLE, Washington, January 23, 1906.

Editors Herald: The work is advancing in the Northwest and the honest in heart are being gathered out of Babylon. Since our last letter to the HERALD I have labored in several different places. Bro. Griffiths thought best to send me to the Spokane District, and so I went to that district. Preached in Sagle, Idaho, also Garfield Bay. Found some noble Saints in that region of country, but could not get any one to accept the gospel. Tried to make an opening at Harrington, but met with discouragement as the people would not come out to hear the gospel, so concluded to try in a new place about eight miles distant. Bro. Fred Turnbull and I started out on foot for this place. Arriving there, we found a church owned by the Baptist people and Evangelical combined. We went to a lady who seemed to have control of the church and asked for the use of the same which was promised us, and so we left an appointment for the following Sunday, returning to Harrington, where we stayed with Bro. and Sr. Turner. On the following Sunday we started out light-hearted to fill the appointment and soon we were at the church; but to our disappointment we found another preacher was coming so we could not have the church. One old man, not satisfied with refusing us the church, said about all the mean things about us he could. So after listening to their preacher, we started on our return, not feeling so well as we did in the morning. The next day Bro. Fred tried to get a schoolhouse, but could get no one out to hear him, so we urnedt back to Spokane, somewhat discouraged. Arriving in Spokane, we went into consultation with Bro. Chatburn, and it was thought best that Bro. Turnbull return to his home, while I would return to the coast. On the night before I started westward, I asked the Lord if it was wisdom for me to return, and I dreamed that I was in Everett, and so, on the following day, started on my return to the coast. In Seattle I stayed a few days, when Bro. Griffiths and I went to Tacoma, where Bro. Griffiths spoke a few times and left me to continue for a short time. From Tacoma I went to Eatonville, where I had fine crowds last spring, but at this time could not get many out to hear the truth, so after trying for a few nights returned to Seattle more discouraged than ever.

One day while at Bro. Holman's thinking over what to do, the question was asked me, Why not go to Humptulips? So I concluded to go to that place. On November 27 left for Hoquiam. There I was compelled to remain over night and take stage in the morning, and not knowing a single person in the town I made inquiry and found Bro. Alma Upton, where I was cared for during the night. On the next morning I took stage for Humptulips, twenty-five miles distant. There I found some faithful Saints in the persons of Bro. and Sr. Fishel, also Bro. and Sr. Brown. We immediately began work. I preached eighteen times and then went to a logging-camp and preached seven times. Returned and preached a few more sermons, and as a result baptized six noble people. I returned to Seattle, and finding Bro. N. C. Enge there, we both returned to Humptulips, where Bro. Enge confirmed those I had baptized. We preached several times and baptized seven more of the best people of the town, some of whom were very bitter against us when we first began to preach, but saw they were making a mistake and repented as the apostle Paul did. I can see the Lord's hand in this work as some of the things told me in my patriarchal blessing have been fulfilled to the very letter, and it seems it was necessary for me to go to the eastern part of the State for some of it to be fulfilled. I am trying in my weakness to bring men and women to a knowledge of the truth. In my year's work I have reasons to rejoice, for the Master has been with me, both in discouraging times, and when success has come to me. I truly hope those I have been instrumental in bringing into the work will prove themselves worthy of the name they bear and live so as to receive God's choicest blessings at all times. There will be trials in their pathway. It is but natural there should be. But let us overcome, so that when the Lord comes to reward his people, we may be accounted worthy to receive of his blessings, and receive of his glory.

Ever praying for the advancement of the work, I remain,

Yours in bonds,

1202½ Seventh Avenue. L. G. HOLLOWAY.

IONIA, MICHIGAN, February 7, 1906.

Editors Herald: After leaving Marcellus I visited the few Saints at Kalamazoo and Mattawan, then went to Jackson. Found a welcome from Bro. E. A. Mehlisch who resides at 409 North Webster Street, also from Bro. Ray Frisbee, and their families, who with a few other Saints living in and near the city are very zealously engaged trying to get the gospel before the people. On the 21st of January administered the sacrament and preached three times to Saints and a few others who accepted the invitation of Bro. Mehlisch to attend services at his residence. We also held four services during the week, and on Friday went to Lansing, where I was met the next day by Brn. S. W. L. Scott and Francis Granger. On the 28th we organized a branch which the Saints chose to christen the Capitol City Branch of Lansing. Bro. Charles H. Fish was ordained priest and chosen to preside; Bro. Joseph Dexter, priest; George W. St. John, teacher; and Bro. John L. Roark was ordained teacher and chosen to assist Bro. St. John. Sr. Nellie J. Kutt was chosen secretary, and

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Bro. J. J. Kutt, treasurer. The branch has now an enrollment of forty-eight members, twenty-one having been members of the Lansing Branch, and twelve members of the Dimondale Branch, both of which were disorganized several years since.

The brethren have secured a commodious hall, almost under the shadow of the capitol building, being located at 114 Washington Street, where thirteen services have been held since the 28th, Bro. S. W. L. Scott doing the preaching. The attendance of outsiders was not large; but some are interested. Bro. Scott remains there, and will probably hold cottage-meetings in remote parts of the city during the week-day evenings, and at the hall next Sunday. We spent a large portion of the days during the week in the State and Carnegie libraries, finding much matter that is of interest to Saints. I will send a few items from a Jewish encyclopedia which may be published if you think advisable. I expect to go to Belding soon.

Yours in the good cause,

A. S. COCHRAN.

Extracts from Jewish encyclopedia, under heading, "Jerusalem":

"Up to 1837, the number of Jews in the Holy City was very small. . . . The earthquake at Safed and Tiberias in 1837 caused many to move southward, and this gave the first impetus to the Jewish colony at Jerusalem. The next great movement towards Jerusalem occurred in connection with the persecutions in Russia; and since then the growth of the community has been extraordinary—from 3,000 in 1837 to 29,000 in 1903. Russia, Roumania, Messapotamia, Morocco, and Yemen each furnished a quota to the now-complex Jewish community of Jerusalem."

The population of the city was 46,500; 29,000 Jews, 8,500 Moslems, 9,000 Christians.

"Modern commerce:

"West of Jordan the main products of Palestine are grapes and oranges, and in the vicinity of Safed, olives and olive-oil. Grain is produced principally in the south, Gaza being the center of the barley country; . . . Palestinian olives and olive-oil are equal, if not superior to the Italian products; but the growers lack facilities for purifying the oil and extracting its bitterness. Sesame, which produces a sweet oil, is much appreciated by the natives, and is exported in large quantities to France. The largest item of export is oranges from the groves at Jaffa. From October, 1898, to April, 1899, 338,000 boxes containing 50,000,000 oranges were exported. The center of viticulture is Hebron, where the oldest and best wines are found; but since the Jewish colonies were established, the center of that industry has been removed to Rishon-le-ziyyon near Jaffa, where the Rothschild wine-presses are located. The export of wines and cognac is chiefly from the Rothschild vineyard. The Palestinian wine received the gold medal at the Paris Exposition in 1900. In 1900, 365,000 pounds of wool was exported. The silk produced in northern Palestine (Syria) exceeds 5,000,000 pounds. Exports for 1899 amounted to 316,150 pounds sterling, or $1,530,166, the largest item for that year being soap, which is manufactured from olive-oil."

ILO, Idaho.

Dear Saints: I have been a member for two years, and am trying to do all I can for my Lord Jesus Christ. And as there are many ways one can do good, I will try to describe some homesteads in my locality to any one who wishes to write for information. I do not want you to take me to be a land agent; but I want to get a settlement of Saints here, as I have a homestead here myself. There are nine Saints here now with myself. I am not much of a Saint myself, just trying to be one.

This is timbered land, but there is no sale for the timber at present. It is a well-watered country, springs on almost every quarter-section. Long winters, and short summers. The snow comes on about Christmas, and goes off in March. It is a fine hay country; and almost every kind of small grain can be raised, also vegetables. Mostly black soil; some stone in places, rolling or mountainous. I will give further information to any one who wishes to write me. STEPHEN DRAZEY.

ANNA, Illinois, January 30, 1906.

Dear Herald: As I hardly ever see anything from Tunnelhill Branch, I will try to write a few lines. I have made up my mind to do better this year than I have done in the past. I am deprived of any church privileges, only hearing the good tidings through the HERALD and *Gospel Trumpet;* and I am so glad to get them. I have a lady friend who belongs to the Christian Church, and whom I believe to be a good, religious woman. We were talking about our belief, and she said: "Well, you know I don't know much about the Latter Day Saints, but don't believe in going from one church to another." I said, "No, unless you are in the wrong way." Her husband is a good, honest, moral man, does not belong to any church, but seems to believe the latter-day work. He was up ready to leave, and said, "I wish one of those Latter Day Saint preachers would come to Cobden and preach in the hall." I handed him Mr. Higdon's picture with the Latter Day Saint belief. He just stopped and said, "That is what I want to see," and sat down. As he read he would say, "That's all right," and his wife would sanction it, till he came to the Joe Smith part. He stopped and I do not know what he thought.

I would be glad if a preacher would come to Anna, but do not know whether he could get any place here to preach or not, people are so down on "Mormons," as they call them. There are so many conversions around here of different denominations; but that does not change me a bit.

Your weak but earnest sister,

MRS. F. M. COONCE.

MANSFIELD, Missouri, January 30, 1906.

Editors Herald: Consulting with Bro. J. T. Davis, subminister in charge of this district, I prevailed upon him to come and assist in opening up the work in this vicinity. Prejudice and opposition have run high against us here, but Bro. Davis has been able with the assistance of the Spirit to break down a great deal of it; and we are having good crowds and fine interest. Some are believing so far, and others investigating—one a Missionary Baptist preacher. He and others bought copies of the Book of Mormon, and more orders were received last night. Satan has tried to destroy our efforts, and, failing to do so through opposition, he suddenly seized Bro. Davis in his power early this morning. The distress of body was so great that it seemed as though he would die, but he sent for me and we humbly bowed in prayer, then anointed and administered to our brother, and in the name of Jesus the Christ rebuked the evil power, and it immediately left. It was but a short time until he was sleeping quietly. Truly we are thankful that we have such a kind heavenly Father, and one who will not suffer his work to be thrown down by the adversary. Still hoping and praying that the honest in heart, everywhere, may have the chance to hear this beautiful gospel, and the courage to obey the same, I am,

Your brother in Christ,

W. P. BUCKLEY.

TORONTO, Ontario, Canada, February 6, 1906.

Editors Herald: That this fair city of two hundred and sixty-five thousand inhabitants,—erstwhile the home of the Missisauga Indians, and which once formed the southern boundary of the far more numerous and powerful Ojibway Indians' hunting-grounds,—should now form the *mise en scene* of a great religious awakening, is a fact no less interesting to the antiquarian than to the lover of God's glorious message and

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evangel in these latter days of "Glory to God in the highest, and on earth peace, good will towards men."

Elder Archie McLean's facile pen has portrayed in your recent columns a brief and virile sketch of the situation of affairs here in Toronto but the portrait (though, as far as it goes, truthful and accurate) is nevertheless an incomplete one, inasmuch as it excludes—with characteristic reticence and modesty—all mention of the important and valuable position and part taken by Elder McLean himself in the very inception and initiation of these Sunday-night opera-house lectures of President R. C. Evans, which have, without the slightest exaggertion, stirred and aroused the city of Toronto to its very depths.

It goes, of course, without saying, that our respected Bro. Evans' potential personality and incredible swiftness of thought and fluency of speech, form the central figure in this pleasing and powerful picture; but, not being myself a Canadian I can the more fully and freely speak to your many readers as to how well, how wisely, and how worthily the other details (or the setting, as it is called) of the picture are and have been from the very first fitted and filled in by the Saints of Toronto; and by that expression I include also the Saints of Davisville and Humber Bay Branches, respectively Canadian.

No sooner was the original proposition of holding a series of lectures in one of the largest theaters in this city propounded, than it was taken up with true Canadian push and zeal and enterprise, throughout the entire Toronto Branch. Both brethren and sisters (as it seems to me), like the memorable "miller of the Dee,"

> "Worked and sang from morn till night,
> No lark more blithe than he."

The "widow's mite" went into the collection side by side with the dollars or scores of dollars of the more fortunately situated in this world's goods. Several brethren at once commenced to employ themselves in the construction and distribution, in all the important centers,—of notice-boards announcing the lectures. Others acted as ushers at the theater. Sisters sacrificed, and actively assisted in the preparation of concerts and other pleasant and interesting festivals intended to augment the opera-house lecture fund. Others commenced an active, aggressive, and vigorous house-to-house or shop-to-shop canvass, with the object of getting the announcements (containing Elder Evans' photograph) placed in all the shop windows or banks, or in other prominent places of business. Elder Evans' own labors have been simply herculean; for besides the great stress of speaking in a building calculated to seat more than two thousand people, he has been perpetually busy answering the vast and numerous inquiries (oral or written) of a population stirred as surely no other population has been stirred, by the announcement that an angelic being from heaven has visited earth's mundane sphere, and commissioned man to preach the eternal and everlasting gospel.

The strange, wonderful, nay, even marvelous spectacle of an immense concourse of people, many of them obviously ladies and gentlemen of cultivation and refinement, struggling earnestly and energetically for entrance to a lecture upon the Book of Mormon, is a sight that in all my twenty-five years' experience of this beautiful and heaven-born gospel of the Son of man, I have never yet seen surpassed, or even equalled.

Laying aside the personal equation, and making every allowance for the high esteem and respect which all Canadians feel for the popular lecturer, laying aside the personal element, and every other adjunct that will help to originate or augment a crowd in any large city such as Toronto, there yet remains the residual and incontestable fact that more than two thousand persons not only struggled for places in a great opera-house to witness—what? Some melodramic and soul-stirring play, teeming with situations in which the very audience holds its breath with wonder, or terror, or amaze? No! Some marvelously grand performance of Handel's "Messiah"; or "Samson"; or "Jephthah"; or Mendelssohn's "Elijah" or "St. Paul"? No! Some profound and eloquent discourse by the astronomer royal, in which the marvels and mysteries of Stella, or Saturn, or Jupiter, or Aldebaran were to be held up and expounded, with all the grand accompaniment of modern astronomical science and research, to a thrilled and awe-inspired congregation of men and women? No! Simply a lecture upon the Book of Mormon, the record of dead, long-lost, and world-forgotten peoples! The book, the very name of which less than twenty years ago would have evoked hisses of derision, and storms of angry and envenomed scorn and denunciation!

Seated upon the platform amongst my beloved and respected Canadian brethren and sisters comprising the large choir, it was a life's education, a world of experience to watch the eager, animated countenances of those vast throngs; alert to every movement, every thought, every expression, nay, every gesture of the lecturer.

How, when the beneficent, loving, and affectionate nature of the All-father, who "loveth his children, and willeth not that any should perish," was powerfully and eloquently proclaimed in opposition to the eternal "hell-fire and brimstone" theory of Torrey and Alexander, (two revivalists who have been laboring in this city,) the entire audience (after a brief pause of intense emotion) burst into thunders of applause. How, when the speaker, in vivid and fiery phrases, sternly denounced all such doctrines of literal, never-ending fiery torment, as a "libel upon God"! and an outrage upon humanity (let alone divinity) the entire audience applauded with a vigor and enthusiasm which left no mortal doubt as to the depth of their convictions, or the sincerity of their emotions!

These, I say, are sights and sounds that will remain with me

> "While life or thought or being last,
> Or immortality endures."

And oftentimes I wonder, "What will the harvest be?"

I was both pleased and gratified to see in the choir at these great gatherings the beloved and respected partner of Elder Evans. I believe, too, his only daughter was there also, and I could not help reflecting: What more beautiful, more fitting, or more appropriate than that they who have patiently and faithfully shared in the conflicts, the trials, the difficulties of a husband and of a father, should also participate in the triumph and blessing which will, nay, must assuredly crown Elder Evans' long and strenuous exertions with an abundant harvest of glory and of success.

May we also speedily hear of the complete restoration of our aged and esteemed President Joseph Smith, and may he and his son long continue (with our beloved Bro. Evans) to guide and lead the van of the onward march of Zion's great army, till conflict shall be swallowed up in victory, and until the weak faith of but a small and fitful sublunary radiance shall be lost in the mighty effulgence of the celestial glory: for it is written: "His glory is brighter than the sun."

> "Who shall describe the joys that rise
> Through all the courts of paradise;
> To see a child of God return,
> To see an heir of glory born?"

Your brother in hope of that glorious consummation,

F. R. TUBB.

FULTON, Kentucky, February 7, 1906.

Editors Herald: We hope for a prosperous year in the gospel cause, and I do not see why it should not be, if all the ministers thereof would set about the work with a "will to do something," rather than merely to put in their time. It seemed to me that men who are to administer the gospel of Jesus Christ should nearer imitate patterns which are described in the New Testament, such as John the Baptist. We have no

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evidence that John left home and laid around some "old branch," or among his "kin," or anywhere else in order to report that he was gone so long, and the like. We have no account of his grumbling about his "wife's allowance," or his "expense money," or anything like that; but the evidence is that he did "with his might" that which God sent him to do. Paul is another example very much worthy of present-day imitation. Neither of these fellows had a wife or family to receive an allowance from the church; but some of the ministers did. But it seemed that their trust was in God and their zeal was to build up his righteousness in the earth. Never heard of any of them threatening to "quit the field" if their wife's money did not come right along, when perhaps they were getting about twice as much allowed for their family as they could make "fishing" or working on shares, or any other way. We could not do any better than keep our eye on the "written word," and try to imitate the examples referred to above. As Christ is the head of the church, so should men be the head of their family, and should rule over it, and the wife should not influence the husband any more than the church did its head or ruler, that is, if Christ is the head and ruler of that "husband." We should all be careful that we be not an obstacle of hindrance to the general progress of God's cause in the world. And of course those who put themselves up for teachers and examples should be especially full of care. My love is for God's cause and his people. J. W. WILLIAMS.

Independence Items.

We have had the pleasure, although amid many sad experiences of the past few weeks occasioned by the deaths of a few of our number, of listening to the word of encouragement and instruction from several of the elders from abroad.

Our dear sisters, Mary A. Mooney of Englewood, who died on the 15th, and Nancy Winslow on the 26th of last month, both passed away peacefully, having lived lives of devotion and faithfulness to this work.

The funeral of the latter, which was attended by a large concourse of sympathizing friends, both from in and out of the church, took place on the 28th at Bro. Carson's room for undertaking, which was altogether too small for the occasion. About fifty sunshiners were crowded into a small back room after being permitted to lay their beautiful tribute of love upon the coffin and to look once more upon the sweet face of their friend; and as many if not more of the Saints stood out in the cold on the sidewalk. A room in the church draped for a funeral was unoccupied, and that the request of the sister and family to have the obsequies held there could not be freely granted was to say the least a source of much grief and disappointment to the Saints and many friends outside the church.

Also our beloved Bro. George H. Hulmes passed calmly away on the 24th ult., and the last tribute of affection was paid on the afternoon of Sunday the 28th at the church where all the Saints and many friends assembled. The lovely forms of two sweet little ones were laid to rest recently also.

The public services and Sunday prayer-meetings have been well attended as usual. That of the 21st was particularly interesting, many prayers being offered and sixteen testimonies borne, among them that of Bro. Hulmes' sister, whose earnest words of prophecy and pleading for the Saints by the Spirit melted many hearts. Bro. I. N. White also related a vision wherein he was shown that we are nearing the midnight hour and

> "Soon we'll hear the watchman say,
> 'See! the Son of God is coming;
> Go and meet him on the way.'"

Father Alexander Smith, who was present, explained how the Spirit had shown him in vision the manner of the gathering. Many of the Saints no doubt have heard from his lips about the pure, clean room, the table, the bucket of water, the stream of white sand, and the messenger as he poured it out slowly grain after grain from his lovely white hand, and filled the vessel, each grain taking its place till no water remained; and he said, "Thus shall be the gathering of my people."

At the sacrament-service last Sunday, the 4th, twenty testimonies were given and it was apparent to all that the experiences of the past have proved effectual to the strengthening of the faith of the Saints, to restoring to confidence in the officers, and preparing the minds of some of the brethren who had hesitated to go forward and do their duty in regard to honoring the temporal law.

On Wednesday evening, the 24th ult., the day of the death of our beloved president, a feeling of sadness and mourning brooded over the prayer-meeting when it was announced by the presiding elder to the Saints assembled that Bro. Hulmes had peacefully passed away.

A few of the Saints and others witnessed the dark and ill-boding cloud that for nearly an hour hovered over the sky in the western horizon on the evening of that fateful day when the trio, Sr. Alice Hulmes, the sorrowful wife, and her relatives, Sr. M. E. Hulmes and Bro. W. H. Garrett, after their many nights and days of weary, faithful watching, started with our dear brother for Colorado, thinking perhaps in that clearer atmosphere there would come relief to his sufferings. Never did the Saints pray more earnestly for recovery, if according to our Father's will, and never, as we believe, for one who had served more faithfully in the Master's service here in Independence Stake.

Bro. Hulmes was a man of poise and judgment; and he was gentle in reproof, long-suffering with the erring, full of sympathy for those in trouble, and kind and considerate to those who failed to render the services he requested and needed. And we all witnessed his solicitude for the completing of church improvements, and many appreciated his valuable assistance, with that of the brethren, his fine, artistic touch in painting, and the willing service of his skillful hands.

The necessity of obeying the temporal law, observance of decorum in the house of worship, efficiency and integrity in business, the keeping of the Word of Wisdom, and the exercise of the mind in prayer in the seasons set apart in the home for its observance,—a failure to attend to these and other things our brother accounted as weaknesses to be overcome by prayer and earnest effort, and by the help of patient instruction which he was always willing to impart.

He has left a people who loved and esteemed him for his earnest, wise counsel, his many virtues and faithful, unselfish life. And while the responsibilities of his high and sacred office which weighed heavily upon him were increased somewhat by the failure of many of us "to heed the commandments of God," which was his constant burden, the lessons of the past, if well learned, will, through his example and efforts as a minister, redound to our lasting welfare and his exaltation and reward. ABBIE A. HORTON.

February 9, 1906.

Extracts from Letters.

E. A. Stedman, Cleveland, Iowa, January 29: "Closed a three weeks' series of meetings last night with a full house. Much good has been done, and some will be baptized as a result. My throat has bothered me some, but hope a short rest will be beneficial."

Joseph Lane, Pisgah, Iowa: "Bro. A. M. Chase held forth at this place for six evenings with fair attendance and good interest. Some of the Saints at this place are laboring with their might for good; others are drifting with the worldly tide."

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Miscellaneous Department

Convention Minutes.

Northeastern Kansas.—Sunday-school convention met at Blue Rapids, January 6, 1906, F. G. Hedrick in chair. The following officers were elected for the new year; Frank G. Hedrick, superintendent; Anna Murphy, assistant superintendent; Lillian Gowell, secretary; Emma Hedrick, treasurer; Anna Murphy, librarian. Delegates chosen to General Convention: Frank G. Hedrick, Emma Hedrick, Anna Murphy, W. H. Murphy, Samuel Twombly, V. F. Rogers, Arthur Smith, Mahlon Smith, H. U. Bradt, M. F. Gowell, Lillian Gowell. Adjourned to meet at 2 p. m., Friday preceding next district conference at same place. Lillian Gowell, secretary, 203 Davies Street, Topeka, Kansas.

Fremont.—Convened with the Tabor Branch, February 1 and 2, 1906. First evening was occupied with a model session of Religio. Next morning we entered into a business-session. Election of officers: Superintendent, Joseph Roberts; assistant superintendent, C. W. Forney; secretary, Bethana Redfield; treasurer, Grace Kearns; librarian, Ethel I. Skank. Delegates to General Convention: Bro. and Sr. Charles Fry, Sr. Rachel Goode, Bro. and Sr. M. W. Gaylord, Sr. Mirian Dunsdon, George Kemp, Henry Kemp, M. H. Cook, J. B. Lentz, A. Badham, J. C. Moore, D. R. Chambers, C. W. Forney, Bro. and Sr. T. A. Hougas, Sr. Melinda Walling, Sr. Clark. They were authorized to cast a majority and minority vote. Secretary's bill allowed. Religio officers: President, Emily Fry; vice-president, Mamie Pace; secretary, Elda Badham; treasurer, Earl Redfield. Religio delegates were chosen to General Convention also, and authorized to cast a majority and minority vote. In the afternoon and evening programs were rendered. Adjourned to meet at the same place and prior to the next conference. Bethana Redfield, secretary.

Conference Notices.

The Pittsburg District will convene in conference with the Wheeling Branch, March 10 and 11. Other than the routine business will be the election of delegates to General Conference, the consideration of the delegate system in the district, and the adoption of a resolution, or rule, to regulate in disciplining the careless, neglectful, and nonworking priesthood members, that our local ministry may be truly, and properly represented. Let all those who can attend. Come and bring with you the spirit of peace, wisdom, charity, and hopefulness. Branch officers will see to it that their statistical reports are correct, and made out on time. I would be pleased to receive a report or letter from every member of the priesthood living within the limits of the district. All reports or communications can be sent to me, 4735 Eoff Street, Wheeling, West Virginia. Robt. M. Elvin, president.

Kirtland District conference will convene at Cleveland, Ohio, Saturday, March 3, 1906, at 10 a. m. Branch clerks will please forward reports to me as early as possible. E. E. Cozad, secretary, Follansbee, West Virginia.

The semiannual conference of the Eastern Colorado District will meet with the Denver Branch, March 3, at 9 a. m., for prayer-service, and 10 a. m. for business. Please send all reports in by February 25, if possible. J. D. Curtis, secretary, Box 27, Falcon, Colorado.

The Pottawattamie District conference will convene at 10 o'clock Saturday morning, February 24, at Underwood, Iowa. The election of officers, appointment of delegates to General Conference, consideration of a motion to repeal section 4 of the district rules of representation, are some of the matters claiming attention. All are requested to send in their reports not later than February 18 to the district secretary. J. Chas. Jensen.

The Idaho District conference will be held in the Saints' chapel, Malad, convening March 10, 1906, at 9.30 a. m. for prayer-service. Branches and officers will please send in reports if unable to be represented personally. S. D. Condit, president, Logan, Utah.

Montana District conference will be held in Bozeman, commencing Saturday, March 10, 1906, at 10 a. m. Delegates to be elected to General Conference. J. D. Stead, president.

Convention Notices.

The Sunday-school association of the Southern Ohio District will convene at Davisville, Ohio, Friday evening, February 23. Let all come prepared to do something. F. J. Ebeling, superintendent.

The Idaho District Sunday-school convention convenes at Malad City, March 9, 1906, at 9.30 a. m. We desire to see each school represented; also the home department. Officers will be elected for the ensuing year, also delegates to General Convention. Julia A. Condit, superintendent.

The Religio convention of the Eastern Colorado District will convene in Denver, Colorado, March 2, 1906. Lydia A. Schmutz, president, 129 South Logan Avenue, Denver, Colorado.

Quorum of Twelve.

The members of the Quorum of Twelve are expected to meet on the twenty-third day of March next, as per adjournment, in order to consider matters properly referred to them pertaining to the work of the ensuing General Conference. The chairman is of the opinion that a full quorum should be in attendance if at all practicable. Meet at 10 o'clock a. m., at the Saints' church, Independence, Missouri. The resident members will be expected to provide for a permanent place of meeting. All communications intended for the quorum may be sent to the president or the secretaries of the quorum, F. A. Smith and I. N. White, all sent in care of Bro. I. N. White. Sunday, March 18, is suggested as a day of fasting and prayer for invoking divine guidance and assistance so essential to the preformance of the work imposed upon the quorum. May we hope for the elimination of every evil prompting and the cultivation of a feeling of perfect accord that the spirit of unity and of God may prevail in our councils, guide and dictate in order that we may move in light and truth to success, and that a like inspiration may prevail in the conference, that increased confidence and contentment may come to all of the faithful workers in the cause.

WM. H. KELLEY, President.

High Priests Quorum.

I will in the near future mail to you, at the latest address you have furnished me, program for 1906; report blank; and self-addressed envolope, for return of your report, which you will please make out March 1, with which you may make remittance of a self-imposed assessment for running expense of quorum.

If you have changed your address since you last informed me please let me know at once, so as to insure reaching you.

Your fellow servant,

ROBT. M. ELVIN, Secretary.

916 Vickroy Street, PITTSBURG, Penn., February 5, 1906.

Fifth Quorum of Elders.

The officers of the quorum are now ready to receive your suggestions, questions, and propositions for discussion and consideration at the sessions of the quorum during the coming General Conference, so that we can issue our regular annual program and mail it to you with your report blanks not later than February 20; so please send them along at once to the undersigned.

If your present address is different from that published in the circular letter for 1905, write the secretary at once giving correct new address, so that you may receive your programs and blanks without delay. C. I. CARPENTER, President.

LAMONI, Iowa, January 31, 1906.

Convention Calendar.

Eastern Colorado, Denver, March 1 and 2, 1906.
Alabama, Lone Star, Friday, March 9, 1906, 3 p. m.
Kirtland, Cleveland, Ohio, March 2, 1906, 10 a. m.
Northern California, Sacramento, March 2, 1906.
Southern California, (Sunday-school and Religio,) Garden Grove, California, March 2, 1.30 p. m.
Clinton, Eldorado Springs, Missouri, March 23, 1906.
Gallands Grove, (Sunday-school and Religio,) Dow City, Iowa, February 22 and 23, 7.30 p. m.
West Virginia, Wheeling, March 9, 7 p. m.
Chatham, (Sunday-school and Religio,) Stevenson Branch, February 24 and 25, 2 p. m.
Pottawattamie, Underwood, Iowa, February 23, 10.30 a. m.

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Tent-Account for 1905, Western Nebraska and Black Hills Mission.

Receipts.

May	30	Minerva Johnson	$ 2 00
	30	William Stoddard and wife	2 00
June	18	Olive Branch	66
	23	Sr. H. C. Knapp	1 00
	23	James Hanson and wife	1 00
	23	Richard Knapp and wife	1 00
	28	Bro. and Sr. W. R. Mengel	2 00
	29	I. F. Mengel	16 64
July	3	J. R. Deihl and wife	3 00
	22	Sr. Grace Kipp	2 00
Sept.	1	C. W. Phillips	25
		Total	$31 55

Expended.

Groceries	$ 8 85
Gasoline oil	3 25
Freight on tent	6 70
Tent furniture	2 23
C. W. Prettyman	9 05
On hand	1 47
Total	$31 55

R. O. SELF.

MINATARE, Nebraska, January 13, 1906.

Resolution of Condolence.

As a resolution of condolence and respect in the loss sustained by the church, and in a nearer sense, a still closer relation, the high council of the Independence Stake together with the bishopric of the stake desire to present this memorial and resolution in regard to the memory of our departed friend and brother, G. H. Hulmes, president of the stake and high council at this place, and to offer to his sadly bereaved family this our most profound sympathy and resolutions of condolence and respect to the memory of our departed brother, whom we all had learned by intimate association to love and honor for his sterling integrity and Christian virtues. As a man, while standing for his convictions, yet, so gentle, courteous, and kind, he had succeeded in challenging the admiration, confidence, and universal respect of all whose good fortune it was to be associated with him.

We, therefore, members of the high council and bishopric of the Independence Stake, do hereby present to the bereaved family and friends this sincerest tribute of our respect and condolence to them and to the friends of the family of the brother. Praying that God may sustain them in their great loss and bring them eternal and perpetual comfort in the assurance which they and we all have of the blessedness of the estate which his life here guaranteed him under the sure promises of God that attached to such a life service as he sought to give and succeeded in so large a measure in the accomplishment of.

Signed E. L. KELLEY.
M. H. BOND.
ELLIS SHORT.
RODERICK MAY.
ALONZO PARSONS, Committee.

Died.

HARRIS.—Sr. Mary Harris died at Plymouth, England, December 3, 1905, aged 66 years. She was baptized by William Newton in 1888 and was faithful to the end. She, her parents (Charles and Mary Boynes), and first husband (Elder Henry Polglaze) were originally members in the old church and all died in the Reorganization. Throughout her illness she was remarkably patient and resigned, welcoming the summons to "come home." She has entered into the rest which remaineth for the people of God. Funeral-services were conducted by F. J. Pierce.

WILLIAMS.—Edith Clara, was born September 7, 1889, in Louisville, Kentucky. She united with the church August 13, 1899, and has lived faithful to the church and was well beloved by all of her acquaintances. She was married to Mr. J. G. Williams December 15, 1904, and died January 8, 1906, leaving a father, mother, and husband to mourn. She was interred in the Cave Hill Cemetery. Funeral-services at the home of her father, W. S. Metcalf. She was his last child out of three that have been taken home to rest. Services were conducted by J. W. Metcalf.

SAWLEY.—At the Saint's Home, Lamoni, Iowa, December 18, 1905, Sr. Sarah S. Sawley, aged 75 years, 7 months, and 7 days. For over two years she was entirely helpless from paralysis. She became a member of the church February 24, 1889, being baptized in Monroe County, Wisconsin, by Bro. Frank Hackett. She was a good and faithful woman. Her husband died in 1898. Of six children three are living, but none were present at her death. The funeral-sermon was preached by D. C. White, assisted by W. H. Kephart.

HENDERSON.—Sr. Martha Wimmer Henderson was born June 18, 1822, in Indiana. She was baptized into the church about 1831. She was one of the oldest members of the church, if not the oldest. She was married to William Henderson in 1842. Five children were born to this union. Only two survive her, A. J. and J. T. Henderson. She did not appear to suffer any in her sickness. She fell asleep in Christ, January 30, 1906, at her son's, T. Henderson, at Moorhead, Iowa. Funeral-sermon by W. A. Smith, at the Saints' church at Moorhead, Iowa.

SIDES.—At Potter Valley, January 25, 1906, Olive Lulu Sides. She was born April 29, 1867, at Washoe, Nevada. She leaves a mother (her father having gone before in 1870), one sister, and two brothers to mourn. She had a lump in her right breast at the age of sixteen years, which developed into a cancer last February and finally caused her death. The neighbors showed great respect, the whole of Potter Valley attending the funeral at the Methodist church, where a funeral-sermon was delivered by C. A. Parkin, assisted by the pastor.

YOUNG.—Sally Ann Young was born in New Hampshire, January 1, 1811. Married David Young in 1827. She was the mother of fourteen children, four of whom survive, with twenty-one grandchildren, fifty-six great-grandchildren, and twelve great-great-grandchildren. She united with the Latter Day Saints in the early organization and with the Reorganization in 1864 and remained a faithful, honorable member until death came at the ripe age of 95 years and 17 days. Funeral-services from the house, W. W. Baker in charge.

CHASE.—Sarah Silsby was born eighty-three years ago. Married Amos S. Chase in 1848. Mother of four living children, Amy Vredenburg near Pisgah, Asaph residing near Orson, May Gamet of Oklahoma, and Amos Milton, a missionary of the Latter Day Saint Church, residing at Lamoni. Sr. Chase united with the church in 1862. She had spent the greater portion of recent years with her daughter May, of Oklahoma. In good health she came up to spend the winter near the old home scenes with her son Asaph, and daughter Amy at whose home she suddenly expired the 17th of January.

MERRITT.—At Davis City, Iowa, February 5, 1906, Bro. Theodore C. Merritt, aged 59 years, 4 months, and 10 days. He was born in Crawford County, Indiana, in 1846. During the closing months of the Civil War he served in the 144th Indiana Infantry. He leaves wife and eight children, also three brothers and two sisters. His name was honorable and his life upright. He united with the church in 1899, being baptized by F. B. Blair March 20. Funeral-sermon by Bro. H. A. Stebbins assisted by Bro. James McDiffitt.

DAVIDSON.—James Jackson Davidson was born in Trumbull County, Ohio, June 30, 1831, and died at his home in Colton, California, January 30, 1906. Besides his widow, Lydia Davidson, he leaves six children, Viola Calvert, George W. Davidson, Winnie Ham, Ethel Sims, A. J. Davidson, and Carl Davidson. Funeral-services conducted by J. F. Burton and A. E. Jones. The funeral-service of the Pioneers (of which society he was member) was read by the president, John Brown. Interment in Hermosa Cemetery.

Motherhood Is, After All, Woman's Business.

The accumulated force of all nature for all time is not going to be balked by expression in this culminating species. Motherhood—if anything—is woman's business. That business has been for ever interfered with by a man-made world; by warfare and shipwreck, by accident and injustice, by vice and excesses without end—all on the father's side.

While drink and war and crime kill thousands and hundreds of thousands, while our railroads alone destroy more men each year than many a battlefield, it does seem somewhat absurd to turn about and cry to patient motherhood for more children. Napoleon was frank and consistent, saying women were only to be valued for their number of children—he called them "cannon food." A little less cannon food may tend to reduce the appetite for cannon.

Moreover, if there are any women so ignorant, shallow, and unnaturally selfish as to deliberately forego motherhood—then we are well rid of her species.—Charlotte Perkins Gilman in *Woman's Home Companion* for February.

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The Saints' Herald

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

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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

JOSEPH SMITH - - - - - - - - - - EDITOR
LEON A. GOULD - - - - - - ASSISTANT EDITOR
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"We are going back to the flowing stream,
To the city of many a buried dream."

One of the important questions to be decided by the coming General Conventions of the Sunday-school and Religio Associations is the question of holding a convention in Nauvoo in the autumn of this present year. In order that the situation may be properly understood the editor of *Autumn Leaves* has arranged with Elder J. W. Peterson, president of the Nauvoo District, for an article on that subject. It is finely illustrated—the first article in the March number of *Autumn Leaves*. The advantages and disadvantages of the city as a convention site and the general phases of the idea are ably discussed. It is also expected that a cut of the city park where it is proposed to pitch the big tent will appear in the April number. Subscribe in time for these numbers.

Editorial

DOWIE AS AN OBJECT-LESSON.

Followers of John Alexander Dowie were amazed yesterday to hear from the platform of Shiloh Tabernacle in Zion City the frank admission that the work of their leader had failed.

The statement came from Elder W. H. Cossum, whose sermon at the afternoon meeting is causing more comment in Zion City than any discourse heard there for a long while.

The elder declared that his conception of Doctor Dowie was that of a man who had been permitted to look forward into the future and grasp the great principles which will govern the millennium and had attempted to apply them to present conditions.

"He has not succeeded," said the elder. "I hesitate to say it, yet I will say it with love, realizing something of what the fullness of my statement means. He may not have measured up to the great vision which forced him to seek to establish some of the great idealistic principles of the kingdom in Zion City in this church and in the ideals which he thrust into business life, but he has not succeeded.

"Why, is not for me to say; but I know one reason why he has failed. That is because the men and women whom he has had in the church did not acknowledge the vision with him. Instead of giving him their money they put it into their pockets. Instead of fulfilling promises which they gave to him in black and white, they lied to him, turned away from him, and left him with only a few millions, whereas they promised him many.

"We may be able to discover personal reasons, for he is a man of like passions with us. If he has failed, it is because he stepped out into environments so strange and the whole experience was so new that he did not know how to carry it out fully."

Speaking of the church, the elder said:

"Unless the wheels of this organization get more of the real Spirit of God in them this ecclesiastical machine will be a curse to the world instead of a blessing. I say this humbly but earnestly. We must get down to business with reference to the spiritual ministry or become a dead church."

Overseer Excell, who was in charge of the meeting, spoke briefly at the conclusion of the sermon. He said:

"Although this work is not what the first apostle wishes it to be, nor what he and all of us had hoped it would be by this time, it is, notwithstanding these things, the most wonderful work that the world has seen for centuries."

The foregoing subject-matter from the Chicago *Tribune*, February 3, with its practical confessions of the failure of Dowie and his movement, will not surprise any one who has had an intelligent conception of the Dowie movement. His failure was expected by every man and woman who has sound convictions based upon sound principles who has looked into his work. Dowie has proved himself to be a bold adventurer and a shrewd organizer, seemingly able to hypnotize people into a blind confidence in his religious claims and leadership. He has not hesitated to

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demand unquestioning confidence in his professions and statements and methods, and by his peculiar conjurations has been able to command large financial resources and to secure a considerable following. That he has proved himself able and forceful, after his kind, there is no doubt; but that men and women would surrender themselves and their temporal and eternal interests into the hands of such a man, or indeed to any man or any group of men, in these supposed-to-be days of enlightenment and independence is, to say the least, astonishing if not amazing.

Failure was to be expected from the Dowie movement because it was not based upon the principles of the lowly Nazarene, which demand the spirit of service to the race, in the spirit of lowliness of heart and in truth, for the common good. Dowie came to be ministered unto and to have his own way in everything he undertook, and everybody under him was expected to obey his dictatorial mandates without question. With much flourish of personal wisdom he proclaimed his own greatness, and with harsh denunciations of all who refused to render obedience simply on the ground of his arrogant claims, he berated those who differed from him in opinion and cursed those who ventured to offer contrary methods. It is not to be wondered that he failed; he ought to have failed.

Reference is made to Dowie as one who was permitted to see farther into the future than other men have seen. It is known that both in Australia and in California Mr. Dowie became acquainted with the latter-day work, from which, doubtless, he obtained some ideas of social and economic progress which he promulgated in perverted form. He did get some good ideas from it, but seemed incapable of carrying out anything without attaching to it the spirit, claims, and signature of one whom he served, Elijah Dowie, "the First Apostle" and "General Overseer"—Dowie first, last, and all the time.

Failure of the Dowie movement should impress and prompt all to whom it comes as an object-lesson to see the import of that lesson; namely, that work done in the name of Christ must be done by his authorization, on lines outlined and prescribed by him, and in accordance with his spirit and purpose, in harmony with the principles ordained of God to secure and to safeguard the interests of the people. The more of Christ, the less of the spirit of self will there be in it. The leading feature manifest in the ministry and life of the Christ on earth is the spirit of self-abnegation. If he made claim to be sent and recognized of God at all, it was that he might bless with peace and deliverance and good will those who believed in him. He took pleasure in delivering the poor from oppression and in relieving them from suffering, rather than in proclaiming personal superiority or authority with a view to build up a following for mere personal aggrandizement. By sweet reasonableness in teaching with a view to ministering to the common good of men and by breadth of sympathy which exemplified God's love for the race, he sought to draw all men unto him, not by dictatorial demands that men follow him without question.

The race can and will spare Dowie and his spirit of compulsion, with all his farcical claims to leadership and his false and deceptive methods. It needs no such leadership, and the more men grow and develop with the freer spirit of the times the less there will be of disposition to look with favor upon such characters. The world is ready for the genuine teacher and leader, the man who sets the example of lowliness of spirit based upon a desire to lovingly lead in the footsteps of the great Nazarene. He is the true leader everywhere, in the family, in business life, in church, in the state. His ideals are true and strong and insure a basis for permanent welfare.

Dowie has furnished another object-lesson to the world of the folly of basing expectations of financial or spiritual success upon the old and time-worn dicta of selfishness and dictation. Men are learning and must learn that success is the result not of taking as ground for action somebody's opinion or arbitrary dictation, based upon a mere claim to superior knowledge; but of following what, after due examination, is actually known to be based upon truth, principle; genuine, living, immovable, foundation. The longer men hesitate to make such analyses the basis for action the longer will their hope for their own success and the success of the race be delayed. He who teaches men to think, to see, and to know, and who warns them against taking for granted that which is not seen and not known by actual examination on their own part to be correct, is leading men as Christ led them. He who teaches men to act and to lead others on without necessary knowledge, appeals not to their powers of intellect, but to their credulity. A man is a slave who does not know where he is and what he is doing. He is worse than a slave if he hesitates to make necessary investigation; he is willfully blind.

The apostle Paul was a misguided force for evil when he rendered a blind, fanatical adherence to the Jewish priesthood and made the "tradition of the elders" the basis of his action and hope. He did it, too, "in all good conscience," he declares. He was not without sincerity in his ignorance. But when enlightened of Christ he became a free man and he taught men to reason and to think and to seek for light. The Spirit of which he partook was freeing and enlightening in its influences, and under its guidance he wanted men to "grow" in the "knowledge" of the truth; not in mere belief in it, but in actual knowledge of it. He declared his mission and the mission of his brethren to be, "to make all men see." To make all men see! How true and grand is the apostle's conception of

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the Christ spirit and the system of divine government, a government not based upon human ignorance, but commanding the free adherence of the race because the love and wisdom of God is seen to be its creative and upholding force!

When people learn to see what they look at, and to look at what they see; that is, to go to the bottom of everything with which their interests and the interests of the race are concerned, there will be less of disappointment and more of satisfaction, because care will be exercised to guard against groundless expectations. Let us not forget that, as a people, we are called to see, to put to the best use we can all our powers of mind; that we build every part of our work truly and substantially. If any people have been called to represent true principles and true methods, including sound business principles, we have been so called. If any people are under responsibility to make manifest such principles and such methods before the world of mankind, we are that people. Making profession, as we do, that we have received the Spirit of truth as a result of obedience to the gospel; that there have been outlined to us in the revelations of God to the church such rules and regulations as are guaranteed so to govern that the people of God may live, not after the manner of the world, but according to the divine plan, we are under obligation, personally and collectively, to make good our professions and our claims in all departments of the work in which we labor, whether as ministry or laymen, business men, tradesmen, or what not; and whether men or women. It is ours to build upon the true foundation, and with such materials as will make our work secure and strong, so substantial in plan and detail that the world, all men, may see and take cognizance that our work is not the work of careless, selfish, carnal, self-seeking men and women, but sound and true in every particular, worthy of its claims to be that built as a result of coöperation with God.

The world to-day is repeating the folly of past ages and men and women are immersed in the spirit of selfish accumulating, speculation, and idle, carnal pleasure-seeking. If we are basing our work upon a superior system and have in view a higher purpose, it is ours to be consistent by being true to God and just to man, faithful to one another. Men and women have varied and varying conceptions of right; some high, some low, with all the shifting grades that lie between the two extremes; but it is ours to cultivate and to hold ourselves strictly, rigidly, in harmony with a high sense of principle in all things; to help others get there, and to insist that all stay there. By so doing, and only by so doing, can we get near to God and maintain a condition of communion and harmony with him. Unless He build the house, we labor in vain; unless we keep in touch with him, our work is the work of mere carnal conception. He is declared to be both the *author* and the *finisher* of the work of the church.

No man can be a worker with God unless he be a worker under the influence of his Spirit; and the Spirit is given only as a result of living in communion, in touch with him. All the priesthood in the church — apostles, prophets, evangelists, pastors, teachers, helps, governments, gifts, miracles, diversities of tongues, etc., in the whole spiritual paraphernalia, will not qualify us, and they can not be ours at all, in a genuine, living sense, without that clear light which results, and results only, from close, conscientious application and care to maintain a high degree of spirituality; to lean not upon our own mere human understanding, but to gain and retain that spiritual understanding which results from coming into touch with "the mind of the Spirit" of truth. This is the true understanding. That obtained, all the faculties and powers of the minds of men are quickened and enlightened, and darkness is chased from the mind. We are commanded to be free from darkness of mind; to chase darkness from us. By so doing we see God by seeing and comprehending his character, his purposes, his system of government, his divine economy, and the eternal fitness of it. By so doing we feel a consciousness that he is in us and we avoid blunders and mistakes and disorder and confusion and loss of confidence; by so doing we justify before men the claim that God is in his servants and in his people, responding to their faithfulness by leading them along safe lines and according to true policies. But if we make serious mistakes and continue to repeat them, it will evidence our failure to reach a proper altitude and cause doubt where clearness and confidence should result. A capable, confidence-inspiring business man is a man who applies to his business the principles of sound, economic management to all the features of his business. He buys what will give satisfaction and sells at a satisfactory price. He sells where he can collect and gets returns promptly. He cuts out unnecessary expense, meets his obligations promptly, and watches every detail of his affairs. If he does less than all this and does not do all that is essential to a successful career, he is gone and loses what he has invested. So of anything else. Religion means morality, uprightness, application, diligence, intelligence; in fact, all the qualities which make up a sound and rightly regulated career. It is no light thing we have entered upon, and experience proves that our best conceptions and efforts are demanded if success is to crown our labors as a church. We are required to prove our own work as we move along. To prove it we must test it, by examination of our work as we proceed.

Obstacles are in our way; men and forces seen and unseen oppose the truth and seek to disqualify us for success by every appeal to lower the standard and

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accept the dicta of carnal, human methods of operation; but to yield to anything which promises success upon lines that run lower than the lines of truth, revealed in the revelations and exemplified in the Christ, is to fail, and miserably to fail at that, in the effort. It is necessary, then, for our work, that our conceptions be correct, that our work may be blessed and approved of God. But our conceptions will be according to our personal standards of right, according to the leaven we imbibe in our reading, in our thinking, in our associations and habits in the world. If we have become accustomed readily or in any degree to accept any theories of morals or economics or religion or politics—anything at all—not in harmony with the principles of the law of the celestial kingdom, our moral and spiritual conceptions must be affected and largely determined thereby, hence we bring with us in our work false or true conceptions, according to our previous education. God gives men light if they are willing to receive it, if anxious to obtain it. An attitude of active willingness and desire to see it and to act accordingly invites the light. We may believe in the church and in its organization and doctrines and purposes in a general way, and yet fail to place ourselves in harmony with greater and necessary light. Men live and act upon various planes. He who would receive the light must surrender misconceptions. Idols of conception must be given up. We rob ourselves of light unless willing to go where it leads; unless ready to endure correction.

Influences too, personal or general, affect us. Men who see a truth and permit themselves to accept or be controlled by less than it indicates, lose their spiritual freedom and decline in power for good. We can not afford to permit ourselves to be turned aside from what should be fully analyzed ere we accept a situation. Knowledge is power, and knowledge is safety. "Take heed [inspect, look, see] that no man deceive you," said the Master. No one should permit himself to be forced into a situation contrary to his judgment; no one armed with the truth will try nor need he try to vindicate his position by effort to secure less than an intelligent inspection of his propositions.

The world with its religious and social and economic systems is failing and the hopes of men must be realized, if realized at all, in the kingdom of God. Zion is to arise and shine with her splendid, God-given system; but "Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I *can not receive her* unto myself," the Lord has said. And the mere fact that we have "been called" is not enough. The Lord declares in the Book of Covenants that there has been a day of "calling" and that there "shall be a day of choosing"; and "let those be chosen who have been found faithful," is his declaration. To be chosen and faithful is to put into execution right methods, safe and correct lines of procedure in all our work.

If the work has "dragged" along or been retarded in any degree, generally or locally, it is because we have failed to live and to administer and to act according to such a standard. Dowie and others have failed, but we must not fail. The carnal causes of their failures should be noted by us and avoided. We may profit by their mistakes and we ought to profit by them. We can not afford to become merely elated and to point out their erroneous foundations, as did the Jews who berated the heathen and claimed to be "Abraham's children" and never in bondage to any man; and as did many of the Latter Day Saints, who took delight in depicting the fallacies of sectarianism, while they themselves were drifting on the rocks of error and on which finally they were wrecked and stranded at Nauvoo and elsewhere and scattered into a bondage worse than death, many of them, as were ancient Israel.

Many of the sectarian world are more business-like in method and more progressive and energetic than some of our own people. We need to wake up and make good our claims to have more light and to prove ourselves worthy to reflect it as teachers. It will not hurt us to think more about our own defects. It ought to help us to see, day by day, the examples of disaster that follow failure to compute, to analyze, to study, to foresee, and to provide against loss and disaster, morally, spiritually, financially, and in every way. It is possible that much or a certain amount of our work has been haphazard, without enough of system and order and examination in it.

God in his universe is a manifestation of law, of order, of diligence, promptness, hard work, attention to detail, interest and earnestness. We ought to be all this; we must apply such methods to our Father's business, and to do it requires application, thought, reflection, consecration of powers of body and of mind. We should educate ourselves and our children along such lines. We should demand such things of ourselves and of others if we would be effective and see others effective for good. To demand less, to be content with less, is to be asleep; to be children, and to act the part of children. Shall we be men and women—live men and live women—or shall we be mere passive spectators in this work? Who are to compose the active, forceful characters that are to comprise and to do the work of constituting and maintaining a Zion, the slugglish, drifting, inert mass who merely pass along and wait for something to turn up, or the men and women who think, who see, who are interested and who study and strive to see and act clearly?

What we want to say, and to say it as plainly as we know how to say it, is that the people of the Reorganized Church, as we see it, must wake up and

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take a more active part, a more active interest in the work of the church, local and general, and in its problems. If we sow indifference we shall reap indifferent results. The errors and failures of the past should be guarded against strictly and carefully. Our work is worthy of and should receive our best talents, fully cultivated by intelligent application. The problems affecting the interests of ourselves and the world both temporally and morally, and spiritually and eternally, should be looked into and comprehended and wherever a remedy is necessary the remedy be applied. We are expecting great things, but are not doing great things necessary to bring the desired results.

It may be that we are not near enough to God. Possibly, and we think probably, very probably, we are not as near to the source and conditions of inspiration as we ought to be. It may be that God has not been sufficiently consulted in some of the movements made and that we must and shall be obliged to confess that we have preferred to go on in human wisdom rather than keep ourselves in such condition as to be disposed to seek him and be governed by the leadings of his Spirit. How is it with us? Has any of our work brought such results or caused such conditions as to lead us to fear that confusion, and hindrances, rather than peace and harmony and progress, have resulted? We are all interested in these things, and we ought to do considerable thinking along these lines. We should be anxious to confess our faults and shortcomings and not seek to justify ourselves in our mistakes. If we contend that we are right and always have been right, we simply deceive ourselves and separate ourselves further from God.

Why should we hesitate to speak frankly and compare notes? Why not be frank and candid with ourselves and with one another? It will not hurt us to think more, to believe that we might have been more careful in the past, and to resolve to be more careful in the future. We are all workers together with God, supposedly so at least, and it will help the cause to know what we all are doing and how we are doing it. We ought to speak out plainly and freely, and of course kindly. But we ought not to hesitate to speak because of any stilted, mistaken conception of official courtesy or the like. Let that be the method of the world. We have no use for anything that is not ruggedly straight and clear.

It is not mere men and measures we are seeking to enhance or merely to sustain official dignity. We wish to help all, and to do men good and to work to their present and eternal happiness right here and right now. We are servants to God and to fellow man with that end in view.

We ought not to lose a day in the work of getting at best possible results. We should get right at every slip in the machinery, every defect in our system, and correct every mistake in method of procedure past and present and get down to a sound basis in everything, in branch, district, stake, and in general, anywhere and everywhere. We are not interested in making or in perpetuating mistakes or errors. We waste our time if we proceed on any other lines than right lines. If we are of the class who sit around open mouthed and take for granted things we do not know, and which we ought to know the real status of, we are weak and of little use to ourselves and others. We ought to *know*. To take for granted what we do not know, what we have not taken sufficient steps to find out, or what we have reason to fear may not be the facts in any given case, is below what is expected of us. These are some of the "few things" in which men and women ought to "be faithful."

If Dowie has furnished us an object-lesson from which to point a moral and adorn a tale, all well and good. We have written with malice toward none and in charity to all, but with strong convictions against the policy of the ostrich who hides his head in the sand to avert approaching danger.

R. S. S.

NEWS FROM THE FIELD.

Bro. J. W. Rushton, reporting the British Isles Mission for the quarter ending December 31, says: "The statistics do not represent the amount of work done, by a long way. The local authorities have accomplished some good work and incidentally there have been reported a number of baptisms by the local ministry. The condition generally is fair; apparently there is an upward tendency among the Saints and we are hopeful to be in good and prosperous condition ere long. We are endeavoring to systematize the work as far as practicable, and to faciliate this we have secured some report forms which have been distributed among the branch and district presidents with the beginning of the new year, and all have expressed a willingness to do what they can to conform to the request to report work done. We have a new branch in Sutton, in Ashfield. This is a new place and the local brethren and sisters are very largely responsible for this. Bro. Greenwood has been very attentive and they seem to be in a very good condition. Bro. Kelley with my consent left Ireland about November 1, and up to the end of December has been laboring in Scotland with excellent results. Some have been baptized and better than all the Saints there are in splendid condition and harmoniously engaged in the effort to build up. Bro. Kelley has been visiting in the Leeds and Manchester districts, doing good work. He will spend the rest of the conference year in Scotland. My own labors have been distributed over the mission."

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PNEUMONIA: A SIMPLE REMEDY RECOMMENDED BY A HEALTH BOARD.

Few acute diseases in our northern climate are so fatal as pneumonia. Every winter it levies a fearful tribute in every community, and few diseases have so successfully baffled medical science in its research for specifics. Many people will therefore read with interest the strong recommendation recently made by the health-board of Washington, Warren County, New Jersey, of the following simple treatment for pneumonia, which according to a dispatch in the New York *Herald* is claimed to be a sure cure if used in the early stages:

Take six or ten onions, according to size, and chop fine, put in a large spider; over a hot fire, then add the same quantity of rye meal and vinegar, enough to form a thick paste. Stir thoroughly, letting it simmer five or ten minutes. Then put it in a cotton bag large enough to cover the lungs and apply to the chest as hot as the patient can bear. In about ten minutes apply another, and thus continue by reheating the poultices, and in a few hours the patient will be out of danger.—*Arena*, January, 1906.

The need of promptness in the treatment of pneumonia can not be too strongly pointed out. By instant attention to the trouble before it has time to become possessed of the lung tissue, it may be scattered. Treatment should be resorted to at once and the inflammation and filling of the lungs be prevented. The patient should be kept in bed in a room where the temperature is kept at about seventy-two degrees.

EDITORIAL ITEMS.

Elder D. A. Anderson will represent the publishing department at the conference at Cleveland, Ohio, March 3 and 4. The Saints can pay their subscriptions to any of the church publications to him at that time.

Humanity is one. The Eternal intends to show us that humanity is one. . . . And if we do not accept the revelation lovingly, do not take to the fact kindly, why then 'tis flashed upon us terribly, by lightning of hell, if we will not have it by light of heaven.—Gerald Massey.

The *Herald*, Los Angeles, California, February 4. contained a double-column cut of the Saints' Church of that city, also a half-column descriptive article concerning the dedication of the chapel. Another of the dailies also published an excellent account of the services, including the main points of the address by the pastor, Bro. T. W. Williams. The faith of the church is set forth in terms clear and strong. The dedication program sent us by Bro. R. T. Cooper and the whole affair is creditable to the energy and interest of our people in the city. Brn. Burton, Van Fleet, Daniel Hougas, A. W. Ballard, also an excellent choir took part in the services which seem to have awakened considerable interest.

President Joseph Smith at last accounts was in the city of Toronto, Ontario, accompanied by his wife, enroute home from Washington, District of Columbia. His health slowly improves, though he has seasons of pain in his face from his old enemy, neuralgia. He is expected at Lamoni some time during the present week.

Bro. G. H. Graves, our colored brother who is striving earnestly to establish the cause among his colored brethren of the South, reports much interest in his efforts in presenting the faith. Several newspapers have made friendly and complimentary mention of his work. He feels encouraged with the outlook and hopes to plant the cause permanently in the state of Kentucky. He may be addressed at Hopkinsville, Kentucky, by any who may wish to write him. He is preaching in churches and in private houses, as the way opens.

Original Articles

ARE WE OUR OWN?

This question, so important and so nearly concerning our present and eternal welfare, is one which every thoughtful, intelligent individual should investigate, with unselfish motives and with an eye single to his spiritual advancement, the helping of his fellow men, and the honor and glory of God.

Viewing the matter from a natural standpoint, we must admit, from a reasonable point of view, that even here we are not our own. The mother who gave us birth, guided and guarded us with watchful care through years of physical and mental development; the father who labored and struggled daily that food, clothes, and an education might be supplied us and who later advised and counseled us from his practical experience; the brothers and sisters who assisted in our care and advancement along these lines, all own such a part of us and present such strong claims upon us that we can say with truth that we are not our own. If naturally reasonable we must live, at least in part, for them as a partial payment on our part for the labor and interest they so lovingly bestowed upon us.

And from a patriotic point it is the same. The fact that we are free-born citizens of a free country does not make us in an unlimited sense free; for do not we owe our freedom, yes, our very lives, to those who, in the early days of our country, fought, suffered, and died to purchase for us that freedom? By their life's blood we are to-day free and independent; and notwithstanding all that we are or enjoy in this respect, we are not our own. And if all this be true

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in a temporal or patriotic sense it must necessarily be much more so in a spiritual sense, for in a spiritual sense we owe not only what we are, but the work and labor of others in making us better, to a source higher and grander than that of a worldly nature. In 1 Corinthians 6:19, 20 will be found this statement: "What! know ye not . . . ye are not your own? For ye are bought with a price." Here are found in reality two distinct statements. First, "Ye are not your own." Second, "Ye are bought with a price." If, as the first says, we are not our own, then surely we must belong to some other; and if so, all our words, thoughts, and deeds should be according to that one's ideas, or along this particular line of thought or law. And to show further the truthfulness of this fact let us turn to 1 Timothy 6:7 and read: "For we brought nothing into this world, and it is certain we can carry nothing out."

Here we are told plainly that at our advent into this world we came in every sense empty-handed. What we may have accumulated has been what others have possessed and used before us, which for a time becomes ours, but at the end of our earthly existence is left again for others in turn to occupy or possess; and accordingly we step out once more empty-handed. So are we not merely stewards or overseers for a time over God's universal possessions? It is not ours. In this sense we are not our own. And if not our own, to whom do we belong? Again referring to 1 Corinthians 6:20, we read, "Ye are bought with a price." A price is that paid for something, and in this case it is something paid for man. That includes you and me; that includes every human individual.

If we go back to the dawn of creation, we find our first parents Adam and Eve as transgressors of the law of God; and by such transgressions they fell from their blissful state to a sinful condition. Having been told if disobedient they should die, they were so condemned, and death (spiritual) came upon them and through them upon all mankind. And now comes the purchasing. Christ, the Son, says to the Father, I will go and offer myself in the stead of man. I will take upon my shoulders the load which sin has brought, if, through me, they may be made free again. And in confirmation thereof he comes to earth as the Redeemer and Savior of men, lives, suffers, and dies for us that salvation might be possible for man. By his blood he has purchased us; and well may the Scriptures declare, Ye are not your own. Ye are bought with a price. In the face of such evidence the only conclusion we can logically arrive at is to say, I am not my own; I am purchased by the redeeming blood of Christ. And this is just the condition of mind in which all should be; for it is a reasonable, logical, and natural condition, and the *only* safe one.

Every human individual should admit the fact that inasmuch as he has been purchased in so costly a manner, he should live a daily life pleasing to him and in accordance with his laws and will. More than this is impossible; less certainly shows, at the least, an ungrateful, unthankful spirit on our part.

Now what must we do as a partial recompense for this purchase? As another's, or Christ's, what must we do to live in accordance with his will and laws? The Master sums up the matter neatly when he says, "Seek ye first the kingdom of God, and his righteousness [or according to another version, "to establish his righteousness"]; and all these things shall be added unto you." In other words, Seek to obey the principles of the divine law, namely: faith, repentance, baptism, laying on of hands (see Hebrews 6:1, 2), and then according to Paul, "Let us go on unto perfection," living by every word that comes from the mouth of God.

Does not this, condensed, mean to be a true saint of God? to deny self, to take up our cross, and to follow him? And can we do so and still mingle with and partake of the world, its pleasures, and carnalities? Must we not rather obey the scripture by coming out from among them, and by showing ourselves a pattern of good works?

In view of the evidence here outlined, we must arrive logically at some such conclusion as this: I own nothing here; I am but a steward for a time over a little of God's property; I am not my own, for Christ by his sufferings and death has purchased me. As I must obey his will—the keeping of the law in its entirety, which means living by his laws and desires and *not* those of man—I must deny self, take up my cross daily, and follow him. And when I have accomplished all, I must remember that this is only a small, partial payment compared to what has been done for me, what is being done, and what will be done if I remain faithful to the end.

Reader, are those your views? Have you concluded you are not your own? If so, are you serving your purchaser aright by living a life so good and pure that it will reflect only glory and honor upon his great and holy name? Remember that as you are not your own, every thought, word, and deed should be for the advancement and upbuilding of God's kingdom, and to the encouragement and helpfulness of his children. In no other way can you benefit your heavenly Father or your Redeemer, and thus help to pay for your blood-bought redemption or purchase.

WALLACE A. SMALL.

THE WAR IN HEAVEN.

It is with a degree of caution that we approach this subject, realizing as we do the wide diversity of opinions concerning the wonderful visions of the Patmos seer. I have noted with interest the various ideas expressed relative to the prophecies concerning

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the last days, their relation to us as a people, and the probable condition of things yet future. Many ideas have been advanced that, to my mind, are rather absurd when compared with other plain and pointed scriptures. I have been schooled to believe that "no prophecy of the Scriptures is of any private interpretation," but that scripture should interpret scripture; and I believe it is a safe rule to follow in the study of the sacred word.

We, as a people, occupy a peculiar position in the world, and our strongest fort is a "Thus saith the Lord," and its fulfillment, and I believe we have been careful how we handle our "weapons." We have an abundance of logical testimony to sustain our position without misapplying a single text; and should I get wide of the mark I will appreciate criticism and correction.

I have frequently heard it argued that the "war in heaven" of Revelation 12:7–9 occurred in the early morning of time when Lucifer rebelled against God and was cast down, but I never so understood it, and shall give my reasons why, and then try to ascertain when it did take place.

Isaiah 14:12–17 has been made to do service as a proof-text in support of this theory. In fact it is thought by some to be a veritable Gibralter, so we will notice it first:

> How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cast down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble and did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?

Now let us apply our rule of interpretation and see how it will work. In the fourth verse of the same chapter it says, "Thou shalt take up this proverb against the king of Babylon"; and we learn at once that it is not Satan at all, but a haughty earthly king that is meant. True, he is called "Lucifer, son of the morning," but Jesus called another one of earth's nobility a "fox." (Luke 13:32.) It may be asked how the king of Babylon could "ascend into heaven and exalt his throne above the stars of God," etc., and we reply, Just like capernaum was "exalted unto heaven" and "brought down to hell"—destruction. (Matthew 11:23; Isaiah 14:22, 23.) The king of Babylon is called Lucifer in the same sense that the "red dragon" (pagan Rome) is called the "Devil and Satan." (Revelation 12:9.) The "king of Babylon" was a "king of kings," and ruled the world (Daniel 2:37, 38), and because of his haughty pride the Lord designed to punish him (see Isaiah 14:22, 23).

Now let us examine Revelation 12:7–12.

> And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent called the Devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb [The blood of the Lamb had not been shed in the early morning of time], and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea; for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

This "war" has no reference whatever to Satan's rebellion, not in the least, but all takes place *after* 1 A. D.

Beginning with the first verse of the chapter John says he saw a "great wonder in heaven; a woman clothed with the sun," etc., and in the third verse he says, "there appeared another wonder in heaven." This time it is a "great red dragon." Both these "wonders" appear in "heaven." John views this scene until the dragon chases the woman into the "wilderness" (verse 6), and continuing without a break in his narrative he says: "And there was war in heaven"—the same place where he saw the woman, and after the dragon is defeated, cast out, he persecuted the woman that brought forth the man child (see verse 13). Now, was the woman "cast out" too? If not, how could the dragon in the earth persecute the woman in heaven? I know it says he was cast down unto the earth, but does that signify that he was actually in heaven? If the woman is the church, when and where was it that she gave birth to the man child? That event happened in the *same place* that the "war" was fought. In the tenth chapter of Luke, after the return of the seventy from their first mission, Jesus said, "I beheld Satan as lightning fall from heaven." (Verse 18.) But that does not indicate that the old fellow did actually get through the pearly gates only to be thrown out. Remember both these "wonders" were in heaven, and if the "war" happened in the "early morning of time," then the "man child" was born back there and the woman went into the wilderness back there. I do not believe it.

The Greek word from which the word *heaven* is here translated is *ouranos* and means *sky—air*. (See Young's Analytical Concordance; also Revelation 12:1, Inspired Translation.) John simply saw in vision that which was to transpire on the earth, and his vision has not the slightest reference to the time when those who "kept not their first estate were cast down." In vision John follows the dragon to earth, and sees him persecute the woman—the church—

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which was fulfilled during the "ten persecutions" of the Christians. That was the war in heaven—pagan Rome fighting the saints in order to stamp out Christianity if possible. In vision it is represented as Satan and Michael, and their hosts. Verse 13 is explanatory, and tells us just what the war was, and where it actually occurred. The appearance of the woman, the birth of the man child, the flight of the woman into the wilderness, and the "war" all occur *in the same place.* The woman is the church. (See verse 7, Inspired Translation.) The man child represents the priesthood, or authority, the red dragon is pagan Rome. And the first real battle of this "war in heaven" was fought in Bethlehem, Judea, when Herod slaughtered the infants in his vain effort to destroy the new-born king—Christ—and has been raging ever since. Jesus said: "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." —Matthew 11: 12.

It was at the hands of pagan Rome, symbolized by the red dragon, that the church suffered violence; and under Nero it was "general throughout the whole Roman Empire." (Fox's Book of Martyrs, p. 16.)

Again, the same historian says:

> The Emperor Domitian was naturally cruel, and after having slain his brother he raised a persecution against the Christians. He commanded all the lineage of David to be slain: hoping, by this means to stop the progress of Christ's kingdom, which he was taught to consider as a temporal kingdom. . . . A law was also enacted, that no Christians once brought before the tribunal should be exempted from punishment, without renouncing their religion.—Page 17.

After this "war" has been in progress upwards of two hundred years, and thousands of Christians had been put to death by this "red dragon," it was said by a Roman governor:

> What signify all the former executions if some yet remain who dare avow themselves Christians.—Ibid., 28.

Under Severus they enjoyed a brief respite:

> But increasing in numbers very rapidly, the fears of the heathen were excited, lest their religion should become entirely supplanted, and imputing the various misfortunes which befell the empire to their impiety, a furious persecution was suddenly raised against them. Fire, sword, wild beasts, and imprisonments, were resorted to, and even the dead bodies of Christians were torn from their graves and subjected to the vilest insults. The gospel, notwithstanding, withstood these attacks, and continued to spread to such a degree, that had its votaries withdrawn themselves to other countries, the Roman Empire would have been greatly depopulated.

John said "he prevailed not," because they "loved not their lives unto the death." They overcame him by the "blood of the Lamb and by the word of their testimony."

Decius, provoked at the rapid increase of Christianity, undertook to exterminate the very name from off the earth, but in the latter part of the third century they had increased so fast that they had become formidable by their numbers. Christianity was gradually taking the place of paganism, or "Michael and his hosts" were overcoming the "dragon and his hosts."

The conversion of Constantine virtually put an end to the "war," so far as the dragon is concerned. There was some persecution in the latter part of the fourth century under Julian and Athanaric, but not to be compared to the others.

The dragon being defeated—cast out—he now goes to make war with the "remnant of her seed, that keep the commandments of God and have the testimony of Jesus Christ." (Revelation 12: 17.) Notice, he is not going to make war with the woman now, but with the *remnant* of her seed that *keep* the commandments of God. The woman is in the "wilderness"—darkness—and being nourished from the face of the serpent.

The flight of the woman into the wilderness does not signify a sudden departure into some unknown place, but a gradual departure, drifting from the pure principles of the gospel of Christ into a condition of error and spiritual darkness. Cyprian, bishop of Carthage, wrote often to his flock, warning them against the many evils that were creeping in among them. (See Fox's Book of Martyrs, pp. 35, 44.) Satan in the personnel of the "dragon" could not overthrow the church by force. In order to accomplish his design he must change his tactics—adopt his old method of deception by the introduction of false ideas, which had to be done *gradually.* Heretofore, he has been at a disadvantage, but now, acting the part of a wise general, he resorts to strategy and gets on the "inside." He is not fighting with Michael any more, having been defeated and cast down; so he assumes a new role and joins the church. Let us now take a look at him as John sees him in the next act:

> And I saw another sign, in the likeness of the kingdoms of the earth; a beast rise up out of the sea, and he stood upon the sand of the sea, having seven heads and ten horns; and upon his horns ten crowns; and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority.—Revelation 13: 1, 2, I. T.

This beast, like the dragon, has seven heads and ten horns. The dragon fought with Michael and his hosts—the apostles and saints—and "prevailed not," while this beast is to "make war with the saints and to overcome them." (Verse 7.) Pagon Rome, after a struggle of three hundred years, failed to overthrow Christianity. Papal Rome during a period of twelve hundred and sixty years was to "wear out" and overcome the saints. Daniel says:

> And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and holy people. And through his policy also he shall cause craft to prosper in his

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hand; and he shall magnify himself in his heart, and by peace shall destroy many.—Daniel 8:24, 25.

Had Daniel lived during the papal supremacy and witnessed the horrible butchery of fifty millions of people said to have been slain by this mighty "power" he could not have given us a more graphic description of his character than he has done here in few words. This mighty "power" is symbolized by a "little horn" that arose among the ten horns of the beast and plucked up three of them. I believe it is the Protestant opinion in general that this little horn is the papacy as a system without reference to any certain pope. This beast of Daniel, under its two phases, represents Rome. The first, pagan Rome; the second, papal Rome, in complete harmony with Revelation 13:1–10. Notice, the dragon gives his seat, power, and great authority to the beast. That was certainly fulfilled when pagan Rome became papal Rome, or when Christianity, corrupted, superceded paganism.

Right here let us note the following points of identity between Daniel's and John's testimonies. The leopard beast was to blaspheme God (see Revelation 13:6); and so of the other (see Daniel 7:25). The beast makes war with the saints and overcomes them (see Revelation 13:7); and so of the "little horn" (Daniel 7:21). The "little horn" was to continue a "time, times, and the dividing of a time." (Daniel 7:25.) The beast was to continue "forty and two months" (Revelation 13:5) or twelve hundred and sixty years.

The papacy arose after the cessation of paganism, 508 A. D. By decree of Justinian, the Roman emperor, the bishop of Rome was made the "corrector of hereties," and declared to be the "head of all bishops," with the bishop of Constantinople as "second." This power could not be enforced at this time for the reason that the Arian Ostrogoths held Rome and Italy. This was the last one of the three horns to be "plucked up by the roots" by the little horn; so the Italian war was begun 534 A. D. under Belisarius, who succeeded in entering Rome December 10, 536. The Goths, however, rallied their forces and laid seige March, 537 A. D., which was raised one year later in great disorder, thus acknowledging defeat. Papal supremacy was now established, which, however, was disputed by John of Constance, but who was suppressed by Phocas 606 A. D.

This beast power was to continue twelve hundred and sixty years, at the end of which time he was to go into "captivity" (Revelation 13:10), and have his "dominion" taken away (Daniel 7:26). Adding 1260 to 538 it brings us to 1798; and what happened then? Berthier, at the head of the French army, entered Rome, took the pope a prisoner, proclaimed a republic, and thus overthrew the papal system for the time being. In 1800 another pope was elected, thus healing the "deadly wound." But though the papacy was restored, it was with diminished powers. The prophet said they would "take away his dominion to consume and destroy it unto the end." In 1870 his temporal power was entirely taken away.

I know it is claimed by some that the exile of Pope Silverius, 537 A. D., was when the "deadly wound" was inflicted, but that theory is erroneous for the following reasons:

1. This pope was, with others, convicted of treason and banished by Belisarius, the very man sent to enforce the imperial decree in favor of the papacy, and *not by an enemy.*

2. Another pope was ordered elected by the man who exiled this one.

3. His powers were not at all diminished, but were gradually increased.

On the other hand, in 1798 the pope was taken prisoner by an enemy and placed in exile where he died and for two years there was no pope. That blow was inflicted with the design to abolish every vestige of Christianity, that the infidel "Goddess of Reason" might be enthroned.

The "wearing out of the saints" by this "power" is too well known to recite here, so we pass on to later events.

After watching this beast from the time he rises up out of the sea until he goes into captivity, and his dominion is taken away, another "wonder" appears. John says:

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.—Revelation 13:11, 12.

The red dragon appeared before the woman, denoting that the power symbolized was already at that time in existence, while the leopard beast was seen to rise out of the sea, signifying that he was yet to arise. He continued his allotted time, twelve hundred and sixty years, after which another beast rises up, this time out of the *earth.*

Unlike his predecessor, he is represented as being gentle, peaceable, and lamb-like. The red dragon, as we have already seen, is pagan Rome, the leopard beast is papal Rome. But what power is here represented by this two-horned beast? This is the one, above all others, that we want to locate if we can. Babylon, Medo-Persia, Greece, and Rome are all symbolized by beasts, the nature of which was best calculated to represent their character, the "horns" denoting "power," civil and religious.

The beast before us has "two horns," but altogether unlike the others. His predecessors showed on the surface just what they were in character, while this fellow appears very lamb-like, but at the same time he is a devil at heart; "he spake as a dragon."

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Like the other beasts he is a persecuter because he has power to put to death those who would not worship (honor or respect) the first beast before him. Now what power arose at the close of the eighteenth century? I imagine I see a frown on the face of some of my readers when we say, "America, associated with Protestantism." But think a moment! Remember it is not the part of wisdom to pass hasty judgment, so we ask your calm consideration of a few plain, cold, historical facts, keeping in mind that in history is where we see the fulfillment of prophecy.

All Latter Day Saints believe that America was to be the great theater where the closing scene in the great drama in the history of the nations was to be enacted. Do you suppose that this nation of ours, with all the wonderful events incident to the final culmination of the great conflict, should pass unnoticed in prophecy? Verily, no! These beasts each come upon the stage of action *successively.* Does our nation meet the conditions? The United States arose to prominence at the right time, and here it was that Protestantism found an asylum where she could worship free from papal persecution. The main object of migration to this country was that they might enjoy freedom, and religious liberty. The Constitution of the United States guarantees these rights to all its subjects. Article 4, general provisions, reads:

> The United States shall guarantee to every state in the union a republican form of government, and shall protect each of them against invasion, and on application of the Legislature, or of the Executive (when the Legislature can not be convened) against domestic violence.

Just how well she has kept that sacred pledge remains to be seen.

As already shown, the "first beast" received his "deadly" wound in 1798, when his "power" began to be diminished, and his "dominion" taken away. The beast with two horns succeeds him and exerciseth his power. It may be argued that the "inquisition" is not possible in these days of enlightenment, and we will admit that it would seem so; but remember that part of the prophecy concerning this two-horned beast is in process of fulfillment *now.* And if we may judge the future by the past, he has some bloody work ahead of him yet.

Let us take a glance at his past record, coupled with the unerring "spirit of prophecy," and we may get an idea of his future probabilities.

My readers are all more or less acquainted with the bloody scenes enacted in Missouri and Illinois—and some of us have had a little taste since then—from 1839 to 1848, so that we will merely refer to a few advance movements of this lamb-like power. The spirit of persecution was born and bred in this country, and is only under restraint now by the spirit of toleration and advancement. In the mad rush for wealth and position we seem to lose sight of everything else, including our past record. Let us pause long enough to refresh our memory.

Our nation, while not noticed in prophecy until it becomes a factor in the world, nevertheless had a beginning; and in order to a clear understanding of a man's character, it is sometimes necessary to know something about his boyhood pranks. We can judge of nations in the same way. "Uncle Sam," as a boy, has been guilty of many naughty things, as the following will show:

> To the constables of Dover, Hampton, Salisbury, Newbury, Rowley, Ipswich, Wenham, Linn, Boston, Roxbury, Dedham, and until these vagabond Quakers are carried out of this jurisdiction:
>
> "You and every one of you are required, in the King's Majesty's name, to take these vagabond Quakers, Anne Coleman, Mary Tompkins, and Alice Ambrose, and make them fast to the cart's tail, and driving your cart through your several towns, to whip them on their backs, not exceeding ten stripes apiece on each of them in each town, and so convey them out of this jurisdiction, and you will answer it at your peril: and this shall be your warrant." Per me, RICHARD WALDEN. At Dover, dated December 22nd, 1662.

If those poor women suffered the full extent of this sentence they received, all told, one hundred and ten stripes, all because they were exercising their religious liberty. The whip, too, was made of "dried guts, and each string had *three knots* at the end." Of course this was all in the "King's Majesty's name," but this was the formative period when the "boy," by his environment and training, would have his character molded. He has made some improvement as a man, but the spirit still lurks within as we shall see. Here is the sentence passed upon another "vagabond Quaker":

> Margaret Brewster, you are to have your clothes stripped off to the middle, and to be tied to the cart's tail at the South Meeting-House, and to be drawn through the town, and to receive twenty stripes upon your naked body.

Many of them were hanged. The reader is referred to The Blue Laws of Connecticut, or Upham's Salem Witchcraft for a complete record of the doings of this "boy." He reached his "majority" about 1789, and it is about this time that he attracts the notice of the prophet.

In 1833 a persecution was begun in this boasted "land of liberty" that has no parallel in the annals of crime this side of the Dark Ages; instigated, too, by the religious teachers and leaders of Protestantism, backed up by the governor of a sovereign State, sanctioned and winked at by the clergy and press all over the land. And when loyal citizens were being persecuted beyond endurance and to death, and when they had importuned at the "feet of justice" and carried their petitions to the highest officer in the land, the only consolation they received was, "Your cause is just, but we can do nothing for you."

Why? Simply because the "beast" was "exercising," his "powers"; his dragon proclivities were being

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manifested. They were driven from the State under the exterminating order of Governor Boggs. They were whipped, plundered, women ravished, and helpless, begging children murdered and tortured for the "public good" (?) In Illinois they enjoyed a brief respite until 1843 when persecution was again raised, by which, after much suffering and loss of life, they were forced to leave the State. While it is true that Governor Ford acted the part of a friend, the legislature was opposed to the Saints and contrary to the constitutional guarantee enacted law against them as the following will show:

I have always considered that your enemies have been prompted by religious and fanatical prejudices, and by a desire for plunder and blood, more than for the common good. By the repeal of their charter, and by refusing all amendments and modifications, our Legislature has given a kind of sanction to the barbarous manner in which you have been treated. Your two representatives exerted themselves to the extent of their ability in your behalf, but the tide of popular passion and frenzy was too strong to be resisted. It is truly a melancholy spectacle to witness the lawmakers of a sovereign State condescending to pander to the vices, ignorance, and malevolence of a class of people who at all times are ready for riot, murder, and rebellion.—Attorney General Lamboun in Life of Joseph the Prophet, p. 541.

The charter referred to was repealed in January, 1845. One writer referring to this action of the Legislature says:

The Mormon people were virtually outlawed and all constitutional powers taken away from them.

Now note what another writer has to say:

Who began the quarrel? Was it the Mormons? Is it not notorious, on the contrary, that they were hunted like wild beasts, from county to county, before they made any desperate resistance? Did they ever, as a body, refuse obedience to the laws, when called upon to do so, until driven to desperation by repeated threats and assaults from the mob? Did the state ever make one decent effort to defend them as fellow citizens in their rights, or redress their wrongs? Let the conduct of its governors, attorneys, and the fate of their final petitions answer. Have any who plundered and openly massacred the Mormons ever been brought to the punishment due to their crimes?

Let the boasting murderers of begging and helpless infancy answer. Has the state ever remunerated, even those known to be innocent, for the loss of either property or their arms? Did either the pulpit or the press throughout the State raise a note of remonstrance or alarm? Let the clergyman who abetted and the editors who encouraged the mob answer.—Joseph the Seer, p. 191.

The religious phase of this bloody drama in Illinois was enacted by T. S. Brockman, a Campbellite preacher, of whom Governor Ford in his History of Illinois writes as follows:

This man Brockman was a Campbellite preacher, nominally belonging to the Democratic party. He was a large, awkward, uncouth, ignorant semibarbarian, ambitious of office, and bent upon acquiring notoriety. He had been county commissioner of Brown County and in that capacity had let out a contract for building the court-house, and it was afterwards ascertained had let the contract to himself. He managed to get paid in advance, and then built such an inferior building, that the county had not received it up to December, 1846. He had also been a collecter of taxes, for which he was a defaulter, and his lands were sold while I was governor, to pay a judgment obtained against him for moneys collected by him. To the bitterness of his religious prejudices against the Mormons he added a hatred of their immoral practices, probably because they differed from his own. Such was the man who was now at the head of the Anti-Mormons who were about as numerous in camp as ever.—Church History, vol. 3, p. 168.

Add to the above testimonies the statement of President Van Buren, "Your cause is just, but we can do nothing for you." Why? "Popular passion," the ruling power, was "too strong to be resisted." Surely Protestant America "spake as a dragon" in these Missouri-Illinois persecutions. Of the two martyrs it stands recorded:

They were innocent of any crimes, as they had often been proved before, and were only confined in jail by the conspiracy of traitors and wicked men; and their *innocent blood* on the floor of Carthage jail, is a broad seal affixed to Mormonism, that can not be rejected by any court on earth; and their *innocent blood* on the escutcheon of the State of Illinois, with the broken faith of the State as pledged by the Governor, is a witness to the truth of the everlasting gospel, that all the world can not impeach; and their *innocent blood* on the banner of liberty, and on the *magna charta* of the United States, is an ambassador for the religion of Jesus Christ, that will touch the hearts of honest men among all nations.—Doctrine and Covenants 113:7.

"And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed."—Revelation 13:12. I believe the word *worship* here means to honor or respect, which is being fulfilled right along, and notably so upon the death of Pope Leo, when a great wave of popular sympathy swept over this country, and he was lauded to the skies for his greatness and piety, one noted Protestant divine referring to him as the "great leader of the Lord's hosts," while our worthy president and other state dignitaries have paid official respects to his "Holiness."

And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth that they should make an image to the beast, which had the wound by the sword and did live. —Verses 13 and 14.

Protestantism, of to-day, embraces all forms of Christianity aside from Catholicism, including spiritualism, Christian Science, and other systems possessing occult powers. Visit the modern revival and hear them tell how they have received the "fire from heaven" in the so-called "second work of grace." This, too, in the sight of the beast, because he still lives until he is destroyed by the coming of Christ. (See 2 Thessalonians 2:8.) Then, again, he would advise the people to make an "image" to the beast whose "deadly wound was healed."

The beast, as we have seen, was papal Rome and an "image" would be something to resemble it; a universal church with a governing head. Has Prot-

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estantism ever advocated such a move? Let us see.

Reverend George E. Littlefield, using the theme, "An inter-denominational Catholic Church, or a United church," said in part as follows:

The recent antagonism among the different Christian churches, especially those certain narrow Protestants who antagonize the Roman Catholic faith in this city, together with my participation in that meeting held at Ayer a month ago, in which thirty-three different clergyman of various denominations, including one Roman Catholic, met together to form a united religious association or a union of the sects of Christendom, only one of a thousand movements which are gathering and working silently throughout Christendom. . . . Thus it is that the broadened and liberal-minded men and women, the greatest and grandest thinkers and renouned scientists of the world, are gathering and striving everywhere to bring about this union of the sects in Christendom. That this union will come is inevitable. And the basis of this union of Christendom will be the command of Jesus—the simple commandment of love God and love man. This union of the sects, this coming of the one wholly undenominational Catholic Church, will not be the Roman Catholic Church, nor will the Methodists, the Baptists, or one or another of the Protestant churches unite one with another to merge themselves into the tritarian faith or denomination. It must be a union of all the sects—an inter-denominational union—that must give us the coming Catholic Church.—Faulty Creeds, pp. 30, 31.

Reader, can you see anything significant in the above? A broad, popular platform is to be the basis of this union—something to meet the approbation of the masses. Reverend Doctor Paul F. Sutphen, of Cleveland, Ohio, preaching on this subject as reported by the Cleveland *Leader*, April 11, 1904, said:

It is inevitable that the future will see a Protestantism Catholicism, as a universal Potestant church, as now, and for many centuries past, it has seen a Roman Catholicism.

We could multiply these evidences with material at hand, but enough has been already produced to show that the conditions of the prophecy are being met by Protestant America.

It will not do to try to make this two-horned beast a part of Rome. It rises too late to allow any such interpretation; and since our country, alone, meets the conditions portrayed, there can be but one logical conclusion, much as we may dislike to have it so.

Pagan Rome made war with the people of God and "prevailed not." Papal Rome—apostate Christianity—made war with the saints and "overcome them." It continued twelve hundred and sixty years to 1798, when they began to "take away his dominion," and the two-horned beast appeared upon the stage of action. America rose to national prominence about that time and came up "out of the earth"—in a new world—while the papal beast came up out of the "sea" or "peoples, multitudes, nations, and tongues." (Revelations 17:15.) The United States is a great peace-maker among the nations—lamb-like—but when it came to dealing with some of her own people she played the part of a dragon, thus fulfilling the prophecy and adding another testimony to the long list in favor of the divine inspiration of the word of God.

A MISSIONARY.

ANOTHER VIEW.

Some time has elapsed since I contributed anything for your columns. I hope, therefore, that it will not be thought an intrusion if I offer a few thoughts for the consideration of your readers. I presume it will be admitted that in the consideration of any question in order to arrive at correct conclusions it should be considered in all its different bearings. And while enthusiasm in a good cause is a very good thing, possibly we sometimes get so enthused that we forget the other side, and overlook some things with which we ought to reckon.

In your issue of January 17 appears an article entitled "Graceland's proposed endowment fund." The conditions agreed upon by the committee for the government of this fund are numbered 1, 2, 3, etc. Now we are not opposing Graceland; do not wish to discourage any one from doing that which he may feel to be his duty towards her, and have no particular objection to the article in the main. But we wish to notice briefly No. 3, which from our point of view is somewhat faulty, and if carried out is more likely to prove a detriment than a blessing. It reads:

No pledge shall be binding until, in addition to the thirty thousand dollars, one thousand dollars has been subscribed by the people of Lamoni and community for the building of a gymnasium upon the college grounds.

Now from the writer's point of view, a gymnasium is not really essential to Graceland's true success. Of course, according to present-day methods, viewing it from the standpoint of the world, it may be considered very essential. But we have been led to believe that Graceland was a church institution, or partially so at least, and that being the case it seems to us should be run on slightly different lines, taking into consideration the financial condition of the church. When Paul was brought up at the feet of Gamaliel, we are not informed whether there was a gymnasium attached or not; and when he speaks of such things he seems to wish his converts to apply the principles involved to their development along spiritual lines. At any rate he seemed to attach little importance to such things later in life when he wrote, "For bodily exercise profiteth little." We do not wish to be understood as underestimating a good physical development, for we know of a number who are sadly handicapped and their usefulness very much impaired on account of their physical infirmities. But we desire to see the greatest good accrue to the greatest number, and believe that this could be brought about by some other method than the building of a gymnasium. It may be argued that the "people of Lamoni and community" are the ones who

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are asked to contribute to this building, and it is therefore no one else's business. This is true only in part. We take it for granted that the people of Lamoni and community are largely Latter Day Saints; and, being part of the church, what affects one affects all to a greater or lesser extent. Now if the people of Lamoni and vicinity are willing to contribute one thousand dollars for the benefit of Graceland, or in other words for the lasting benefit of her students, why not amend those rules agreed upon for the controlling of the proposed endowment, and instead of a gymnasium purchase a few acres of good land, build a carpenter-shop, a blacksmith-shop, a dressmaking- or tailoring-shop, etc., and give the students an opportunity to develop their physical powers in a way that would be not only a benefit to them, but to their posterity and contribute quite a little toward making Graceland self-sustaining? A good truck-patch might furnish a great deal that could be used in those dormitories, and it could be had fresh from the garden in its most perfect state, and not in the wilted condition in which it is often obtained from the stores. The boys or young men might develop their muscle by raising these vegetables, shoving the plane, or wielding the blacksmith's hammer. And the girls or young women might do likewise, using part of their time helping to prepare them for the table, and learning something of "cookology" that might enable their future husbands to escape dyspepsia.

A few wash-boards or washing-machines might be added which would enable them to do their own laundering, all of which we think would be in perfect harmony with the law of the Lord.

I saw an account a short time ago of a young lady who sent fifty cents to Chicago for a receipt to make nice, soft hands. The answer was: "Soak them three times a day in dishwater, while your mother rests." We presume that in some instances, at least, this is excellent advice, but sincerely hope that in the homes of Latter Day Saints there are but few instances where it would be necessary. Do not understand by this that we would have any one especially seek a menial service. But inasmuch as these things are essential and must be done by some one, why not each one be willing to do his little part, instead of doing the nice things ourselves and slipping the drudgery onto some one else, who is perhaps less able than we? The desire on the part of the management and the church in general, as we understand it, is to make Graceland accessible to as many of the youth of the church as possible. The erection and maintenance of a gymnasium, from our point of view, will act indirectly as a barrier to this. And the favored few, or the children of the wealthy or well-to-do, will reap the benefits, while the poor boy and girl will be excluded by virtue of existing conditions. "Not necessarily," will be argued. Why, No. But it will be admitted that we are influenced to a greater or lesser extent by our environments, and human nature, I presume, is much the same at Graceland as elsewhere. And the young man or young woman of poor parentage who by dint of the most rigid economy enters Graceland, will not be able to participate in the athletic games, and will therefore be all the more likely to be looked upon as a menial and hardly to be counted as "one of our set," the tendency of which will be to make them discontented and likely shorten their stay, while some of the more sensitive ones will be deterred from entering at all. For we are none of us, especially the young, entirely oblivious or indifferent to the opinions of our associates, and the esteem in which we are held by them, as witness Bro. Ebeling's testimony in *Autumn Leaves*. And should we not, as Latter Day Saints, seek to eliminate from our natures, and curtail in our children, anything not of the Christ character?

Further, who are those who hold the world's record for usefulness, and have been the greatest benefit to their fellows? Are they those who have taken a course in and graduated from the gymnasium? or those who have developed on the farm, in the shop, or in the mine? Those who are of an age to attend Graceland should begin to think of usefulness in life, and not so much of its amusements. The Master said, "My Father worketh hitherto and I work"; and we could not do better than follow his example. The establishment of a gymnasium would call for a professor in athletics, which would in turn call for a greater contribution for running-expenses; and this brings us to another phase of the subject. If the running-expenses have not been met, why attach something that we believe a majority of the people of the church do not want, and thereby increase them? A certain day was set apart to be known as "College Day,"—an appeal to all branches of the church to contribute to the running-expenses of the college. Some branches did not respond. The persistence and "sticktoitiveness" of the Board in trying to have them do so is perhaps commendable. But there are some things which they may possibly have overlooked, or may not be cognizant of. The branch to which we belong failed to observe "College Day," and a few days go we received a personal appeal requesting that we make an effort to get them to respond. Now for a few facts. Our branch numbers according to last report eighty-nine members, some scattered. Of those who remain there are possibly four or five who own their homes, —a few others whom a traveling elder might think were in comfortable circumstances, but upon whose places some loan company or other insatiable concern has a cinch, so that it keeps the occupants scratching to "make ends meet." To my certain knowledge some of these parties deprive their children of the

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benefits to be derived from the common school because they feel that they can not do the work necessary to be done in order to meet their obligations without their children's help. Some of these parties contributed in a small way to liquidate Graceland's indebtedness, and we know they are endeavoring to pay their tithing as they understand the law of God requires. In the light of these facts, is there any consistency in asking these Saints to further deprive their own children of the privilege of the common school, in order that they may contribute to the higher education of some other man's child more fortunate than they? Brother editors and college trustees, please excuse us. We are not built that way; could not conscientiously do it. Now these people are not opposers of Graceland; would like to see her prosper, and are generally ready and willing to help in any laudable enterprise to the extent of their ability. And I doubt not they fairly represent quite a respectable number in the church. Now in view of these conditions would it not be better, for the present at least, to cut out the gymnasium and substitute something else that will benefit the most needy, or give them a better opportunity to help themselves?

Still laboring, hoping, and praying for Zion's redemption, I am,

Your colaborer in the gospel,

J. S. CONSTANCE.

CAMERON, Missouri, February 6, 1906.

SELF-CONTROL IN DEBATE.

Many good people do not like to listen to debates on religious questions, because some disputants warm up and exhibit impatience with their opponents, and instead of good being done, the cause of Christ is made to appear like a religious row. When debates are conducted and both sides manifest impatience and insult one another by nipping answers and smart sayings, it causes some to conclude there is no profit in them, and that they are sinful and do harm.

Our opinion is that when debates (either private or in public, with tongue or with pen) are conducted in the right spirit, and the disputants are earnest, honest, and gentlemanly, they not only do good, but are God-approved. The following quotations from holy writ will prove that it is right and proper to delve into the mysteries of the kingdom.

Paul "disputed for two years" in a schoolhouse. Jesus disputed with the preachers of his time and commenced at the age of twelve. John says we should earnestly contend for the faith once delivered to the saints. God said through a prophet, "Come let us reason together." Jesus says, "Search the Scriptures, for . . . they testify of me." "Prove all things, hold fast that which is good."

This is proof positive that God indorses debate; but one must be careful that when discussing and being tried by some insulting opponent he, too, does not descend to the level of his opponent who steps aside from the question and stoops to slander. It is evidence that a person feels his weakness in himself or in his position when he gets angry in debate. If a person can not control himself in a calm and cool manner in defending God's work in private debate or conversation he need not go on a public platform to defend the church; for if he does he will only expose his own weakness, and the cause of Christ is sure to suffer.

There is an adage that says, "Patience is a virtue; who can possess it?" A successful debater or good conversationalist has learned that his strength lies in his keeping cool, keeping out of the mud, keeping to the question, keeping from looking for self-glory, from acting smart—in fact keeping earnest, humble, and in touch with God.

When one writes or speaks with a spirit of contention, using insulting phrases towards his opponent, the strength and force of his arguments, be they ever so convincing, lose their value and are worthless so far as making converts is concerned with honorable people; and often such ill manners raise a spirit of antagonism in many who might decide otherwise. The demeanor of the speaker or writer will help much in making converts. How unpleasant it is at times to listen to conceited disputants strain and twist on technicalities, immaterial, too, at times, in their nature, in Bible-classes, business-meetings of branches, districts, and General Conferences, and occasionally through the columns, of our church papers, and use phrases of an objectionable nature to their opponent in discussion. Such conduct often leaves the impression with many outsiders that the whole church is measured by a few aggressive members who have not yet learned that often the wisest of our men scarcely ever speak until they are called upon. I believe our cause is often hurt by aggressive ones who do not use good judgment in private conversation, viz: trying to present the gospel before the world.

This gospel must be offered as a treasure, and not as a war-knife to trim those who differ from us on religious questions, either discussing among ourselves or against those of other faiths. I have listened to some trying to force discussion in private debate upon those not of our faith, who did not want to listen or talk on the subject, and I have actually felt ashamed and sickened for the church's sake to see such a display of bad manners, let alone Christianity. Instead of making converts by such conduct, it for ever drives your opponent entirely out of our reach. I have seen and listened to just such pictures, and I have noticed in every case the aggressor was defeated, the church claims were not defended, and the church was misrepresented.

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I believe much good can be and is done by debates, when those defending the truth govern themselves in a gentlemanly manner, in patience and in meekness, upholding the truth with holy boldness, firm, strong, and fearless, facing the enemy and exposing his errors. "He that ruleth his own spirit is greater than he that taketh a city."

GEO. BUSCHLEN.

ARTHUR, Ontario, February 6, 1906.

"THE COMFORTER, WHICH IS THE HOLY GHOST."

Jesus said to his disciples:

I will pray the Father, and he shall send you another Comforter . . . Even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: . . . the Comforter, which is the Holy Ghost.—John 14:16-26.

We here have the unqualified statement of our Savior, that the world can not receive the Holy Ghost. It seems like that ought to settle the matter. He says nothing about their not receiving it as an "abiding Comforter," or as a gift, or "in its fullness," or anything else to that effect. He plainly states that this Comforter the world can not receive.

Whatever spirit or power was with Jesus and the church up to this time, it seems they did not have this Comforter—Holy Ghost—Spirit of truth, for Jesus says, "he shall give you another Comforter." If they already had the Comforter, he could not send him to them. In verse 26 he says, "The Holy Ghost, whom the Father will send." If he was already there, the Father could not send him. Again, "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth." —John 15:26.

The Comforter had not yet come. He was with the Father. Jesus said, I will send him unto you. Had he been here, Jesus could not send him. But he virtually says that when he went to the Father, he would send this Comforter to the church, that he should be for them, and them only; and the world—those who did not belong to the church, that particular church—could not receive him.

The writer does not believe that any one can receive the Holy Ghost, only in God's appointed way, as proclaimed by Peter: Accept the gospel, and "Repent and be baptized . . . in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2:38. This is the way—the only way to obtain it; and all who fail to comply with these requirements can not receive it. Until they obey this ordinance, they are still in the world. They may be the sheep of God, but still outside the fold—the church.

While the Holy Ghost is only for the church, we are told that Jesus Christ "lighteth every man that cometh into the world." (John 1:9.) Every man receives the Spirit of God, through Christ, when he is born! It is the Spirit that prompts him to do good! It is the Spirit that responds within him, giving him peace and satisfaction, when he has done a good or noble deed. It is the Spirit that answers his prayer of faith, when he offers a fervent appeal to God. It is the Spirit that seems to fill his soul with sacred joy, when he tries to worship the Father in honest devotion; and it is the Spirit that enthuses him in his religious experiences when he tries to please God. But that is not the Holy Ghost.

The writer believes that all men, regardless of church or creed, may have, and enjoy, the Spirit of God and the Spirit of Christ; and the more they try to serve God and the nearer they draw to him, the more of his Spirit they have, but not the Holy Ghost. The Spirit of God permeates everywhere! It comes from God. The Spirit of Christ may be obtained by all who wish it! It comes from Christ. The Holy Ghost is given to all who unite with the church of Jesus Christ, in God's appointed way! He is sent from the Father. Thus we see the three Spirits of the Godhead. Three in one. No division or opposition, but one in purpose, one in desire, and one in the uplifting and saving of man, working together in perfect harmony, and neither interfering with the rights or duties of the other. It must have been this Spirit of God, by which Christ did his wonderful works while on earth, for "the Spirit was given without measure unto him." It must have been by the same Spirit that the apostles worked previous to the day of Pentecost. It could not have been by the Holy Ghost! If it were, when was the Holy Ghost taken away from them? When did he leave the earth? For Jesus said to them just before his death, "The Comforter, which is the Holy Ghost, whom the Father will send in my name." He was not yet sent to them! Again he says, "The Comforter . . . I will send unto you from the Father." He was not with the apostles then. But Jesus makes it still plainer, saying:

I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.—John 16:7, 8.

To the church he is a Comforter; to the world, who can not receive him, he is a reprover.

It would hardly do to claim that the apostles had the Holy Ghost with them in their ministry, and that he was taken from them, that Christ might send him back again after he went to the Father. So we claim that it was by the Spirit of God, through Christ, that they did their wonderful works. The promise of Jesus to his disciples was, "In my name they shall cast out devils." "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name." It seems it was done through the wonderful name of Jesus Christ, and the Spirit of God. John told the people that Jesus would

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baptize them "with the Holy Ghost, and with fire." He did so on the day of Pentecost, but we fail to find any account of his doing so before.

As to the power of the Spirit of Christ, we present the following: "All those who humble themselves before God and desire to be baptized . . . and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church."—Doctrine and Covenants 17:7.

No one can receive the Holy Ghost until after baptism; but we are here shown that they can receive the Spirit of Christ, and they can manifest by their works, that they have received it, and then they can be baptized and come out of the world and into the church where they can receive the Holy Ghost through the laying on of the hands of the elders. But this is a gift which "the world can not receive," says Jesus the Christ.

As to who is the world, we read:

> I have manifested thy name unto the men which thou gavest me out of the world . . . I pray for them: I pray not for the world . . . the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. . . . As thou hast sent me into the world, even so have I also sent them into the world. . . . O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.—John 17:6–25.

These disciples had been converted to the gospel of Jesus Christ, and had united with his church, in baptism by immersion for the remission of sins. They had gone out of the world, and into Christ, and were no longer of the world, but were in a condition where they could receive the gift of the Holy Ghost, which the world—men who were in the condition they were previously in—could not receive.

What is the Holy Ghost? It is the Comforter, "even the Spirit of truth, which proceedeth from the Father." We read of the spirit of man, and the Spirit of Christ, also the Spirit of God. And we are here told that the Holy Ghost is the Spirit of truth. What is truth? "Thy word [O God] is truth." Then the spirit—the life essence—of the word of God is the Holy Ghost. The world can not receive that! Paul tells us of "the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Timothy 3:15.) The spirit of this church and this truth, is the Holy Ghost; and none can receive of it unless they enter into this church. Jesus says, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."—John 18:37. Then the Spirit of that to which Jesus bore witness, is the Holy Ghost.

Any one who desires can receive the Spirit of Christ, which will lead them to the word of God—the truth. But they can never receive the Spirit of that word and truth until they first receive the word and obey the truth.

When Philip preached the gospel to the people of Samaria they believed, and they received "the Spirit of Christ unto the remission of their sins"; and they were baptized, both men and women, "and there was great joy in that city."

We can imagine their rejoicing and singing praises to God, their hallelujahs, and shouting for joy, because they were led to see the beauties of the kingdom of God, and the wonderful power accompanying the name of Jesus Christ. Wonderful miracles were performed in his name, and the Spirit of Christ was with them in great power. But that was not the Holy Ghost; for shortly after that Peter and John went there and "prayed for them, that they might receive the Holy Ghost: (for as yet he had fallen upon none of them: only they were baptized in the name of the Lord Jesus)."—Acts 8:15, 16. It seems that the Holy Ghost had no part in the affair up to this time. It must have been the Spirit of God and the Spirit of Christ that filled them with joy. They had not received the Holy Ghost in any way or part, "for as yet he had fallen upon none of them." But when Peter and John laid their hands on them, they received the Holy Ghost. And Simon saw that it was through that ordinance that the Holy Ghost was given, and he wanted to buy the power that he might do the same by laying on his hands.

If we attend a spiritual prayer-meeting of any of the denominations of the day, (and they do have spiritual meetings,) and listen to the honest prayers offered up to God, and to the devout souls pleading with the Father—honest in their way, sincere in their worship, grateful to him for his watchcare and thanking him for his blessing—we enter into the spirit of that meeting, and we worship with them in spirit, for we feel that the Spirit of God is there. But that is not the Holy Ghost. God's loving watchcare is over all his children, even if they are in error. "He loves them still, even if they are in sin." "He loves the sinner but hates the sin." And when they try to draw near to him, he draws near to them. And according to their zeal, they receive of his Spirit to comfort and cheer them. The members of all churches can testify of the wonderful power of the prayer of faith—how God has heard and answered their prayers, and removed from their souls the weary weight of woe; and how they knew they were in the divine presence—but that is not the Holy Ghost.

If we attend a prayer-meeting of the Saints, and hear the prayers offered up, and the testimonies given, we drink into the spirit of the meeting; a sweet, peaceful influence steals over the congregation, and we feel that the Spirit of God is there. A brother or sister arises to speak; a spirit inspires them; and under its power they deliver words of

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prophecy or speak in an unknown tongue; or describe a vision they have received, or a revelation. Every one in the room who is in touch with God, feels the presence of that Spirit. It seems to thrill through their system, and burn through their veins—they tremble under its power. Tears start unbidden to their eyes and course down their cheeks, while their whole soul seems drawn out to God, and they are filled with thanksgiving and praise. And as they listen to the words spoken by inspiration, the Spirit testifies to them that it is of God, while the sweet, melting power that rests upon them seems to consume all the evil that is in them, and to fill them with holy love, and they know they are under the influence of a peculiar heavenly power. *That* is the Holy Ghost—which the world can not receive. Jesus said, "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you"; "he shall testify of me"; "he will show you things to come"; "he will guide you into all truth"; he shall take of the things of the Father, "and shall show it unto you." That is the Holy Ghost, which is only given to the church of Jesus Christ, the pillar and ground of the truth.

In 1 Corinthians 12:13 we read, "For by one Spirit are we all baptized into one body." What Spirit is that? Why, the Spirit of Christ, of course. There is only one body, that is, the church—the body of Christ. We can not be baptized into the body of Christ, only by the Spirit of Christ. So it is by one Spirit that we are all baptized into the one body, "and have been all made to drink into one Spirit." What Spirit is this? Why, the Holy Ghost. After we are all baptized into the one body by the one Spirit, and its office work with us, in that direction, is done, then, after that, we are all made to drink into one Spirit. The chief office work of the Spirit of Christ seems to be outside the church—gathering his sheep into the fold. He is the good Shepherd. All men who come into the church are drawn by the Spirit of God, and the Spirit of Christ. The office work of the Spirit of truth—the Holy Ghost—is inside the church: To be with the members continually, to comfort, to encourage and cheer, to remind them of the words of Christ, to show the things of God, to lead them into all truth, to show them things to come. In fact, to have general watchcare over the members of the church, the family of God.

"For by one Spirit are we all baptized into one body. . . . and have been all made to drink into one Spirit." Paul does not say that all have been made to drink into *the* one Spirit, as though there were only one. Neither does he say the one same Spirit; but he says "one Spirit"; that is, the Spirit of truth, who seems to be the guardian of the church. The twelfth chapter of 1 Corinthians continues the same line of argument, in speaking of the gifts of the Spirit; and, mentioning the different gifts, Paul says they are all from the same Spirit, whether it be wisdom, knowledge, faith, working of miracles, prophecy, tongues, or interpretation. "But all these worketh that one and the selfsame Spirit." "That one" Spirit is the Spirit of truth. All these gifts you will notice are for the members of the church. The wisdom and knowledge here spoken of are not worldly wisdom and knowledge. Men can gain that outside the church, without the aid of the Holy Ghost. But this gift here spoken of is the wisdom and knowledge of the things of God, which are only revealed unto the household of God.

"But," says one, "this must be given by the Spirit of God, for the sixth verse says, 'There are diversities of operations, but it is the same God which worketh all in all.'"

The next verse reads, "But the manifestation of the Spirit is given to every man to profit withal." He says that God worketh all in all. Why, certainly he does. He is everywhere, by his power. He is the mainspring of everything. The movements of all the universe depend upon him. He is the source of life. He worketh all in all. But the manifestation of this Spirit Paul speaks of, is given to the members of his church. In the sixth verse, he speaks of God; in the next, of the spirit that operates in the church. "There are diversities of gifts, but the same Spirit." But there is one Lord, who presides over all.

When a person becomes a member of the true church he becomes a "son of God," a member of the "family of God," a citizen of "the kingdom of heaven." He is adopted into "Abraham's seed," is a "joint heir with Jesus Christ," and belongs to the "household of God." He is entitled to "know the mysteries of the kingdom," and to "receive the gift of the Holy Ghost"; and does receive and enjoy the same.

A person who has not been baptized into the true church, has no claim on any of the above, and no matter how good or honest he may be, he is still outside the kingdom, and not entitled to any of the blessings thereof, and he can not receive "the Comforter, which is the Holy Ghost."

GEO. S. LINCOLN.

Mothers' Home Column

EDITED BY FRANCES.

Reading for March Meeting of Daughters of Zion.

THE EVER PRESENT PROBLEM.

Life is a great school with no recesses and no vacations. The Head Master is ever at hand to give problems to us, his pupils, and whether we will or not, we are compelled to work at the solution of them.

Sometimes we are rebellious scholars and pout and whine while we work, and then we never get the right answer. But if we are cheerful, hopeful, if we believe that the great Teacher

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knows what problems we are best able to tackle, we work with faith and persistence, we get the right answer, and find ourselves stronger, and ready for the next problem.

In this great life-school education is not postponed until we are six years old. We begin our school-work with our first breath. It is difficult to realize that the infant is at school and getting his education, but that is the fact, and he works and studies with persistence that puts us older ones to shame.

What is the problem set the baby and at which he is working? His first great task is to build himself a brain. The little head is full of material for a brain. A small part of it is already in working order, having been created by prenatal activities, but the greater part lies unformed, a mass of embryo cells, which his own efforts are to develop into a fully formed brain.

Those constant movements of the head and feet, which look so aimless and so meaningless, are building up the motor areas of the brain. Those constantly moving eyes are not taking notice of things, as mamma fondly believes; they indicate the effort that is being made to coördinate the movement of the eye-muscles. Why does the baby look cross-eyed? Because he has not yet gained control of the muscles that move both eyes in the same direction. This is his first lesson in the school of life—to get hold of his body through his will, and he works at it hour after hour, undismayed by the magnitude of the task. Little by little he learns, and at last there comes a day when he can balance himself on his two tiny feet and take a step. No feat of the skilled acrobat has demanded such untiring and persistent effort as this accomplishment of the baby's in learning to walk, for the acrobat has had a trained brain to take control of his efforts, while the baby has had to build his brain as he went along.

This brain-building continues during childhood, and the activity of the child which we call play is in truth his lesson in the great school of life. Play to him is not amusement or recreation, but occupation. When we say he is playing, he is in reality working at a most serious business—learning to use his own powers.

We think children play because they are young, but the psychologist says children are young so that they may play. When we come to have this view of play, we begin to realize its importance and to understand why it seems to the little people so serious a business.

Before the child enters school, he has received a large part of his education. All the first years are taken up with the learning of lessons that tend to self-preservation. When his body is finally developed, when his judgment is somewhat matured, when he has learned the lessons of self-protection so that he may safely be promoted to a higher grade of school-work, he is perhaps made a pupil-teacher by the great Head Master.

We often follow this same plan in the schools which we institute. When a pupil has advanced far enough he may be trusted to teach the pupils in the lower grades. So in life's great school we are made pupil-teachers; a position which we know as that of parenthood.

I doubt if we generally recognize the fact that the parent is only an older pupil to whom is intrusted the little scholar first entering the primary class in life. If we did recognize this, we might sometimes deal differently with these tiny ones, so ignorant, so helpless, so courageously feeling their way through the mazes of life's great lessons.

If I were to ask my readers how many believe that the fact of physical parenthood in itself conveys a right to exercise authority, I wonder how many would raise the hand. I wonder how many would shake the head in dissent if I were to assert that physical parenthood does not in itself confer the right to command, arbitrarily. The parent says: "This is my child." Does that imply ownership? I have heard men say, "This is my child. I can do with him as I please." But the state does not recognize such a right of parent over child. The state says: "You must feed your child, must clothe him, must educate him, and, up to a certain period of his life, his earnings belong to you. But you must not put him to wage-earning under certain years of age, and you may not treat him cruelly, or teach him immorality or criminality."

This seems to imply that the state has a higher claim to the child than the parent has.

The parent then has no such ownership of the child as would allow him to sell the child, as he would a horse or a dog, nor to shirk his responsibility concerning him. The state implies that the child is a trust put into the parents' hands to be protected, educated, safe-guarded in every way until he is able to take care of himself. In other words, the parent is a pupil-teacher, himself in a school, but guiding and caring for the younger pupil. As pupil-teacher he is intrusted with the power to instruct, to guide, to direct, and to control or command, *within certain limits*, and always in accordance with the rules laid down by the great Head Master.

Some of the most important of these rules are written in the bodily members of the tiny pupil. We call them physiological functions, laws of the body, etc. Our authority over our child must always take into account the child's best interests, and never oppose them. Now I want to make myself very clear on this point. I repeat. The authority of the parent must never oppose the interests of the child. Note I say *interests*, not *wishes*, fancies, or desires of the child, for these may directly oppose his interests. By interests I mean his highest good.

Neither should the commands of the parent be given solely in accordance with his own desires. He should know that reason upholds him in what he asks. Too often the only reason in the mind of the parent is expressed in the reply to the child's query, "Why must I do this?" "Because I tell you; that is reason enough." It may be reason enough to give to the child, but it is not reason enough to govern the parent. In fact it may be no reason at all. In giving the simplest command to the child, the parent should feel sure that it does not violate the child's highest welfare. This is putting the conduct of the parent to a severe test, but there is no act where a child is concerned that does not involve a moral question.

As I have said, the work of the body is brain-building. This important process should proceed harmoniously in order that he may build a healthful, symmetrical brain, and a consequent harmonious character. Whatever needlessly interrupts that brain-building process puts needless strain upon the nerves and consequently upon the temper of the child. Not comprehending this fact, we heedlessly and needlessly interrupt the play and disarrange the plans of the child; if he rebels, we call him naughty and perhaps punish him.

The little fellow is building a block house, his whole mind intent on the work. He is just about to put the finishing touch when mamma seizes him to hug and kiss, to show him to a friend, or to put him in bed; and when he screams and kicks rebelliously she spanks and shakes him and says he is a naughty child. Is he the naughty one or is she? She will be better able to answer that question if she imagines herself cooking a dinner and some one stronger and bigger seizing her and carrying her off to make her sing a song; or putting her to bed forcibly when her whole thought is with that incompleted dinner. How would she feel? And with her the matter would not be so serious. A dinner-getting is really not as vital a business as building block houses. In her case her completed brain structure has been momentarily disturbed; in the case of the child, a brain-building process has been interrupted and a faulty brain structure may possibly result.

Well, you say, must the mother wait until the child wants to leave his play? He would never get ready, but would grow cross and irritable and his brain be harmed thereby. That is true. The mother must direct and control, but if she is wise she will see that it is done in a way not to interfere seriously with vital physiological processes.

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Suppose she had said, "Now, dear, bed-time is coming soon; you may finish your house and let mamma see how fine it will be, and then we shall have to go to bed. I will give you fifteen minutes in which to finish your house and to put away your blocks." If the child is not ready at the end of fifteen minutes it is his fault and he can have no sense of being unjustly dealt with. And at length he will come to see the value of time and the inexorability of its passage and will govern things accordingly. That is, unless the mother fails to keep her word and allows him more time than the allotted fifteen minutes.

Another illustration: Harry's father is an engineer and Harry is running a train of cars. This train passes through an open door from which his mother thinks she feels a draught. "Shut the door," she commands. Harry does not obey. There is a struggle, a conflict of wills. Mother compels outward obedience, but there is inward rebellion. Harry is not more ready to mind mother next time than this, and years later manifests a disobedience and perversity that nearly breaks his mother's heart. Well, who is to blame? Let us see. Did the mother think, before she gave the command to shut the door, whether it was in accord with the child's highest good? What were her reasons for shutting the door? She felt a draught. She could have moved out of it, but it did not occur to her that it would be an injustice to her little son to interfere with his traffic. She would have felt justly indignant had some one switched her husband's train off the track and derailed it as she had done with Harry's. The child's train was to her only a toy, his occupation only play; why should he object to having his whole business upset? It was perfect nonsense and he was a naughty boy.

Now what were his reasons for not wanting to shut the door? Just the same reasons that his father would have to having his train summarily stopped. It interfered with traffic.

Well, then, must the mother submit to sit in a draught and take cold in order that a child's play shall not be interrupted? Not necessarily, but she will be wise if, before giving the order, she stop to consider the child's highest good. If she believes that to teach him to be thoughtful of others is the lesson for him to learn at this moment, she will be justified in interrupting his traffic by having the door shut, but she must remember that an arbitrary "shut the door" will not teach him the desired thoughtfulness, especially if enforced by physical compulsion.

Let her canvass the question carefully. The boy is at school learning his own powers, learning something of physics, the physical power necessary for overcoming the inertia of stationary objects, the judgment needed to guide his train safely through the doorway, skill in loading his freight-cars; in fact he is learning many valuable lessons, in which occupation he is very happy. All the development of his organism is proceeding harmoniously. Is her desire to have the door closed of enough importance to cause her to interfere with the occupation of her child? If so, then she is justified in asking it. But she will be wise if she can put her wish into such a form that it will not cause an abrupt reversal in the boy's mental processes; if she can bring him to desire to do what she wishes. How can she do that? That will depend upon the child's temperament. One plan will work with one and not at all with another. She might suggest that a new road be opened which need not lead through the door; she might appeal to his love and ask him if he would not like to shut the door for mamma.

But, it will be argued, none of these plans teach him prompt obedience. True, but I might say, neither does the plan followed by the mother teach prompt obedience. At any rate the plans I suggest do not irritate the immature brain as does her plan.

I believe there are times when a peremptory order must be given and prompt, unquestioning obedience rendered. But, I do not believe that this result will be obtained by repeated violations of the laws of the child's brain development, and consequent rebellion and irritation. I would prefer to train to prompt obedience at times when such obedience was not a necessity. In other words, I would institute an obedience-drill. We do not wait until the house is on fire before we have a fire-drill if we want things to work well in the emergency.

Mothers often write to me, "My little boy or girl, three years old, does not seem to have the least idea of obedience. What can I do? I feel that the child must learn to obey his parents."

One can not answer this question in a summary manner, yet it involves the whole philosophy of child-training. Let me ask a question. Why must a child obey his parents? Because they are his parents, you say. He owes his life to them, he is under obligations to obey them. That really has nothing to do with the matter. If he were under the care of some one who was not his father or mother, he would be obliged to obey that one. A child should obey his parents, not because they gave him life, but because they represent *Law*, and he must be under law all his life—the law of home, the law of school, the law of society, the law of the nation, and the law of God. Children have the idea that when they are grown up they will not have to obey. It would be well for them early to learn that never do we reach the point where we are free from law. It would make it easier for him to obey if he knew that his parents were also under the law and were trying to be obedient. He would feel that there is no injustice in exacting obedience of him. If I had a child who seemed to have no idea of obedience, I would institute an obedience-drill. I would have him march to music and learn as a play to obey orders—"Halt!" "Forward march!" etc., until he would instinctively stop at once when he heard those orders given. I should know in this play that I was educating the brain cells in the right direction, that instead of irritation or rebellion I was creating the habit of prompt obedience. Then I would enlarge the play to a pleasant strife to see who would the most quickly respond to the orders: "Shut the door," "Hang up your hat," "Bring me the book"—all as a part of the play, but tending to create a habit.

Some parents will perhaps feel that there is no virtue in an obedience that is established through a play; but why should we think it needful to enter into strife with our children when by taking a little more time at the outset, we can pleasantly teach them to obey, and to make it easier for them to obey when the order is given in earnest?

Gladstone says, "Instead of merely making it hard to do wrong, we should also make it easy to do right."

Hughes says, "Laws are not rightly prohibitions, but are needful to mark the boundary in which we have liberty."

The ever-present problem of the parent is to give to the child the freedom that shall prepare for future self-government, and surround him with the restrictions that shall insure present safety.—Doctor Mary Wood-Allen in *American Motherhood*.

Letter Department

BONESTEEL, South Dakota, February 15, 1906.

Editors Herald: I have read most of the many articles that have appeared in the HERALD recently upon the subjects of the redemption of Zion, the gathering, and consecration, but am sorry to say that I am unable to indorse all that has been presented to us on these lines. I do not care to be "carried away on a wave of enthusiasm" with the prospects of "having to walk back," not being so badly in need of exercise, as there is plenty to do along certain and legitimate lines. I think we will make haste by going slowly, pressing steadily onward in the sure path, that there may be no need of any backward movement.

All who feel anxious for the gathering and the redemption of Zion will do well to read the sermon by Heman C. Smith in a

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late issue. To my mind that is the kind of doctrine that is needed at the present time. The time may have come for the rich to consecrate of their property, but if so I trust the same may be used for the purchasing of the land, and for the establishing of the worthy poor on that land, and not be spent in a way to leave the church nothing in return, for, by continuing in such a course, we will find ourselves an organization of paupers who will be unable to do anything toward the great work we now look forward to. In the effort to make all rich let us not commit the blunder of making all poor, whereby we would only cripple the work intrusted to us.

I am not prepared to indorse the statement in an editorial item where it is said: "Nine out of ten of the able-bodied members of the church, who are lazy or idle, are found among those who have enough, so they do not need to work." My observations lead me to believe the reverse. The few well-to-do members of the church that I know are men of energy and industry, who have not wasted their time in idleness. Our sympathy ought to be with the unfortunate and worthy poor, and I am in hopes the day may come when there will be no poor among God's people; but to attain unto that condition there must be a great reformation all along the line, not only on the part of the class we call rich, but also on the part of the poor. I am yet of the opinion that much of the poverty in the world is because of shiftlessness, extravagance, and intemperance.

I am sorry that a representative of the church could approve of the statement: "Your church, with its official organ, the editor-in-chief standing at the head, has all the time held its foot upon the bleeding necks of the helpless wage-earners." I have been a reader of the "official organ of the church" for more than thirty-five years, but have never discovered a cause for such a charge. I have been personally acquainted with the editor-in-chief for nearly as long a time, and I hasten to say that the accusation is most cruel and unjust and ought to be resented by every Saint and every lover of truth and justice. The editor-in-chief, our beloved president, while not allying himself with the large discontented, clamoring masses, who would like, without compensating the more frugal, to share their possessions, has nevertheless proved himself the friend of all humanity, including the poor, downtrodden, and oppressed, and as a servant of the Lord is deserving of our love, honor, and respect.

I am afraid that the converts made by J. A. Wayland with his *Appeal to Reason* will have to be reconverted to the gospel of Jesus Christ and the way of righteousness before they will have any part in the Zion of our God. Let us not lose sight of the fact that Zion is the pure in heart, and that only the pure in heart shall see God.

I have already said more than I intended to when I began to write, and some may think I have said too much, but I trust the Saints will not get over-enthusiastic along some lines, forgetting other important matters. Think of the experiences of the past and let us profit thereby. I for one need more light on the subject, and I think I am not alone in this condition. I trust the Lord may direct us, for I feel sure without his guiding hand we will fail.

The conference of the Central Nebraska District was held here last Saturday and Sunday. The attendance was small, but the business was transacted with good feelings, and love for the work was manifested. Bro. Levi Gamet and the writer are preaching here each evening this week, and next Monday we expect to begin a series of meetings in the Methodist Episcopal church in Fairfax. How long we may continue will depend upon the opportunity and interest manifested.

Yours in hopes of final triumph,

H. N. HANSON.

Permament address: R. F. D. 2, Council Bluffs, Iowa.

PERTH, West Australia, January 8, 1906.

Editors Herald: The time is drawing near when I shall leave Australia for home. The past few years of my life have been full of many changes, meetings, and partings. One little knows what the future has to bring forth, to unfold. When in Sioux City, Iowa, about five years ago, I read one day in the HERALD a statement from Alexander H. Smith respecting New Zealand, it being in his opinion a good field for missionaries to be sent to. As I read, a thrill went through me, a thrill of inspiration, and then I set about trying to convince myself that my lot would not be cast in New Zealand. I was a priest, it was a new field of labor, and others were more competent than I. Time moved along and the experience I speak of was not forgotten.

In the fore part of the year 1902, one cold day when sitting in the back seat of a closed carriage in company with Elder J. W. Wight, going toward Little Sioux, Iowa, neither of us having spoken for several minutes, Bro. Wight without any previous conversation on missionary-work turned to me and said, "What do you think of a foreign mission?" I said, "Where to?" "To New Zealand," was his answer. I asked him if he thought I should take a mission there, and his answer was in the affirmative. While he was speaking I felt there was mission-work for me to enter in upon in the Southern Hemisphere, in the direction of Australasia.

The General Conference of the same year appointed Elder D. E. Tucker and me missionaries to New Zealand. It remains to be seen what shall result from our labors in that little colony. Believing in the doctrine of the fallibility of man, I conclude, in the light of experience that has come to me, that if I had the work to do over I could do better, but of such a thing I am not sure. We had a combination of circumstances to oppose us. The first eight months of my time were spent mainly in the South Island; since then I have been in Australia, chiefly in the state of New South Wales. When in New Zealand I was almost constantly in company with Elder Tucker. My association with him was pleasant, and the lonely times we spent together, the bitter experiences we passed through, and the seasons of rejoicing we had when the Spirit of the Lord spoke peace to our souls, I shall never forget. God was not afar off. I wish to here record that we suffered in hands that missionaries of the church before us suffered in, and in much the same way, but we were not left homeless though cast adrift. May the Saints who ministered to our necessities be blessed of the Lord, and their closing days be full of happiness. Blessed are they who have to do with the building up of the kingdom of God.

The work of the Lord is onward in New Zealand. There are about fifteen Saints in the North and South Islands. Elder Robert Hall, baptized at Kaitangata and ordained by Elder Tucker after my departure from New Zealand, informs me that several in Dunedin favor our work and the indications are that they will come into the church. He needs tracts, and any sent to him, to Rankellior Street, South Dunedin, New Zealand, can be used by him to good advantage. Elder Hall is a young man, is rejoicing that the church sent missionaries to New Zealand, and is doing what he can to bring the Lord's work to the notice of his fellow men. As I hear of the battle raging over there I could wish I was with him in the conflict.

Perth has a population of about sixty thousand, is growing fast, and is supported principally by gold-fields, for which West Australia is noted. There are eleven Saints resident here. Since my coming I have been blessed in my labors; preached twice in the Odd Fellows Hall to small audiences.

I will be leaving Freemantle, eleven miles from here, the 17th of this month, for home, on the Grosser Kurfurst, via the Suez Canal and England. This is a longer route than by way of the Pacific, but, being offered a twenty per cent discount and having a desire to visit Jerusalem, I chose the longer way. I am traveling by the Norddeutscher Lloyd line, second saloon. Though the standard of accommodation, attention, cleanliness of the line is all that could be wished for, the motion of the sea gives me an intense desire to be on land.

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Permission being granted to me to break my journey at ports of call, I stopped, after leaving Sydney, one month at Melbourne, one month in Adelaide, and am stopping a month here.

Before leaving Melboure I was enabled to visit the Saints of Geelong and found them worshiping in a neat and excellent little church-building erected by Elder C. A. Butterworth. I preached once here and was attentively listened to, the house being well filled. I would be pleased if I could say that Bro. Butterworth was enjoying perfect health.

By the way, it seems I am to break the record; that is, of American elders failing to get away from Australia single! There are Brn. Wight, Butterworth, Wells, and Barmore who have gone on before, none of them "bullet proof," except one, the last one, and his armor was broken. Does this not speak well for Australia?

There was much gambling, drinking, and racing of horses done here during the Christmas and New Year holidays. Little thought by the masses was given to the celebrating of the birth of the Prince of Peace. Great forces, political, social, and religious, are working toward great ends. What would have thrilled our forefathers scarcely possesses novelty now, so great are the evolutions and revolutions that are taking place. A few of the major events of 1905: The Russo-Japanese War —one of the most sanguinary struggles of modern times; Russia in revolution, many of its towns and cities deluged with blood; Scandinavian rupture; Austria-Hungary on the verge of dismemberment; Eastern question raised by the persistent misgovernment of Macedonia by Turkey; separation of church and state in France; strained relations between France and Germany respecting Morocco.

As time marches along the great latter-day work makes greater calls for my admiration. There is nothing I have which I consider too good to be used in its behalf. My labors in Australia I shall ever look back upon with pleasure; if there is one charge I have against the Saints of Australia it is that they were too kind to me.

PAUL M. HANSON.

PRINCEVILLE, Illinois, February 17, 1906.

Dear Herald: I wish to ask the earnest prayers of the Saints in behalf of our afflicted ones, two of whom are upon beds of sickness. My youngest sister has been sorely afflicted for almost a year, and now my father is confined to his home, and bed, with a severe case of liver trouble, which has been brought on by worry and anxiety over the sad condition of sister.

She seems better than she ever has been yet, and I hope and pray she may soon be well again, if God wills. I know he is with us, and will do all things well. I feel happy in the hope we have in the glorious gospel, and I pray that God may help us to submit graciously to his will.

Hoping the Saints will remember us, I am,

Yours in the faith,

ADEANE HOPKINS.

MARION, Iowa, February 13, 1906.

Dear Herald: Our Eastern Iowa Sunday-school convention and district conference is now a matter of history, and very pleasant history to all those who attended it.

On Friday evening a well-arranged program, under the auspices of the local Saints assisted by some of their friends of the city by music and recitation, was given and our greatest wish was that the program could have been much larger, for, in a word, it was good.

The conference sessions all passed off pleasantly. The spirit of peace and love abode with us, and at one of the prayer-meetings the gift of prophecy was enjoyed.

Bro. Farr, in addition to his duties as district president, aided in making the conference a sacred joy by singing a few sacred solos.

We believe the conference will long be remembered by all who attended it, for it was a spiritual feast.

May God aid us all to live so that he may make use of us in his service, that his purposes in us may be fulfilled until Christ shall come again.

Your fellow servant in the Lord,

J. B. WILDERMUTH.

Miscellaneous Department

Church Secretary.

RAILROAD RATES TO GENERAL CONFERENCE.

Preliminary notice is given that the Trunk Line, Central, Western, and Southwestern Passenger Associations have granted the usual rate of one and one third fare, for the round trip, on the certificate plan, to the annual conference and auxiliary conventions to be held at Independence, Missouri, April, 1906.

The usual rate from Pacific Coast points—two cents per mile each way, is announced by the Trans-Continental Association.

The Southeastern Association—south of the Potomac and east of the Mississippi River—will concur in the rate if an attendance of twenty-five persons on the certificate plan is guaranteed. Those coming from that territory should notify me at once.

The New England Association is expected to concur in the rate. R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, February 17, 1906.

ENROLLMENTS IN QUORUMS.

Elders, priests, teachers, and deacons who desire to be enrolled in quorums will be supplied with application blanks giving all necessary instructions and information on application to the undersigned. There has not been a sufficient number of vacancies in the existing quorums to receive all applicants, but probably it is well for all unenrolled to make application that new material may be at hand for use; and it may be that new quorums will be organized at the General Conference. This could be done by a sufficient number acting together and petitioning the conference to make provision for additional quorums; and such quorums could be made a success by putting live men in charge of them.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, February 17, 1906.

Second Quorum of Seventy.

To All Members of the Second Quorum of Seventy: By action of the quorum at our last sitting, it was provided that the reports of the members as missionaries, as printed in the HERALD, be the report to this quorum. However, as there are some of our number who are not under general conference appointment, we request them to send us a written report of all labor performed in the ministry during the present conference year. Let all remember the dues of fifteen cents each, and unless you are sure you will attend the General Conference, send same to the undersigned between March 1 and 15.

We desire, also, that the reports reach us not later than March 15. H. E. MOLER, Secretary and Treasurer.

Box 396, HOLDEN, Missouri.

Second Quorum of Elders.

I have mailed a circular letter and blank report to each member of the quorum; if you fail to get yours please inform me and I will see that you are provided. We wish to have a complete report from each member.

F. C. WARNKY, Secretary.

2424 Wabash Avenue, KANSAS CITY, Missouri.

Fourth Quorum of Elders.

To the Fourth Quorum of Elders: We are pleased to inform you that soon (all being well) will be mailed to your latest post-office address the annual circular letter, together with the report

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blanks. Any one not receiving the same by March 1, please so state at once by card to clerk.

We have written to a number asking them to write upon different subjects, to be considered at our next quorum meetings, but there are only two articles at hand to date. Please hurry them along, brethren. And any one having any questions, suggestions, or propositions for discussion and consideration at the sessions of quorum at the coming General Conference, please send them at once to Elder F. E. Cochran (quorum clerk), Lamoni, Iowa, Box 345. C. G. LEWIS, President.

Second Quorum of Deacons.

Members of the Second Quorum of Deacons are requested to send their annual reports to the undersigned before March 10. Some did not report last year. We desire to remind such that members not reporting for two years in succession will be dropped from the quorum. W. B. PAUL, Secretary.

LAMONI, Iowa, February 19.

Lend Us Your Aid.

Having proffered the manuscript of Parsons' Text Book to the church, I have been requested to put the matter in shape with the new evidence, for examination by the Board of Publication with the view of reprinting. And as some of the brethren have evidence along different lines treated, that they would like to have inserted, let them send it to me, also any corrections that they have discovered necessary in the book itself. I have tried to keep tab on the evidence of each day, but may have missed some very important matters, hence let me hear from you at as early a day as possible.

In bonds I remain,

A. H. PARSONS.

HOLDEN, Missouri, February 12, 1906.

Conference Notices.

Kentucky and Tennessee District convention will convene with Foundry Hill Branch, on Saturday before the first Sunday in March. All reports should be sent to reach me by the first day of March. District officers are to be elected. J. J. Adair, secretary, R. F. D. 1, Farmington, Kentucky.

Florida District conference will convene with Santa Rosa Branch at McArthur Schoolhouse, February 24, 1906, at 10.30 a. m. All Saints and friends are expected to attend. B. L. Jernigan, secretary.

Convention Notices.

Central California District Sunday-school association will meet in convention at San Jose, Saturday, March 10, during district conference. Election of officers, with other business of importance. Evie Carmichael, secretary.

Lamoni Stake Religio and Sunday-school associations will hold their annual joint convention at Lamoni, March 8 and 9, commencing 2 p. m. Thursday, the 8th, and continuing over Friday evening. Thursday afternoon, normal training work; Friday morning, routine business; afternoon, election of officers and delegates. Both evenings will be devoted to programs, music, and papers and discussions upon the theme, "Employment," as provided by programs issued by the General Sunday-school Association. You will greatly oblige us by giving this publicity. In bonds, J. A. Gunsolley, superintendent stake association; D. L. Morgan, vice-president stake Religio.

Resolution of Condolence.

(Adopted by the conference of the Little Sioux District.)

Whereas, Our heavenly Father has been pleased to release from his long and arduous labors, our beloved brother and fellow laborer in the vineyard of the Lord, Elder James Caffall, and to call him home to the haven of rest and peace prepared for the faithful in Christ Jesus, be it therefore

Resolved, That we, his brethren and sisters of the Little Sioux District of the Church of Jesus Christ of Latter Day Saints, do hereby extend to our beloved sister, his faithful companion in tribulation and trial, and their beloved family, our deep and heartfelt sympathy, and brotherly love, with the assurance that we do earnestly commend her to that divine care that has watched over and upheld him in all his trials and labors, and enabled him to maintain his integrity and love for God and his cause. And we feel assured that the divine arm will be around her to sustain her until she shall have completed life's journey and shall be gathered home in peace to receive the glorious reward secured unto all the faithful in Christ Jesus.

We realize that in the death of our brother the church militant has lost a diligent, faithful, and wise laborer; that he was a faithful friend to virtue, an unswerving defender of the truth, and a fearless foe to vice in all its forms.

We believe his life has been one worthy of admiration and of our imitation, and we humbly pray that we may profit by his noble example of virtue, honesty, integrity, and purity; that we may be worthy to enjoy his society and that of the righteous of all ages, in the presence of our God and his Son Jesus Christ. Amen.

LITTLE SIOUX, Iowa, February 10, 1906.

Died.

CAFFALL.—Elder James Caffall, born in Herefordshire, England, July 14, 1825, married Eliza Pratt, June 5, 1850. Came to America in 1853; first settled at St. Louis, then went to Utah; soon dissatisfied they came to Council Bluffs in 1866. Six daughters were born to them, four of whom survive: Srs. J. D. Stuart and Emma Daley of Magnolia, Sr. Arthur Dempsey of Council Bluffs, and Sr. George Milgate of California. His noble companion also survives to mourn. Bro. Caffall was ordained and began preaching at about the age of twenty-one. In 1873 he was called by revelation to the Quorum of Twelve, released honorably in spring of 1901. He was earnest, devoted, faithful to the last. Funeral-services from the home, at 2 p. m., Friday, February 9. Sermon by Alma M. Fyrando, assisted by Sidney Pitt. Thus at the age of 80 years, 6 months, and 23 days, we feel he has wrought well, and his rest is assured.

MILLER.—John William Blair Miller, born February 29, 1892, Pittsburg, Pennsylvania; blessed by W. W. Blair; baptized August 14, 1904. Died February 11, 1906; buried in Kirtland, Ohio, services conducted by G. T. Griffiths, A. E. Stone, and John H. Lake. Sermon by Elder Lake. The parents wish to convey sincere thanks to Saints and friends for their kindness. Their son hurt himself by falling on the ice Friday. He said nothing about it, and died suddenly Sunday evening while his parents were at church, word being brought by the oldest son. Only those who have been so tried can sense the cruel shock.

Convention Calendar.

Eastern Colorado, Denver, March 1 and 2, 1906.
Alabama, Lone Star, Friday, March 9, 1906, 3 p. m.
Kirtland, Cleveland, Ohio, March 2, 1906, 10 a. m.
Northern California, Sacramento, March 2, 1906.
Southern California, (Sunday-school and Religio,) Garden Grove, California, March 2, 1.30 p. m.
Clinton, Eldorado Springs, Missouri, March 23, 1906.
Gallands Grove, (Sunday-school and Religio,) Dow City, Iowa, February 22 and 23, 7.30 p. m.
West Virginia, Wheeling, March 9, 7 p. m.
Chatham, (Sunday-school and Religio,) Stevenson Branch, February 24 and 25, 2 p. m.
Pottawattamie, Underwood, Iowa, February 23, 10.30 a. m.
Idaho District, Malad City, March 9, 1906, at 9.30 a. m.
Eastern Colorado District, (Religio,) Denver, March 2, 1906.

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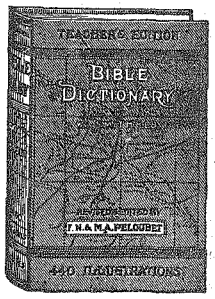

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"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6

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HemanCSmith

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

JOSEPH SMITH - - - - - - - - - - EDITOR
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FRED'K M. SMITH - - - - CORRESPONDING EDITOR

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SOUTHWESTERN Iowa has shared with other regions of the country in the enjoyment of warm, sunny, springlike days, and the voice of the robin is heard in the land. Unless the frost breath from the north chills the buds and freezes the running sap and destroys the fruit, all signs indicate an early and a goodly spring. We are hopeful, notwithstanding unfavorable possibilities and the shadow of the coal strike for the coming winter.

IN ANOTHER part of this issue a correction is made of the date of convening the Quorum of Twelve, which should be March 20, instead of March 23, as stated in a former notice.

ALL orders sent to Bro. B. F. Ordway for goods in his line should be sent to Pasadena, California, and not Peoria, Illinois.

ADVICES from Guayaquil, Ecuador, February 15, report that two hundred persons have been drowned in a tidal wave at Guayaca, Colombia.

Editorial

THAT VISIT TO WASHINGTON.

Ever since the calling of the Senatorial Committee of inquiry with regard to the unseating of Senator Reed Smoot more or less speculation has been indulged in as to why the Reorganization by its representatives should not be permitted to appear on behalf of the position occupied by it. Many expressions have been made to the effect that the Editor should make some effort toward securing a representation in said inquiry. The Editor is a sufficiently good lawyer to know that any such effort made by the Reorganized Church or by any member of it, to be made parties to said inquiry upon the merits of their cause, however great they may be, was not relevant to the subject of the inquiry before said committee, and that if such attempt were made by the officers of the church as officers or members thereof, it rightly would be considered as an interference without warrant. Hence the general officers of the church went about their duties minding their own business, upon the hypothesis that the Senate of the United States would attend to its own affairs in its own way.

Frequent suggestions made by persons anxious for a hearing for the church in as wide a form as it was possible to secure it from time to time suggested the thought that they felt that the Editor would be subpœnaed before said committee. In one of the closing days of January the Editor was subpœnaed to appear before said committee on the sixth day of February following. He was at the time confined to his house by a severe attack of facial neuralgia and under medical care. He immediately invited Brn. Bishop E. L. Kelley, Patriarchs Alexander H. Smith and Edmund C. Briggs, and Historian Heman C. Smith to accompany him to the seat of government and to be present at the sessions of the committee if permitted so to be. This invitation necessarily included Bro. Frank M. Sheehy, who was in Washington and on guard by suggestion. Upon the advice of the brethren whom he invited to accompany him and by direction of medical advisers the Editor's wife accompanied him as a precautionary measure necessary to be taken. The party was placed under the care of Bishop E. L. Kelley, and starting on February 2 reached the seat of government on Sunday, the 4th of February, meeting Bro. Sheehy at the

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station. By consultation and agreement the delegation appeared at the committee-room in the capitol where the investigation was being held under direction of Senator J. C. Burrows, Chairman of the Senate Committee on Privileges and Elections.

By courtesy of the committee the delegation were accorded seats where they could both see and hear all that was said and done in their presence. Being assured that we would not be called before the committee as a witness on the opening day—Tuesday, the 6th—the Editor did not attend the session with the rest of the delegation; but on Wednesday he attended and continued to attend the sessions until the adjournment on Friday, the 9th, without date.

It must be understood that the Editor was the only one of the delegation who was summoned to appear before such committee as a witness, but he deemed it prudent, both for personal reasons and for the good of the church, to consult with others of the brethren and to take with him those selected, as he deemed it important that in case an emergency should arise at any time, a proper delegation of some of the authorities of the church would be essential. It was not expected that this delegation would force itself upon the attention of the committee as witnesses in the Smoot inquiry, as but one had been subpœnaed.

What the nature of the evidence which might be in the possession of the Editor and desired by the committee should be, neither himself nor others of the delegation were informed, and hence no effort was made to secure the examination of witnesses so far as the delegation was concerned. It became evident at the closing session of the committee on Friday, the 9th, that the Editor would not be called to the stand to testify. This was not unexpected by some members of the delegation. The reasons stated by the Chairman to the Editor at the close were to the effect that it was deemed inopportune to enter upon any examination which might prolong the sessions of inquiry upon the part of the committee. The Editor himself and the delegation were quite satisfied to let the matter rest as it was, feeling assured as they did that whatever their opinion might be as to the right of Senator Smoot being continued in his seat as senator, it was a matter clearly and entirely within the province of the Senate, and which it would be improper for them as church officers to express an opinion upon prior to the finding of the committee of inquiry.

We were not surprised and not at all disappointed at the issue nor because of not being called to testify. The delegation was not there to force itself upon the notice of the committee nor the public in regard to the mooted questions existing between the two churches. The Editor was there because he was subpœnaed to appear as a witness; and had he been called to the stand would have given evidence upon such matters as were inquired of him by the prosecuting protestants and the defense according to his knowledge without fear of man or regard for consequences. His brethren were with him at his request as presiding officer of the church, for the purpose of the moral prestige and support which the effective membership of the church should give to their associate officers under circumstances and conditions in which the general interests of the church were involved or might be called in question.

We are satisfied with the result. To have been urgent and persistent in urging themselves upon the attention of the committee persistently the delegation would have been putting themselves in the position signified in the proverb which says: "He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears," the result of which would have been sure to have been to the disadvantage of the witnesses and of the church. The Editor has at no time expressed an opinion as to whether he thought or desired that Mr. Smoot should be expelled from the Senate, as he has been patiently awaiting the action of the committee of inquiry.

It seems to the Editor, in this connection as well as with reference to the agitation which has been going on in the HERALD in the last three or four months in regard to the gathering and the temporalities of the church, that no more fitting or peculiarly appropriate rebuke to the overreaching anxiety upon the part of many could be stated or presented than is found in the following, taken from the *Ensign* for February 22, which the Editor most cordially indorses, as he feels assured that the Holy Spirit by which the prophets of old spoke to scattered or collected Israel gave direction and force to what was said:

> Behold, the Lord walketh in the midst of his heritage as does a man in his garden, and beholdeth the fruit from his own planting, in the grain which is for food; in the flowers which are for beauty and fragrance, and in the fruits which are for exhilaration and invigoration. He seeth the places which are chilled and he ordereth the sunlight. He noteth the parched places and sendeth the rain. He noteth the grain that is ripened and he putteth in the sickle. O, that my people would welcome the cloud even as they pray for the sunshine, for how can ye have the rain except the clouds shall gather, and how shall the clouds appear save the sun be overcast for a season; and know ye whether the sunshine of yesterday or the cloud of to-day, the plow of the morning, or the sickle of the evening, shall do most for the enrichment of my heritage, or the extolling of my wisdom? Judge ye regarding this, and add ye contentment to your diligence, and leave the harvest with me.

On Saturday, the 10th, after the adjournment of the committee on the previous day without date, the delegation scattered, Brn. Kelley and Sheehy going on to Philadelphia, Brn. Alexander and Heman C. Smith starting home, the Editor and his wife starting home by the way of Ontario, and Bro. E. C. Briggs remaining at Washington for a few days by invitation.

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We were kindly entertained by the only member of the church known to be in Washington, Sr. Peck, who with her husband gave us kindly welcome.

The Editor and wife returned home on the morning of the 21st inst., improved in health and desirous of doing what he can still for the upbuilding of Zion and the conservation of truth.

BRO. R. C. EVANS AT TORONTO.

In returning from Washington we went by way of Toronto for two purposes: one to visit a portion of the family resident there; the other to see and confer with Bro. R. C. Evans of the Presidency in reference to conference work and also to witness the effort being made by the Saints in connection with Bro. R. C. Evans in the Majestic Theater, one of the largest in the city.

We learned upon our arrival there on Sunday, the 11th, at noon that Bro. Evans was suffering from an attack of sickness and was quite bad. We visited him at five o'clock in the afternoon, found him in bed twisting and writhing in distress from pain, the result of an attack of calculus. He was advertised to speak at eight o'clock in the theater and he had stated to the audience that if he were alive and well he would be at his post. We thought it almost impossible for so sick a man to rise and occupy, but at eight o'clock he was at his post, preaching an excellent sermon as reported and answering questions for half an hour after the sermon was closed.

Bro. F. R. Tubb in a letter to the HERALD has glowingly reported the work being done. A few facts will be acceptable to the Saints. Bro. R. C. Evans is an attractive speaker and he has taken the view that before people could be reached to be talked to they must be attracted and interested, and that if a thing was worth having and offering to the people it was worth advertising. He has therefore had the place billed with posters each week containing his photograph and with a printed program, an invitation telling the people where the services would be had, what hour, what day, and also announcing the subject. This the brethren and friends have placed in eligible sites in the front of stores and buildings and on bill-boards in connection with other advertising-matter, and has resulted in drawing considerable attention to what was being done at the Majestic Theater.

We were present on the evening of the 18th at one of these services, it being the seventeenth in the series. For seventeen successive Sunday evenings Bro. Evans has been upon the platform and has occupied from an hour to two hours and a quarter in preaching and answering questions after the sermon was over, questions which have taken a very wide range, the answers to which have in many instances enforced the letter of the sermons which were delivered. His subject the night we were present was from the text, "What shall we do with this Jesus which is called Christ?" He made an excellent effort, elucidating the character of Jesus and his work, and contrasting it with men who have attained celebrity in the world from position or native talent, showing clearly that Jesus was the one and only character of the kind that the world has ever seen. In doing so he had the opportunity to present the gospel and its requirements in positive manner from the consideration of the promise made in prophecy, that God had given him, Jesus the Christ, as a witness, a commander, and a leader, confining his talk to this point especially to what Jesus had borne witness and commanded through his disciples to the world.

This movement in Toronto originated in a set purpose of attracting attention to the work and of presenting its claims. It has been so far eminently successful. After it was projected the powers that were imported a celebrated revivalist, a Reverend Doctor Torrey, and a noted singer, Mr. Alexander. The large hall, known as Massey Hall (not Mossey as a late HERALD had it) was secured for the revivalist. It was feared both by Bro. Evans and others of the brethren that this effort of Doctor Torrey's would result in detracting from the effort made at the Majestic Theater and that the effort might have to be abandoned; but to the surprise of the brethren it seemed to have no such effect upon the effort being made; indeed, it would appear that the striking contrast between the two efforts had resulted in turning greater attention to Bro. Evans and his effort so that the largest congregations were had while this revivalist effort was being carried on. It has ceased, but Bro. Evans' effort is still going on.

The theater will seat some 2,400 or 2,500 persons. The seats were filled and all standing-room in all the aisles and open spaces was filled until the attention of the city authorities was called to this fact, when policemen were stationed at the entry and when the seats were filled no others were allowed to enter. Thousands were turned away from the doors night after night. This effort up to the Sunday we were there has cost an average of about $55 per night for the use of the theater and the advertising. This has been paid by collections taken up, cheerfully responded to by collections running from $45 to $70; so that the brethren are still in advance, having a reserve fund in the hands of President Archie McLean sufficient to cover the expense of two services, should there be a failure in collections at any time.

It is Bro. Evans' intention to continue these services if his health permits until time to close for General Conference purposes, or in case his health should fail and he be compelled to desist, which we thought would not be probable, for he had rallied and though

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suffering pain at times, was apparently improving. The night we were with them, the congregation upon learning we were present, after the sermon requested a speech. This we responded to for a few moments, the best we could under the circumstances; but whether satisfactory or not we do not know. We cordially indorsed the effort put forth by the brethren, notified the people that Bro. Evans was an evangelist for the truth, and that as we knew that nothing but that which was true and honest and upright would be permitted to continue, we propose to stand upon the truths revealed by the Almighty through the Bible and the later revelations which had come to the church. Our statement was received with general applause, showing that the teaching of Bro. Evans and others who had spoken had been appreciated and that the positions of the Reorganized Church on the religious questions of the day had been approved by those who had been attending the meetings.

As to the method employed by Bro. Evans and the brethren, we confess we see a striking merit in it. It informs the people beforehand of what they may expect when attending the service. It brings into striking contrast the teaching of the New Testament and the later revelations to the church as understood and presented by the Reorganized Church and what is ordinarily called the gospel by the denominational clergymen of the times. We trust that our presence and what little we had to say would be no detriment to the work which is going on. The city of Toronto is being stirred as it never has been before. The matters presented are being discussed among those who have attended the services, where the kindest of feeling seems to prevail and the closest attention is being given. The house was full the evening of the 18th, every seat being occupied, with policemen standing at the entry to prevent the crowding of the aisles contrary to the city ordinance.

On Monday night there was a concert in the church by our people, at the close of which a testimonial of esteem was presented to the Editor and his wife in a presentation speech by Bro. Evans, the response to which was made by the Editor's wife, he himself having determined to remain indoors for excellent reasons.

To those who may have thought that the visit to Toronto was unnecessary we have only this to say: We were about the Master's business in going to the seat of government at Washington, and returning we could not afford to pass by so important an effort as the one being put forth by Bro. Evans when so excellent an opportunity was offered to see and hear for ourself. The additional expense was not great and we being largely unfit for office work under the circumstances were just as well off in the house of friends at Toronto as anywhere else.

EDITORIAL ITEMS.

"The little that a righteous man hath is better than the riches of many wicked. For the arms of the wicked shall be broken; but the Lord upholdeth the righteous. The Lord knoweth the days of the upright; and their inheritance shall be for ever. They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied. But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away."—Psalm 37:16–20.

Persons interested in railroad rates to the coming General Conference and auxiliary conventions to be held at Independence, Missouri, in April next will do well to consult the notice of the Church Secretary covering the same. Care to follow instructions given therein will save vexation and disappointment. Local railway agents frequently are uninformed concerning dates and other rules governing such meetings, hence advise purchasers of tickets contrary to rules governing association agreements. Rules observed will bring desired results.

Bro. C. A. Butterworth reports ten baptisms in his field for the past quarter. Speaking of conditions in general he says: "I made one short visit to Hastings, two or three to Melbourne, and spent a month with the Saints at Adelaide. The rest of my time has been spent in the Geelong District, in trying to get the work on a more sure footing there, with the hope that sufficient and suitable material might be gathered in to form a branch. The work is gradually increasing in Geelong and quite a number are becoming acquainted with the faith. The Sunday-school is also making steady progress and the outlook is encouraging along this line. The last month has been spent in Adelaide, where I find we have a fine, faithful little band of Saints, who are walking in love and the unity which characterizes the children of God. No sacrifice seems too great to them to get the truth before their neighbors, or to assemble at the times appointed for meeting. Both old and young, almost *en masse*, attend the Sunday-school, which indicates their anxiety to learn all they can and set an example to the world. The work in Adelaide is in good condition with very bright and encouraging prospects ahead for a large branch, if they keep on as at present. There must be a greater sacrifice upon the part of the body of God's people in Australia, both spiritually and financially, if we would reach the ideal we have in view—the gathering to Zion of the pure in heart. 'She hath done what she could,' should be the motto for every Saint to observe. Unless unity, love, and perseverance are manifest among God's people they must surely suffer loss."

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"CONTEND AGAINST NO CHURCH."

The above statement is only a portion of a complete thought which was expressed in the following words: "Contend against no church, save it be the church of the devil."—Doctrine and Covenants 16: 4.

Since we are directly authorized to contend against the church of the Devil—if against any—and to contend against that church only, is it not proper that we make an examination to ascertain, if possible, what and where that church is? Does it not seem strange that in the face of this plain statement we have applauded and praised the strenuous blows that have been rained upon many of the churches of men while we have been conspicuously silent as to the identity of the one church we are authorized to contend against?

In considering the origin of churches we find that there are three distinct sources from which they come. 1. From God. 2. From man. 3. From Satan. And, too, we find that in the rise of any church there has always been a prime mover, some one who has delegated authority to men to act in executing the laws and regulations given or adopted to govern that church.

In the church of God, he was the prime mover. He laid down the laws to govern in his church. He delegated authority to man to carry out his plans. When the authority was lost by reason of unfaithfulness, at such times as seemed best, when the people were ready for it, he restored that authority again to man.

The churches of men originate with men. Man is the prime mover. Man commissions his fellow men to carry out the rules and regulations adopted for the government of the church.

Therefore in the church of the Devil we should expect that Satan would be the prime mover, and that he would delegate authority to some one to act in carrying out his wishes and the rules and regulations instituted by him for the government of the organization of which he is the head. And so we find it.

Now, it would seem strange and peculiar if Satan should establish a church that was a shadowy, imaginary thing, without any real substance that one could locate and describe,—no perceptible, tangible body that could be understood by man. If that were so, how could we carry out the injunction to contend against it? We believe there is ample scripture to show that the church of the Devil had a beginning in tangible, organized form, that Satan was the prime mover, that he delegated authority to man, and that he has restored, by his revelations, that authority when it has been lost by any people, when they were ready to receive it and act in harmony with his instructions.

And when we find that God established his church in the morn of creation, and had the gospel preached to Adam, would we expect that Satan waited until the meridian of time, or until the end was near in the latter days, to establish his church? Hardly. He is not the kind of a character that has been represented to us if he would not take immediate steps to establish his church right in the beginning, and commence his opposition to the church of God in the early morn of creation. With this thought in mind, we desire to call attention to some statements made in the account of the history of the creation and the events immediately following:

Turning to the fifth chapter of Genesis, Inspired Translation, we read that Cain loved Satan more than God, and Satan commanded him to make an offering. He made it as Satan commanded. Abel made his offering as the Lord commanded. As a result the Lord accepted Abel's offering, but rejected Cain's, which stirred Cain to wrath, and "Satan knew this, and it pleased him." Yes, he saw his opportunity there to start his work among men, to get his organization into working order. He was not at all backward in taking advantage of it, either, for he presented himself to Cain and said:

> Swear unto me by thy throat, and if thou tell it thou shalt die; and swear thy brethren by their heads, and by the living God, that they tell it not; for if they tell it they shall surely die, and this that thy father may not know it; and this day I will deliver thy brother Abel into thy hands. And Satan swear unto Cain, that he would do according to his commands. And all these things were done in secret. And Cain saith, Truly I am Master Mahan, the master of this great secret, that I may murder and get gain. Wherefore Cain was called Master Mahan, and he gloried in his wickedness.

This was the commencement of Satan's organization among the children of men, the foundation of his great church. Note some of the peculiarities of this formative process. Cain was to swear by his throat; and, if he told, the penalty was death. All those who should become his brethren in this great secret affair, were to be sworn by their heads, and if they told a like penalty was attached. They swore by the living God. All these things were done in secret. Bear these points in mind as we investigate.

The killing of Abel was only an incident in the great work that began at that time. Farther along it is stated that Cain and his wife and many of his brethren went to the land of Nod, and they built a city called Enoch. (See how the prime mover of this organization inspired them to anticipate that which would take place in the church of God. The church of God had a city of Enoch, too, which was caught up to heaven.) The next great abomination mentioned, as a result of the establishment of this organization, was polygamy. Along down the line of the descendants of Cain we find one, Lamech, who took unto himself two wives, and this bit of history is recorded:

> And Lamech said unto his wives, Adah and Zilla, hear my voice, ye wives of Lamech; hearken unto my speech, for I have

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slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged seven fold, truly Lamech shall be seventy and seven fold. For, Lamech having entered into covenant with Satan, after the manner of Cain, wherein he became Master Mahan, master of that great secret which was administered unto Cain by Satan; and Irad a son of Enoch [Irad was a grandson of Cain's] having known their secret, began to reveal it unto the sons of Adam; wherefore Lamech, being angry, slew him, not like unto Cain his brother Abel for the sake of getting gain; but he slew him for his oath's sake; for, from the days of Cain, there was a secret combination, and their works were in the dark, and they knew every man his brother, wherefore the Lord cursed Lamech and his house, and all they that covenanted with Satan; for they kept not the commandments of God.

In the foregoing please note these points: Lamech carried out the penalty of the oath by which all who joined the organization were bound. Their works were done in secret, in the dark, and yet every man knew his "brother." (They had some way of telling who was a "brother.") God cursed them for their works.

The succeeding verses relate how this abomination was among all the sons of men. When Lamech made known his crime to his wives, they rebelled against him and had no compassion for him; and Lamech became an outcast and dared not come among his "brethren" for fear some of them might make away with him.

In the sixth chapter we find a statement which gives added information:

And in those days Satan had great dominion among men, and raged in their hearts; and from thenceforth came wars and bloodshed. And a man's hand was against his own brother in administering death, because of secret works, seeking for power.

This reveals another object of the organization: to get power.

We will now notice some Book of Mormon evidences. Among the Jaredites there was once a man, who, to get power, gathered his people around and extracted a promise that they would be faithful to him in all that he desired of them. The account continues:

And it came to pass that they all swear unto him by the God of heaven, and also by the heavens, and also by the earth, and by their heads, that whoso should vary from the assistance which Akish desired, should lose his head; and whoso should divulge whatsoever thing Akish made known unto them, the same should lose his life. And it came to pass that thus they did agree with Akish. And Akish did administer unto them the oaths which were given by them of old, who also sought power, which had been handed down even from Cain, who was a murderer from the beginning. And they were kept up by the power of the devil to keep them in darkness, to help such as sought power.—Ether 3:12, small edition.

Note that this was a revival of the same thing which was organized by the Devil in the beginning; the nature of the oaths was the same. Farther on in the same paragraph we have this:

Therefore Akish administered it unto his kindreds and friends, leading them away by fair promises to do whatsoever thing he sired. And it came to pass that they formed a secret combination, even as they of old; which combination is most abominable and wicked above all, in the sight of God; for the Lord worketh not in secret combinations.

Note that the people were induced by fair promises, as they are to-day. If you are out of work, it will get you a good position; it will come to the relief of your family, if they are in need, and all that sort of thing. But notwithstanding the fair promises, it was "most abominable and wicked above all, in the sight of God." Note also this statement, and may it be indelibly impressed upon our minds: "For the Lord worketh not in secret combinations."

In the next paragraph we read:

And now, I, Moroni, do not write the manner of their oaths and combinations, for it hath been made known unto me that they are had among all people, and they are had among the Lamanites, and they have caused the destruction of this people of whom I am now speaking [the Jaredites], and also the destruction of the people of Nephi; and whatsoever nation shall uphold such secret combinations, to get power and gain, until they shall spread over the nation, behold, they shall be destroyed.

The Devil took good care that his work was established among all nations. Moroni speaks of two nations that were overthrown by this wicked combination, and prophesies that whatever nation shall uphold such secret combinations, until they shall spread over the nation, shall be destroyed. "Whatever nation" includes our nation with the others; and there is no escape from the consequences of that prediction, if the conditions are permitted to obtain.

Wherefore, O ye Gentiles, it is wisdom in God that these things should be shown unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain, and the work, yea, even the work of destruction come upon you.

Why the call for the Gentiles of this day to repent, and why the warning against these things, and why the wisdom in God that these things should be shown unto this nation, if no such thing exists to-day?

Wherefore the Lord commandeth you, when ye shall see these things come among you, that ye shall awake to a sense of your awful situation, because of this secret combination which shall be among you, or woe be unto it, because of the blood of them who have been slain; for they cry from the dust for vengeance upon it, and also upon those who build it up.

This command to *awake* is to whom? To the Gentiles unto whom this book shall come. To the nation in which this work shall come forth, and in which these secret combinations shall exist. But more especially to those who accept and claim to believe in the divinity of this book. They, above all others, when they see things among *them*, should "awake to a sense of their awful situation." Have we done it? Are we doing it?

For it cometh to pass that whoso buildeth it up, seeketh to overthrow the freedom of all lands, nations and countries: and it bringeth to pass the destruction of all people, for it is built up by the devil, who is the father of all lies.

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Here we see another object of this organization. But we would not expect that it would publicly proclaim that this was its object. No, the claim put out to the public will be the very opposite, because it is built up by the father of all lies, and we could not expect that the people would be told the truth about its real object and aim.

Later, the Jaredite nation was rent in twain, because of this secret combination; and after those days there came many prophets, and prophesied great and marvelous things, and cried unto the people to repent, but "they did reject all the words of the prophets, because of the secret society and wicked abominations." (Ether 4: 12.) And yet you could not convince one connected with that secret society that there was anything in it that conflicted with his duty to God, his country, his neighbor, or himself. And to-day we are met with just such a statement (as argument against the plain word of God) from those who have sworn by the God of heaven to subscribe to the following: "I furthermore promise and swear that a [here is inserted the name of that degree] secrets given to me in charge as such, shall remain as secure and inviolable in my breast, as in his before communicated, murder and treason only excepted; and they left to my own election." And again in a still higher degree: "I furthermore promise and swear that I will keep the secrets of [here is inserted the name of this degree] (when communicated to me as such, or I knowing them to be such) without exception." That is growing some! The farther you go the worse it gets. In the first one murder and treason are excepted, but you have your choice in the matter. In the one farther along no exception is made. You swear to keep these secrets without exception. Notice how the binding process goes on little by little. The law of God says that he who breaks the law of the land must be delivered up to the law of the land. So there is a conflict here, notwithstanding the claim that there is no conflict.

Now see how closely the extracts from the oaths above agree with Helaman's account of the secret combinations in Nephite times:

> And it came to pass that they did have their signs, yea, their secret signs, and their secret words; and this that they might distinguish a brother who had entered into the covenant, that whatsoever wickedness his brother should do, he should not be injured by his brother, nor by those who did belong to his band, who had taken his covenant.—Helaman 2:30.

Yes, he was bound to keep his brother's secret and protect him if necessary from a just application of the law.

> Now behold, those secret oaths and covenants did not come forth unto Gadianton from the records which were delivered unto Helaman; but behold, they were put into the heart of Gadianton, by that same being who did entice our first parents to partake of the forbidden fruit; yea, that same being who did plot with Cain, that if he would murder his brother Abel, it should not be known unto the world. And he did plot with Cain, and his followers, from that time forth.

Here we see the restoration of these things by the one who was the prime mover in their first establishment. The oaths were in Jaredite records which Helaman had; but he would let no one see them. And Satan inspired Gadianton to produce them. And we are told farther on that it was part of the Devil's work to hand down their plots, and their oaths, and their covenants, from generation to generation as he could get hold upon the hearts of the children of men.

In verse 32 we are told that "the Nephites did build them up and support them, beginning at the more wicked part of them, until they had overspread all the land of the Nephites, and had seduced the more part of the righteous until they had come down to believe in their works." That good and honest men in any age are found in it, is not sufficient reason for accepting it as approved of God. The more part of the righteous may be seduced to enter into it and believe in it; but that does not alter the fact that it is still abominable in the sight of God, founded by the Devil, and carried on by his power.

> And thus they did obtain the sole management of the government, insomuch that they did trample under their feet, and smite, and rend, and turn their backs upon the poor, and the meek, and the humble followers of God. And thus we see that they were in an awful state, and ripening for an everlasting destruction.

That destruction came, as spoken of by Moroni in a previous quotation.

We have briefly noticed the results of this organization among the Jaredites and the Nephites, and the prophecy of what the same things, if permitted, will lead to in our day; and we wish now to call attention to another prediction that these things shall be in our day:

> And it shall come to pass, that those who have dwindled in unbelief [the Lamanites] shall be smitten by the hand of the Gentiles. And the Gentiles are lifted up in the pride of their eyes, and have stumbled, because of the greatness of their stumbling-block, that they have built up many churches [churches of men]; nevertheless they put down the power and the miracles of God, and preach up unto themselves, their own wisdom, and their own learning, that they may get gain, and grind upon the face of the poor; and there are many churches built up which cause envyings, and strifes, and malice; and there are also secret combinations, even as in times of old, according to the combinations of the devil, for he is the foundation of all these things; yea, the foundation of murder, and works of darkness; yea, and he leadeth them by the neck with a flaxen cord, until he bindeth them with his strong cords for ever.—2 Nephi 11:14.

Note in the foregoing the sources of three church organizations represented: the pride and greed of the churches of men, the power and miracles of the church of God, and the darkness of the church of the Devil. Note that the Devil is the foundation of all secret combinations. And those last two clauses have a great deal of significance; the leading with a

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flaxen cord, and being bound for ever. How is it possible for a man who has been led with this flaxen cord ("cable-tow") around his neck, or neck and left arm, until he has taken the oath which binds him for ever (then the tow cord is removed), and fail to see the significance of that prophecy? And by each successive step and oath he is bound more firmly. Some are very quick to deny that those awful things are contained in the oaths; that they know of no such thing. We can concede that it is possible if not probable that they do not know it; but they are bound by them just the same, for as they reach a certain stage they solemnly swear "that if any part of this solemn oath or obligation be omitted at this time, that I will hold myself amenable thereto whenever informed." A trick of the founder, paving the way for the omission of any part of the oath which might bring revulsion to a refined, sensitive nature; and yet he would be bound by it the same as if he had heard and repeated it.

"Well," we are sometimes told, "those secret combinations spoken of in the Book of Mormon mean trusts and labor unions; and not the secret societies known to-day." Is that so? Have trusts and labor unions existed since Cain's day, in all nations, and among all people? If they include trusts and labor unions, they certainly do not exclude the others. These secret combinations of which the Book of Mormon speaks started in Cain's day, have existed among all nations and people; and if any people lost these things by reason of their righteousness, they were restored to them as soon as some one could be found wicked enough to act for the founder, and then began the work of seducing the righteous. Look around in the history of the world, and consider, What secret combination has existed since the day's of Cain, among all nations, being found among the American Indians [Lamanites] also? What secret combination exists to-day that has existed since the morn of creation, that swears men by their throats, by their heads, by the living God, and all the holy prophets and evangelists, and has for one of its earmarks the password, *Tubal Cain*, the name of one of the sons of Lamech who lived in the early morn of creation when the structure was founded? Any intelligent man must put his hand on one order, and say, This is it. All others are offshoots and imitations.

Another question: Where did the secret organizations of to-day get their authority to administer these gruesome oaths to men? from God, man, or Satan? Where did they get the authority to imitate the officers of the church of God in appointing deacons, high priests, etc.? from God, man, or Satan? Answer, please. They got it somewhere. Did they get it from God? No. For we are told, "The Lord worketh not in secret combinations." Did they get it from man? If so what right have they to swear a man to an abomination in the name of God? Did it come from Satan? If we are willing to take the word of God for it, we will have to admit that it did; "for the devil is the foundation of all these things."

If that last statement be true, how do we account for the good found in these things? We can not deny that there seems to be some good in them. Do you really think that the Devil would start out to deceive the people by presenting something that everybody could see was all bad? No. He made Eve think that the forbidden fruit was most desirable. In every deception he will make it appear as good as possible. And what about his greatest of all deceptions, his church? Will he organize it in such a way that everybody, at first glance, will know that it is all bad? Do not think it for a minute. Into his greatest of all deceptions, his church, designed to get gain, power, and to overthrow the freedom of all governments and nations, he put so much that seems to be good and desirable that it will make it seem as if a man were throwing away the opportunities of his life, and bidding good-bye to success and enjoyment in failing to embrace it. He does it to deceive men; and they are deceived by it. Why, he even pretends to teach chastity; but such chastity! Just listen: "Furthermore, do I promise and swear, that I will not violate the chastity of a ——'s wife, mother, sister, or daughter, I knowing them to be such, nor suffer it to be done by others, if in my power to prevent." Is that chastity? If you take good care not to find out that the woman is a brother's wife, mother, sister, or daughter, you are under no obligation. What a mockery! Whether there is anything in it that conflicts with a man's duty to God, his country, his neighbor, or his family we leave you to judge; there is certainly nothing in it that is helpful or elevating.

Compare the above obligation with the Savior's teaching: "Whosoever looketh on a woman to lust after her, hath committed adultery with her in his heart already." Not only a brother's wife, mother, sister, or daughter, but any other woman as well.

It is about time, now, for some one with his eyes shut to the facts to jump up and exclaim, " 'Every good thing comes from God.' There are good things in this great organization you talk about, and they must come from God." We admit that every good thing comes from God; but you must remember that every good thing may be perverted and used by the evil one to lead to evil. We should judge a thing not by its appearance, but by what it leads to. If it appears good, but leads to evil, reject it.

If we are invited to ask some prominent men, members of these societies, who are respected and honored by every one, and whose word would be taken anywhere, whether there was anything in them to conflict with duty to God, country, neighbor, etc., we answer that we would not accept any state-

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ment made by any man that conflicted with the word of God, on that matter, and we do not believe others ought to. We may not know much about secret societies; but we have read some things that God knows about them, and what he knows and says about them ought to be good enough for any man. It is good enough for us. He says, "The Lord worketh not in secret combinations"; "for the devil is the foundation of all these things." That is why we stand where we do with regard to secret societies, and we expect to stand there until the word of God changes. It is so plain that no one need misunderstand it. It is simply a question of standing by the word of God, or throwing it away and choosing the other. And each must decide that question for himself.

"Well," one may say, "I have always understood that the mother of harlots was the church of the Devil." It is a part of his church at least. For the Book of Mormon tells us that it is reared on the same foundation that these secret societies are. Paganism was founded upon it. When the church apostatized, it left the foundation of God, and went over to the foundation of the Devil, incorporating with it some of the perverted principles of the gospel. And that is what succeeding apostasies have done. That there is strife between two divisions of his majesty's organization matters not; we would expect his house to be divided. That great and abominable church, the mother of harlots, is built on the same foundation that the secret societies are, and hence in contending against the church of the Devil, we must contend against all these things.

The thought may be in some one's mind, "Why does the Lord call a man to office who is a member of a secret order, if it is wrong to belong to it?" We ask another, "Why does the Lord call a man to office who uses tobacco and strong drink, both of which he is commanded to avoid?" When you answer the latter question you answer the first. To take the position that when the Lord calls a man to office, he includes his whisky, tobacco, and secret order, and sanctifies them to the good of the work, is, we believe, to stand on dangerous ground. Rather would we say that he calls them, not because of their perfection, but because he sees the good they may do, if they will forsake these things, and every other harmful thing, and teach the people against becoming contaminated with them. And to the extent that they fail to forsake them, to that extent they fail to accomplish the work designed. When he calls a man who uses tobacco he need not tell him on the spot that he will not be qualified for the place until he gives up his tobacco. Neither do we believe he would so instruct the one belonging to the secret order. He has given his instruction on those things in the Book of Mormon and Doctrine and Covenants, and they ought to guide in the matter. The men who have continued using tobacco after coming to a full knowledge of God's wishes, have declined, left their quorums, etc. What will happen to others when their eyes are opened, if they continue?

If we made a convert from the Catholic Church would we allow him to come in and bring and keep his Catholicism with him, if we knew it, on account of the good there may be in it? Then why do so with the secret society, when the Book of Mormon says they are built on the same foundation? Is it consistent to do so? Moreover, is it consistent to go out and denounce sectarians for rejecting the word of God relative to baptism, etc., when we occupy a similar attitude with regard to secret orders?

That the Lord has no use for secret organizations we further gather from the words of revelation to us as a people:

> And now I show unto you a mystery, a thing which is had in secret chambers, to bring to pass even your destruction, in process of time, and ye knew it not, but now I tell it unto you. . . . And again I say unto you, that the enemy in the secret chamber seeketh your lives. Ye hear of wars in far countries, and you say that there will soon be great wars in far countries, but ye know not the hearts of men in your own land.—Doctrine and Covenants 38:4-6.
>
> And even now, let him that goeth to the east, teach them that shall be converted to flee to the west; and this in consequence of that which is coming on the earth, and of secret combinations.—Doctrine and Covenants 42:18.

Nothwithstanding this warning to beware of men in secret chambers, who sought their destruction in process of time, the Lord's servants were induced to take part in the secret order, and the thing was accomplished, their destruction followed in process of time. How the angels must have wept, as they saw it! One of the abominations creeping out of it, as in Cain's day, was polygamy. This was made possible by men, who were placed to watch over the church, being bound to reveal no secret of a brother, murder and treason excepted; and when at last acknowledgement was made that there had been deception (see William Mark's testimony), and the decision was made to declare against some of these secrets, death was the result before it could be carried out.

It is not a pleasant task to write against these things; but for some time we have felt impelled to call attention to the word of God along these lines, that perchance some of our young men and ministers might be saved taking a step that must cripple their efforts for usefulness in the work of God. We have no personal ill will against any society, or against any member of them, and it is only with a desire for truth that we write. We feel that the measure of responsibility borne while we have hesitated to discharge the duty, now rests upon others, and it is between them and God.

If any apology is due, it should come from those who have kept silent in the face of these revelations

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of scripture, not for our action, but for theirs. No apology is needed for the word of God, nor for speaking plainly of these things; for the Book of Mormon was given to the church with the command to teach it to the world. And "it is wisdom in God" that these things should be made known to this generation. How else could the nation repent and escape destruction? And except these things are taught, how can the church *awake* to a sense of its awful condition?

Strong men and women have wept because of seeing these things in our midst, and in tears have sought the Almighty for consolation. And shall we say that they must continue to weep in silence, that they must not raise their voices in warning young men of the church of God, that they may realize the awfulness of the pitfalls placed for them, and be enabled, if they will heed the warning, to escape the snares of the adversary, and be not bound by his "strong cords for ever," that they may not have to experience the bitterness of trying to escape from the power of the enemy to whom they have so dreadfully sworn their allegiance? God forbid that any one should weakly require it! L. A. G.

Original Articles

"MY CONFESSION."

Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be *hid* from him: when he knoweth of it, then he shall be guilty of one of these things. And it shall be when he shall be guilty in one of these things *that he shall confess wherein he hath sinned in that thing.*—Leviticus 5:4, 5.

My reason for writing upon this subject is for the purpose of making my "confession" that I had "sinned in that thing," and also to warn others, that they may not be "led with a flaxen cord until they be bound with his strong cords for ever." (2 Nephi 11:14, small edition.)

In giving my reason for so doing it will be necessary for me to relate some of my religious experience.

I became a Mason in December, 1887. I was twenty-one years of age at the time. I was persuaded that they "were a righteous order" "which society and works thereof I 'thought' to be good" (Book of Mormon, p. 421, par. 1, small edition), because very dear friends and relatives belonged, who I was quite sure were good men. Our minister also belonged, for whom I had a high regard.

When I entered the order blind-folded, a cable-tow (flaxen cord) about my neck, I was informed that the *great* and *good* men of all ages had been Masons, and that the oath I was about to take when once taken could never be *repudiated* or *denied*. The assurance was given me by the "Worshipful Master" on behalf of the lodge, that there was nothing therein that would interfere with my duty to my God, to my country, or to my family. Thus being spiritually as well as naturally blinded, "leaning upon an arm of flesh," which was the supposed righteousness of others, I did take of mine own free will and accord (or was caused to say I did it of my own free will and accord) the same oath that Cain imposed upon his brethren (see Genesis 5:14, Inspired Translation), thinking, at the time, that if a man should violate such an oath the penalty ought to be attached or inflicted upon him.

I had forgotten the injunction of the Master to "swear not at all," not even "by your head" (Matthew 5:36), for which disobedience I was caused to pass through much suffering.

In that obligation I also violated the admonition not to "forswear thyself" by promising to keep all the secrets, arts, parts, or points of the hidden mysteries of Masonry "which may be revealed to me at this time or any future period," so you can readily see that no difference what erroneous obligations or criminal oaths were thereafter revealed the unfortunate candidate was foresworn to keep them under the penalty of death.

In this article it is not my purpose to go into the details of the awful oaths and penalties attached thereto, only suffice it to say that they are as abominable as those of the Gadianton robbers told of in the Book of Mormon, of Akish, whose combination was a combination "abominable and wicked above all." (Book of Mormon, p. 515, s. e.) At this time I was a member of one of the popular churches, but had a desire to do right and to obey the truth. My profession as school-teacher caused me to be associated with many different sects of religion, and thus I began to observe my surroundings more closely, and soon began to realize that something was wrong in the religious world. I could not reconcile what I saw among professed Christians with the record as revealed in God's word. Doubts assailed me of there ever having been a God as revealed in the Bible, and I wondered if so, why no one now living ever heard from him or knew him other than by tradition. Such theories seemed to me more like mythology than an intelligent being making himself known unto his creatures.

About this time the injustice of my holding the position in life I did dawned upon me, and I realized that I was holding a responsible position at a good salary, entirely upon the strength of my being a brother in the "great secret" (Genesis 5:16, I. T); and while I was moving in ease, not having qualifications equal to others less fortunate (or unfortunate) who had labored faithfully in the "heat of the day," I wondered wherein was the justice, and why it all was. I discovered that it was through combination, and in the name of religion and society. This discovery more and more weakened my confidence and belief in a God as commonly believed on in the world.

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The next evolution in my mind was to come to the following conclusions:

1. That I never would again seek for advantage of my fellow men through "secret combinations or use the mark of the beast" (Revelation 14:1) for position and power.

2. That if God could not make himself intelligently known unto men now, he could never do so; and if he could ever do so he could now.

3. That if there was a living, intelligent God, who would give me to know he was God, I would render him true obedience and serve him.

The above decisions are responsible for the change in my life and for the "confession" which I now make, for it is written: "By this ye shall know if a man repenteth of his sins. Behold he will confess them and forsake them."—Doctrine and Covenants 58:9.

I then began to call upon the name of the Lord and to pray, saying, "O Lord, if you are God, do help me!" This prayer was repeated many times while I waited and looked for light from above.

After some months the feeling of intense inquiry left me in part, and I began to feel that the Lord had failed to reveal himself to me, and that I was under no special obligation to him. I determined to reap all the enjoyment possible in this life and not to worry about the future. I had sacrificed many opportunities in youth through fear of offending God, but now had decided to fear him no more; yet I retained the willingness, that should God ever reveal himself to me I would render him willing and faithful obedience.

About this time I was married. I had quit reading the Bible and saying my prayers, and had begun to move in the field of ease, when on a certain Sunday morning as I was walking through a green field, meditating upon the state of society, I perceived its awful condition, and began to exclaim, "What can be done for humanity! What can be done for humanity!" when I heard a voice say, "*Abraham believed God*, and it *was imputed unto him* for righteousness." I then and there believed God and my life changed. I can see the spot of ground in the field, in my mind, to this day. I can see the grass, the beautiful light still shining, as I turned to seek the face of the Lord. "When thou saidst, Seek ye my face, my heart said unto thee, thy face, Lord, will I seek."—Psalm 27:8.

From that time on my whole desire was to know the will of the Lord that I might serve him. I soon found the so-called churches were not of God and my effort to find one in harmony with the Scriptures failed. My understanding was then opened and I began to see what the true conditions were.

I tried to be faithful, according to my covenant, and testify to the people what I saw and heard and how I understood the Bible. I soon found myself cast out of their midst and was also caused to suffer many hard things at their hands. But my lodge friends continued to treat me friendly because of our relationship, though we had nothing in common in church affairs; we, as Masons, are always to "meet upon the level and part upon the square."

I began to enjoy the blessing of visions and was instructed in many things, until I was made to realize that Masonry was wrong, but I could not see how I could ever get free from the oaths and obligations I had taken. It appeared to me that I would be guilty of great wrong to violate such a solemn oath, the violation of which, when penalty attached, was death in the most horrible manner.

It did not dawn upon my mind for a long time that the Lord did not recognize the oath, though it was taken in his name, just as Cain had done. But I discovered I could be willing to suffer if necessary for my oath, and would thus be free; and, like Bunyan, I saw a door opened for me. Through much faith and effort I was able to press through the door. I discovered that through Jesus Christ I had a means of escape; that he came to *destroy* the works of the Devil; that his blood atoned for me and answered the ends of the law on condition of repentance and obedience. I was under a false and broken law, and, by my oath, I was doomed to die. From the penalty of that law I saw no escape only in Christ. Helaman 2:30 tells us of this secret combination:

> Whosoever of those who belonged to their band, should reveal unto the world of their wickedness and their abominations, should be tried, not according to the laws of their country, but according to the laws of their wickedness.

After finding a way of escape the next question was how to avail myself of the means. I for weeks carefully weighed the profit and loss involved. I saw that to take the step meant a total loss of friends; that the few who continued to befriend me would hold me a perjurer and false-swearer; that nothing I ever could do would restore their confidence. It meant poverty and suffering not only to myself but to those depending upon me for their daily support.

On the other hand not to do so was to offend a just God, who had made himself known unto me on the condition that I *would* serve him. Not to forsake Masonry meant spiritual death, and we are told in Matthew 10:25, Inspired Translation: "Fear not them who are able to kill the body, but are not able to kill the soul, but rather fear him who is able to destroy both soul and body in hell." I was troubled many nights and days before being able to come to a decision, until one night I was about to be delivered into the hands of the adversary, when I called upon the Lord for deliverance, renewing my determination to serve him. Peace and comfort immediately came to my mind and with it the knowledge that I must forsake the lodge.

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When I received my withdrawal papers, which are issued to a member to change membership from one lodge to another, I was tempted to keep them and not destroy them, thinking that I might change my mind sometime. No sooner had this thought entered my mind than a voice said, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God."—Luke 9:62. I then burned the papers and never after have felt any desire to return to the place from whence I came. But I continued to think I was obliged to keep quiet and say nothing. For about one year after this time I enjoyed many great blessings from the Lord—several very bright visions. Twice was I caused to weep for having to remain longer in this present world after having a taste of the good things of the world to come. Many times when in secret prayer I would ask the Lord if I was believing right, if I understood his word correctly, and a bright light would rise up before me and travel forward as though I should follow after it, and this I did for many days. After that passed away, when in secret prayer it would seem as though I were filled with light within as well as around me, and I inquired what it meant. I was told that, "if thine eye be single to the glory of God thy whole body shall be full of light."

After this passed away I would see a *pure white stone* when in prayer. It was a perfect cube, and in my vision I would make great effort to get possession of it, but it would move just out of my reach. After I had seen this for a number of days, one time when reaching out after it I inquired what it meant, and I was told that "He that overcometh I will give him a white stone and in the stone a new name written, which no man knoweth save he that hath it." The stone then disappeared and I was left wondering. But from that I understood I was about to enter upon a series of very hard trials and temptations. I passed from the glorious experiences I had been enjoying, as it were into a dark and dreary wilderness, and there I met the wicked one. This experience lasted about three years. The persecutions without were lost because of the trials within. The enemy came to me in every possible way and wherever in my being he found affinity there he plead for service. The Master said the "prince of this world cometh and hath nothing in me." (John 14:30.) With me it was different—he found something in me, or, as the Inspired Translation says, "had power over me." I was many times tempted to deny the Lord. The tempter would whisper, "Sell him! sell him!" and then, "You are a miserable wretch," "Don't you see your poverty, and the disgrace you are brought to," and other words of a worse nature even. It seemed my mind would be overthrown. It seemed that all I had to do to lose my agency or power of overcoming was just to yield once to his whispers.

This followed me for weeks, months, and years. At times the Lord would come to my help and drive Satan away, but again he would return stronger than ever. I began to suffer in the body, but of no natural sickness. My hands and feet, and at times all my body, would seem crushed under the awful strain. I would desire to cry out as I walked through the woods, and at times to throw my ax out of my hand; but during all this time I knew it was Satan and that he desired that I should obey him. I did not yet realize that my Masonic oath gave him claim to me, especially to my flesh, as I had sworn my body away to him even to the marrow in my bones, and I had not publicly denounced this allegiance. At times it seemed the very marrow of my bones would ache, and a fierce spirit would take possession of me, and I observed that that fierce spirit was the spirit of murder, and afterwards I found it to be the spirit of Freemasonry or of the "church of the Devil," which in the Doctrine and Covenants we are commanded to contend against.

I thus suffered in a manner all the penalties of my Masonic obligations: for instance, for days my throat would pain me from ear to ear; other days my body would pain me as though I were severed in twain. These things I suffered before I realized the reasons for it, which I did not until one night on retiring to my bed I was suffering intensely, and I inquired of the Lord why I was permitted thus to suffer, when immediately I was given a vision and saw my left breast torn open, my heart plucked from thence and suspended in the air, and a voice said to me, "*This is the penalty of your obligation.*" "Having your left breast torn open, your heart plucked from thence, and given to the beasts of the field and the birds of the air for prey," is the penalty of the second degree in Freemasonry. I was then and there given to understand that if I desired to be delivered out of the hands of Satan I must deny my allegiance to him by contending against and opposing this wicked combination, which Moroni says is wicked above all, and is the same that was first established by Cain to murder and get gain. Who also commanded us not to suffer them to get above us, "For it cometh to pass that whoso buildeth it up seeketh the overthrow of the freedom of all lands, nations, and countries, and it bringeth to pass the destruction of all people, for it is built up by the devil, who is the father of all lies."

The Lord has commanded to "*contend* against the church of the devil." Moroni tells us (Book of Mormon, p. 515) that the Lord commandeth you, "When ye shall *see* these things come among *you*, that ye shall awake to a sense of your awful situation, because of this secret combination which shall be among you."

Speaking to us, Moroni says, "which shall be among you." To whom was he speaking? Was it not to the church? If so, then he says it shall be

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among those of the church and it *is* among those of the church; hence we should now "awake to a sense of our awful situation," and put those secret combinations from among us like the converted Lamanites did, or else we can expect the judgments of God to come upon us. As a certain brother has said, "Did it not ever occur to you that if we have two or more members who belong to a secret combination that we have secret combinations among us?" I see the same dark being making encroachments upon the church of Christ that met me in the wilderness, and I hope that we will not be deceived, for Paul wrote to the Corinthian brethren concerning some, "For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light."—2 Corinthians 11: 13, 14.

By their good, or apparently good, deeds they deceive the righteous, but we do see that "death is in the pot." Helaman tells us in the Book of Mormon, page 396, in speaking of this combination, that they had seduced the more part of the righteous (Nephites) until they had come down to believe in their works, and partake of their spoils, and join them in their secret murders and combinations. Thus has it happened in our land because of the little good they *appear* to do and because it is claimed that the "great and good men of all ages" belong to it; the better class of people are joining in with them. But to recite their murders and robbing and the far-reaching effects of this combination, most abominable, would fill a library. But if necessary we believe we can indict it before the court of heaven and bring conclusive and undoubted proof of its origin and identity.

Knowing these things as we do, we have touched upon a few facts lightly so as to confess our wrong and give a reason for our actions to those who may desire to know; also to warn our brother (as we are our brother's keeper), for it is written, "It becometh every man who hath been warned, to warn his neighbor; therefore, they are left without excuse, and their sins are upon their own heads."—Doctrine and Covenants 85: 22. The above was the key that released me from the grasp of my enemy. After using it, a door to peace and light was opened unto me and I soon found the gospel whereby I was permitted to enter in and be born of water and of the Spirit, and have the evidence that I pleased God. Hoping that this may be of service to some and that it will obtain the mission desired, I with love for all and malice toward none bid you farewell for the present. Your brother in Christ,

WILBUR C. EARHART.

CRITICISMS ON AN EDITORIAL.

I have been a constant reader of the HERALD for fourteen years. It has been almost the only instructor in the gospel I have had, elders' visits being few and far between. Have heard one sermon in four years. I look forward to its weekly visits for news of the progress of the work over the world and for the instruction contained in the editorials and articles from the pens of those whom the Lord has made overseers or leaders of his work.

While in some cases I could see neither wisdom nor profit in some of the discussions carried on in its columns I tried to be charitable and think perhaps the trouble was with me, that I did not appreciate them—it was my ignorance. There have been, several times, letters or articles in the HERALD on a subject that I *did* know something about, which were, to say the least, very foolish, unreasonable, and uncharitable, in attacks on secret orders. But I again tried to exercise charity for the brothers writing them, and attribute them to ignorance and prejudice, and let them go, although Latter Day Saints, of all people, should be free from the charge of condemning anything of which they have no knowledge, or allowing their prejudices to warp their judgment. The editorial columns have heretofore been free, so far as I know, from any charge of this kind; but the editorial in the issue for February 14, headed "The Smoot inquiry," and signed "L. A. G.," contains such an uncalled-for attack on one order, and makes so many false, unfair, and illogical, unjust deductions, that it calls for a rebuke from every fair-minded man who loves truth and justice. It actually seems to me that if the "father of lies" himself had been sitting at the elbow of L. A. G. when he penned those lines, and had dictated them, he would not have changed the dotting of an "i," or the crossing of a "t." You hear this wise (?) editor, after quoting newspaper reports as to a possible line of Senator Smoot's defense, that the endowment-house obligations were built up from the Masonic Ritual, hasten to give Senator Smoot some good (?) advice, as follows:

> This would be his best move, perhaps, for two reasons. First, it will not be difficult to prove his claim. Second, it will establish a sort of kinship with the members of the Senate who are of the Masonic order. . . . It should not be surprising if, sooner or later, facts made bare reveal that the whole corrupt structure of Utahism is reared upon the foundation of Masonry. Brigham Young and many of his associates were members of that order, and when they parted from God, what would be more probable than that they should turn to the other as a means of gaining power and exercising control.

My! what a lucid and logical argument or deduction that is. Just on a plane with Braden, Bays, Neal, *et al.*, who are fighting us on all corners. Utahism is corrupt and bad, Brigham Young and his associates were members of the Church of Jesus Christ—as a consequence Joseph Smith and the whole church from which they came must be corrupt and bad—clear, do you not see? I think I see our elders as they gather for the next conference stepping up and patting L. A. G. on the back for the club he

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puts in the hands of their opponents. Then this brilliantly logical (?) writer, after quoting purported extracts from the endowment-house oaths, comments as follows: "Those who are somewhat acquainted with Masonry will readily see the similarity; and the source, authority, power, and kinship of the Utah church is easily traced."

Yes, indeed! Perhaps *some* similarity might be discovered, if one had an exceedingly strong miscroscope. It is not discernable to the naked eye, at least so far as the quotations given are concerned. I venture the assertion that the writer of those lines has, even at this moment, secrets locked up in his breast that he has pledged his word to keep and which he regards as binding; and that the purported endowment-house ceremonies resemble his pledging his word as much as it does the Masonic Ritual.

Then the most unkind, ungenerous, not to say unchristian and untruthful accusation follows in the next paragraph:

> So far as Smoot's oath of vengeance is concerned, or any covenant by which his loyalty to the nation may be curbed, it is not so very much worse than the obligations under which many of the other government officials rest.

That the writer meant government officials who were members of the Masonic order, by this insulting, if not treasonable charge, is shown by quoting a newspaper dispatch, from Paris, France, to the effect that a man in a court of justice refused to testify on account of his Masonic oath. As to the truth of the dispatch I know nothing; but if true, the brother before he throws himself into such a violent fit of hysterics, should have known that the so-called Masonic body in France bears no more, if as much, relation to the Masonic order, than the Utah church does to the old church, or to the Reorganization. The truth of this the brother could have ascertained in five minutes in Lamoni. The brother then goes on to draw the most harrowing picture of the fate in store for the nation, state, organization, or church, whose members belong to oath-bound societies. In his wild screed against Masonry, he forgets that some, at least, of the highest and most respected officers of the Reorganization are members of the Masonic order, and that Joseph the Martyr was an active member of the order, and that its oaths were not binding enough on his contemporaries to protect an innocent man from a mob's vengeance. Why should it now be considered strong enough to protect a perjured traitor? I am afraid consistency is not the jewel that rests on L. A. G.'s desk.

Why does he not ask some of the prominent members of the church, men who are respected and honored by every one, saint and sinner, whose word would be taken anywhere, whether there was anything in Masonry to conflict with any duty a man owed to his God, his country, his neighbor, or himself? Go to the master of the Masonic lodge in Lamoni, and borrow his Webb's Monitor (he will be glad to let him read it), turn to page 64, charge to the newly initiated brothers, and read:

> In the state you are to be a quiet and peaceable subject, true to your government, and just to your country: you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live.

In view of the above, how much comfort do you think Senator Smoot will get from the Senators who are Masons?

Stick to the gospel themes after this, my brother. You know something about that, but nothing at all about Masonry; and when you talk about that, you put yourself in the same class as that descendant of Balaam's riding animal, that thought he was a fine singer.

I have been a Mason for over twenty-two years, and have never seen anything in it derogatory to my profession as a Latter Day Saint. Moreover, I feel assured, now, that if I had not been a Mason, I would not have become a Latter Day Saint, at least when I did.

Yours for the truth without guile,

W. E. MESSENGER.

IS IT CONSISTENT?

I refer to the position taken by L. A. G. in some of the late HERALDS. I shall notice only some few things in the last paper of February 14, although there are very objectionable things in other articles previous to this one.

In this paper I am not going to offer a plea for Masonry. It may be wrong for Saints to go into it, or any other order that has secrets in it, or it may not; I leave that for each man to decide for himself. I notice, however, the Lord has told his people to keep from the world what he told them to do until they should accomplish what he had given them to do. In the article headed "The Smoot inquiry" we are given the Mormon oath which the witness believed contained the seeds of treason, and it would so appear to ordinary-thinking people. We have the writer comparing this Mormon obligation with the Masonic obligation, and he pronounces Smoot's obligation not worse (if as bad) than the Masonic obligation as to loyalty to the government, then cites a statement of some Mason in France to sustain his assertion.

It so happens that I know something about Masonry. I was made a Mason in 1864. I have taken the degrees in the Blue or Master Mason's lodge, the Royal Arch Chapter, and the council degrees. Before taking any obligation I was assured that there was nothing in the obligation that would interfere with any duty I owed to God, my country, my neighbor, my family, or myself. All Masons receive this assurance. Is it consistent to

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believe that an obligation would be required that would interfere with your duty so you could not tell the whole truth, thus interfering with your duty to your country? We think not. And that newspaper report can not be correct. I personally know there is nothing required that is treasonable or disloyal to the government in any Masonic obligation, as far as I have gone. Not only that, but even if you do receive as a secret anything murderous or treasonable, you are in no way bound to keep it because of any obligation taken, or because he may be a brother Mason. Is it consistent to accuse an order so prominent and numerous as the Masonic order, of being under obligations as bad or worse than Utah Mormons who have taken the endowment oath, as detrimental to good government and loyalty? We think not. Is it consistent to wage war against and misrepresent a large class of people (whether ignorantly or otherwise), if we want to reach them with the gospel and do them good? Surely not! Is it consistent to say they are obligated to the hierarchy or the order first; and to the government when it does not seek to render justice to a brother, in the face of facts as herein stated, merely from a newspaper statement, without any knowledge in the matter, and thus falsely accuse them? Is it consistent to believe that God would call Masons to be elders, seventies, high priests, apostles, and to the Presidency and Bishopric of the church, if their Masonic obligation disqualified them to teach and to tell the whole truth, and to keep the law of the land, and not tell them wherein they were wrong? Would you think the Author of this church and work would, through Joseph Smith, call a man to be an apostle, then to the Presidency, who was a Mason, and forget to tell him that his Masonic obligation disqualified him, or unfitted him to act as an officer in church or state if it did disqualify him? Surely not!

Is it consistent for a man, on the editorial page of our church paper, that goes out for the thinking, intelligent public to read, to say so much about things of which he seems to know so little, thereby placing his brethren in the humiliating position of having to apologize for him?

Now, my dear brother, I am satisfied that better results will come from your efforts if you give some of those things more thought before writing on them. Desiring to be consistent, and holding that the gospel is all-sufficient for our present and eternal good, and believing that we can accomplish our work without those wordly institutions I believe in leaving men free to belong to orders, or lodges, as they think proper, always trying to persuade them to attend strictly to their church duties all the time.

It is unfair, unchristian, and in no way brotherly, to insinuate that, by secret sign or grip, voice or vote would be controlled in our assemblies. They could be controlled possibly with some people by various other means as well as grip or sign; yet I have no right to assume that they will be.

If I know I am honestly trying to do right I can afford to believe that others are as honest and sincere as I. Joseph Smith, Jr., was a Mason, and many of our brethren are Masons. It may have been a mistake for him to become a Mason. It may be a mistake for any of our brethren to be Masons. The Masons, according to history and tradition both, stood for freedom in religion during the Dark Ages and so enraged the dominant church that they would not tolerate Masonry. And, now, it is against the rules of the Roman Catholic Church for any member to be a Mason. It is well to get every one deeply interested in the gospel, and he will generally lose interest in those worldly institutions. Many of those institutions of men do good, in a way, and let us not unnecessarily go to war with them. We have enemies enough, and will have, even if we consistently do our work and let the world take its course.

As ever, I hope to stand for truth and consistency.

G. H. HILLIARD.

THESE SECRET SOCIETIES.

Every once in a while some well-meaning brother (no doubt) calls attention to the danger that may occur to the church because of some of its members belonging to secret societies. It should, perhaps, not be taken notice of were it not that some may take it seriously, thinking that the brother knows whereof he speaks, which he evidently does not—simply thinks that because the word *secret* is attached to these orders, there must be something fearful in them. Bro. L. A. G., in the editorial of HERALD of February 14, in describing the oaths and signs of the endowment house in Utah, as brought to light in the Smoot case, as similar to that of fraternal orders, sees a possibility of the Reorganization being controlled in its assemblies by grip or secret sign, and believes as long as these things are permitted to exist within the body there is always more or less danger.

Now to claim that a brother, because he is a member of one of these fraternal orders, is dangerous, and can not perform his duties, and would in any way prevent right and justice to be done either in the church or out of it, is not only an injustice, but well-nigh unto an insult. I am not a Mason, neither do I have to defend it, or any of the fraternal organizations; but I am, however, a member of one, and I believe in good standing, though have paid but little attention to it since coming into the church: but will state that I have taken no obligation that I could not conscientiously take any morning before entering on the duties of the day, unless indeed I should determine to no longer follow the teachings of the gospel.

The brother could find out, if he wanted to, (and he certainly ought to before giving vent to his fears

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publicly,) that the promise made to a candidate before entering their secret order is that no obligation shall be required that will in any way interfere with the duties he owes to his God, his country, his family, or himself. From this it will be seen that he is not barred from performing all that the law may require of him, and I think that when Bro. L. A. G. connects the fraternal societies of to-day with the horrible oaths and secrets of the endowment house in Utah he is most assuredly wrestling with the truth.

The so-called secret societies of to-day are really not secret. Their places of meeting and times of meeting are known, and most of the members are known, and there is in fact but little secret about them. If secrets are necessary evils then let the church hereafter hold its business-meetings and elders' courts publicly. Let the brother who may have a grievance against another, instead of going to him alone, or taking one or two with him, take the whole church with him, (the more the better, if secrecy is an evil).

Many good and benevolent acts have been planned in secret, and while none of their fraternal societies in any way take the place of the church, they have nevertheless done much good; and, so far as I have been able to learn, there is absolutely no oath or obligation required that will in any way prevent a member from fulfilling all his duties as a Saint. So the anticipation of such dangers as make Bro. L. A. G. shudder is entirely groundless.

F. JOHNSON.

FIRST PRINCIPLES OF THE GOSPEL OF SATAN.

The first principle of the gospel of Satan is secrecy; the second principle is transformation to counterfeit the works or principles of God. 2 Nephi 6:9, 10, large edition, informs us that if we should rise no more we would become devils, angels to a devil, and remain with "the father of lies," "who transformeth himself nigh unto an angel of light and stirreth men up to secret combinations of murder, and all manner of secret works of darkness."

Genesis 3:2, Inspired Translation, informs us that he wished to become one of the Godhead; he says: "Send me, I will be thy son, and I will redeem all mankind." The angel's message from God was to fear God, and give him glory through obedience to his law, and Satan could conceive of no other way, only a secret way, to make men fear him. "In secret have I said nothing."—Jesus, in St. John 18:20.

I have never spoken openly to the world; all I have spoken has been in secret.—Satan.

The Lord worketh not in secret combinations.—Ether 3:89.

The Lord God worketh not in darkness.—2 Nephi 11:47.

And behold, he doth carry on his works of darkness, and secret murder, and doth hand down their plots, and their oaths, and their covenants, and their plans of awful wickedness, from generation to generation, according as he can get hold upon the hearts of the children of men.—Helaman 2:134.

They did enter into a covenant one with another, . . . which was given by them of old, which covenant was given and administered by the devil, to combine against all righteousness.—Nephi 3:22.

The first account we have of this spiritual satanic love in men's hearts was that Cain loved Satan more than God. (See Genesis 5:6.) We conclude there must have been a transformation that caused Cain to love Satan more than God, for we see a different state of mind after Cain slew Abel; he said, "My punishment is greater than I can bear."—Genesis 5:24. Not until the Lord told Cain what he had done, did he awake to his awful condition.

Behold Satan hath come among the children of men, and tempteth them to worship him. And men have become carnal, sensual, and devilish, and are shut out from the presence of God.—Genesis 6:50. Satan shall be their father.—Genesis 7:43.

If thou doest well thou shalt be accepted. If thou doest not well, sin lieth at the door, and Satan desireth to have thee.—Genesis 5:9.

Not until Cain had forsworn himself with Satan to keep secret those things into which he (Satan) would lead him by his transformed power to do, did he have any desire to murder Abel his brother to get gain.

The God of heaven has decreed, from the beginning, that men should go to hell for forswearing themselves, if they did not repent. This question is so all-important that the Lord is to send the decree unto the end of the world as we shall see:

And for these many generations, even since the day I created them, have they gone astray and have denied me, and have sought their own counsels in the dark; and in their own abominations have they devised murder, and have not kept the commandments which I gave unto their father Adam. Wherefore, they have forsworn themselves, and by their oaths they have brought upon themselves death. And an hell I have prepared for them, if they repent not; and this is a decree which I have sent forth in the beginning of the world from mine own mouth, from the foundation thereof; and by the mouths of my servants, thy fathers, have I decreed it; even as it shall be sent forth in the world unto the end thereof.—Genesis 6:28-31.

This was one of the first decrees sent forth, even from the foundation of the world. It must have been all-important. From that time, through all the dispensations of God's work here on earth, this secret method of the Devil has been set up to destroy God's plan of redeeming mankind; even down to the present generation. If not so, God made a mistake in his calculation of there being any necessity for sending forth the decree unto the end of the world.

The first principle in this drama is fear and secretiveness. Let us compare then with now.

Since I come endowed with all the necessary qualifications, I enter Satan's worshipful shrine, in the name of the Lord, and I am commanded to take heed on what I enter. As I pass in, my naked left breast is pierced with the point of a compass. I am asked, "Do

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you feel anything?" "I did." "What was it?" "A torture." I am then told that as this is a torture to my flesh, so may it ever be to my mind, if I should ever attempt to reveal the secrets unlawfully, etc. The candidate advances to the center of the shrine, temple, or lodge—call it what you may—kneels with the Deacon, while he pronounces the following prayer:

Vouchsafe thine aid, Almighty Father of the universe, to this our present convention, and grant that this candidate may devote his life to thy service, and become a true and faithful brother among us; indue him with a competency of thy divine wisdom that by the secrets of our art he may be the better enabled to display the beauties of holiness to the honor of thy holy name. So mote it be. Amen.

To the unthinking mind what a beautiful prayer. The candidate is conducted three times around the room while passages of scripture are read.

He then kneels on his left knee, he places his hand under the Holy Bible that rests upon the alter, while he takes the oath, or obligation, "in the presence of Almighty God, and this worshipful lodge . . . dedicated to God and held forth to the holy St. Johns," binding himself under no less penalty than having his throat cut across, his tongue torn out, etc., calling upon God to keep him steadfast in the due performance of the same, then kisses the Bible. Speaking of the day the Book of Mormon should come forth:

There are also secret combinations, even as in times of old, according to the combinations of the devil, for he is the foundation of all these things; yea, the foundation of murder, and works of darkness; yea, he leadeth them by the neck with a flaxen cord, until he bindeth them with his strong cords for ever.—2 Nephi 11:46.

The candidate is led blindfolded, with a rope or "cable-tow" around his neck. Nephi calls it a flaxen cord; it is made out of the tow of flax. In one of the degrees he subscribes to the following. How does it compare with the Utah oath of vengeance?

I do solemnly swear, in the presence of Almighty God, that I will revenge the assassination of our worthy master, Hiram Abiff, not only on the murderers, but also on all who may betray the secrets of this degree, and furthermore, that I will keep and protect this Order with all my might, and the brethren, in general, with all my power, and furthermore, that I will obey the decrees of the Grand Council of Princes of Jerusalem; and if I violate this my obligation, I consent to be struck with the dreadful poniard of vengeance, now presented to me, and to have my head cut off, and stuck on the highest pole, or pinnacle, in the eastern part of the world, as a monument of my villainy! Amen! Amen! Amen! Amen!

The candidate takes this most beautiful Satanic obligation, of the head, as in the beginning, on his knee. He has not only been led with a flaxen cord, but the Devil has him bound with his strong cords of fear for ever. He then is a sure tool, politically and otherwise, in thousands of the different avenues of life, for this "most holy" order to get power and gain.

And they were kept up by the power of the devil to administer these oaths unto the people, to keep them in darkness, to help such as sought power, to gain power, and to murder, and to plunder, and to lie, and to commit all manner of wickedness and whoredoms.—Ether 3:87.

After the candidate has become master of this great secret, he swears to dedicate his life, his property—hereafter, to his holy name Jesus. He swears to give himself to this holy and illustrious order unreservedly, to always advance his brothers' interests in supporting his military and political perferment in opposition to another, by employing his arms and aid in his vocation under all circumstances where he shall not suffer more by doing so than his brother by his neglecting to do so. He swears to look on his brothers' enemies as his enemies, to mete out tender kindness or vengeance accordingly. He swears never to prosecute a brother until his order or council shall become inadequate to do him justice. He swears to keep sacred his brothers' secrets when delivered to him as such, or when the nature of the information is such as to require secrecy. He swears to espouse his cause so far as to extricate him whether he be right or wrong, murder and treason excepted, binding himself under no less penalty than having his skull smote off, calling upon God to keep him steadfast in the same.

It was that same being who led on the people who came from that tower, into this land; who spread the works of darkness.—Helaman 2:132. And they were kept up by the power of the devil to administer these oaths unto the people, to keep them in darkness, to help such as sought power, to gain power.—Ether 3:87.

The present workings of this most beautifully transformed order of Satan surely represent the one spoken of in Helaman. The Book of Mormon should come in a day "when the blood of the saints shall cry unto the Lord, because of secret combinations and the works of darkness." (Mormon 4:31.)

Speaking of our day, Mormon asks us:

Why do ye build up your secret abominations to get gain, and cause that widows should mourn before the Lord, and also orphans to mourn before the Lord; and also the blood of their fathers, and their husbands to cry unto the Lord from the ground, for vengeance upon your heads?

Out of four hundred and eighty penalties that the candidate takes upon himself, there are not a dozen of them, if administered upon his head, but that would bring death, and no oath is given but that has a death penalty in it, the Bible being used from Genesis to Revelation to counterfeit every good work mentioned by the prophets or Jesus Christ, with emblems to fit every ceremony.

When Enoch told them of their works, they said, "There is a strange thing in the land, a wild man hath come among us." When John the Baptist told them of their works, he was beheaded. When Jesus Christ told them of their works they said, "He hath a devil," and crucified him.

Did Christ know anything about this Satanic church in his day?

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Again, it hath been written by them of old time, Thou shalt not forswear thyself, but shall perform unto the Lord thine oaths. But I say unto you, Swear not at all; neither by heaven, for it is God's home; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great king; neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be Yea, yea; Nay, nay; whatsoever is more than these cometh of evil.—Matthew 5: 37–39, I. T. [Now read this.] I do solemnly promise and swear in the presence of Almighty God the great Architect of heaven and earth and of these valiant princes of Jerusalem.

We see that Jesus Christ knew all about this transformed power among the people.

Alma says:

Teach them [the people] to abhor such wickedness, and abominations. . . . The judgments of God did come upon those workers of darkness and secret combinations; yea, and cursed be the land for ever and ever unto those workers of darkness and secret combinations, even unto destruction, except they repent before they are fully ripe.—Alma 17: 45, 46.

Moroni is commanded "to write these things that evil may be done away." He tells us by direct revelation that these secret combinations were had among all nations; that they destroyed the Jaredite and Nephite nations; and he warns this nation of its downfall, if it suffers these things to be; and warns us "that whoso buildeth it up seeketh to overthrow the freedom of all lands, nations, and countries, and bringeth to pass the destruction of all people." (Ether 3: 90–93.)

The Lord tells us "that he must needs destroy the secret work of darkness, that he may fulfill his covenants which he has made unto the children of men."

Speaking of Joseph Smith:

And the Lord said: I will prepare unto my servant Gazelem a stone which shall shine forth in darkness unto light; that I may discover unto my people who serve me, that I may discover unto them the works of their brethren; yea their secret works, their works of darkness and their wickedness and abominations.

The question is asked: "Why did the prophet go into this organization?" "His eyes could not see afar off."—Genesis 6: 27. "The devil transformed himself nigh unto an angel of light," stirred up his mind to the thought, as many men throughout the church to-day are told. You will get many favors that you can not get otherwise; your people will get protection, etc. The blood-curdling endowment oaths of Brigham Young's followers are in evidence of what his Satanic majesty had in view. Do we believe the Prophet repented for putting his trust in the arm of flesh (as it appeared to him)? Yes, ten thousand times, we believe it:

And now I show unto you a mystery, a thing which is had in secret chambers, to bring to pass even your destruction, in process of time.

This destruction was to be so great that all the hosts of heaven were pained.

We are informed by God in Ether 3: 91, that it was wisdom in him that these things should be shown unto us. He commands us when we see these things come among us, that we shall awake to a sense of our awful situation; tells us that the sword of justice of the eternal God shall fall upon us to our overthrow and destruction, if we suffer these things to be.

Are we teaching the world of mankind to-day, to come into the church and "bring your combinations in with you; you shall be saved"? If so how much ahead of the people of the West are we? Can we ever become one under such conditions? When men join themselves to other churches, we expell them from the church.

Some say this combination is not classed as a religious organization.

The Honorable Dewitt Clinton, General Grand High Priest, etc., says the principles of his order have the same eternal and unshaken foundation, contain and inculcate the same truths in substance and purpose, the same ultimate end as the doctrines of Christianity; the same system of faith, and the same practical duties taught by revelation are contained in and required by this institution and combine those fundamental principles which constitute the very essence of the Christian system. He further says that it is no secret that there is not a duty enjoined or a virtue required in the volume of inspiration but what is found in and taught by this institution.

Again he says that the divine Being views no moral character in a man with greater complacency than his who in heart strictly conforms to the requirements of his order. Satan's quick work to seduce the people in ancient and modern times is manifested in the following:

Helaman 2: 136–142 tells us that this secret work spread so fast among the people that the more part of it came in the sixty and seventh year of the reign of the Judges, and did grow that it seduced the more righteous part in the sixty and eighth year.

And now, in our day dispensation was granted by the grand master of Illinois, and the Saints commenced work March 15, 1842, and by the 11th of August of the same year, in a period of one hundred and forty-nine days, they passed and raised no less than two hundred and eighty-six candidates, averaging six degrees per diem in that same time. They were advised by the committee of the grand lodge of Illinois, when sent to examine their work, not to go so fast, and divide their labors. While a charter was not granted to the Nauvoo lodge the dispensation was continued, and dispensations were issued to two more lodges. From the records it appears these three lodges in Nauvoo made in one year, fifteen hundred members, and at the same ratio, in two years they could have made an army of about four thousand, while under dispensation.

These three lodges were declared clandestine throughout all the grand lodges of the United States, October 7, 1844.

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Thus we see, as with the Nephites, so with the more righteous in our day, they were gathered in in multitudes. JEROME E. PAGE.

Letter Department

NEW TREDEGAR, Wales, January 15, 1906.

Editors Herald: Thinking perhaps the Saints would like to know how the work is progressing in South Wales, I pen these few lines. I started out after receiving my appointment, from missionary in charge, for Nantyglo, where Bro. T. Jones has held the fort for a number of years. Here I met Bro. E. B. Morgan, and after a little conversation we decided to go to Abertillery, about four miles distant. Your writer preceded them a few hours for the purpose of tracting a little. We held meeting in Sr. Schroll's house that night. After my two hours' tracting we got two individuals to venture out. I concluded in my mind that very little work could be accomplished in that way, so I returned with T. Jones to Nantyglo. My next effort was at Brynmawr with Bro. T. Jones. Here we had large crowds on the public square. I tracted by day and preached on the square by night; visited many friends and talked hours with them. But they seem to be satisfied with the precepts of men. I learned that the Utah elders were holding forth in the town. I got the address where they lodged, also inquired from the people where they had been proselyting and I began following their course. They had succeeded in getting some interested in the principles of the gospel; but they assured the people that they did not practice polygamy now. The people told me they were nice fellows, so courteous and amiable they could not withstand them; but I soon let the cat out of the bag. And what an alteration! I told them that one of the nice young fellows was the son of Joseph F. Smith who had five wives at the present day, and that he was only one out of forty-two, and then the people began to see through the sheep's clothing. I called at their lodging; the lady of the house told me they were the nicest young men she ever saw. She told me that they fasted and prayed every morning before entering upon their day's labor. Well, they may be sincere in their belief; but I am satisfied that they have done the mission of Joseph Smith more harm than good. I explained my position to the people, telling them that Joseph Smith never taught polygamy, and gave them our tract, Facts Concerning the True Church of Jesus Christ of Latter Day Saints. They were glad that I had explained their position and ours also. After this many began to hoot them on the streets, also blaming their hostess for keeping such men in her house. Well, the Utah elders began to explain their position on the square, so we challenged them for discussion. We had a great number of people, the greatest number I have seen while preaching out-of-doors. I preached the principles of the gospel. Bro. T. Jones then began to explain our position. He told the people that we were glad to have the Utah elders face to face, so that they could see our position and theirs also. The son of Joseph F. Smith stepped into the ring. He told the people that they had not come to preach polygamy, etc., but to preach the gospel of Christ. Told the people we were apostates, and then got out. Bro. T. Jones began reading from *Times and Seasons*, showing the people they believed polygamy to be a law for eternity, and that they that would not believe it would be damned. They refused to defend their doctrines. I am sorry that we have to be so hard on them. They have done us more harm in this country than all the other forces combined. The result of our efforts is that these elders have had to leave. The people would have nothing to do with them. From there I made for Aberaman; but sorry to say I found sufficient to do in encouraging the Saints here who are without a shepherd. I believe good could be done, a branch organized in a short time, young brethren could be encouraged and stimulated to be forces for good to this work; but they have been left to do the best they can, except when missionaries call upon them, and other brethren visit from time to time.

I also visited Gilfach Goch Branch. Found some of the brethren quite active; others quite cold in the work. I find the work to be in the condition Christ said that it would be: five wise and five foolish. And while the five wise are doing their utmost to bring souls to Christ, the other five seem to be stumbling-blocks. I suppose this is the condition that will exist until Christ comes to separate the wheat from the tares.

I also preached at Tredegar. I reached this town from my home, it being about four miles. Here I had a grand opportunity to preach. Crowds came out to hear me. I had to preach here alone,—only a brother to hold my hat. I was opposed by two Baptist ministers and a Methodist preacher upon baptism for the remission of sins. The crowds nearly carried me off my feet. God gave me a grand victory over the enemy of truth. I have preached also at Pontlottyn. Here again there were no Saints, only Bro. Skyrme from Abertysswg, the brother before mentioned. Here I had large crowds; but wherever I went the Utah abomination was thrown in my face. But this is not the only hindrance. The people are bribed to the teeth. If they want a good position in the mines, or to be successful in any kind of business, they must receive the mark of the beast in the forehead, or in other words become members of one of the popular churches. Money and religion are so connected that to forsake one they must lose the other, and they know it. There seem to be very few who have the courage of their convictions. They are not willing to suffer persecution for the truth.

There is a great contention in England and Wales about free trade and protectionism. There are thousands out of employment. Mr. Joseph Chamberlain throws the blame upon free imports into this country. It is true our tin and iron and steel trade has been destroyed by the competition from other countries. Also, hundreds of earthenware factories have been rendered useless, and every other industry is suffering; and the poor miner has to share his work with tin-workers, steel- and iron-workers, potters, farmers, and shoemakers. Workmen of every sort have filled the mines until we are eating one another up. It is hard for the miner to get a livelihood, and I am afraid that the coal trade will have to suffer ere long. I see in the output for 1905 that America has increased her output by leaps and bounds, also France and Germany. There has also been a demand by the commander-in-chief of the British army, that is, Lord Roberts, or an appeal to pass a bill compelling every man from sixteen years of age to be trained for war. There seems to be in the mind of Lord Roberts a great struggle not far distant. This may fulfill the prediction of Joseph: they that would not take up their sword and fight must needs flee to Zion. I began my mission on May 16. Left for the mines again on October 1. Hoping that God will bless the effort put forth, I remain, Your brother in Christ,

JAMES EVANS.

HUNDSLUND, Denmark, December 28, 1905.

Editors Herald: We are endeavoring to get the gospel before the people of this vicinity, and so far have had the satisfaction of reaching quite a number, and making friends of some, who will take our part when we are assailed. The missionaries in my field are doing their best, in their respective localities, so far as I know. We are hopeful of getting an opening in Holstein. I was quite interested in the political situation on the Scandinavian peninsula. I had hoped to see a republic in Norway, but the majority of the people chose to retain the monarchial form of government as the most suitable under present condition. After a forced separation from Denmark and a forced union with Sweden—a union of nearly a century, which

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was never without considerable friction—the people of Norway have obtained what they wished and labored for in the early part of the last century. The constitution was then given Norway by Prince Christian, afterwards Christian VIII of Denmark, whom they chose as their king. Last fall Bro Muceus and I had an opportunity to visit the old historic building, at Eidsvold, where the convention met and adopted the constitution. While there considerable war talk and preparation was going on, but all was settled peaceably and, I hope, for the good of both countries. The people of Norway certainly had a right to that degree of independence. That they did not choose full liberty and a republican form of government, is a matter of their own. I think the common people of Sweden were in sympathy with the movement in Norway. I hardly think the change will affect our work any. In most places we have all the liberty we could desire. Nobody interferes with us or our work. While the religious leaders decide against us as not being a "Christian sect," the people readily recognize the difference between true and false Latter Day Saintism, when clearly made.

I have followed events in Utah, so far as possible, with considerable interest. Having spent eight years among that people as a missionary, it is quite natural that I should be interested in whatever changes may come to them for good. I have had numerous conflicts with them in America and Europe, but have so far managed to retain only the best wishes and feelings for them. I have not hesitated and do not hesitate to tell their missionaries that while they are doing more than anybody else to fulfill that part of the angel's statement concerning Joseph Smith, that his name should be had for evil among all people, we are doing our best to fulflll the other part, viz: that his name should be had for good, also. Had not their evil reports concerning him reached all parts, ahead of the truth, I think in many instances the angel's message through him would have been received more readily. We can hardly blame people for being prejudiced against Joseph Smith and the latter-day work, in view of the manner in which both have been represented. When the Brighamite missionaries first began to labor in Scandinavia, from 1850 to 1892, their efforts were all in defense of Joseph Smith as a monogamist, both the Book of Mormon and Doctrine and Covenants being used in defense of his teaching monogamy and comdemning polygamy, just as we use those books now, one writer in a tract stating that *one of the most common lies* put in circulation by their opposers was *that Joseph Smith lived in polygamy*—fortunately I am in possession of the only remaining copy of that tract that I have ever seen—but after 1852 they turned clear around, opposing what they had formerly defended and *vice versa*. Their members here are still being instructed in their peculiar tenets such as "Adam-god," "blood atonement," "polygamy," "marriage for eternity by means of their priesthood," etc., privately.

The last named is perhaps the most despicable, because it has had a tendency to break up families and cause disregard for the marriage vow. I have met a number of men and women in Utah who have told me that they had left their companion and children in "the old country" to come to Zion, because they believed their salvation depended upon it. Among them were some whom I knew when a boy in Denmark. Without any divorce from their husband or wife they have married again in Utah, some even glorying in the thought (as they viewed it) of having left all for the gospel's sake; while others related their sad experience under deep regret and tears of bitterness. What an awfully sad thing that men, in order to gratify their desire for worldly power, wealth, and the carnal propensities, will make lies their refuge and cause so much misery to others!

I am glad you [President Smith] have had a good hearing in Utah. Your efforts will count, as also those of Bro. Fred M. I am glad to be able to say that, even before I understood your speech or was a member of the church, the "Spirit's sure witness" deep down in my soul gave evidence of your being a servant of the Most High, and often, while in Utah, discussing on the question of successorship in the prophetic office and calling have I had the renewal of that evidence through the same Spirit, in light and power to the extent that it caused me to wonder and rejoice. It was one of the pleasant experiences, which greatly tended to encourage me under the peculiarly trying and depressing conditions that obtained in Utah during my first mission there, from 1885 to 1891. Those impressions are deep and lasting, in fact have become part of my very being. I hope you may live many years for the good of the work of God, and, at least to some extent, realize the fruits of your labors of love, your patience, hope, and faith. Your lot in life has often been unpleasant, your position required the patience of a Job and the faith of a Daniel, but through it all you have stood like a tower of strength and like one mighty and strong, and have so far set in order the house of God. May you live to see that other house of God erected and the Zion of God built up; then perhaps misguided Israel in the mountains would realize the truth of that which also their own books contain, that a blessing should come to all nations through the seed of the latter-day Seer. But whether or not you live to see these things accomplished, the completion of the work and the instructions of the Lord relative thereto will come under the direction and instrumentality of that Seer's descendants.

In bonds,

PETER ANDERSON.

TAYLORVILLE, Illinois, February 12, 1906.

Editors Herald: I desire a small space in the HERALD. I would be glad to correspond with Saints in or around Baldknob, Arkansas, or missionaries in that part, as that place is near my birthplace and old home. I am glad to hear from them anywhere, but I have relatives there that I would be glad to have hear the restored gospel. There is knowledge in it, and the reward we may receive in the future is worth our best efforts. Hoping for an early response from some of you, I remain,

806 East Elm Street. GEORGE L. HARTSELL.

MT. CARMEL, Illinois, February 9, 1906.

Dear Herald: I am alone here among unbelievers, but still holding to the faith that was once delivered to the saints. But I am not so strong as I should be. I need your prayers. After ten years I feel that my husband is ready to embrace the truth. Remember us always in your prayers. Any brother passing by will be made welcome to stay with us to help spread the gospel. I will close with love to all the Saints.

Your sister in Christ,

MRS. LEORA GREISS.

SOLDIERS GROVE, Wisconsin, February 13, 1906.

Editors Herald: This is a stormy day in old Wisconsin. It began raining at nine o'clock in the evening yesterday and continued all night, and at eight o'clock this morning turned to snow, and has continued all day—the best snow-storm of the winter, as we have at least six inches of heavy snow.

Our district conference passed off in a good spirit, and we believe it did the Saints at Flora much good, as also all others that attended. The preaching during conference was good, also other meetings.

Especially will the Sunday afternoon sacrament-meeting long be remembered by all present.

We are glad that God recognizes his people from time to time, giving them precept upon precept, and line upon line. And we hope that our people may not be forgetful hearers, but doers of the word. One voice that was heard in our meeting will never be heard on earth again. Bro. Isaac Anderson, just in the prime of manhood, returned home from conference, and

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after but two days of sickness passed over to the great beyond. About the last thing he did was to write two very spiritual letters, each to an older brother and sister. We all sincerely sympathize with the aged father and mother who depended on Isaac so much. Our district conference adjourned to meet just prior to the district reunion at Madison this fall. We hope that one and all will begin to plan on the conference and reunion and say, As for me, I will be there from start to finish. If the young especially begin now to lay by their nickels and dimes, they will find quite a good amount by the time September rolls around.

I expect Bro. C. H. Burr to join me here to-morrow. We will remain here over Sunday with the Wheatville Branch, and next week we expect to go to Excelsior to organize a branch there in accordance with a resolution of district conference. We feel that the work is onward in Wisconsin; and still there is lots of room for improvement. May the Lord help us to come up higher, that coming time may bring greater blessings than the past.

Missionary in charge, J. W. Wight, was present at our conference, and we feel sure that his visit to the Flora Branch will long be remembered. He, in company with W. P. Robinson, went north to attend the Northern Wisconsin District conference last Saturday and Sunday.

Hopefully,

MILTON JUNCTION, Wisconsin. JASPER O. DUTTON.

LEXINGTON, Tennessee, February 10, 1906.

Dear Herald: I will write a few lines. I feel if one of the elders were here my papa would get well. He is very sick to-night, and we wish that elders were here to administer to him. I am eleven years old and have been a member of the church three years. I love this glorious gospel.

ETHEL RUSH.

Independence Items.

Within about two weeks much tribulation has come to our fair city in the destruction of two of her most valuable sites of business and thus we regret to record that her beauty has been seriously marred by the burning of a couple of the finest blocks in Independence. On February 5 the Mercer Building on the south side of the square was destroyed, causing a loss of seventy-five thousand dollars, and this morning the Clinton Block was reduced to ashes, the estimated loss being somewhat greater than that amount, our brother Ole White among many other merchants meeting with much damage in business through this fire. Where the Clinton Building stood was the ancient Noland House, the site of the old outfitting point of the great West, and its proprietor had once been a Jackson County historic figure. In the days of the Santa Fe trail this place, still known by the gray-haired men with long memories, was a wide-open, flourishing outfitting town on the border of civilization, the immigrant trains in those days going south to near Waggoner Mills and the trail leading south of Blue River on to the land of gold.

Since then many improvements have been made, and even within a few months great changes have taken place in and near the square. The court-house is more conveniently arranged than formerly, and the circuit court room is said now to be one of the handsomest and best appointed in the county. The trolley-cars running north and south were put in operation December 1 in a two-mile extension, making it much more comfortable for us than formerly, especially for those who lived here eighteen years ago, during the boom, when cars, drawn by mules, were installed.

In the building mentioned it is estimated by lawyers that fully forty per cent of the divorce cases of Jackson County are tried, and we are glad to say few indeed are such instances among our people.

"During your lives," the words found in the marriage formula of the Doctrine and Covenants, have carried with them their proper weight with us, as a rule, for we know that "easy divorces" are evils resultant from contentions and divisions in the home life which were not as rife formerly as now everywhere. The commandment we well remember that has gone forth through the prophet of the Reorganization, "Continue in righteousness"; "Let contentions and quarrelings among you cease"; "Sustain each other in peace"; and these words of admonition we are sure apply as well to the home as to church association.

The church-services last Sunday morning and afternoon were well attended, also the Sunday-school, there being present five hundred and sixty-one. The temperature lowered somewhat toward night, and the usual number failed to come out to the evening service, which Bro. J. D. White conducted in lieu of Bro. R. J. Parker, who was looked for but who was prevented by illness; also Bro. W. H. Garrett and a few others of the brethren were hindered from attending last Sabbath.

Bro. Joseph Luff spoke in the morning, taking for his subject the theme as based on several passages written regarding the nature of sin, its baneful influence, the scope of the power of transgression, and the law laid down whereby man may learn his duty toward God. The main thought was, as found in the gospel according to Matthew 7 : 23, Inspired Translation: "Because strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it." And the speaker declared that "if we do not do and say as Christ would have done or said under similar conditions, we have no business to say we have any partnership with him."

At the afternoon meeting the gifts of the Spirit in vision, prophecy, and inspiration were present and many were cheered and comforted; also two little ones were blessed by Brn. Foss and Robinson.

A large number spoke in testimony, among them Brn. J. D. White and H. R. Mills, who conducted the meeting. Bro. White discerned that the spirit of criticism was in the church, and he hoped in all our criticisms the spirit of charity also would actuate all our works. Bro. Mills felt we were approaching an epoch in the history of the church here; the question will be, "Will we be enabled to endure the test which is about to be presented to test the faith of the Saints? We are subject to the conditions of the world, and surrounded by its influences; but in our striving to come up higher let us take upon ourselves a life of righteousness, be it only a little at a time." Our brother's testimony was encouraging and hopeful, and filled with the spirit of trust in God.

On Wednesday the weather was cold and few attended the prayer-meetings held by both old and young, though separately.

The prayer-meeting proved to be a profitable one, for many stirring testimonies from Brn. Warnock, Price, Pooling, and Bullard, and Srs. Cook, Harrington, and others were given, and the blessing of peace, and thus assurances of our Father's kind protection and guidance were ours to enjoy.

February 15, 1906. ABBIE A. HORTON.

Miscellaneous Department

Church Secretary.

RAILROAD RATES TO GENERAL CONFERENCE.

Western Passenger Association.—The Western Passenger Association, territory Cheyenne, Wyoming, and east to Chicago, including all points in Colorado, has granted a rate of one and one third fare, round trip, certificate plan, to "Annual Conference and Auxiliary Conventions, Reorganized Church of Latter Day Saints, Independence, Missouri," in April, 1906.

Passengers pay full fare on the going trip, and must obtain a separate certificate with every ticket purchased, all certificates to correspond to tickets purchased, showing payment of fare to Independence, Missouri. If impossible to buy a through ticket,

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buy to Kansas City, and there repurchase to Independence; but be sure to secure certificate with every ticket. Holders of certificates showing payment of full fare on going trip, will be entitled to return ticket, over same route as going trip, at one third regular fare—provided such certificates are handed to the Church Secretary and vised by him and by the joint agent. The joint agent will be present on two days only—Wednesday and Thursday, April 11 and 12, and will charge twenty-five cents for execution of each certificate. All must be present in person or by representative to receive certificates from him on those dates.

Do not accept certificates covering more than one ticket. See that your name is written thereon before handing in, and get them into the hands of the Secretary promptly on arrival. Tickets over regular steam lines of road between Kansas City and Independence must be purchased. The local electric railway running between said points is not a party to this agreement.

Going tickets may be purchased from April 2 to 7 inclusive—not earlier than April 2, and not later than April 7, and are limited or unlimited according to rules of roads selling them; but return tickets are limited strictly to continuous passage. If you buy a ticket on any other dates than those named, it will not entitle to reduced fare on return trip. Return tickets may be purchased as late as April 24.

The rate applies to buyers of first-class tickets, only. Ministers traveling on clergy tickets and children traveling on reduced rate tickets are not eligible to reduction in return fare. The rate is conditioned on attendance of one hundred persons holding certificates for tickets costing fifty cents or more. The number has always been ample in recent years.

Parties traveling in clubs on special rate will note the following and oblige by securing certificate or certificates, that the church may be credited with their attendance, in efforts to secure rates in future: "Where parties or clubs traveling in a body purchase round trip party tickets to the place of meeting from stations from which the local one way rate is more than fifty cents and at not less than the rate announced on the certificate plan for the particular meeting in question (instead of one way tickets at regular rate) and present to Joint Agent certificate from selling agent to that effect, they will be counted by the Joint Agent in reckoning the attendance at any meeting." "When reduced rates are made for meetings under double plan, providing for sale of individual excursion tickets within a restricted radius and certificate plan outside of such radius, excursion tickets from which the one way rate to place of meeting is more than fifty cents, will be counted when necessary to make up the required minimum." Only those referred to as "parties" or "clubs" need pay attention to this paragraph.

Lines participating in foregoing arrangements: A. T. & S. F.; Ahnapee & Western; B. & O. S. W. (from Pana to Beardstown inclusive, certificates will be of Central Passenger Association form); C. & A.; C. & E. I. (direct Chicago-St. Louis line); C. & N. W.; C. B. & Q. (lines east of Missouri River); C. B. & Q. (lines west of Missouri River *including all points in Wyoming and Montana*); Chicago Great Western; C. M. & St. P.; C. P. & St. L.; C. St. P. M. & O.; Colorado & Southern; Colorado Midland; Copper Range; D. & R. G.; Duluth, South Shore, & Atlantic (certificates will be of Central Association form); Florence & Cripple Creek; Frisco System; Great Northern (from points east of but not including Montana); Green Bay & Western; Hancock & Calumet (certificates of Central form); I. C.; Iowa Central; K. C. N. W.; Kewanee, Green Bay & Western; Leavenworth, Kansas & Western; Midland Terminal; Mineral Range (certificates of Central form); Minn. & St. L.; M. K. &. T.; M. P.; Nor. Pacific (from points east of but not including Montana); Quincy, Omaha, & K. C.; Rock Island; St. J. & G. I.; T. P. & W. (certificates of Central form); U. P.; Wabash; Willmar & Sioux Falls; Wis. Cent.

Persons in North Dakota west of Bismarck, in Wyoming, except Cheyenne, in Idaho, Washington, Oregon, California, Nevada, Utah, Arizona, and New Mexico—except those included in the rate offered by the Trans-Continental Association (see below), also those in Wyoming and Montana not on the C. B. & Q. R. R. (see above), should make careful inquiries through their agents for best rates. If no rate on the certificate plan may be secured from their territory—which is the case in most instances—they should buy local tickets to Western territory, such as Cheyenne, Deadwood, or Colorado points, and there buy on certificate plan, unless they can do better. Inquiry will save loss and disappointment.

Southwestern Passenger Association.—Territory: "Points in Missouri south of the Missouri Pacific Ry., St. Louis to Labadie, thence the St. L. K. C. & C. R. R. to Kansas City. Points in Kansas on and east of the line of the old Kansas City, Ft. Scott & Memphis Ry. (now the St. L. & S. F. R. R.) Kansas City to Fort Scott, thence through Girard, Cherokee, and Baxter. States of Arkansas and Texas. Territories of Oklahoma and Indian."

The same rules concerning purchase of tickets, including dates of sale, securing certificates, etc., mentioned in Western Association notice apply here.

Persons living in Louisiana, which is not in the territory of any Association, should purchase local tickets till they reach Southwestern territory and there repurchase on certificate plan—unless local roads will grant them rates to Association points. They must hold certificates recognized by an Association to secure rate.

Trans-Continental Association.—"Regular nine months' tourist rates, approximating two cents per mile in each direction, or about one fare and one third for the round trip, are in effect daily to Kansas City, from California and from North Pacific Coast Common Points." "Please note that these nine months' tourist tickets are sold only from the states of California, Nevada, Oregon, Washington, and west of and including Mission Junction, B. C.; also from what are known as Kootenay common points, namely, Nelson, Rossland, Sandon, Kaslo, and Grand Forks, B. C." "The nine months' rates do not apply to intermediate or interior points, but only to what are known as the eastern gateways [Kansas City is one] of the Association. Should it happen that delegates apply at a station on Pacific Coast from which the nine months' rate is not in effect, which may be the case at very small, unimportant stations, the agent will cheerfully ascertain and advise them the nearest point to his station from which such rate does apply." "Those desiring reduced rates from the intermediate territory, that is, between Colorado common points, Denver, Colorado Springs, Pueblo, etc., which are in the Western Association, and the eastern boundary of the state of Nevada, etc., from such states as Utah, Western Wyoming, Western Colorado, Idaho, Montana, Arizona, New Mexico, etc., should apply direct to the individual lines traversing those States. They are not included in any railway Association on eastbound traffic." The foregoing from the Chairman should be noted. Parties in those States may buy to best advantage they can to Western territory and there buy on certificate plan, unless they can do better. (See Western notice.)

Central Passenger Association—Territory: Chicago, Peoria, and Burlington on the west, including Central and Southern Illinois, Indiana, Michigan, Ohio, Southwest Ontario, and Buffalo and Pittsburg on the east.

The same regulations concerning dates and securing of certificates, etc., as stated in Western Association notice apply. "If through tickets can not be purchased at the starting-point, tickets should be purchased to the nearest point where such through ticket can be obtained, and there purchase through to place of meeting; and a certificate from the ticket agent at the point where each purchase is made should be requested." Certificates are not transferable. "No refund of fare can be expected because of failure of parties to secure certificates or to have them properly vised at place of meeting."

List of roads: Ann Arbor; B. & O.; B. & O. S. W.; B. & L. E.; Big Four; C. & O.; C. & A.; C. & E. I.; C. & E. & Erie; C. I. & E.; C. I. & L.; C. R. I. & P. (between Chicago and Peoria via Bureau); C. & M. V.; C. H. & D.; C. N. O. & T. P.; Cin. Northern; C. A. & C.; C. & B. Transit Co.; C. C. & L.; Dayton & Union; D. & B. S. Co.; D. & C. N. Co.; D. T. & I.; D. T. & M.; D. A. V. & P. R. R.; E. & I.; E. & T. H.; G. R. & I.; G. T. Ry. System; Hocking Valley; Ill. Cent.; I. I. & I.; L. E. A. & W.; L. E. & W.; L. S. & M. S.; L. & N.; L. H. & St. L.; M. C. & C.; Mich. Cent.; Mobile & Ohio; N. Y. C. & St. L.; N. & W.; Ohio Central Lines; Penna. Lines; Pere Marquette; P. & L. E.; P. L. & W.; So. Ry. (St. Louis Div.); T. P. & W.; T. St. L. & W.; Vandalia R. R.; Wabash; Wabash Pitts. Ter.; W. & L. E.; Z. & W.

Trunk Line Association.—Territory: From Buffalo, Niagara Falls, Suspension Bridge, Dunkirk, and Salamanca, N. Y., Erie and Pittsburg, Pa., Bellaire, Ohio, Wheeling, Parkersburg, and Huntington, W. Va., and points east thereof, except in New England.

This Association grants the same rate and on the same terms as those stated in Western notice.

"Certificates are not kept at all stations. If, however, the ticket agent at a local station is not supplied with certificates and through tickets to place of meeting, he can inform the delegate of the nearest important station where they can be obtained. In such case the delegate should purchase a local ticket to such station and there secure certificate and through ticket to place of meeting." Secure certificate with each ticket and corresponding thereto.

List of roads: B. & O. (Pittsburg, Parkersburg, Bellaire, Wheeling, and east thereof); Buffalo & Susquehanna; Buffalo, Rochester, & Pittsburg; Central of New Jersey; Chesapeake & Ohio (Huntington, W. Wa. and east thereof); Chesapeake Steam-

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ship Co.; Cumberland Valley; Delaware & Hudson; Del. Lack. & Western; Erie (Buffalo, Suspension Bridge, Dunkirk, Salamanca, and east thereof); Fonda, Johnstown, & Gloversville; Jamestown, Chautauqua, & Lake Erie; Lehigh Valley; N. Y. C. & H. R. R. (Main Line and Branches, including R. W. & O., Adirondack, and Penna. Divisions, but not including stations on the Harlem and Putnam Divisions): N. Y. Ont. & Western; N. Y., Phila., & Norfolk; Norfolk & Washington Steamboat Co.; Pennsylvania, including Buffalo & Allegheny Valley Division (formerly W. N. Y. & P. and Allegheny Valley Rys.); Northern Central; Phila. & Erie; Phila., Balto. & Washington; West Jersey & Seashore; Phila. & Reading; Pittsburg, Shawmut & Northern; Washington Southern; Western Maryland; West Shore.

Southeastern Association.—Territory south of the Ohio and Potomac and east of the Mississippi River. The rate was not granted because an attendance of twenty-five from said territory could not be guaranteed.

Persons coming from said territory must be careful to buy local tickets up to Central territory points—Louisville, Cairo, Cincinnati, or Huntington in Trunk Line territory, and there purchase to place of meeting, or to Kansas City, on certificate plan, securing certificate with every ticket purchased. Do not accept Southeastern Association certificates, as they will not entitle to the reduced fare on return trip. Make inquiry of agents for Central Association points.

New England Association.—Action of the New England Association is awaited and will be announced later.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, February 21, 1906.

Quorum of Twelve.

By an oversight, I find the wrong date was given in my notice for the convening of quorum. March 23 should have been March 20. All concerned please notice.

WM. H. KELLEY, President.

SALT LAKE CITY, February 19, 1906.

Third Quorum of Elders.

To the Members of the Above Quorum; Greeting: Will you please send your annual reports to the secretary in time so they can be arranged for our coming meetings at Independence, Missouri, April 6. We will be pleased to meet as many as possible personally at this gathering, in order to get better acquainted with each other, and to enjoy the blessing of our deliberations while together. Bring the Spirit of the Master with you, then our meetings will be profitable.

CHARLES P. FAUL, Secretary.

STEWARTSVILLE, Missouri, February 23, 1906.

Conference Notices.

St. Louis District conference will convene at St. Louis, Missouri, Saturday and Sunday, March 17 and 18, 1906. Delegates to the General Conference will be elected. We desire a full and complete report from each branch in the district, so we can send same to the General Church Recorder. Charles J. Remington, secretary.

The forty-third conference of the Clinton District will convene at Eldorado Springs, Missouri, March 24 and 25, 1906, at 10 a. m. Reports and communications sent by mail should reach the undersigned on or before March 21. A. C. Silvers, secretary, Walker, Missouri.

Montana District conference will convene at Bozeman, Montana, at 10 o'clock, March 10 and 11. Jerome Wyckoff, secretary.

Convention Notices.

Montana Sunday-school convention will convene at Bozeman, Montana, at 10 o'clock a. m., February 9, 1906. This is the annual business-meeting for the election of officers, and all schools are requested to be represented. Anna Wyckoff, secretary.

Independence Stake Sunday-school association will convene at Holden, Missouri, March 9, 1906, at 10 a. m. Secretaries will please send credentials in time that their delegates may be properly authorized to transact business. Mrs. J. A. Gardner, secretary, Independence, Missouri.

Prayer Union.

A sister requests the prayers of the Prayer Union, and all Saints everywhere, in behalf of one of her children who has been mentally afflicted for a long time; that, if it is the Lord's will, he may release him entirely from that affliction.

Addresses.

William H. Kelley, Mt. Pleasant, Springwell, Blantyre, Scotland, care of R. Murray.

General Conference Visitors—Take Notice.

All who are expecting to attend either the Conventions or General Conference are urged to report same to the secretary of the reception committee as soon as possible, in order to have proper arrangements made for board and lodging. By the action of the Independence branch the following arrangements have been made: Lodging and breakfast will be furnished at the homes of the Saints and friends for $1 per week. Dinner and supper will be served at the new, commodious, and well-equipped dining-hall now being erected at the rear of the church, for $2.10 per week of fourteen meals. The dining-hall will also serve breakfast on the "short order" plan (get what you want) to any desiring to thus arrange. The above arrangements have been made in order to give the families of the resident Saints an opportunity to attend services. Please write at once, giving information in full as to your wants, etc., addressing all communications to

RICHARD B. TROWBRIDGE,
Secretary Reception Committee.
205 West Lexington Street, INDEPENDENCE, Mo. 9-6w

Died.

SESSIONS.—Iva Cecil Sessions died January 14, 1906. She was born at Breckenridge, Missouri, May 4, 1900; blessed by W. E. Summerfield, February 9, 1905. Funeral January 16, 1906. Interred at Rose Hill Cemetery, Breckenridge, Missouri. Services in charge of T. J. Sheldon.

Why We Need a Bigger President Than Washington or Lincoln.

Mr. Ernest H. Crosby is a radical whose motives no one can doubt. Born a conservative and the heir to a large fortune, he had every selfish reason to be content with the existing order of things. But his heart was too big for him to remain long uninfluenced by the tragic conditions upon which his wealth was based, and since his conversion to revolutionary tendencies the social-reform camp has had no more faithful ally. Poems, sermons, pamphlets, and lectures have issued from his energetic mind with steady purpose, and always in behalf of the proletariat. And still he feels that his work is all before him. As he says in a striking editorial in the February number of the *Cosmopolitan Magazine:*

"We still are in need of freedom, then, in a form adapted to present circumstances, and the need to-day is more searching and wide spread than it ever was before. The tasks of Washington and of Lincoln were comparatively simple and easy. To cut off the connection with England was like amputating a separate limb. The ulcer of the slave power was localized, and three quarters of the body politic at any rate was in a healthy condition, but now we have to do with a disease which has infected every drop of our blood and made its way into every tissue. We need a bigger president than Washington or Lincoln, for the opportunity is far greater than it was in their day.

"King power, slave power, money power! Two of them have fallen. Who will tackle the third? It will be no operation of pin pricks, but it will require a sharp knife, a steady hand, and a determined heart. As Andrew Jackson took the United States Bank by the throat, so the selfish gamblers of to-day, whose authentic exploits are chronicled in our magazines month after month and in the daily reports of investigation committees, and whose pawns are made of flesh and blood, must be shorn of their privileges and sent back chastened to the place of equal opportunity with their fellow citizens. We need a man who will go into the Senate of the United States and into the Ways and Means Committee room with a whip of small cords. And it is high time that he were here."

Opportunity has hair in front, behind she is bald; if you sieze her by the forelock, you may hold her, but, if suffered to escape, not Jupiter himself can catch her again.—Old saying.

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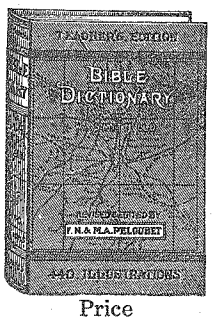

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The Saints' Herald

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

VOLUME 53 LAMONI, IOWA, MARCH 7, 1906 NUMBER 10

HemanCSmith

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

JOSEPH SMITH - - - - - - - - - - EDITOR
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TRUE unity is most desirable. But division on proper lines, i. e., the lines dividing right from wrong, is more desirable than unity on a wrong basis, i. e., on a mixture of truth and error. The unity we need—and the only kind that will do us any good—is the uniting upon that which is right and true.

MANY a man would be more of a man if he thought less of what men think.—*Ram's Horn.*

Editorial

IS IT FOR THE BENEFIT OF THE WHOLE?

For the benefit of those who are at present exercised over the subjects of the gathering, the methods to be used for the salvation of the unemployed, the building up of Zion, and the establishment of the righteous, the pure in heart, we suggest a few points that should be taken into the discussion.

It is by no means enough for a writer, taking a general view of the field and the conditions in the world plain to everybody, to cry out with reference to the church, There are rich and there are poor, therefore "something is wrong"; and upon this expression to attempt to write an exhaustive article suggestive of the things commanded of God by which it is intended to remedy the conditions of evil by which the people are oppressed.

We have been permitted the privilege of perusing quite a number of the articles which have of late been written, and we discover such a striking conflict of opinion that we are sure is not consistent with the real facts of the case. For instance: One class of these writers insists upon the proposition that the commandments given of the Lord require the church (we suppose meaning the church officials) to take the lead in all enterprises calculated to afford the means of support to the members of the church, individually and as a whole, by furnishing employment to be followed by adequate support of those who are able and willing to work and the positive and adequate care and support of those who are unable to work. Another class just as earnestly and as sturdily insists that the law of God does not so require, but has opened the way for the coöperation of those who may have means and are so inclined to carry on enterprises with a view to furnishing employment to those who may need.

Again. One class insists that the terms of equality require that there shall be no discrimination between individuals, so far as the claim upon the properties of the church is concerned, but that there shall be a reduction to the dead level of all; or, if the expression will be better relished, all are raised to an equal height.

Another insists that the first work which should now be undertaken should be providing for the unemployed; that other desirable objects to be effected should wait upon this one. Another is of

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the opinion that no object is so important as the gathering together for the purpose of universal application of the principles of the oneness desired.

All of these writers contend that the end desired and which has been commanded to be consummated can only be brought about in the Lord's way. Each claims that that is the only way; that man's wisdom will fail. One writer cites Dowie, another cites Wayland, and another commends articles which have preceded his in noting one or two of them and lauding the statements made as to what ought to be done.

We suggest for the consideration of those who have already written and those who may contemplate writing some facts which must be met with, whether as obstacles or otherwise, and that the position suggested by them be taken into consideration:

1. At a liberal computation the present membership of the church is sixty thousand,—less than the population of St. Joseph, Missouri; about a third of the population of Kansas City, and a mere handful as compared with the population of Chicago.

2. Upon the computation that families consist of groups of about five; father, mother, and three children, which is the usual basis of computation of population, dividing the total we would have twelve thousand heads of families, supposed to be breadwinners.

3. Of this twelve thousand heads of families it is perhaps safe to say that there is not a single millionaire, and perhaps one would be safe to say that there are not fifty whose possessions of worldly wealth would reach five hundred thousand, and not two hundred worth a hundred thousand each. As to the balance, it would be quite easy to determine that possibly half of them have what may be termed a competency. The larger part of the whole existing and living, prospering or failing, upon the labor of their hands or the various occupations in business which occupy their time and attention.

4. There are in this enumeration men of almost all kinds of business and labor; employers, men of business, real estate, banking, manufacturing, merchants, millers, masons, lawyers, doctors, laborers of every class, from the daily grind with pick and shovel to the skilled workman in the shop, overseers, foremen—but it is useless to enumerate further. Any one with knowledge of life and its development can easily fill up the list.

5. The chief insistence of each writer so far seems to be that what are called industrial enterprises should be entered upon, which would give employment to hundreds of those unemployed who are standing about the streets willing to labor if they had anything to do. In this consideration, what industrial enterprises open to the handful who might possibly combine their means together for establishing enterprises of the kind could be made successful? It is not wise to ignore this question. Whatever is manufactured demands what is called the raw material, which must be procured where it may be found or where it is offered for sale, and the finished product must be disposed of to those who are able and willing to purchase to furnish means to continue the enterprise. To whom should these manufactured articles be offered?

6. How are the host of employees or these "wealth producers" to be fed and clothed, housed in comfort, while they are employed in producing wealth, the finished article which the enterprise is offering for the market? Is it not a fact that every industrial enterprise must have for its object the creation of something that is valuable to dispose of? And if produced and not disposed of, in what sense is it wealth?

7. If to avoid competition these enterprises referred to are to be self-sustaining because they have access to the raw materials without entering the markets of the world to secure them, as suggested by one writer among others, they must purchase the land in which the raw material is found and produced, by mining the ores out of which the iron, brass, steel, etc., are made which enter into the articles manufactured by industrial enterprises, whence shall the means be secured to purchase said land?

8. If the industrial enterprise contemplated is for the purpose of manufacturing articles in wood and to avoid competition in the markets, lands must be purchased on which the timber stands, whence the means to purchase said land? It is already in print that the scarcity of suitable timber for the making of matches has been supplied by the manufacture of matches of paper, ruled and twisted, stiffened by some sort of mucilage, cut into lengths and the ends dipped in the fulminating paste that gives the fire when it is struck.

9. The same question lies at the opening of the discussion of every identical article that may be sought to be produced by what are called industrial enterprises.

10. If because the Lord said, Purchase the land, it may have been said that the community was to be largely or wholly agricultural, is it a mistake so to say? If the terms "purchase the land" refer to those tracts in which mineral of all kinds may be hidden in this wonderful Joseph's land, is not mining of every description a legitimate pursuit for Saints to engage in? Does the fact of failure in any of these enterprises which may have occurred in the past furnish a sufficient deterrent to the entering into of such enterprises now or hereafter?

11. Bro. A is a man of some wealth. He started as a day laborer, married when he was a young man without a suite of decent furniture to put into his shanty. By dint of perseverance and hard work,

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joined with careful business wisdom and prevision, he built up an enterprise which employs hundreds of men with a relative number of women. That enterprise is still continuing, furnishing the desired employment to the requisite number of persons. It is true that the enterprise furnishes him an excellent living above the average laborer. Out of the surplus he pays tithing and gives hundreds of dollars to individual necessity; scarcely an elder passing through his neighborhood without being provided with suitable clothing if he lacks. Should this Bro. A abandon this enterprise, throwing the persons whom he has in employ out of labor? And if he did, where and how would they obtain their daily bread? True, they are the employees and wage-earners; so is Bro. A an employee at his own business and a wage-earner. Bro. D has been and is in a similar condition. These men employ members of the church so far as they can and so far as members of the church will work for them. Would it enhance the progress of Zion if these two men and others who may be in similar condition to a lesser or a greater extent should stop their individual enterprises and throw their means into a common fund from which all others might draw as they saw fit, without reference to the numbers which may have depended upon their earnings for their daily support?

12. Would not those employed in an industrial enterprise, the unemployed, the poor man, if it be proper to call a man able to work and willing to work a poor man, be any less wage-earners working in an industrial enterprise conducted by the church or any members thereof than are the men who work in other enterprises wage-earners? Take the miners for instance. The miner is a wage-earner. As a class they are working for individuals or firms or railway companies at a given rate for their labor. This includes miners of every class, from fire-clay and coal, to lead, zinc, copper, silver, and gold, saying nothing about the thousands of independent miners who have gone to the mining regions to take claims and work at surface-mining. Would or would not miners at work for industrial enterprises instituted and carried on by the church, or a combination of them, be under similar disadvantages and subject to the same necessities for daily support as miners are now in the world?

13. It must be understood that what are called the heads of the church, the leading men of it, in each and every quorum, are just as much interested in the success of the work intrusted to the church, the gathering, the upbuilding of Zion, and the purchased possession, the relief of the poor and distressed, care of the indigent, the education of the rising generation among the Saints, purification from evil, and the building up of fitting characters for citizenship in the state and in the church and kingdom of God, as is or can be any other member in the church. Some of these men are at a loss to know what they have said or done that justifies even a remote suspicion that they are either willingly or willfully lacking in the performance of the duties imposed upon them by their positions and the law of God. It is unfair to suppose that they are indifferent to what they see is wrong or lacking in conditions or personal conduct or are carelessly ignorant of what the law directs. It is suggested that those who may write hereafter upon these great topics of interest will write upon the basis of absolute facts, including the actual membership of the church and their various conditions.

IN QUESTION—SECRET SOCIETIES.

The HERALD for February 28 might appropriately be called our Masonic number. As Editor-in-chief we wish to state that we did not see the articles of L. A. G., Wilbur C. Earhart, and Jerome E. Page before they were published in the HERALD; neither did we see the editorial with reference to the Smoot case in which the Masonic order was referred to; nor the replies or criticisms made by Brn. Hilliard, Messenger, and Johnson. We have been absent from our post and off duty for a number of months. This may have accounted for the fact that the articles referred to were not submitted to our supervision.

Efforts have been made in the past at different times to hold the Editor-in-chief responsible for not only what appeared as editorial and leaders, but also what has been written by individuals—articles and communications. We have steadily refused to become responsible for individual articles and communications, for the reason that it was inconsistent to hold the Editor responsible for the great contrariety of opinion and argument expressed in controversial articles which must necessarily appear at times in the church publication. The inconsistency of holding the Editor to such responsibility is very clearly emphasized by the letter and spirit of these articles on Masonry which have so lately appeared.

Perhaps it will now be remembered by the general readers of the HERALD that we have steadfastly refused to enter into a personal discussion of secret orders and societies, the Masonic fraternity included. Our position has been that we knew nothing about the orders referred to from personal contact with them; that our business was to preach the gospel and teach those things which belong to the establishment of the church and to the good conduct of church-members as citizens of the commonwealth of Israel and of the political commonwealth as well. That we were not a member of any secret order, have never been, and did not expect to be. That we have had neither time nor money to invest in an association with any of these orders. That we held our baptismal vow bound us to the accomplishment of all the good that we could do our fellow men under

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any and all circumstances in life, with as much fidelity and love and charity as could any oath imposed by any human association. That we had no war to make upon any society, neither as an individual, as Editor of the church paper, nor as an officer in the church.

We have frequently been criticised because we have permitted controversial articles for and against to run in the HERALD, it being held that it was detracting from the character of the HERALD as a church organ. As against this criticism we have held that the discussion of these different topics appertaining to our church-work at suitable time and opportunity was permissible, and that no one should be unduly exercised by such discussion. We have believed that the discussion that would be brought out upon an attack made by the HERALD or any writer therein upon secret societies would precipitate an angry controversy which would not only be utterly profitless, but would not be relished by the great majority of the Saints and would be productive of disturbance and ill-feeling upon the part of many.

The attempt to identify the church of the Devil has been made in the past and we discover is made again. We have hitherto failed to see the justness of the application, and fail now. A society is not a church. Nor does the history of the past, so far as our knowledge of the history of the United States goes, show that at any time in any crisis which has arisen wherein the stability of the Government and the institutions known as the foundation of the Government have been put in jeopardy there has been any failure upon the part of members of the Masonic fraternity to answer to the call of patriotism; nor does it appear that membership in that or other society, secret or beneficiary, has militated against the safety and well-being of these institutions.

On our own behalf and on behalf of the church in its collective capacity we disavow responsibility for these attacks upon these societies, believing that they are untimely and not justified by the facts in the case.

The HERALD has no right to assume that the Mormon church or any of its official membership in the defense of the right of Mr. Reed Smoot to retain his seat in the Senate of the United States will assume that the endowment ceremonies of which so much has been attempted to be made in the inquiry before the Committee on Privileges and Elections of the Unite States Senate has been derived from Masonic rites *quasi* or otherwise. In fact, it is safer policy to wait patiently until the inquiry of the committee shall have been finished and their report made. It is neither wise nor safe to attempt to foreshadow what course either party will or may assume in the prosecution of the case. Rumor has been active and busy. It is poor policy to follow in its lead, and peculiarly unsafe at the present juncture. Let the committee finish its work, and then there will be a fair opportunity to judge as to what has been done.

It is our business and duty to preach the gospel, to call men's attention to the beauty and grandeur of the plan of salvation, and induce them to enter into the gospel covenant. If this can be safely accomplished the things of this world, including the attachment to societies of this or that order, will by the perfected vision of the disciple be made to assume their proper place in the values which men should set upon the things of this life.

A friend of the Editor who was an active Mason, and may be yet for aught we know, when asked which he would give up if compelled to give up one or the other, his religion or his Masonry, made this reply: "That is not a difficult question to answer at all: my Masonry is for time; my religion for time and eternity both." The sequel of this answer is that Masonry as he understood it was a matter of this life only; but that religion had direct relation to a man's life here and his life in perpetuity; that is, in eternity.

So far as the fear of the influence of secret societies in the church, we have this to state: We know of none that have been or that is authorized by the church or any quorum of the church. We know of no effort made by any society nor members of that society to introduce policies into the government of the church, spiritual or temporal, nor any attempt to bias or control any of the spiritual authorities of the church under any circumstances whatever. We do know that if any attempt was made upon the Presidency of the sort referred to, it would at once be rebuked. We believe the same thing would occur in case such effort was made with regard to any other quorum in the church. Fear, then, is groundless, based upon supposed existences which are suppositions only.

We anticipate that the articles referred to as occurring in the HERALD for February 28 will raise a storm of protest and remonstrance. We caution moderation, and call attention to the sentiment so frequently expressed in our presence on stirring occasions:

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

If there is any value in advice or warning coming from prophetic source or believed prophetic source, we suggest that there be a wholesome regard for the good that may be found among our fellow men, though we may possibly find it in secret or social organization, which the church neither approves nor condemns, and which must necessarily be left to the consideration and discretion of individual members of the church as to their connection with or a refraining to join them.

Discussion upon this point would bring endless

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controversy, bitter and harsh criticism and recrimination, and would be profitless and therefore wrong.

We have heretofore kept this discussion out of the HERALD and shall pursue the same policy hereafter if intrusted further with the editorial control. We caution patience in this as in other controversies which have been going on in the HERALD for the past few months; for only by patience and proper caution can the right prevail, where so many earnest and honest-minded men differ so widely, as it appears men do in this instance as in others.

JOSEPH SMITH, Editor-in-chief.

OUR LOSS IN THE SOCIETY ISLANDS.

Extracts from the daily papers concerning the recent storm and tidal wave in the Society and Tuamotu Islands, which swept over that part of the globe February 7 and 8, are as follows, so far as our work is concerned:

PAPEETE, Tahiti, February 18, via San Francisco, March 3.—The most destructive cyclone ever experienced in the Society and Tuamotu Islands occurred on February 7 and 8. The damage in Tahiti is estimated at $1,000,000, and presumably a similar amount of property was destroyed on the Tuamotu Islands. . . .

The cyclone or hurricane reached the velocity of 120 miles an hour. It struck the islands about midnight on February 7 and continued until four o'clock on the next afternoon. The Island of Anaa, Tuamotu group, is believed to have been the center of the storm. . . .

The schooner Papeete was submerged for an hour near Anaa, Tuamotu. Her captain, Philip Michaelli, estimated that the waves were sixty-five feet high. It was impossible to see twenty feet away. The sailors had to be lashed to the vessel. . . .

At Fakarava, the natives sought refuge in trees after the government buildings, Roman Catholic church, and all the dwellings had been swept away. It is feared that many will succumb to hunger, thirst, and exposure. . . .

In addition to the property destroyed at Papeete about an equal amount is believed to have been destroyed altogether along the beach road around Tahiti. Scores of dwelling-houses were blown down. There is much distress among the homeless people. The local government extended the military barracks as a temporary refuge, and provided food when needed, but the funds of the treasury are practically exhausted. Governor Jullien will appeal to France for aid. . . .

Bridges and roads were badly damaged on the island of Tahiti. Breadfruit-, cocoanut-, banana- and plaintain-trees were blown down in great numbers, which will result in hardships to the natives and materially affect commerce during the next two or three years. . . .

The village of Tarona, near the arsenal, was completely swept away. It consisted of the mission buildings and homes of native converts of the Reorganized Latter Day Saints' mission, formerly under the direction of Captain Joseph Burton of California. The mission-house and a great many houses were carried off to a distance of many hundreds of yards and demolished. Of the church edifice not a vestige remains.

It is also stated that the Mariposa called at several islands and saw no signs of life.

It is hard to estimate the real value of our property which was destroyed but a conservative estimate would be near fifteen thousand dollars on the island of Tahiti, and mostly if not entirely in the city of Papeete; and the loss in the Tuamotu Islands outnumbers that many hundred times if we count the personal property of the members, to say nothing of their crops of cocoanuts. Unless the reports are exaggerated, as first reports are apt to be, perhaps a hundred thousand dollars would not cover the loss in dollars and cents, while the loss of life must be very great. A sixty-five foot wave would practically annihilate life in the Tuamotu Islands, where nine tenths of the membership of the church resided.

The prospects for the future so far as missionary work is concerned is practically at an end for a while unless entirely supported from the home fund. No doubt great suffering for food and water, and perhaps many deaths have followed in the wake of the storm. Large credit will have to be allowed the natives which will practically tie them up financially for years; but all that is nothing compared with the loss of life,—perhaps whole families, or whole cities, and indeed a whole country! Who can estimate it?

CHURCH GAIN BY BAPTISM.

Some of the writers for the HERALD in their letters and articles seem to be depressed over the thought that baptisms are not so numerous as they used to be, and therefore that the church is suffering great loss from spiritual decadence. The facts appear to be that what is called the Latter Day Saints in the statistics of religious information concerning the United States, that body has advanced from number eight to number seven; having made larger increase since the prior census than what is called the Christian Church. It is true that these statistics must have included both bodies or churches, the Utah Mormon church and the Reorganized Church.

The increase for the eleven months since conference year began in April up to the latest information in the hands of the Recorder give 1,511 as compared with 1,523 for the last conference year; so that as the Recorder suggested it does not show up so bad after all.

The *Christian Advocate*, New York, in its issue for January 25, in the statistics given in tabulated form, states that there have been 997 accessions to the Reorganized Church in the United States alone for the year ending December 31, 1905. It says of the Disciples of Christ that they report a very small gain in numbers.

From all that we have seen from the reports made by the different missionaries in charge we see no reason for discouragement. But on the contrary feel that we are holding our own in the field of contest, so far as numbers are concerned, and increasing in spirituality as a whole.

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SOCIALISM—UNITY.

A number of articles have been running through the HERALD of the last three or four months, including a letter from Bro. John W. Rushton, with reference to the temporal prosperity of Zion and the temporal and spiritual gathering to Zion. We have by force of circumstances been precluded from a close examination of these articles before they went into the HERALD, and while we believe in the largest liberty compatible with spiritual progress and unity, we regret to see any disposition upon the part of controversialists to unfairly criticise or denounce by detraction the views held by those from whom they differ.

There is ample room for the exercise of all the talent that any of the Saints, clergy or laity, if it be proper to make such a distinction, may be possessed of in teaching the gospel to men and in encouraging the spiritual growth which when fully made gives a proper appreciation of the value of temporalities, the things of this world. It is all well enough to talk and write about all things common, temporal and spiritual unity; but as suggested by one writer, until there shall be a sufficiently strong spiritual unity established between those who are to be called the pure in heart to mingle together in temporal pursuits for the mutual benefit of each other and the general prosperity of the whole, there will be no great success as a body in this regard. There must be sufficient integrity among men to pursue the daily walks of life together in frankness, honesty, uprightness of purpose, and diligence as individuals and as separate entities of the great body before there can be that mergence of self-interest that is required and the devotion to principle which uproots selfishness. There is ample provision in the revelations of God given to the church for the unity of individuals in the church to carry on public enterprises for the purpose of giving labor and labor's equivalent, support, to those who may choose to engage as laborers or helpers and to enhance men's value and the products of their labor for the good of all, without the church being called in its official character or its officers in their official character to carry on such works. It has been provided for in the orders referred to and from which so much has been quoted, and especially in that clause which provides that men may of their own selves bring to pass much righteousness, for the power is in them. They ought not to wait to be commanded.

We have as an individual believed in coöperation, and do now believe in coöperation. We were instrumental to a certain extent in the formation of the First United Order of Enoch, through the intervention of which a settlement at Lamoni was made. And notwithstanding every effort that we made, backed up by some strong men to the extent of their available means, we did not succeed in raising a basis of operations to the amount of $50,000.00. This effort at coöperation was broken down by very unjust criticism from men who undoubtedly had as great desire for onward progress as we did, but who by the cry of speculation first hurt and then dampened the ardor of those men who were standing for the financial success of the enterprise. Such men as Israel Rogers, Elijah Banta, David Dancer, and W. W. Blair, could not afford to stand before their brethren charged with the spirit of speculation, hence the enterprise was quietly brought to an end and each man who engaged in the enterprise who held stock therein received the amount invested by him at an increase of ten per cent; so that no one lost anything, unless it may have been Brn. Banta and Dancer. Of this we can not say.

We have stated hitherto that we were still in favor of coöperation and were willing to consider documents presented by any one as to the working details for carrying into effect any enterprise that may properly be called a coöperative one. We have a specimen case in point in the enterprise known as Zion City, Wisconsin, conceived in the busy brain of John Alexander Dowie, who first styled himself the General Overseer, then Elijah, then the First Apostle, who by his peculiar methods gathered together thousands of people who apparently devoted all their wealth to specific enterprises suggested by him, but of which John Alexander Dowie was the principal operator, director, and apparent owner, claiming five per cent of all the money which was deposited at his feet as the Lord's overseer, Elijah the Prophet, or the First Apostle. This work is in trouble; John Alexander Dowie's health is failing, and the man appointed by him to succeed him in his effort at Zion City lately demanded from the membership an additional sacrifice, producing an old-time sporadic wave of reformation in which people threw down their trinkets, jewelry, watches, and other things of personal adornment for the benefit of the general cause, besides what money they may have had. None of those who thus sacrificed gave the matter a thought as to how these apparent valuables so consecrated were to be disposed of, who was to buy them, the Gentiles at auction or the faithful who had already used up their available means in furthering the enterprise at Zion City. Give this matter a thought.

Another instance is that which was shown in the presentation of the President of the Utah Mormon church being the principal authority in a great number of temporal enterprises, seeming to have individual direction thereof by which he commands the temporal interests of the people of his church, and is carrying out those enterprises in a commercial spirit such as any one can see if he choose to open his eyes. This he is doing ostensibly upon the hypothesis that he is the Trustee in Trust for the church over which

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he presides and by virtue of this in direct control temporally as well as spiritually.

The brethren ought to have a sufficiently good knowledge of the organic character of the church to understand that the temporalities of the church are by the direction of revelation centered in the Bishopric, and not in the Presidency, nor the Twelve nor the High Council. The revelation does not create the President or Presidency as Trustees in Trust. Such trusteeship, if established at all, would be by virtue of some local statute enactment under which properties only could be held.

What necessity is there for diverting the care and control of the temporalities from their legitimate channel, through which, the law of the Lord, they should go unto the benefit of all? Has it been considered by those who are engaged in this literary controversy over the matter that the success of temporalities under the care of the Bishopric may be hindered for months and years by the effort to scatter the responsibility of means and labor? We are not now expressing any specific method of procedure; for we have hitherto said that while we are aware of certain provisions looking toward the accomplishment of coöperative existence, the working details are not provided, apparently being left to the prevision, experience, and judgment of those whose duty and business it is to look after these matters.

We shall, if permitted, give this matter further consideration, calling attention once more, as in the editorial touching the visit to Washington, to that splendid exhortation and rebuke taken from the *Ensign* for February 22, as delivered by a brother.

While in Toronto we learned that a prophecy had been delivered either in one of their prayer-meetings or at the conference, that the year would be an advanced one and that the work was receiving a greater increase of spiritual oversight from the Lord. This agrees with what we have heard from elsewhere. Throwing no discredit upon the efforts made by others, we call attention to the fact that temporal unity can only result from a continuation and success of spiritual unity.

CHURCH DECADENCE.

A local pastor of the Methodist Episcopal Church, Providence, Rhode Island, Reverend C. N. Melden, D. D., is of the opinion that Methodism in New England is fighting a losing battle, to use his expression; and he further believes that the greater part of Christendom "is so indifferently Christian as to be not very much better than some of the heathen."

A number of Reverend Melden's fellow ministers do not agree with him. However, Doctor Edwin A. Blake, of the Tremont Street Methodist Episcopal Church, said: "Without having referred to the conference reports I can simply say that I am inclined to accept the Reverend Doctor Melden's conclusions. All Protestant churches are contending against odds in New England. Methodism is very successful in the suburbs of Boston."

It is a matter of almost universal comment among ministers, and quite largely so in the secular press, that Protestantism is not holding its own against the encroachments of Catholicism, the higher criticism, and the various offshoots from the Protestant church existing in almost every part of the United States. The supposition is that the methods employed are not sufficiently attractive. However, it is clear that whether the methods employed are sufficiently attractive or not, there is an almost wholesale indifference to the strong appeals that are being made in the different churches of the land.

LAMONI SUNDAY-SCHOOL EXPLAINS.

The following has been received by the Assistant Editor, which speaks for itself. We publish without comment, further than that after taking into consideration the material points mentioned in connection with others of which we are cognizant, we see no reason to change our views:

MR. L. A. GOULD,

Dear Brother: At a business-meeting of the Lamoni Sunday-school, a committee composed of the superintendency of the school was appointed to reply to a portion of the editorial in the HERALD for January 3. The members of this committee requested Sr. Scott, the first assistant of last year, to act with them. In the editorial referred to, there appeared a statement concerning the Christmas entertainment of our school in regard to which we desire to offer an explanation. We quote from the editorial as follows:

"But that same morning a meeting of officers and teachers of our Sunday-school voted by about thirty to four to hold their Christmas entertainment in the church Sunday evening. (It was prevented, if we understand aright, by the branch officers refusing to allow the use of the church in that way.) This was not done by an oversight, but after fully considering the matter."

The time first agreed upon by the school for the entertainment was Saturday evening, December 23. On the Sunday previous, at the Sunday-school session, the superintendent received a letter from the entertainment committee informing him that there were obstacles which would prevent the giving of the entertainment on Saturday evening. The superintendent called the officers and teachers to meet in the interval between Sunday-school and the morning preaching-service. It was then learned that neither Monday night nor Tuesday night was available. The meeting was necessarily very short. The time had almost expired when it was moved to hold the entertainment on Sunday evening. There was no time for discussion of the question and the motion carried. We think the editorial errs in saying that action was taken "after fully considering the matter." The branch officers refused the use of the church for Sunday evening. We then postponed our annual business-meeting which had been set for Tuesday evening, and occupied that evening with the entertainment. Incidentally we may say that one half of the number of the branch officers were active Sunday-school officers and teachers, and while the vote of thirty to four may seem large, the full number of officers and teachers is nearly seventy (sixty-nine). This shows that many of the teachers were not represented in the vote.

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The committee had not prepared the entertainment with any thought of giving it on Sunday, and when notified of the resolution that it be so given, the chairman of the committee at once signified her intention to resign, and the other members of the committee were opposed to the resolution. For the same reasons as those held by the committee, the branch officers refused the use of the house. But in former years, when Christmas fell on Sunday, an appropriate Christmas service was given by the Sunday-school on the Christmas Sabbath with full permission of the branch officers.

The editorial makes no distinction as to the character of entertainment but concludes that the example of allowing anything of the kind on Sunday must necessarily be bad. It may be a mistake to apply the term *entertainment* to a service suitable for Sunday, but we believe it possible to prepare a sacred Christmas service that would not mar the holiness of that day, though it might not often be advisable to give it on that day, and we should prefer to have it at some other time. The committee had reported that the entertainment would be a delineation of the life of Christ in art, story, and song. The purity of the theme commended it to those who favored the motion to give it Sunday evening.

We assure you that we have a sense of the responsibility of our work, that we desire to do it carefully, avoiding worldliness, and gaining the approval of the Master by doing his children good and not harm.

OSCAR ANDERSON.
D. L. MORGAN.
FLORA L. SCOTT.
JOHN F. GARVER.
ANNA SALYARDS.
CALLIE B. STEBBINS.

LAMONI, Iowa, February 23, 1906.

JOHN E. PAGE ON TRUE PRINCIPLES.

The following article, entitled "Private character corrupted, never invalidates true principles," was written by John E. Page, one of the members of the Quorum of Twelve in the first organization of the church and will be of interest to the reader in showing the views and the sentiments of Elder Page in the later time of his life.

The article is in the handwriting of Elder Page and signed by him and was found among the papers of the late Samuel M. Reeve, Mt. Holly, New Jersey. Elder W. W. Smith of Philadelphia having had access to these papers has kindly furnished this at the request of Bro. E. L. Kelley for the HERALD columns. The reader will readily discern the true gospel sentiment of the article and understand why Elder Page could so faithfully contend for the truth notwithstanding the follies and sins of so many who had once known the way of life:

PRIVATE CHARACTER CORRUPTED, NEVER INVALIDATES TRUE PRINCIPLES.

Nothing would be more desirable than to know that every member of the church was walking before the church, and the world, according to the true principles of the gospel of Christ. And nothing manifests more weakness of intellect than for any person to object to true principles, merely because there are a few or many persons in the church who disgrace themselves by transgressing the principles of truth and righteousness. Such an objection savours the strongest of infidelity of almost any other objection.

It aims a fatal blow at the probability of Adam ever becoming a saint, because Cain killed his brother Abel. Or that Noah was a prophet because he and his family were the only individuals who were saved from the deluge. Or that Melchisedec was a prophet or high priest of God because the posterity of Noah and his sons so early apostatized from God and practiced the same things for which God sent the deluge, which was: to fill the earth with violence; or that blood touched blood when the five Kings of the plains took Lot and his goods captive in the days of Melchisedec and Abraham. Or that Moses was a prophet because Korah, Dathan and Abiram and hundreds of others rebelled against Moses, and almost all Israel fell into apostasy and committed "Idolatry," "fornication," "tempted Christ" and "murmured" and committed almost every other species of wickedness that poor fallen humanity was ever guilty of.—Read 1 Corinthians 10th chapter. And Moses himself not escaping the fatal snare of sin and human fallibility. Or that David, or Solomon were ever inspired of God because they fell into the sin of polygamy, and concubinage, and other oppressive enormities too delicate to mention. Or that any of the Kings of Israel were ever righteous men because that only Jotham and Josiah, two out of 43 kings in Israel and Judah, that ruled in righteousness. Or that Isaiah was a prophet because he says of himself he was a "man of unclean lips." Or that Jesus Christ was the son of God because he made choice of Judas Iscariot, who had a devil, to be one of his twelve apostles, and afterward was betrayed by him to death. Or that Peter was ever worthy to bear the keys of the kingdom because he cursed and swore, and denied Christ through cowardice. Or that the church in Galatia were ever saints of God because they became (through apostasy) "foolish" and "bewitched."

Or that the Corinthians were ever saints because they fell into fornication and sin, that was not so much as named among the Gentiles.

Or that six out of the seven churches in Asia were ever saints because they became so abominably corrupt in their character that God told them that if they "did not repent, he would spew them out of his mouth."—All of the above-mentioned persons and people were at some time, and at some place, directly, or indirectly connected with the church of God; and, as we have found, some of them were prophets, others apostles, etc.; and yet they were as subject to sin, and as liable to fall into transgression as other men.

The Apostle Paul says of himself, "that he had need to take heed to himself, lest while he was preaching to others he himself should become a castaway." Even Christ himself was subject to temptation, and the only one (we believe) that ever was veiled in humanity, that lived without committing sin.

Since the Church of Jesus Christ of Latter Day Saints has successfully braved the storm of the most unparalleled persecutions, falsehood and misrepresentations of her principles, by professed Christian ministers, and editors, the glittering sword itself has been unsheathed in this land of boasted equal rights, and has gorged itself in the blood of helpless innocence, and every pulpit and press (with few exceptions) has teemed with the most bitter anathemas and cursings to put down the influence of the true and "everlasting gospel" of Christ as preached by us—but all to no purpose. The tone now begins to change, and the freethinking untrammeled part of community begin to say, "well, your principles are true if the Bible is true; but I do think there is something wrong yet." What is that?

"There is Mr. and Mrs. So and So, they do so and so, which I think is very wrong." Admit it, and what, pray, does it prove? —Why, just as much now as it did anciently,—that the fallen nature of man is just as subject to do evil now as then, and nothing more. But as long as the church remains to be "the pillar and ground of the truth" it is enough to know that its principles are true; that if faithfully abided it will save us. It becomes the indispensable duty of every man and woman to

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attach themselves to the church in order to be saved, although many who join the church should transgress its principles to their own condemnation before God. The genuine purity and scriptural correctness of our principles is what renders it more liable to be imposed upon by intruders, because a dark spot on a clean sheet is more conspicuous than on a dirty one. The gospel of Christ is ordained of God for the salvation of the whole world, and there is not a sentence in the gospel to justify the idea of shutting the doors of the church or its ordinances against the worst of men. The church is truly a moral hospital into which all may come and be healed of their moral evils.—And if any should through want of moral stability apostatize and die, it is no loss to him who lives and abides in the truth. And if there are any so intellectually weak as to say they will not come into the church because they know of somebody in it that does wrong, such a person or persons only hold themselves candidates for the same condemnation that those do who sin in the church, and while they vainly fancy that they are shunning the company of evil doers in this world, they will surely associate with them in the world to come.

[Signed] JOHN E. PAGE.

FIT CHOICE OF OFFICER.

Gilbert J. Waller has been appointed a member of the Board of Prison Inspectors for the First Judicial Circuit, in place of F. J. Lowrey, resigned.

This is the first appointment made by Acting Governor Atkinson in his present occupancy of the executive chair. He had consulted over the matter with A. G. M. Robertson, Republican National Committeeman and Territorial committee chairman.

Due courtesy to the party under whose banner the administration is ranged, however, was but an incident of the Acting Governor's selection of a good man for the office. It is a more important position than ever now, owing to the good judgment and discretion required for giving the right kind of advice in the administration of the parole law. Mr. Atkinson chose Mr. Waller as a man of high moral ideals and philanthropic motives, equipped besides with a judicial frame of mind and every-day business sense.

The foregoing is taken from the *Pacific Commercial Advertiser*, Honolulu, Hawaii Territory, February 15. The editorial columns of the same issue contain the following in addition:

The appointment of G. J. Waller to the Board of Prison Directors by Acting Governor Atkinson is one that will give entire satisfaction to the community. Mr. Waller is of that class of citizens whose acceptance of public position always marks a distinct gain to the service.

We are pleased to note this appointment. It seems to have been entirely free from partisan influences, made upon the basis of merit alone. It speaks well for the record made by Bro. Waller. He is the manager of a large business concern in Hawaii, in the conduct of which he has given evidence of ability and integrity of a high order. It is gratifying always to see men prove themselves worthy of service, and to note that their merits are recognized and appreciated.

Bro. J. C. Clapp, writing from Bisbee, Arizona, February 14, says: "I am here in the interests of truth and in a big snowstorm. Weather disagreeable but courage normal. Brighamites in ample supply—with them the books and gospel truth at a discount."

Original Articles

PLURAL MARRIAGE DECLARED TO BE ESSENTIAL TO SALVATION.

When in 1852 the so-called Revelation on Celestial Marriage was first published, it contained the following statement:

Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those, who have this law revealed unto them, must obey the same; for behold! I reveal unto you a new and an everlasting covenant, and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory; for all who will have a blessing at my hands, shall abide the law which was appointed for that blessing, and the conditions thereof, as was instituted from before the foundations of the world: and as pertaining to the new and everlasting covenant, it was instituted for the fullness of my glory, and he that receiveth a fullness thereof, must, and shall abide the law, or he shall be damned, saith the Lord God.—*The Seer*, vol. 1, p. 7.

When subsequently it was claimed that only two per cent of the church in Utah entered into the practice of plural marriage, we were led to ask, Will not the ninety-eight per cent be damned according to the provision of the revelation quoted above? In answer to this we were gravely informed that celestial marriage did not necessarily include plural marriage; and that if a man married one wife according to the celestial order, he had obeyed the law and did not come under the condemnation attached for rejection. Further that if a man did not marry at all, if he accepted the revelation as the word of God he could not be condemned for rejection.

This seemed plausible; and though we could not believe and had, because of this, to take our chances for eternal damnation according to the terms of the decree, yet we were willing to let the indorsers of the document interpret it.

This interpretation, however, has been disputed by no less a personage than Joseph F. Smith, who is now the chief interpreter of the law in the organization standing sponsor for this revelation.

On Sunday, July 7, 1878, he preached a sermon in the tabernacle at Salt Lake City in which he gave utterance to the following statements:

Some people have supposed that the doctrine of plural marriage was a sort of superfluity, or non-essential to the salvation or exaltation of mankind. In other words, some of the saints have said, and believe, that a man with one wife, sealed to him by the authority of the Priesthood for time and eternity, will receive an exaltation as great and glorious, if he is faithful, as he possibly could with more than one. I want here to enter my solemn protest against this idea, for I know it is false. There is no blessing promised except upon conditions, and no blessing can be obtained by mankind except by faithful compliance with the conditions, or law, upon which the same is promised. The marriage of one woman to a man for time and eternity by the sealing power, according to the law of God, is a fulfillment of the celestial law of marriage in part—and is good so far as it goes—and so far as a man abides these conditions of the law, he will receive his reward therefor, and this reward, or blessing, he could not obtain on any

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other grounds or conditions. But this is only the beginning of the law, not the whole of it. Therefore, who ever has imagined that he could obtain the fullness of the blessings pertaining to this celestial law, by complying with only a portion of its conditions, has deceived himself. He can not do it. . . .

If, then, this principle was of such great importance that the Prophet himself was threatened with destruction, and the best men in the church with being excluded from the favor of the Almighty, if they did not enter into and establish the practice of it upon the earth, it is useless to tell me that there is no blessing attached to obedience to the law, or that a man with only one wife can obtain as great a reward, glory or kingdom as he can with more than one, being equally faithful. . . .

It is a glorious privilege to be permitted to go into a Temple of God to be united as man and wife in the bonds of holy wedlock for time and all eternity by the Authority of the Holy Priesthood, which is the power of God, for they who are thus joined together "no man can put asunder," for God hath joined them. It is an additional privilege for that same man and wife to reënter the Temple of God to receive another wife in like manner if they are worthy. But if he remain faithful with only the one wife, observing the conditions of so much of the law as pertains to the eternity of the marriage covenant, he will receive his reward, but the benefits, blessings, and power appertaining to the second or more faithful and fuller observance of the law, he never will receive, for he can not. . . .

I understand the law of celestial marriage to mean that every man in this church, who has the ability to obey and practice it in righteousness and will not shall be damned, I say I understand it to mean this and nothing less, and I testify in the name of Jesus that it does mean that.—*Journal of Discourses*, vol. 20, pp. 28–31.

According to Elder Smith's deductions, which are certainly in harmony with the revelation from which deduced, the man who does not have more than one wife will never enter into the exaltation and degree of glory to which the polygamist is entitled. If then the church in Utah is sincere in the abandonment of plural wifery, and actually forbids its membership entering into that relation, it thereby according to the position of President Joseph F. Smith closes the gates of the higher glory to church communicants, and says, You can not enter there were the polygamist and his wives are to be. If these people would renounce their former theory and acknowledge the errors of the past, men could have more confidence in their sincerity, and believe that the practice had ceased; but so long as they profess confidence in the divinity of this so-called revelation and its legitimate interpretations, it is hard to believe that they are in their own convictions barring themselves from the higher bliss and glory by abandoning what they believe to be a holy and divine practice.

So long as they are sincere in their belief they will not injure their prospects in eternity by failing to practice this part of their religion.

It hardly seems that Senator Smoot would sacrifice his eternal interest for a seat in the United States Senate, yet we are assured that he is not in the practice. It must be that he is not a believer in the theory of plural marriage by divine sanction. Why then has he not the courage to come out plainly and denounce it, thus proving himself to be worthy a place in the Senate and in the confidence of his countrymen?

So long as this belief remains the practice will continue, especially while the processes of marrying are so various and convenient as set forth in the last will and testament of the late President Brigham Young.

In this document we find the following definition:

To avoid any question, the words married or marriage, in this this will shall be taken to have become consummate between man and women, either by ceremony before a lawful magistrate or according to the order of the church of Jesus Christ of Latter Day Saints, or by their cohabitation in conformity to our custom.

If President Young represented that people correctly it is not necessary in order to prove this unlawful practice to establish that there has been a marriage ceremony either before a magistrate or a church officer, for there is another and very convenient way of consummating marriage.

Let us hope that he did not represent them fairly, but if not, let them say so in unmistakable terms.

H. C. S.

SIGNS PRECEDENT TO OUR SAVIOR'S SECOND COMING.

The coming of our Savior in glory, his second, personal coming, is an event having no parallel, so far as history or prophecy reveals, in some infinitely important respects. It is so from its character and its purposes and its results. It marks the end of human political government, of the end of this world and the introduction of the world to come. It will be attended by the resurrection of the righteous dead, the change of the righteous living; of both, from mortality to immortality, and the visible development of the everlasting kingdom of God on earth as also the rewards of all God's children. (See Matthew 16:27; Isaiah 40:9–11; Revelation 22:12.) We need have no wonder that this event has been looked forward to with such thrilling interest, the day of glory, bliss eternal, rest and peace unending.

But it is to some of the signs that precede this most wondrous event that we desire to refer. Our Savior himself certified to certain signs at some length, which, if we truly seek to understand and to give diligent heed to, will enable us to know when that day is approaching, that we be not overtaken unawares and unprepared. This is evidently the purpose of the signs given—to prepare all who heed them for that day.

Sermons without number have been preached, many books written, and much speculation indulged in, regarding the signs of Christ's coming, and but very little so far developed that may be depended on. In these speculations the great truth is overlooked that "the way" must be *prepared among* the inhabitants of the earth for that event, and in the way

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already pointed out in Bible prophecy. In order that this may be accomplished and the prophecies be fulfilled, God must move,—must have moved—and we may say, *has moved* among us in this our day. We hope this great work of preparation for the second advent will be emphasized, for it is in this, and here, that the mistake so far has been made. The way for Christ's second coming must be prepared, as much so as was the way for his first coming. The mind, intelligence, and soul of the righteously inclined must be struck, awakened, and they regenerated to be prepared for that great event. And such a work done among us will of itself constitute one of the most important signs of Christ's second, personal coming in glory.

Since Christianity, pure and unmixed with human philosophies, the superstitions of the Dark Ages, and human traditions originating during the second, third, fourth, and fifth centuries, went down and disappeared from among men, the people have had to be content with just such religious doctrines and church systems as human wisdom unaided by divine wisdom and revelation chose to give to them. For none of the religious leaders or teachers made any claim that God spoke to them, or gave any direction for the work they chose to do in church building, as had been the case with John the Baptist, or with the ministry of the first century. It was decided by the clergy soon after the apostles' days that the revelation of John on Patmos closed the canon of scripture, and from that day to this all revelation from God has been condemned by the popular clergy as a deception; consequently none of them were called of God, as Aaron was, by revelation, to do a work for God. (See Hebrews 5:4, 5; Exodus 4:27, 28; 28:1.)

This is the teaching of all the great reformers, and also of the great catholic world. Therefore they have had no way of proving from God whether he has accepted their work,—their churches,—or whether he claimed those churches as his or took his seat in them as their head. All their work has been an uncertainty all those ages. This is a sad picture, a deplorable condition, but such are the undeniable facts of this matter. The following cited scriptures will fully testify: Isaiah 24:1–6; Daniel 7:24, 25; 2 Thessalonians 2:7–11. During those dark ages the saints were worn out by a great union of church and state (and truth cast to the ground) that existed. The kingdom of God was "taken by force," suffered "violence," as Jesus predicted. (Matthew 11:12.) False teachers were to arise and not spare the flock —the church, (see Acts 20:28–30; 2 Peter 2:1–3,) and many were to follow their pernicious ways, and Christ be denied. The doctrines of devils were to supplant the truth, and a "man of sin" was to arise in "the temple of God," the church, and there bear rule, exalting himself "above all that is called God." (2 Timothy 4:2–4; 1 Timothy 4:1–3.) And instead of the church becoming universal and maintaining its purity and integrity, a great Babylon, a confusion, a mother of religions usurped the place of the church, and ruled over all the earth, including its kings, for twelve hundred and sixty years as a state and church united. (See Revelation 12:1–6; 17:1–7.) The religious realm was a "wilderness," and a beast —human government—bore along the cause of confused religion;—not God. A great number of able reformers have arisen since the fifteenth century opened, and have protested against the dead religious condition of things, also tried to reform that body of religion called Babylon, but each effort at leading a body of people from under their former bondage but added one more division to the already existing ones, and added no additional light to the world on the situation, the religious world choosing to thus remain in confusion and darkness for so long a period. Would it not constitute a notable, a wonderful "sign," for the Lord to make bare his almighty arm, open the heavens again, reveal himself to man? To send his angels down to man again, and through them give commission and authority to proclaim and administer the same gospel as did the apostles and other ministry of olden days? Would it not, indeed, be a strange thing that mankind should have the great privilege of hearing and of obeying the same gospel as had those of Paul's day, and of enjoying the same blessings as described in the New Testament, and enjoy the light and revelation of the Holy Ghost as in those days?

THIS GREAT PRIVILEGE IS OURS.

The Bible prophecies on this part of our proposition are too numerous to be quoted here. We have space to cite only a few relating to the great work of God in the last days. To begin with, let us note the fact that the New Testament writers locate the last days subsequent to their day. In fact the phrase, "the last days," so definite in expression, can refer to no other than the closing days of our world or age. The writers do not use the phrase "these last days," (the days in which the writers lived). Nor yet always the terms, "the latter days," when referring to events to occur at so late a date as we live in.

Now, in the light of these statements, let our readers study with care Isaiah, chapter 2, verses 1 and 2, as to God's intention to restore, erect, establish, his house or church in "the last days," preparatory to the coming of Christ to "judge among the people, and rebuke strong nations afar off," in order to the reign of peace so longed for by prophets of old.

Bear in mind that "the last days" of this world are not to be confounded with the opening or *first days* of the world to come. After carefully considering what Isaiah says God will do "in the last days," then turn to Paul's second letter to Timothy, third

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chapter and verses 1 to 5, and read how graphically the apostle prophetically describes the social and religious conditions of this our age, or, using his language, "In the last days." Paul's language above cited is most wonderful viewed in the light of conditions now existing in the world, and everywhere. Men are self-loving, selfish, and becoming more so, are "heady"—self-willed, will not condescend to men of low estate. The great man of business hides away and is generally unknown to his employes—"high minded," are unknown to their common patron, politically or otherwise, except when in need of his patronage — "without natural affection," "truce [bargain—C. S.] breakers." Hence, the unscrupulousness manifested everywhere in the "tricks" of business, the universal avalanche of divorce, the reckless abandonment of wives or husbands and children. All this has ceased to be disgraceful or unpopular. In fact, but little notice is taken of these disgraceful affairs of late. The destruction of homes, the blighting of society, are as unnoticed as if of no particular concern to the nations. Of the religious phase of society as indicated in Paul's prophecy, a general indifference to religion has come about. Almost any "form" will do, or no particular "form," just as any one may elect. And as to the spirit of religion any will be all right, except,—be sure it does not have associated with it the Holy Spirit as associated with ancient Christianity, for that was limited to the apostolic age! Men are not to be actuated now by a religion diffused as was that with the spirit of revelation and the knowledge of God. (See Micah 3:5-8; John 7:17, 18; 8:30-32.) Hence Paul's language: "Having *a form* of godliness, but denying the power thereof."

Such was to be the condition of the social and religious world when God should "set his hand again the second time to recover the remnant of his people," and "set up a standard to the people," (Isaiah 11:11, 12; 49:22,) preparatory to the coming of Jesus Christ.

The apostle James, too, associates the events of "the last days" with "the coming of the Lord," when describing how men "shall heap treasures together for the last days," and moneyed greatness will oppress the poor and seek to destroy and curtail men's competitive rights along business lines. When these conditions obtain, James prophetically admonishes God's children to "be patient therefore, brethren, unto the coming of the Lord, . . . Be ye also patient; establish your hearts; for the coming of the Lord draweth nigh." (James 5:7, 8.) Never in the history of the world has there ever been such accumulations of moneyed fortunes by individuals as are now existing in the world. But such a state of things is to characterize "the last days," according to St. James.

The apostle Peter tells us concerning the irreligious and sceptical condition of society in "the last days" that men will be so blinded to true religion that they will scoff at the belief in the near approach of Christ, being willfully ignorant of the flood, or of the truth of their having ever been one—"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."—2 Peter 3:3, 4. They pass over the flood and go back to "creation." Here, then, is the evidence that "the last days" are associated in the minds of the divinely inspired writers quoted and cited with the second coming of our Savior; and the conditions they described to exist in those "last days," being so palpably existing now, demonstrate that we are now in those "last days." We are thence led to conclude that now is the time for "the mountain of the Lord's house," his church, or kingdom, to "be established in the top of the mountains," or earthly governments, preparatory to our Lord's coming to rule, judge, and reign, as foretold by Isaiah. It will not do to argue as do some on this passage, that the "house" referred to by Isaiah is a literal house, a temple built in the valleys of the mountains, or on a mountain, for the prophet says "that the mountain of the Lord's house shall be established in the top of the mountains," and to literalize the house would place them under the Herculean task of establishing or building a literal mountain to claim their application of the text. "The mountain of the Lord's house" to be established in the last days is the restoration of the church in the period indicated, after the pattern given in the New Testament.

But such a work as that is objected to by the religious world generally on the ground that it would imply new revelation from God as in ancient days, for it would imply a like organization as formerly existed, viz.: apostles, prophets, high priests, evangelists, bishops, pastors, teachers, and deacons, chosen as those were chosen, called by revelation as Paul and his fellows were called, and qualified by divine gifts of the Holy Ghost as they were qualified. Well, admit this, and we ask, How is the objector to prove that anything differing from this implication is the church of God? Aside from the New Testament description of the church, in organization and doctrine, how can we know God's church from any other? Are we to be in uncertainty about this matter? To thus move in uncertainty is to trust alone in human wisdom. If we are to go to the New Testament for doctrine and tenets of faith, why not go to the New Testament for the church pattern or organization? God can just as easily have a church like that described in the New Testament as any. If he intended to change about this matter he has never

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so informed us. If so, where? Why? (See James 1:17; Hebrews 13:8; Acts 10:34; Romans 11:29.) God can just as easily have apostles and prophets in his ministry to-day as to have a church at all. Church of Christ not essential these days, did you say? His mission into the world was to build his church. (See Matthew 16:18.) After its establishment, God added to it "daily such as should be saved." (Acts 2:47.) Christ died for it. (See Ephesians 6:25, 26.) Only those who belong to it are heirs of God by covenant relationship. (See Galatians 3:17–20; 4:21–31; Romans 8:16, 17.) The church of Christ is his mystic body. (See Ephesians 1:22, 23.) It is his kingdom. (See Acts 20:25, 26; 1 Corinthians 4:19, 20; Romans 14:17; 1 Corinthians 12:13–28.) The gospel of Christ is the gospel of the kingdom of Christ. (See Luke 4:18–20, with verse 43; Matthew 4:23; 9:35.) And he who preaches the gospel of Christ, preaches the church of Christ. (See 1 Corinthians 12:27–31; 14:23, 33; Ephesians 4:1–13; Colossians 1:14.) And Jesus predicted that this same "gospel of the kingdom" should "be preached as a witness to all nations" before the end of the world should come, and placed this great work as prominent among the "signs" of his coming in glory. And this is the one sign of all the signs of the second advent that is overlooked, by the learned world, and it is the strangest of all the strange latter-day work of God!

THE STRANGE WORK.

"For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong; for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth."—Isaiah 28:21, 22. A "strange act"—a "strange work"—God is to do in the last days. A "determined" "consumption" awaits not Jerusalem alone, not Babylon, not Palestine, not Asia alone, not the Old World alone, but "*the whole world!*" All the nations of the earth, the whole earth, are involved. A consumption—a decreed consumption. Why is this work or act of God strange? To whom is it to be strange? The whole world! Why are the nations exhorted not to be or forbidden to be "mockers"? Stop here and think. Is there a message about this work to be published to the nations? The language of the prophet would imply this. Otherwise the language, "be ye not mockers," is without meaning. God has always sent the message of warning hitherto, before opening his vials of wrath on men. He did so in Noah's day. Israel was visited with opportunity to have life before their dissolution as a government.

This is the purposed message:

"And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"—Matthew 24:3. A threefold interrogation. The Savior begins to reply by warning his disciples of imminent dangers and deceptions, and answers the last question first. The words are: "And this gospel of the kingdom shall be preached as a witness unto all nations; and then shall the end come."—Verse 14. End of what shall come? The end of the world, is the question under discussion. A strange work! Jesus was discoursing to the apostles. To those apostles who had been with him while preaching "this gospel of the kingdom," he now, while answering the great question, "What shall be the sign of thy coming and of the end of the world," answers: "This gospel of the kingdom," Peter, James, and John, the one you have heard me preach, "this gospel of the kingdom," not some gospel or other, not a gospel, not a religion, not religions, not some religion, or religions, but "*this* gospel of the kingdom shall be preached as a witness to all nations, and then shall the end come." Has not this gospel of the kingdom been preached down through all the ages since Christ was here? The end of the world, "the harvest" of the earth, the burning of the tares of the earth, or the "consumption decreed upon the whole earth," has not yet occurred. If this gospel of the kingdom has been continuously from the days of Christ till now, it would be no more of a sign now of the coming of Christ than it was to those living seven hundred years ago! To say it is not the sign of Christ's coming in great glory is to say he did not answer their question.

There is too much involved in this question of the signs of Christ's coming to leave it to the conjectures or guesses of men not immediately directed by the Lord. No man or set of men ever did a work for God among their fellow men without first being authorized of him to do such work, and being informed as to the character and nature of such work. See all the Bible on this statement, from Abel to John the Revelator. Many have tried the experiment, but uncertainty, speculation, and division and confusion have resulted and continue to be the result. When divine inspiration was withdrawn from the ancient Christian church it wandered into the wilderness of apostasy. And many churches have come upon the stage of action and disappeared, while others are changing their man-made creeds and disciplines and confessions of faith. But, on the contrary, the gospel of the kingdom of God, like him, remains unchangably the same in all ages. But mankind in general do not desire to hear, preach, or obey it. If they did they would not continually oppose what Christ and Paul declared to be the gospel, and cease contending that it ought not to be proclaimed now because not intended for us.

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In order that certainty might attend God's strange work, his strange act, he arranged that an angel from heaven should be commissioned to descend to men to commission them to proclaim to all nations the eternal gospel to prepare them for the coming of our God in glory, for thus it is written:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."—Revelation 14:6, 7. The wonderful event described by this passage is connected with other angelic messages that successively follow, and a series of events to transpire among men, and leading up to the "harvest of the earth," or "the end of the world." (Verses 15–19 and Matthew 13:30–39.)

The consumption decreed, the destruction of the wicked, the burning of the tares, is to be "in the end of this world." (Verse 40.) The angel was to come "in the last days," and the authority and commission to declare the everlasting gospel to every nation, tribe, and tongue was to be restored, and the great proclamation was to be made "as a witness to all nations," to prepare the obedient for the "signs" to follow this one, and for the great salvation to be revealed at Christ's coming, and the unbelieving for the impending doom, the "consumption decreed." (See Psalm 50:3–5; Isaiah 66:15, 16.)

"For, behold, the Lord will come with fire, and with his chariots, like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many." "Plead with all flesh?" What a sweeping, universal "consumption"! With such astounding consequences as these scriptures portray to be visited on all the nations of the earth, does it not consistently become the Father of humanity to give them fair and unmistakable warning and opportunity and in a manner to be *understood*, before such a fiery visitation of earth? We feel sure this commends itself to every unprejudiced, reasoning person. In every age of the world when God has done a work among men for their good, that work had to be revealed from heaven, and also its beginning, to and with some men, somewhere, and some time. Is not this true? Has a work of God opened up among men, at any time or place, been popular with the masses? When? Where? Have not God's called and sent servants invariably sealed their testimony with their blood, or been rejected of man?

THE COMMISSION DELIVERED.

In harmony with the foregoing prophetic Bible statements, an angel of God appeared to a young man by the name of Joseph Smith, about the years 1822 and 1823, and later, who at the time was residing near Palmyra, in the western part of New York State. His mind at the time was agitated over the question: "What must I do to be saved?" The diversity of religious opinions put forth on this question in his community by the differing religious teachers confused and greatly troubled his mind, young as he was—some sixteen or seventeen years of age. A revival of religion was being conducted—a union revival of differing religious beliefs. He attended. Some of his father's family were dividing and uniting themselves to some of the different religious bodies represented in that revival. These palpable differences of religious beliefs, while each representative or minister claimed to rely on the same Bible for his distinctive faith, made it impossible for him to determine which church represented he should unite with and be *sure* he would be right and be eternally saved. The question was a most momentous one to him. The eternal destiny of his soul—its welfare—was at stake on the decision to be made! What was he to do? He was reading the Bible in his endeavor to settle the question. But each teacher interpreted the Bible differently from the others in defending his particular church and faith, and to go to them did not solve the case. Reading the Scriptures seeking for the truth, he read, in the epistle of James, the language: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."—James 1:5. Here was direction from the Savior of souls. Wisdom could be had from God for the asking. And the promise of receiving "liberally," and not be upbraideth for it. Surely this must have been good news to his anxious and longing heart!

May he go to some lone retreat and where no one may intrude seek the heavenly Father for light and instruction? What subject could appeal to him more readily than that relating to the human soul's salvation? From the days of Abel, all down through ages of the Bible, men had sought unto God for light and truth, and why not he? God had not disappointed them. (See Hebrews, chapter 11.) Why disappoint Joseph? The great Father was pleased with them. (See Daniel 2:28.) "Without faith it is impossible to please God." God is unchangeable. "There is a God in heaven that revealeth secrets, and maketh known to the king what shall be in the latter day," and if God would reveal to a heathen king that relating to earth and heaven, even unto future ages from his day, why would not the same unchangeable God speak to Joseph now concerning that relating to *his* eternal interests and even that of others? How different that would be from the popular faith and practice of Joseph's days! Under similar impressions to these, and with a burning desire to know

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what to do about his soul's salvation, he repaired to Nature's temple, God's place of worship, a grove, and betook himself to earnest, humble prayer to him who sent his Son to die for Joseph and all mankind. Was this right? If not, why not? "If any man will open unto me, I will come in and sup with him, and he with me." Christ appeared to Abraham, Isaac, and Jacob, to Moses and all Israel. (See Exodus 23:20, 21; Isaiah 63:8, 9; 1 Corinthians 10:3, 4.)

Christ had appeared to Paul while yet a wicked man, (see Acts 22:14,) a persecutor of God's church; Joseph was neither: should he not appear to Joseph and show him the right way? No more could be said against him for seeking God for understanding than had been said against many others who had sought God. More could not be done to him for seeking God than had been done to others for like desires and deeds. While at prayer Satan endeavored to hinder and stifle his effort at prayer and his faith, but the time had come for God's great "last days" purposes preparatory to the gathering of Israel home to the land of their fathers (see Isaiah 11:11, 12; Malachi 4:4-6), and for the angel to restore the gospel authority, and for the coming of Jesus, to be ushered in. Hence the words of the personage who appeared to him on that occasion, and as the veil of darkness gave way, was dispelled, and the heavenly light shone about him, brighter than the noonday sun: "This is my beloved Son, in whom I am well pleased; hear ye him." He was also informed that he was not to unite with any of those sects, for their creeds were an abomination before him. He was informed that it was his duty to trust in God and await further directions to be given him in the due time of the Lord. He was now satisfied on two points: that God did really hear and answer prayer, and that a work of God awaited him if faithful.

Of the scope of that work he was not informed at that time. In childlike simplicity he related his vision to a minister of one of the churches. Instead of receiving his evidence as an additional testimony that Jesus is the Christ (see 2 Corinthians 2:9, 10) as a minister of Christ would joyfully have done, (as such testimony is so greatly needed now,) he began to make light of the young man, create a furore of opposition to the youth, and persecution raged against him. But he said: I have seen the vision and heard the divine voice; they may even take my life, but, like Paul, I know I have seen the light, the personages, and have been commanded of God!

The effect of relating the vision roused the community into an uproar of opposition to the young man, and almost ostracised him from their society. Being young, and beset with weaknesses common to humanity, he naturally drifted with the tide usually attendant with young society. Not a great many months subsequently he was thinking seriously of his condition, and of the coldness of religious society toward him, and one evening when seriously longing for relief from his trying condition, and for pardon of his errors so common to youth, he turned his soul again to Him who heard his prayers before and came to his relief. After a season of earnest prayers to the God of Abraham, Isaac, and Jacob for light as to his standing and for favor, and pouring out his soul to the infinitely merciful, loving Father of poor fallen man, who had said "they that seek me early shall find me," "ask, and ye shall receive," and who is more willing to give blessings to his creatures than are earthly fathers and mothers, he had not breathed the earnest longings of his heart to God on that wonderful (to him and to us) evening, until he observed a beautiful, a heavenly light coming into his room. As the light continued to increase in brilliancy and heavenly glory, a personage clothed in a white robe appeared in the pillar of light—a man rather above medium size, whose countenance was glorious. The whiteness of the robe defies description with mortal tongue. As he addressed the youth, all fear left his heart, and love to God and confidence glowed in his youthful heart. This personage informed him that his prayers had been heard, that he had found favor with God.

He also told Joseph that the time had about arrived for the introduction of the great work which should prepare the way for the restoration of Israel to the land of their fathers, and for the advent of the Messiah, to be ushered in. To enable him to gain a conception of the great magnitude of this great work, the angel (for such he is) cited him to some of the prophecies of the Bible bearing on this momentous work now to be commenced. He was cited to the closing verses of Acts, chapter 3—those referring to "the restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." He was informed that the prophet referred to there was Christ. He was likewise cited to the mission of Elias, or Elijah, spoken of in Malachi, chapter 4: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Other prophetic scriptures were cited by this divine personage, and other features of the great latter-day work revealed in the vision. The light and the vision withdrew, leaving the young prophet to ponder for a time, but they were repeated twice with additional instructions, impressing him with the mission then given him. He was informed that if faithful and humble, observing God's commands as he came to understand them, the time was not far distant when he should be chosen and enabled to lay the foundation of the work.

Joseph concludes the relation of his vision thus: "I lay musing on the singularity of the scene, and marveling greatly at what had been told me by this extraordinary messenger when, in the midst of my

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meditation, I suddenly discovered that my room was again beginning to be lighted, and, in an instant, as it were, the same heavenly messenger was at my bedside. He commenced, and again related the very same things which he had done at his first visit, without the least variation, which having done, he informed me of great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence; and that grievous judgments would come on the earth in this generation. Having related these things, he ascended as he had done before."—*Times and Seasons*, vol. 3, p. 729.

At the date of this vision the world was asleep, profoundly so, as to the near approach of Christ in glory to usher in the millennium. No one seemed to be looking for the judgments then predicted to come on the nations, the inhabitants of the earth. It was then believed by the religious world that through the medium of the preaching of the popular, though disunited ministry, and missionary efforts, translating the Bible into the different languages of the nations, and its circulation among them, the world would be converted, and the millennium would be introduced, and peace, love, union, and security would become universal, and the glory of God brood over the nations as a benediction for ever! Alas for the nations of uninspired man in relation to the things of God's kingdom! Little did the world dream, in A. D. 1822 and onward till now, that their creeds would crumble to nothing; that churches, many of them, would vanish as a dream; that those churches which should survive for a season would seek, as a means of their continuation at all, a great confederation for mutual support. Not once did it occur to them that the hour of great Babylon's downfall was so near at hand. None would have believed, then, that religious indifference would have been so absolute and universal as it is now. None would have asked, What judgment or disaster shall we look for next, as is so expectantly done now. None had the most distant thought that evil and crime of every character would wreck society everywhere as they are doing now. No, the popular watchword then was, Peace! The world is growing better! The great millennial, in the way we are going, is at hand! But God foreknew. The great world must be awakened from its false dreams. The prophets had said a Zion must be built up before the Lord would come in glory. (See Psalm 102:16–22; Isaiah 40:9–11; 52:7–11.) The means used of God to build up, or, as Isaiah says, to "bring again Zion,"—notice, "bring *again* Zion,"—is the gospel, including the authority to administer it as in the days of Zion of Paul's day.

It was on this great topic, the restoration of the gospel, that the great awakening of the world was needed, hence the mission of the angel to Joseph Smith the Seer. And it is in this the prophecies of Jesus and of John the Revelator (see Matthew 24:3, 14; Revelations 14:6, 7) apply. This is the beginning of God's establishment of the church in accordance with the prophecies cited, for after the angel was to come with the "everlasting gospel," associated with proclamation of the hour of God's judgment on the nations, Jesus predicted it should "be preached as a witness unto all nations." Theories of treating the subject of the signs of the times, as indicating the near approach of Christ's coming and the end of the world, have been advanced. And they have appeared so plausible that they have set the time of Christ's coming in glory. But these theorists omitted the great restitution of the gospel, the restoration of the church, and the restoration of the Jews to Palestine, and their theories have failed, the Savior did not come, and the "scoffers" referred to by Peter have taken advantage of the situation, and are saying: "Where is the promise of his coming; the time set for his coming has gone by and he did not come!" But for seventy-five years the elders of the church of Jesus Christ, and of that church reorganized in 1852, have been sounding the proclamation to the world. The gospel as preached by the apostles of old has been restored by the angel, and the church is being rebuilded, and a people is being prepared for the coming of the Lord, as one of the unsuccessfully questioned and definite and certain signs that the coming of the Christ is near at hand.

God intended man to understand him, in this great subject, man's final destiny. The gospel of Christ will make the subject plain, as nothing else can. Matthew 13:15: "And should understand with their hearts and should be converted." (See also verse 19.) "Learn of me."—Matthew 11:29. The gospel, its eternal principles. (See Hebrews 5:12.) Faith in God and Christ and the Holy Ghost. Repentance, baptism in water for remission of sins. (See Mark 1:1–4; Matthew 3:11, 12; John 3:5; Acts 2:38, 39; 16:32, 33; 22:16.) Laying on of hands for the gift of the Holy Ghost. (See Matthew 28:18–20; Acts 8:17; 19:1–6; 1 Timothy 4:14–16.) Baptism of the Holy Ghost. (See John 3:1–5; Acts 2:38, 39; 19:5, 6; 1 Corinthians 12:13; Hebrews 6:1, 2.) Resurrection of the dead. (See John 5:28, 29; 1 Corinthians 15:1–6; verses 19–21.) Eternal judgment. (See John 12:48; Acts 17:30, 31; Hebrews 6:2; Revelation 20:11–15.) The eternal inheritance of saints on the earth. (See Psalm 37:9, 11, 22; Matthew 5:5; Daniel 7:18; verses 27, 28; 2 Peter 1:10, 11; 3:13; Revelation 5:8–10.) The Christian graces. (See 1 Peter 1:5–9.) The fruits of the Holy Spirit in our daily life. (See Galations 5:22–24.) Crucifixion of the works of the flesh. (See Galatians 5:19–21.) Exercise of the same spiritual gifts. (See 1 Corinthians 12:1–13; 14:26.) The gospel of the organization of the church according to the New Testament pattern as no other pattern is given of God, (see 1 Corinthians 12:28–31; Ephe-

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sians 4:1–13,) to grow up a holy temple in God. A church whose officials are apostles, prophets, evangelists, pastors, high priests, bishops, elders, teachers, and deacons. (See Isaiah 61:1–6; Revelation 5:8–10.) With tithing, and consecrations of our temporal means to carry on the Lord's work among men. (See Matthew 23:23; Luke 16:9; 2 Corinthians 9:7–12; Hebrews 7:6–8.) The giving of alms to the needy. "This gospel of the kingdom must be preached unto all nations, as a witness." And that we may be certain,—and not be led astray by deceivers that are rising in these last days on every hand,—an angel has been sent, God's voice has been heard, the Holy Ghost has been, and is, bearing record to the hearts of the humble and obedient who hear and receive the message.

As to the "tribulation" that befell the Jewish nation as foretold by the Savior, with the treading under foot of their land by Gentile nations, the captivity of the Jews among the nations (see Matthew 24:3, and verses 15–27; Luke 21:20–24; Mark 13:14–23) but little need be said in this connection. The tribulation there spoken of relates more particularly to the Jews, and began with the destruction of their city and house—nationality—government, (A. D. 65–72,) progressed with the remnant being carried into captivity among all the nations of the earth, and is to continue till the times of the Gentiles be fulfilled. One of the most wonderful "signs" to the present generation is, the preservation of the Hebrew people a *separate people*, unmixed with the nations to whom they have been in captivity for more than eighteen hundred and thirty years! The wonder does not decrease as we contemplate that it is more than four thousand years since their beginning as a people, with Abraham, and many of them have no Gentile blood in their veins. This can be said of no other race of man. Yet they have been in captivity to all the principal nations existing in those days, except the United States. Much of this time they have been without a country they could call home. Why have they been thus preserved in anguish of spirit, in captivity and tribulation so long? Just to be burned, destroyed, at Christ's coming? No. They are to have their eyes opened to the truth of the gospel of the kingdom at the fullness of the Gentile times and at the termination of their captivity, (see Romans 11:25–27,) when Zion is again builded up. (See Isaiah 2:4, 5; 52:8, 9.) The truth of the matter is, the conversion of the Jews to the gospel, and the restoration of the gospel with the restoration of the church as the result of the proclamation of that gospel, is associated with this great work by the Bible writers. (See on this point, once more, Isaiah 2:1–5; 40:9, 10; 52:7, 8; Jeremiah 31:31–35; Zechariah 12:10–14; also Joel 2:28–32; Malachi 3:1–6.) And in that day when a messenger is sent to prepare the way of the Lord's second coming when he comes as "a refiner's fire." (2 Thessalonians 1:7–10; Revelation 1:7.) God says of himself and Israel, "For I am the Lord, I change not, therefore ye sons of Jacob are not consumed."

THE ORDER OF THE GREAT WORK OF GOD

of the last days, then, is, first, the restoration of the gospel by angelic ministration, as we have seen hereby; the restoration of the church, of gospel pattern; the proclamation of this gospel of the kingdom as a witness to all nations, first to the Gentiles and then to the Jews; the preparation of the land of Palestine, by restoring its former and latter rains (see Joel 2:23; Isaiah 29:17) and its fertility, for the restoration of the children of Abraham thereto.

The Gentiles now, like the Jews did in Jesus' day, will bring in their fullness by rejecting the gospel, and this will justify the judgments portrayed in the language of Jesus,—to be fulfilled at the conclusion of the Gentile times,—"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken."—Luke 21:25, 26.

It is now declared to be a recent scientific discovery that our solar system, including sun, moon, earth with the planets, are moving toward the constellation Lyra at the rate of three hundred millions of miles annually. And it is further asserted by the same authorities that it is unknown where this stupendously wild race began or where it will end. These signs mentioned here by our Savior are not to transpire in a literal day, or all at once, but by gradual progression. We have the initial of some of them now. The times of the Gentiles are slowly and gradually drawing to a close, but are surely ending. Heavens and earth are beginning to bear witness to the verity of the great work of God now being accomplished, for the salvation of the honest and obedient among all nations.

Nations are beginning to be distressed "with perplexity." No question of this, and the hearts of some of the great men of earth are failing them now, in beholding that which is overtaking them, by the exposure of their wicked works, and they die,—some by seeing their earthly possessions fly away, and others by their criminal exposure.

Of the unparalleled increase of crime, at the present time, we need not take space to enlarge, as there is now no question of its being a fact. Isaiah says, writing of the last days, "The transgression of the earth shall be heavy upon it, but it shall fall and not rise again."—Isaiah 24:17–20. Nor is there any hope of relief from it till Jesus comes in glory and fire to cleanse the earth thereby.

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OF THE CONTINUED PROGRESS

of the great latter-day work of God, and in connection with what has been said herein, before, and to conclude, we cite the following prophetic statements.

After the restoration of the everlasting gospel by angelic ministration and the consequent organization and development of the church or kingdom of God, Israel is to be remembered of the Lord. As the gospel is being proclaimed among the Gentiles, Zion is also being builded up; as "*the* FULLNESS of the Gentiles" is brought in, God is remembering his covenant with Abraham's children, and also their land. We read:

Fear not, O land [of Palestine.—C. S.]; be glad and rejoice: for the Lord will do great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig-tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain *moderately*, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.—Joel 2:21-23.

The rains were withheld from that land after its children were scattered in the year 72 A. D. (See Isaiah 5:5-7.) But soon after A. D. 1830, where the rebuilding of Zion had begun, the former and latter rains began to come down moderately on the land. This was in 1846 to 1853, and they have gradually increased since that time. No class of people have ever been more interested about their land than have the scattered Hebrews, and none are better prepared to speak authoritatively regarding it than they. From an article published in the *Jewish Chronicle*, (London, England,) of 1854, we select as follows:

Why should not the springs and brooks flow from the hills of Judea as freely as from the hills of Ephraim and Samaria? In form and composition they are the same; and, what is in their favor in this respect, they are larger and more in number. But they do not. Water is their greatest want. Much more artificial irrigation is needed here than further north. It is this dryness and heat of the soil that makes this part of the country so much more adapted to vines and figs than farther north. These thrive best in a hot and dry soil.

After commenting on the character of other lands of a similar latitude, their two annual seasons, wet and dry, and the occasional exceptions to this rule, and noting that the rainy season extends usually from October to April, also on the barrenness of Israel's land as late as 1854, it continues:

The Israelites were often threatened by Moses and the prophets, that in case of disobedience, "the rain should be withheld." If they were withheld, they must, of course be shortened in duration. Now the rains that fell in the latter part of the rainy season, and especially those that fell after the usual period for them to cease, were called "the latter rains." These occasional showers, if continued through the time of the ripening of the fruit and grain, would add greatly to their abundance and perfection. The withholding of them would have the contrary effect. The withholding of the "latter rains," and the promise of their return, are things often spoken of in scripture. These latter rains have been withheld century after century, till the land has been brought to the state that we now [1854—C. S.] find it; and there can be but little doubt that the return of these rains again will be the means that God will employ to restore the land to its ancient fruitfulness.

If we had no scripture to bear us out in this opinion, we should be well assured of it, from the well-known scientific fact that all soils require a certain amount of rain to carry on the decomposition of mineral matter in sufficient quantities for the annual supply of the crops. This is especially necessary in such a geological formation as the land of Palestine. So we see there is no physical obstacle in the way, for God has the means close at hand, whenever the time for him to do it comes. For this event we can all adopt one of the expressions in a Jewish prayer—"The Lord hasten it even in our day." And one fact there is, that I will mention, that looks somewhat as though this prayer might be answered "even in our day." For since the efforts that are now making for the improvement and settlement of the Jews in Palestine commenced, the rains have fallen more than they have for many an age before. No question is more often asked respecting this land than, What can be done to reclaim it from its barrenness? I know not that a better answer can be given than this—cultivate it, and trust the God of Abraham, Isaac, and Jacob for the "former and latter rains."

The prayer referred to and the above question so long and often asked have been answered, for both rains and crops have reappeared in Palestine. And the question now is,—When, and how, under existing circumstances, will the sons of that blessed land be restored? and we know of no better answer than, The righteous shall have the desire of their heart, wait on the Lord, [by obeying the gospel, as restored by the angel to Joseph the Seer.—C. S.,] and he shall bring it to pass; for, hath he not declared, by the mouths of the prophets, thus:

"Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, *yet will I not make a full end of thee:* but I will correct thee in measure, and will not leave thee altogether unpunished."—Jeremiah 30:10, 11.

Revelation from God is to attend this last days' gathering of Israel, for so the prophet testifies:

"As I live, saith the Lord God, surely with a mighty hand, *and with a stretched out arm*, and with fury poured out, will I rule over you: and I will bring you out from the people, and gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, *and there will I plead with you face to face.* Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord."—Ezekiel 20:33-38.

"Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore."—Ezekiel 37:26.

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this

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is the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know ye the Lord: for they shall all know me, from the least of them unto the greatest of them saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."—Jeremiah 31:31–34.

The gospel covenant is God's "everlasting covenant." (Isaiah 24:5; Hebrews 13:20.) This covenant was offered to the house of Judah by Christ, but they, as a house, rejected it. (See Hebrews 8:8; Matthew 23:37, 38.) Moreover, this is the only covenant by which sins can be forgiven, or "taken away." (Hebrews 11:11, 12.) But "the house of *Israel*" was not in Palestine when Jesus ministered among men, therefore he did not "*make*" this gospel "covenant" with the houses of Judah and Israel, at that time. But God's word is pledged, "as" he "lives," to make this covenant with them in the last days, and the time is near at hand. Under this covenant the two houses of Israel and Judah are to be joined into one kingdom again. (See Ezekiel 37:21–25.) "And they shall dwell in the land that I have given unto Jacob my servant, (Psalm 105:9–15,) wherein your fathers have dwelt; and they shall dwell therein, even they and their children, and their children's children for ever; and my servant David shall be their prince for ever."

That this wonderful, terrible yet glorious day, when these wonderful events are to be accomplished, is near at hand, and some of them are now being consummated, note the following from a revelation given to Joseph the Seer, March, 1831:

I will show unto you *how* the day of redemption shall come, and also the restoration of the scattered Israel. And now ye behold this temple which is in Jerusalem, which ye call the house of God, and your enemies say that this house shall never fall. But verily I say unto you that desolation shall come upon this generation as a thief in the night, and this people shall be destroyed and scattered among all nations. And this temple which ye now see shall be thrown down, and there shall not be left one stone upon another. And it shall come to pass that this generation of Jews [the one Jesus ministered to.—C. S.] shall not pass away until every desolation which I have told you concerning them shall come to pass. Ye say that ye know that the end of the world cometh; ye say, also, that ye know that the heavens and the earth shall pass away; and in this ye say truly, for so it is; but these things which I have told you shall not pass away until all shall be fulfilled. And this I have told you concerning Jerusalem; and when that day shall come, shall a remnant be scattered among all nations, but they shall be gathered again; but they shall remain until the times of the Gentiles be fulfilled.

"And in that shall be heard of wars and rumors of wars; *and the whole earth shall be in commotion*, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth. And the love of men shall wax cold, and iniquity shall abound; and when the time [not times.—C. S.] of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fullness of my gospel; but they receive it not, for they perceive not the light, and they turn their hearts from me because of the precepts of men; and in that generation shall the times of the Gentiles be fulfilled; and there shall be men standing in that generation that shall not pass, until they shall see an overflowing scourge, for a desolating sickness shall come over the land; but my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God, and die. And there shall be earthquakes, also, in divers places, and many desolations; yet men will harden their hearts against me, and they will take up the sword one against another, and they will kill one another.

"And now, when I the Lord had spoken these words unto my disciples, they were troubled; and I said unto them, Be not troubled, for when all these things come to pass, ye may know that the promises which have been made unto you shall be fulfilled; and when the light shall begin to break forth, it shall be with them like unto a parable which I will show you: Ye look and behold the fig-trees, and ye see them with your eyes, and ye say, when they begin to shoot forth and their leaves are yet tender, that summer is now nigh at hand; even so it shall be in that day, when they shall see all these things, then shall they know that the hour is nigh.

"And it shall come to pass that he that feareth me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of Man; and they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath; and they shall behold blood and fire, and vapors of smoke; and before the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, and the stars fall from heaven; and the remnant shall be gathered unto this place; and then they shall look for me, and behold I will come; and they shall see me in the clouds of heaven, clothed with power and great glory, with all the holy angels; and he that watches not for me shall be cut off."—Doctrine and Covenants 45:2–5.

Thus was revealed to Joseph the words the Savior unfolded to the apostles when he was with them at Jerusalem.

All the desolations predicted by Him to come on the Jews of that generation were fulfilled during the years one to seventy-five A. D., including the opening of the years,—period,—of their captivity among the Gentile nations. The period of their captivity is closing. The light to break forth among those that sat in darkness began to shine forth, by the restoration of the gospel through the ministration of the angel to Joseph Smith, the Seer, A. D. 1820–1830, and is rejected by the masses, as predicted, "because of the precepts of men." And in this generation is the times of the Gentiles to be fulfilled. The way is being prepared for the remnant of the Jews to be gathered back to their fatherland, to prepare for their salvation in Christ. (See Isaiah 10:20–23; Luke 21:24; Romans 11:25–27; verses 32, 33.)

No shade of religious belief arising in the world in modern times, looking for the Lord to come soon, have included the restoration of the gospel by angelic hands, and the gathering of Israel to the land of their fathers, except the Church of Jesus Christ of Latter Day Saints, as organized in A. D. 1829 and 1830 and reorganized in 1852 to 1860; I believe the reader who is anxious to understand the things that relate to their eternal welfare, and who desires to comprehend the signs of our times, the signs of our Savior's coming in glory to reward the faithful of all ages, and his glorious reign, and how to become prepared for all these things, will bear with us for dwelling so lengthily on the subjects of the restoration of the gospel, the church, the restoration of the fertility of the land of Palestine, and the period so near at hand for Israel to be restored to their land, and be brought

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into "the everlasting covenant" as predicted by the prophets of old.

May the children of the Lord be awakened to diligence in duty and to all that shall work to their spiritual well-being, and preparation for eternal glory.

C. SCOTT.

GALIEN, Michigan, February 21, 1906.

Mothers' Home Column

EDITED BY FRANCES.

"The Man Who Put His Arm Around Me."

"And what is the name of this little man?" Brown had asked, holding out his hand invitingly to the diffident boy, but looking at the boy's mother.

"His name is Govan," she replied.

"And does he go to school?" pursued Brown.

By this time Govan was standing by Brown's side, a tow-headed slip of a boy of six, absolutely different in every item from his brawny, five-feet-ten Scotch mother—like a pale flower plucked from a Turk's-head cactus.

"Yes; he goes to school, but his teacher is telling me he is a bad boy," said Mrs. MacNabb.

Brown's arm had been around the boy for some time, now he drew him closer and looking down into his eyes said: "Govan. That is a new name to me. How do you spell it?"

We had called to see Govan's brother Jim, but Jim was out. Since the death of his father two years ago, Jim, "a fine lad o' thirty" and a man after his mother's heart, had assumed the support of the entire family. The conversation ran naturally towards Jim, and Govan was not mentioned again until just as we were going.

"Hello," exclaimed Brown, fingering a long leather strap which his hand had come upon accidentally on the edge of the door casing, "Jim hangs his razor strap a long ways from the mirror, doesn't he?"

Mrs. MacNabb smiled sourly. "When the teacher was telling me Govan was a bad boy," she said, "I was telling her to remember the words of the book and not spare the rod and and spoil the child; and if she couldn't make Govan a good boy I would try to do my duty with the belt. Good-night."

"Poor little fatherless chap," said Brown, as we turned into the road. "Think of that timid, frail child and that six-foot woman with 'the belt!' Govan is bashful in school; he isn't bad."

Brown, with his passionate love for all children, had never seen a bad one,—they were ill or neglected or spoiled by indulgence, if they made trouble; their parents were the culprits who needed "the belt."

A week later I met Govan on the street.

"Where's your friend?" he inquired, softly.

"What friend, Govan?

"The man who put his arm around me."

"The man who put his arm around me." That ought to be the boy's first thought about his father.

When I was as small as I can remember, my mother used to call me heavy. I could toddle about her all day, but along towards noon I wanted to ride a little. Mother couldn't carry me as she used to, but there was a big black-bearded fellow in a suit of blue overalls who used to stride in about that time, and whisk me up off the floor and pitch me into the air and catch me as I came down, and take me in his arms and carry me on his bosom for a few moments before dinner. I shall never forget him!

Wasn't he strong! I had no more fear of falling from his arms than I had of falling out of my trundle-bed. And how high up I was in his arms! I had to look *down* into mother's face! It was a novelty to see the tops of the tables, and the inside of the sink, and things cooking in a spider on the red-hot stove, and grass and flowers outside the window instead of sky and trees. I wanted to ride on and on, but I knew that when mother said, "Dinner is ready," I should be put into my high chair and the ride would be over.

But there were compensations. I was sure of another ride the next day, and I was sure my chair would be next his at table. Now that I had grown to be a "little man," big enough to sit at table, of course he fed me as he did everybody else. He used to put choice bits from his own plate into my little "X Y Z plate." Sometimes my mother wondered if he'd better, but he always laughed and said, "Oh, it won't hurt him, he has teeth of his own now." He used to put his arm around me when he helped me to drink from my tin cup, and he patted me on the back when I choked.

You don't do that for your baby, you wise and important man? Then I am glad I am not your little boy. And I want to tell you something else—for I am no longer anybody's little boy but God's—if you don't do such things for your children you are losing half the fun of living, and are laying up for yourself a lonely old age. Let your children alone, turn them over to hired help, spend your time getting rich and running the lodge and the club and then, by and by, you can have the pleasure of wondering why it is that your boys do not spend their evenings at home, enjoy your company, or care a rap about your welfare. You must be numb already if you don't enjoy the ringing laugh of a child, the feel of his plump, lively little body—as hard as a rubber-boot heel—his wise remarks about you and the world in general, and his unanswerable questions about God.

"That man who put his arms around me!"—in the twilight, and by the open fire of an evening—told me stories beginning, "When I was a little boy." There were no better stories than those. And you don't tell them to your little boy? Then I am glad again that I am not your little boy. You can't tell them? Try it. Get the boy away with you alone somewhere, and begin. You will surprise yourself with you success. You will become a hero in his eyes. Tell the experiences that will help him as he follows the same boyhood path you stumbled along in your day. Let him know that you, *you* were once a heedless boy, a boy who forgot, a boy who spilled things, and tore things, and lost things, a boy who got into trouble, a boy who had a good time. How it will surprise him! How much better he will like you!

That man used to put his arm around me where I sat proudly by his side on the front seat going to church on Sunday. How vivid yet the memory of those sunny hours! Always green fields and woods along those three miles of country road, always that marvelously funny blue-shadowed horse working silently along flat in the dust beside old Fan. With one arm the man drove. Sometimes he let me work the whip. I could help old Fan drive flies, he said. Sometimes he let me hold the reins. And so I learned how to steer a horse before I learned to steer a straight course through the Ten Commandments and the Beatitudes and the names of the minor prophets.

That man used to put his arm around me and ask helpful questions when I was trying to figure out my first problems in arithmetic. I never could do much with "examples," but somehow when his arm was around me and he took my pencil and made me tell him what to write to work out one of his funny problems about eating rhinoceroses, or distributing bushels of cannon crackers, my own stupid book problems seemed easier.

He put his arm around me when I was learning to swim. I didn't have to run away and learn on the sly, nor did the big boys catch me and throw me in to "sink or swim, live or die, survive or perish." My father told me one summer that it was time for his boy to know how to swim. He took me to the "sandbar" where the big boys went, and I saw him dive in head

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first, and swim any side up, in the water or under it. I saw him float and stand on his head under water with his feet out. He could make the fat-man's dive and the turtle-dive, and go leap-frog into the river over the shoulders of Uncle Tom. What rare sport it was! Did I want to know how to swim? You bet!

When we went in together he said, "Now if you will do just what I tell you to do, you will learn to swim and dive this week." The first day I learned to "duck," the next to float on my back; the next two days he held me by his side in four feet of water and taught me the swimming movements. Then he let me go and I swam.

He put his arm around me when I passed the dangerous straits between boyhood and manhood. That passage is not to be talked about freely in a newspaper, but it ought to be talked about more freely than it ever has been talked about, in some printed thing for every father to read. I was fourteen. I remember the sunlit room in his workshop, the bench with the watch tools arranged upon it, the little Bible opened to a certain chapter. I recall the thrill of the quiet words: "Henry, come here a moment, I have something to tell you." And then the revelation. I had been a boy, I would soon be a man. I had been a joy to my father; some day I might know how great a joy; but first there were duties, self-denials, a discipline for vigorous manhood.

I was not only to keep myself pure and strong, but I was to be my brother's keeper. There were three of them, all in turn sure to pass the way I was then going. I could help by example and precept to guide their feet into the way of life. There was a way to death, and it was frequented by those whose steps take hold on hell. There were commands of God and they were pointed out to me. And behold he had set before me that day life and death. He urged me with tears to choose life, and I chose it. And how many times since I have thought of him in glory, and whispered, "Father, I thank thee."

His arm was around me while we worked. Not literally, of course, but potentially. Whether weeding the garden by his side early in the morning, or doing the chores in the barn while he milked, or constructing my rude toys in the shop where he worked, I felt always his protecting and stimulating presence. He was never too busy to sharpen the tools I had dulled, to teach me a better way to build a watermill, to examine and judiciously praise my astonishing mechanisms and my surprising drawings. How he laughed when my three-wheeled clock actually ticked! And what cordial pats on the back I received! His appreciation, his praise, his encouraging suggestions, were the very bread of life to me.

And his arms were around me when I confessed my sin. Never shall I forget that day. I had willfully disobeyed his command about throwing stones in the village square. I had thrown one through a shop window. Upon mother's suggestion I confessed the whole miserable business and asked his forgiveness. I was not whipped, I was not scolded; I was just taken in his arms and forgiven, and told to go in peace and sin no more.

The last time he ever held me close in his arms was the evening I told him I had decided to live a Christian life. The night before at a meeting in a neighbor's house his many prayers had been answered. With fear and trembling I had arisen behind a big gas-burner, and said, "I want to be a Christian; so help me God," or something to that effect. I was so frightened at the time that the exact words made no lasting impression on my mind—only the supreme act.

That night I said nothing about it at home. The next morning I told mother, who kissed me tenderly and dropped a joyful tear on my face. That afternoon she advised me to tell father. I knew he would rejoice, but somehow I dreaded to tell him.

I selected the moment of twilight when he was milking in the gloomy barn. I can hear now the swish of the hay as the cows drew the wisps into their mouths, and the soft purring of the streams of milk as they plunged into the frothing pail. I was waiting just within the shadow by the door, too timid to go near him. I could hear my own heart thumping in my throat. 'Twas December and a bitter night. At last I crept in and stood beside him.

"Hello, sonny," he said.

"I've come to tell you," I stammered out, "that last night at the meeting I told them I had decided to live a Christian life."

There was no reply. I stood looking at the top of a webby window where the last red ray of the evening struggled through into the gloom. Ought I to say any more? What could I say? Just then he finished milking. Throwing the stool into an empty crib, and placing the full pail carefully to one side, he came to me in the darkness and wrapped his dear arms around me.

"Henry," he said, "you will never know how happy you have made me until a boy of your own says that same thing to you." And a sob of joy broke from him as he kissed me on the forehead.

It is almost thirty years since then. The good man has been long with his Master. My boys have said the same great words to me, and I know something of his heart that night; but the memory of that hour is so vivid, so precious, I wonder if any act of mine will ever mean as much to my children as that means to me. Will they think of me as the man who put his arms around them?

I hope so, and I have reasons to believe that the main lines for such a memory have already been laid in. The highest compliment I ever received came from little "Blessed" when she was but three years old.

"How many brothers have you?" asked a neighbor who loved to hear her talk and came in for that very purpose.

"I have three," was the answer.

"Three! I thought there were two. What are their names?"

"Loucie and Tedo and papa."—*Congregationalist.*

Prayer Union.

Bro. James Griffith of Shinnston, West Virginia, requests the prayers of the Prayer Union for his deliverance from a complication of physical trouble. He is a noble brother in the one faith.

Sr. Ann Edwards, Omaha, Nebraska, requests the prayers of the Prayer Union and all the Saints in her behalf that she may gain strength and be relieved of her present affliction, her limbs being so afflicted that she is not able to walk or do anything for herself.

Miscellaneous Department

Conference Minutes.

Pottawattamie.—Conference convened at Underwood, Saturday, February 24, 1906, D. Parish in the chair; J. A. Hansen secretary pro tem., M. H. Cook assistant. Branches reporting: Boomer 55, Carson 34, Council Bluffs 274, Crescent 155, Fontanelle 33, Hazel Dell 65, North Star 132, Wheeler 50. Ministry reporting: J. Carlile, J. P. Carlile, C. G. McIntosh, M. H. Cook baptized 2, D. R. Chambers, J. B. Lentz, J. A. Hansen, Hans Peterson, S. Butler, F. Harding, C. B Bardsley, M. F. Elswick, R. McKenzie, D. Parish, William J. Cook, J. Leythan, S. W. Underwood, C. C. Larson, William C. McIntosh, J. P. Christensen, J. C. Lapworth, F. G. Hough, Peter Olsen, Jr., A. B. Smith, Hans Anderson, H. M. Liles. Report of the Bishop's agent, J. A. Hansen: Received, $651.00; paid out, $477.20. Tent fund on hand, $16.78. J. Charles Jensen, district secretary, reported total branch enrollment as 798, gain of 3. Delegates to the General Conference: H. N. Hansen, M. H. Cook, Edna Elswick, Laura V. Frederickson, R. McKenzie, Joshua Carlile, D. Parish, F. G. Hough, Hans Peterson, J. B. Lentz, S. Harding, J. P. Carlile, J. A. Hansen, G. J. Hansen, Nellie Hansen, C. B. Bardsley, Ellen Hansen, C. C. Larson, Cora Scott, Thomas Scott, Agnes Hansen, J. P. Christensen, Josephine Carlile, Blanche I. Andrews, Matthew L. Baxter, D. R.

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Chambers, J. R. Lapworth, Lizzie Lapworth. Delegation authorized to cast majority and minority vote. Officers elected: D. Parish, president; J. A. Hansen and R. McKenzie, assistants; J. Charles Jensen, secretary, who was directed to ask branch president to take collections and forward to him to help pay expenses of Delegates Chambers, Lentz, and Cook to General Conference. Next conference was appointed for May 26, 1906, at Hazel Dell.

On Sunday morning the conference adopted the following resolutions of condolence in memory of James Caffall.

"Whereas, Our beloved brother, James Caffall, who for almost half a century has been an active soldier of Jesus Christ, has been called from earth life and has gone to join the Church Triumphant and,

"Whereas, During the greater part of his life labor he has been a member of this district, therefore be it

"Resolved, That we extend to his family and especially to his aged companion our heartfelt sympathy in this their time of separation. But while the departure of a husband, father, brother, and friend brings with it sadness, we sorrow not as others who have no hope, feeling that because of his faithfulness to duty he has now entered into far better conditions than are enjoyed in this life. We look upon the life-work of our brother as worthy of our imitation and pray God's blessings to rest upon his family."

Fremont.—Conference convened with Tabor Branch, Saturday, February 3, 1906, at 10 a. m. Presiding officers: D. R. Chambers, A. Badham, and Frank Goode; C. W. Forney, secretary. Branches reporting: Keystone 35, Thurman 188, Bartlett 43, Shenandoah 127, Riverton 55, Henderson 86, Tabor 71, Glenwood 74. In obedience to a request from the Tabor Branch, Joseph Roberts was ordained to the office of elder by Marcus H. Cook and Henry Kemp. Secretary's report: Receipts, $72.44; expenditures, $69.83. D. R. Chambers presented report: Received from C. W. Forney, $21.90; expenses in district tent service, $14.90; balance on hand, $7, which was returned to secretary. Election of district officers: Amazon Badham president, C. W. Forney secretary. Bishop William Leeka and his counselors, A. J. Davidson and Samuel Orton, were sustained. Delegates to General Conference were then chosen and authorized to cast a majority and minority vote. C. W. Forney was ordained to the office of priest by D. R. Chambers and Marcus H. Cook. Adjourned to meet with Hamburg Branch, June 2 and 3, 1906.

Far West.—Conference convened with St. Joseph Branch, February 10 and 11, 1906. I. N. Roberts and B. J. Dice in the chair; Charles P. Faul and G. J. Whitehead secretaries; Bishop's agent, Charles P. Faul, reported: Balance due agent October 1, $314.83; received, $855.86; paid out, $852.38; balance on hand, $3.48. District treasurer, B. J. Dice, reported: Received and on hand October 6, 1905, $19.55; paid out, $20.86. Statistical reports of branches read and approved: Stewartsville, Far West, Kingston, Dekalb, St. Joseph, Edgerton Junction, Cameron, Pleasant Grove, German Stewartsville, and Delano. Delegates to General Conference: Charles P. Faul, James Moler, I. N. Roberts, T. J. Sheldon, T. T. Hinderks, Swen Swenson, Bert and Sr. Mary White, B. J. Dice, William Summerfield, B. R. Constance, Sr. T. J. Sheldon, Zilla Moore, Sr. Gilliland, Sr. S. P. Carpenter, Verna Manlove, Carrie Lewis, Fannie Ehlers, Bro. and Sr. James Claiborn, J. S. Lawton, C. Householder, J. B. Vail, Mary and Ethel Kinneman, Bro. and Sr. J. L. Bear, E. T. Atkinson, Laura Davies, J. C. Elvert, A. R. Daniels, Martha Vories, Sr. Ellis, G. J. Whitehead, Bro. and Sr. J. W. Roberts, Pearl Best, Maggie Head, Mary H. Hinderks, D. E. Powell, Mary Bush, M. Shaw, Bro. and Sr. Fredric Uphoff, Sr. T. T. Hinderks, Sarah Head, Bro. and Sr. William Bronson, C. W. Ethridge, Frank Heckendorph, W. J. Guffy, J. D. Flanders, Bro. and Sr. D. C. Kinneman, Sr. M. Shaw. Delegates present to cast full vote of district, and in case of division a majority and minority vote. Officers elected: I. N. Roberts, president; B. J. Dice, vice-president; Charles P. Faul, secretary; B. J. Dice, treasurer. Charles P. Faul sustained as Bishop's agent. Adjourned to meet with Stewartsville Branch June 2 and 3.

Little Sioux.—Conference met at Little Sioux, Iowa, February 10, 1906; Sidney Pitt in charge; Annie Stuart and W. R. Adams secretaries. The report of the committee charged with locating absent members was made by Sidney Pitt, chairman, showing a total of 452 absent from the various branches. The conference ordered lists furnished the different branch clerks, who in turn, were instructed to correspond with absentees, ascertain their spiritual condition, and encourage them to unite with their nearest branch. The conference by resolution, protested against the rebaptism and reordination of Samuel Wood, under the then existing circumstances, and instructed that the church Presidency, the Quorum of Twelve and the brother be advised of the action taken. Bishop's agent's report: Received, $808.52; expended, $634.90; which, less $17.04 due agent at last report, left $156.58 on hand. Statistical reports from all branches excepting Missouri Valley show a membership of 1722. Clarence R. Smith was ordained an elder; Oscar Case and J. M. Baker officiating. Delegates to the number of fifty-three were chosen to represent the district at the general conference. Adjourned to meet at Magnolia the first Saturday and Sunday in June at 10.30 a. m.

Northeastern Missouri.—Conference convened at Bevier, February 3, 1906, at 10 a. m., J. A. Tanner in charge; W. C. Chapman and W. B. Richards secretaries. Branches reporting: Bevier, Higbee, Greenleaf and Pollock. Ministry reporting: J. A. Tanner, William Kelso, F. T. Mussell, W. S. Macrae, W. C. Chapman, R. R. Jones, William Vaughn, J. T. Williams, F. A. Evans, Ed E. Thomas, Charles Edmunds, and C. A. Brown. All financial reports were audited and found correct. A recommendation from Bevier Branch asking for the ordination of W. B. Richards to the office of elder and P. J. Raw to the office of priest was read and on motion the request was granted and the brethren were ordained by J. A. Tanner, W. S. Macrae, and F. T. Mussell. On motion Hannibal and Salt River Branches were declared disorganized and the secretary of the district empowered to issue letters of removal to all Saints of the above-named branches wishing to unite with any other branch, said application to be approved by the district president. J. A. Tanner, F. T. Mussell, W. B. Richards, W. S. Macrae, P. J. Raw, Ed E. Thomas, Elizabeth Miller, Louise Palfrey, M. A. Richards, F. A. Evans, Elizabeth Evans, W. J. Richards, W. C. Chapman, J. L. Williams, Sr. F. Palfrey, R. R. Jones, William Kelso, Ellen Davis, and Maggie Jones were elected delegates to General Conference. Time and place of the next conference was left in the hands of the district officers.

Conference Notices.

Southern Missouri conference will convene with the Springfield Branch on Saturday, March 17, 1906, at 9 a. m. All reports, communications, and quarterly collections should be in my hands not later than the 14th at my home address, Beaver, Douglas County, Missouri, or if late in care of J. W. Quinly, No. 237 Chase Street, Springfield, Missouri. Remember the late conference resolution as to prayer and fasting that you may come prepared to elect new district officers. J. C. Chrestensen, secretary.

Utah District conference will convene at the little chapel at Pleasant Grove, Utah, March 17 and 18, 1906, at 10.30 a. m. Branch presidents and clerks will please take notice and have reports in the hands of the undersigned on or before the dates herein given. J. E. Vanderwood, Pleasant Grove, Utah.

Convention Notices.

Utah District Sunday-school convention, will convene at Pleasant Grove, Utah, March 16, 1906, at 10:30 a. m. Schools will please take notice and come prepared to transact such business as shall come before them, such as electing new officers, appointing delegates, etc. A literary program will be rendered in the evening. J. E. Vanderwood, superintendent.

The Presidency.

QUESTION OF BRANCH JURISDICTION.—NOTICE OF REFERENCE.

At the last session of conference there was left to the Presidency, the Twelve, and the Seventy, by reference, the question as to the jurisdiction of branches over their respective membership. It is desirable that the quorums shall take the matter under advisement as early as practicable; and we suggest that the presidents of the quorums shall submit the question to the individual members at once, or as soon as practicable, in something of the following form:

Do the branches to which members of the church may belong hold such jurisdiction over their respective members as will preclude their answering for personal conduct to other branches in which they may be temporarily or otherwise located without having taken letters of removal and having been received into these branches where they may be temporarily residing?

It will be remembered that this question arose upon a protest of one of the branches against action of another branch where a member of the protesting branch was temporarily located.

The above question will give as wide a latitude for consideration as should be needful for determining the opinion of each

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quorum to which it may be submitted. However, this suggestion is not intended to prevent each quorum from formulating or submitting by any other form of question or resolution as may be desirable.

We regret the lateness of the hour at which notice is called to this provision, but serious indisposition has intervened.

[Signed,] JOSEPH SMITH, for Presidency.

LAMONI, Iowa, March 3, 1906.

NOTICE TO HIGH COUNCIL.

The High Council will be called together for the consideration of important matters probably as early as the 1st of April. It is desirable that as many as can attend the session of conference will do so. There probably will be three more or less important cases to be submitted to the consideration of the High Council. Further notice will be given in the HERALD as to the exact date.

Authority was given the Presidency at last session to call the council before conference if it was thought necessary so to do. Conference session being at Independence, the council will also convene there.

[Signed,] JOSEPH SMITH, for Presidency.

LAMONI, Iowa, March 3, 1906.

Church Secretary.

RAILROAD RATES TO GENERAL CONFERENCE.

New England Passenger Association.—This Association has concurred in the rate of fare and one third, round trip, certificate plan, to the Annual Conference and Auxiliary Conventions Reorganized Church of Latter Day Saints, Independence, Missouri, April, 1906. The same general rules apply as governing other Associations who have concurred in rate on certificate plan. Going tickets may be bought from April 2 to 7, not earlier nor later; pay full fare and secure certificate with every ticket purchased, showing payment of full fare to destination. If impossible to buy through ticket, buy to Chicago or Kansas City and repurchase to destination, securing certificate with each ticket and corresponding thereto. This will entitle holders of such certificates to return fare at one third regular rate.

Going tickets are limited or unlimited according to rules of roads issuing, but return tickets are in all cases limited to continuous passage. Return tickets may be purchased as late as April 24.

Joint agent will be present on Wednesday and Thursday, April 11 and 12, and parties holding certificates will be charged fee of twenty-five cents for execution of same. They must get certificates from him in person on those dates. Hand in certificates to the undersigned promptly on arrival.

"If the ticket agent at a station from which delegates or others are expected to come is not supplied with certificates and through tickets to the place of meeting, he may inform the delegate of the nearest important station where certificates and tickets can be obtained, in which case local ticket should be purchased to the point and there obtain certificate and through ticket. It must be understood, however, that persons should arrange to arrive at the station where such are procured in ample time to allow agent to execute the same." List of lines making the reduction: Bangor & Aroostook R. R.; Boston & Albany R. R.; Boston & Maine R. R.; Canadian Pacific Ry., Eastern Lines; Central Vermont Ry.; Grand Trunk Ry. System; Maine Central R. R.; New York, New Haven & Hartford R. R.; Portland & Rumford Falls Ry.; Rutland R. R. (Take notice that the Eastern Steamship Co. has not concurred in the rate.)

Southeastern Association—east of Mississippi and south of Ohio and Potomac Rivers.—See notice in HERALD of February 28. Persons in this section should remember that if they can not get a satisfactory rate from their local roads, they can only get the certificate plan rate by buying a local ticket up to some point in either Southwestern, Central, or Trunk Line territory, and there buy tickets and secure certificates corresponding thereto showing payment of full fare to destination. A Southeastern certificate form will not secure the reduction. Therefore buy from any point in Arkansas, which is Southwestern territory; from Cairo, Paducah, Evansville, Louisville, etc., along the Ohio River in Central territory; or from Huntington, Charleston, White Sulphur Springs, Alexandria, etc., in Trunk Line territory. If you can not buy through tickets to Independence, Missouri, buy to Kansas City, and there repurchase to destination. Get a corresponding certificate with every ticket purchased if compelled to buy at various points in transit. Do not accept Southeastern Association certificate forms.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, March 3, 1906.

Disfellowshiped.

To Whom It May Concern: Inasmuch as it is reported to me that J. D. Porter is not representing the facts relating to his case, notice is hereby given that by action of the Union Branch, of which he was a member, the said J. D. Porter was, on the twenty-ninth day of January, 1906, duly severed from the church. J. W. WIGHT, Missionary in Charge.

LAMONI, Iowa, March 5, 1906.

Fourth Quorum of Priests.

Dear Brethren of the Fourth Quorum of Priests: The time of the General Conference will soon be upon us. This is generally the time when the quorums of the church assemble to consider questions relative to their respective duties, etc. Consistency requires the members of each quorum to be prompt regarding essential duties. Among the essentials are: 1. Promptness in reporting. 2. Be always as active as you can, wisely. 3. Be studious, humble, kind, and prayerful. 4. Give God the honor and glory for all work accomplished.

Let us, then, brethren, one and all, send in a report this year. Some who miss reporting this year may be dropped from membership. Let the quorum know that each one has been busy working for the Lord.

Some have been ordained higher; some may have died. Time has worked changes. Just a word from you will give us a correct record; without that "word" the record of the Fourth Quorum will be incomplete. Let us have the dates of all these changes during the last year. Let us have the correct address —street and number—of every member; and, last, let as many of us as can, be present at conference to engage in perfecting the organization of the quorum.

W. B. TORRANCE, Recording Secretary.

JAS. D. SCHOFIELD, Corresponding Secretary.

STANBERRY, Missouri, March 1, 1906.

First Quorum of Priests.

All members of the above quorum who have changed addresses during the last year are requested to send the new addresses to the secretary, as I wish to send out the annual report blanks in a few days and shall send them to the old addresses unless otherwise advised.

Hoping to reach all of you, I am,

J. C. NUNN, Secretary.

1603 West Short Street, INDEPENDENCE, Missouri.

Two-Day Meetings.

Notice is hereby given of the two-day meeting to be held in the Mobile District: Bluff Creek, March 17 and 18; Alma Booker and U. L. Booker in charge. Three Rivers, April 7 and 8; W. L. Booker and I. P. Faulk in charge. Theodore, April 28 and 29; G. T. Chute and F. P. Scarcliff in charge. Bay Minette, May 12 and 13; G. W. Sherman and R. M. King in charge. Perseverence, May 19 and 20; G. W. Sherman and G. T. Chute in charge. These meetings to begin on Saturday of date named at 11 a. m. Alma Booker, president.

The Saints' Herald.

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The Saints' Herald

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

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Editorial

THE VALUE OF DOING.

There is no disposition upon the part of any one who has a knowledge of the situation to disregard the value of the statement so earnestly made by many of the writers in regard to the gathering, that it is time to do something. It evidently appears to these writers that time is rapidly passing and nothing seems to be doing. It is necessary to call the attention of these to the fact that not only in the revelations of an earlier period touching the gathering, but those much later contain the information that the gathering should not be made in haste, but should be done in accordance with the counsel of the elders, that undue and hence unfortunate results may be avoided.

There are now living in Northern Missouri, principally centered at Independence, several thousands of the Latter Day Saints belonging to the Reorganized Church. Their character is good as a whole, and they have the confidence of the people not of the church. They have had a marked influence upon the policies of the municipalities where they dwell, upon the liquor traffic, and it is known that Latter Day Saints neither countenance nor foster the existence of intoxicants and the use of saloons or places where liquors are sold as beverages.

The condition of things has materially changed since the revelations of 1830, 1831, and 1833 to gather in that section of country with Independence as a center were given, and the gathering there now upon the hypothesis that the revelation appointing it as center place continues operative must be governed to a very great extent by the revelation of 1834, given on Fishing River, in which it is distinctly stated that they should carefully gather into the regions round about, talking not judgment nor boasting of mighty faith, but carefully gathering together as many in one place as can be done consistently with the feelings of the people.

Settlements are available in various localities in the regions round about, where Saints may gather and be in touch with the church as a whole, and who can, under the circumstances existing, make themselves homes and live as economically as they choose, devote as much time, energy, and money to the general cause as they are willing to do; and the elders or other officers of the church in that region of

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country everywhere may be consulted and their judgment may be taken as the judgment of fair and honorable men. And those who choose to gather under such circumstances may run no risk of suffering undue loss in relocating themselves.

The Presidency has hitherto advised that those desirous of gathering to Zion and who could change their locations without loss and without destroying their usefulness or means or capabilities of making a livelihood were at liberty to do so. All writers upon the subject should take notice that since the command to gather into Jackson County was given there has been a great influx of emigration into those regions and land for any purpose has increased in value. This is absolutely true of every locality we know anything about in the West and Middle West. We know of no eligible site where land could be purchased for $1.25 and $2.50 per acre, the rate which prevailed at the time the commandment was given. The Lord at that time said that there was sufficient wealth to redeem Zion. However, the efforts to accomplish this, like those of men referred to by the poet Burns, went agley; whether from personal speculation, the unjust and vehement persecution they suffered, and which the Saints were obliged to flee from, does not change the facts. They were obliged to go, and they did go. Since then the Saints have been taking comfort upon the hypothesis that Zion would not be moved out of her place and that the central stake would be the center of the final location.

It is quite possible for groups of Saints, few or many, to live according to the rules of righteousness in their intercourse with each other and with the world, in any of these localities in the regions round about. They must, however, come into contact more or less intimate with their neighbors, Gentile neighbors if you please. Their intercourse with these neighbors should be of such a character as to commend them for honesty, uprightness, industry, and due regard for the principles of common prudence and the dictates of common wisdom in their everyday lives. The Savior said of his disciples, "Ye are in the world, but not of the world." This may distinctly be said in reference to these Latter Day Saints. They may be in the world and yet be not of the world. There is no necessity for them to become subject to the ways of the world, making the ways of the world their ways, unless those ways are ways of righteousness and of peace. The ways of the Gentiles in their completeness ought not to be condemned unless those ways are evil ways. It must be clearly understood that all their ways are not evil. Some of them are commendable. It is possible for a group of Saints to collect in any neighborhood, adopt entire isolation from the world, living simple lives, having no intercourse with the world, and continue so for a time. But it is a matter of serious doubt if sooner or later absolute necessities would permit such condition to continue; if they would not force a more or less free intercourse with their neighbors.

It is conceded that there are commandments looking to the fact of gathering. We will be obliged to any reader of the Book of Doctrine and Covenants who will point out to us the prescribed rules which may be called the details of procedure upon which some of these commandments are to be carried into effect. What is called the storehouse of the Lord in its general sense may justly be said to be the Bishopric in its agencies wherever they may be located, and the question whether or not tithes should be gathered in kind, gathered into a warehouse in any one given locality would answer the end of the commandment or not.

The question of equality and inequality will remain a question of dispute for some time to come. An agent of the church engaged in a field of labor must necessarily be maintained in such field from that which is paid into the storehouse. The degree and character of that sustenance must be determined necessarily by a consideration of what he does and how much of his time is occupied in that particular ministry and whether or not he makes any effort outside of his work designated for him by his position in the church or not. The Book of Mormon seems to have carried the inference that the priests labored with their own hands and so maintained themselves. If such is the commandment now and such the policy, then those who are laboring for the things that perish only and who spend only such convenient times as they can spare for the minister's work, are doing what they can. If these gain more than a sustenance, the law points out that such surplus should be made subject to the general draft of the church for its general necessities and maintaining of those who are not in such way of helping to sustain themselves. There are those, however, who have not from their first connection with the church given their time and their attention to an effort to secure a personal maintenance for themselves and families independent of the church. They have taken up their service and they have devoted themselves chiefly and entirely to the work intrusted to them. They have been cared for by the church. Whether their being thus cared for brings them undue blame for not having put forth other effort will be a matter of inquiry and criticism by some. However, they are prepared to give answer before a proper tribunal for their personal conduct.

We have some articles lying on our desk in reference to the gathering. Some of them more or less directly in point will appear in due time; and it may be that there are those who have not yet aired their understanding of things who may be wrought upon to write. Whether we shall reach a proper general

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conclusion from the variety of views held and expressed remains to be seen. If in the multitude of counselors there is wisdom, there should be huge nuggets in what has been written and what remains to be said upon the topic. In the meantime let those who desire to remove nearer to the center than they now are, take into consideration what has been written for the guidance of those who thus emigrate, and govern themselves accordingly.

Some fault is found with the idea that there are banks and real estate men, manufactories and merchants, already in Zion. Some who have emigrated to Zion after having written to officers of the chnrch for advice have gone there and have put themselves into the hands of others, and subsequently have cried "speculation." How true these charges may be we have no personal knowledge; but we do know this: that if we desired to move into the region round about we should go down there and with some reliable officer of the church we should look around, ascertaining what the facilities were, the value of specific localities, the worth of things generally, and then make our selection and our settlement. Nor would we find any fault if we made a bad bargain, nor if subsequent events changed things over which we had no control for the seemingly worse. We believe, however, that if those who go into the regions round about will take with them spiritual energy, carefulness, and industry, and will mind their own business with sincerity and persistence, keeping themselves unspotted from the evils of the world, they will win a living, be successful in business, and become able to be of great benefit to the general work; but any one who goes there with the idea that work is not essential and carefulness and industry are things of the past and that they must perforce be sustained by those already there—they will meet with sore disappointment.

We regret to say that some of the writers upon the topic have taken things as they exist among the Gentiles in the large cities as reasons why the Saints should do thus and so. We have within the last year been in numerous localities and in various branches of the church and in none of these have we seen indigent Saints standing around the streets unemployed either wanting or begging bread. We have found them industriously engaged in business, thriving, and many of them able and willing to assist their neighbors and doing so when assistance was required.

Economic conditions in the world are of course being agitated into change and improvement. It is to be earnestly hoped that the changes that may be made will be of such a character that there will be a decided improvement. Whether we are justified as Saints in burdening ourselves as being responsible for the terrible condition of things that exists in large cities in which existence is a problem for humanity's solving, is a question. The church as a whole is poor; that is to say, it is made up of what may be called the workaday world, with here and there an enterprising man who has begun poor but has won some degree of wealth; but they are not excessively rich men. To our knowledge some if not all of these so-called wealthy men have used their means unstintingly for the good of the church in a public and local way, and have scattered favors to individuals to the right and left as God gave them increase. They were poor; they never forgot it, and they have been willing to help those who were like themselves struggling for sustenance.

One brother writing on the topic and suggesting reformation says by the way of explanation, "I am not finding any fault and have no kick coming." What he means by this evidently is, that personally he is doing well enough, taking care of his family where he is, but thinks that the general situation needs an easing up. It may. And it is to be hoped that in due time the feeling may become sufficiently general throughout the church that the desired change for the better may be brought about. In one sense of the word it is a revival of the old question, "Will the Jews be gathered in belief or unbelief?" Different views are held in regard to this matter; and as a similarity, Will the Saints be gathered without sufficient assimilation before gathering? Or is it expected that they should be sufficiently pure in heart to live in quiet with their neighbors and under the principles of advancement and progress where they are before they are gathered to Zion?

THE DOWIE MOVEMENT.

One of the papers of Chicago last week had a tabulated statement in reference to the enterprises carried on at Zion City. The chief enterprises were the lace and candy departments. It is something peculiar that Alexander Dowie, who has made such a tremendous onslaught on what people eat and drink, should depend upon the manufacture of various kinds of candy which to compete with the outside market must be up to date in quality, quantity, coloring, etc. It is also not a little singular that he should have been so peculiarly extravagant in building himself a home, making magnificent offices in the different departments, and making the manufacture of lace, one of the luxuries of life to gratify the eyes, a chief industry.

The same paper for Sunday, March 11, has a statement that a draft on the Zion City Bank by Apostle Dowie was refused payment, the statement being made by the business manager that Dowie had no personal funds in the bank. Deacon Granger, the financial manager of Zion, returned the draft to Doctor Dowie with a note suggesting that he should curtail his expenses as every one else was doing at Zion City. The deacon further said that he had sent a

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small amount to Jamaica, but did not send all that was called for.

In pursuit of the economical scheme, Mrs. Jane Dowie, wife of Apostle Dowie, has removed from an almost palatial residence which was built for the family to a small cottage, the Shiloh House which she is leaving being mortgaged for $20,000.

The report in the *Tribune*, the paper from which we quote, states: "The methods of Doctor Dowie, after all but wrecking the various industries and making a deserted village of Zion City, which even after recent trials supports a population of six thousand persons, have been abandoned for ever." The General Overseer now is Mr. Voliva, and it will appear that Doctor Dowie will not be permitted to lead and control in the business affairs of the city any further. It is also reported that somewhere near five hundred men, women, and children of Zion City were either seeking work at Waukegan and North Chicago, or were already working there, and the merchants of Zion City were complaining about their wages having been taken out of the city.

One of the causes of the present distress in Zion City is easily found in the fact that Doctor Dowie built a college structure and other schools at a cost of $150,000 without endowment, provided with a full faculty, and from which college two persons were graduated last year. The further reason is found in the fact that vast sums of money were expended by Doctor Dowie in his missionary trips to New York and elsewere, and the spending of $150,000 on a Mexican colonization scheme which it is found must now be abandoned.

The following seems to be a summing up of the revelations since Voliva assumed control: That the entire financial system of Zion City was wrong from the beginning. Doctor Dowie spent with a liberal hand moneys taken from the general fund, securing authority when he thought authority was needed from his followers, and otherwise assuming authority upon the hypothesis that the funds were inexhaustible. The closing paragraph in the report states: "In line with the complaint about the college building comes another concerning the mammoth structure that houses the lace-works. There are actually employed in the huge building that covers the space of a city block one hundred and sixty-three persons. There is room there for three thousand employees. The printing and publishing plant is an unfinished building whose naked rafters and uncompleted walls give further indication of vast projects, conceived without enough capital."

It would seem like this: that the apparent prosperity of the Doctor's methods, both of a spiritual and temporal character, in converting people to his theories, and the influence which he used upon them by which he obtained vast sums of money, turned the Doctor's head. In basing his projected enterprises upon the continuation of such unexampled prosperity he simply overreached himself, undertook to do what he could not possibly carry out. The subtracting of half a million dollars from the general fund and spending it in an organized attack upon New York, a trip around the world with apparently no design, and the establishment of Zion in Mexico, exhausted the overflow of funds and now there is but the gleanings left for his business successors. They will undoubtedly be able to save considerable from complete ruin, but it will not be by Doctor Dowie's efforts.

It might be well for some of those who are writing upon the subject of material prosperity quietly to make a trip to Zion City without haste to see what they may discover of actualities in the premises, leaving out the pomp and glitter of the uniformed guards and the hosts of trained singers and all the flourish of ecclesiasticism which has marked the career of Doctor Dowie for the last fifteen years. It is a wonder that the man has not mitred himself or put on the red cap of a cardinal long ere this. The flowing robes and the garb of a high priest characterize a part of the display, and the result is pitiful.

It would also appear that some part of his followers still have reverence for him in the spiritual side of the controversy, but he can never again be the dashing, overbearing, masterful, leading spirit dominating over those over whom he presided, and doing what he would with an infatuated people. We had supposed that he had made some preparation out of the five per cent which he claimed was his own out of the liberal donations received; but from this refusal to honor his draft from Jamaica we would gather that the business officers of Zion City would see that he, though he might be a spiritual leader, should only receive a proper proportion, the same as other members of the fraternity.

PRESIDENT FREDERICK M. SMITH, wife, and daughter Alice arrived home, Lamoni, on Tuesday, the 13th inst., from Salt Lake City, Utah, where they have been located in the interests of church work since the month of May, 1905. They are in good health, and Saints and friends are pleased to extend them a hearty welcome home again.

BRO. T. W. WILLIAMS, Los Angeles, California, writes that their late conference passed off very amicably, the peace and power of God's Holy Spirit clearly apparent. On Sunday they raised sixty dollars for the relief of the Saints in the South Sea Islands, and subsequently at a prayer-meeting they raised sixty dollars more, and expect to raise more in a few days. Elsewhere in this issue will be found a letter from Bro. Burton confirming the reports of the terrible destruction by wind and waves the fore part of February.

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REVIVAL MEETINGS AT BURLINGTON.

Beginning February 25 Bro. Elbert A. Smith has been conducting a protracted meeting in the Saints' church in Burlington, and succeeded in arousing such an interest that the local papers speak of it as a revival.

Bro. Smith has been advertising his services in some such way as Bro. R. C. Evans has been doing, and has been meeting with quite a degree of success. He issues little handbills with comment as to place of meeting, subject, and a freehand drawing illustrating the subject. He has now been running two weeks. We have not heard whether he will continue longer or not.

The following clipping from the Burlington *Evening Gazette*, for March 5, gives an idea of the interest created, also an interesting synopsis of the sermon on "Marriage."

The Reorganized Church of Jesus Christ of Latter Day Saints, Twelfth and Locust Streets, was well filled at the evening service Sunday. It was intended for the closing service of the revival; but an enthusiastic vote ordered the meetings continued this week, requests having come from many sources to that effect. The subject for Tuesday evening was announced as "These signs shall follow."—Mark 16:15-20.

At the Sunday evening service the pastor, Elbert A Smith, said in part:

"Marriage is an important subject. The marriage covenant antedates the Christian covenant and the home antedates the church. In some ways it is more important. Love is the greatest force in the universe. It strengthens the warrior's arm and heartens the toiler and brightens the home and inspires the genius; its counterfeit, lust, destroys all of these.

"To every natural young man there comes the time of love, and no matter what the physical defects or blemishes of his chosen one may be he gladly joins the old song:

" 'Her brow is like the snow-drift, her neck is like the swan.
Her face it is the fairest that e'er the sun shone on.'

"Do not ridicule or pity him in his rose-tinted paradise—pity him later when he proves untrue to his vision. It is sad when death interrupts the dream; but how much worse when infidelity breaks up the home. Solomon says the earth can not abide an odious woman when she is married. He might have added, 'nor an odious man.'

"The first marriage ceremony is recorded in the second chapter of Genesis where God gave the bride away and performed the ceremony. It was the ideal marriage—where one man and one woman covenanted to separate themselves from all others and be true to each other during life.

"This heaven-ordained system of marriage is violated in three ways by men to-day, and at many times in the past. First, by those mentioned in the fourth chapter of First Timothy, who in the last days should forbid to marry. The sect of the Shakers do that. The apostles of free love and anarchy do that. Those people who build fine hotels and apartments and homes and then hang out the sign 'No Children Allowed' do that. All those who encourage the idea that a man can not afford to marry and that a woman better not marry, help to foster that doctrine of the latter days.

"Second. It is violated by those who are untrue to the wife of the youth, and by the unmarried who are untrue to themselves. It is responsible for the conditions which we are trying to eradicate from our city, well described by Job: 'The eye of the adulterer waiteth for the twilight, saying, no eye shall see me; and disguiseth his face. In the dark they dig through houses, that which they have marked for themselves in the daytime. The morning is to them as the shadow of death; if one know them, they are in the terrors of the shadow of death.'

"Third. This original sacred covenant is violated by those who, like our Utah friends, teach and practice polygamy. This crime is mentioned as one of those for which the earth was destroyed by a flood. It obtained under the patriarchs. It came again in our time. We read of one occasion where the sons of God were assembled and Satan came also. Just so in this land where freedom and every good thing came to dwell, slavery and polygamy and whisky and adultery came also. The church which I represent never stood for any of these. Brigham Young introduced polygamy five years after the death of the original leader of the church. Joseph Smith never taught or practiced it—some encyclopedias and histories and people to the contrary. I have quoted you the decisions of two courts to prove that. I have quoted from one standard encyclopedia and several good histories. But greatest of all I have shown you how he wrote and spoke against and even cut people off from the church who taught it.

"Now in conclusion: A little paragraph in one of our dailies some days ago told how to care for pearls, so as to preserve their luster. It was simple—just wear them. If not worn they degenerate. It is even so with every Christian virtue. Use them. Use them in the home. The vast majority of wives have no pearls to wear; but the poorest may wear Christ's priceless gifts.

"If jewels are for the adornment of women, armor is for the protection of men. In some of the old castles of the Old World hang rusted and useless suits of armor. Time was when they shone brightly because of use and burnishing. Men do not wear chain armor now but they should wear the armor of purity and truth and should keep it bright with use. If our women will wear the pearls of pure Christian womanhood and our men put on the armor of Christian manhood and prove themselves worthy of such pearl-bearers our Civic Federation will find less work to do."

These meetings continue this work, beginning Tuesday evening. There will be no service Monday evening. All are invited.

GREAT MINE ACCIDENT.

At Courrieres, near Calais, France, seventeen hundred and ninety-five men went into the mine in the morning as usual, and they had scarcely more than descended when there was a deafening explosion and cages and miners in some instances were thrown from the mouth of the shaft.

Out of this number barely six hundred and two have been brought to the surface at last report, and some of these were dead, leaving the total loss of men abandoned eleven hundred and ninety three, the most appalling disaster ever experienced in France; so says the report.

We appreciate the dangers to which the miners are exposed. It is sad that such tremendous loss of life may now and then occur. This, like other disasters in mines, has not been traced to any adequate cause as yet. It is to be hoped that human carelessness was not at the root of the disaster.

ELDER ROBERT M. ELVIN will represent the publishing department at the conference at Wheeling, West Virginia. The Saints will please pay him their subscriptions for all of the church publications.

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Original Articles

THOSE TREASONABLE HYMNS.

In the late investigation before the Senate committee in the Smoot case some hymns were introduced supposed to contain evidence of treasonable sentiments upon the part of those using them.

We listened to them when presented before the committee, and have since examined them carefully, and our conclusion is that the inference of treason is very far-fetched as regards all of them except one.

That one reads as follows:

"Up, awake, ye defenders of Zion
The foe's at the door of your homes;
Let each heart be the heart of a lion,
Unyielding and proud as he roams.
Remember the wrongs of Missouri;
Forget not the fate of Nauvoo;
When the God-hating foe is before you,
Stand firm, and be faithful and true.

"By the mountain our Zion's surrounded;
Her warriors are noble and brave;
And their faith on Jehovah is founded,
Whose power is almighty to save.
Opposed by a proud, boasting nation,
Their numbers, compared, may be few;
But their union is known through creation,
And they've always been faithful and true.

"Shall we bear with oppression for ever?
Shall we tamely submit to the foe,
While the ties of our kindred they sever?
Shall the blood of our prophets still flow?
No! the thought sets the heart wildly beating;
Our vows at each pulse we renew,
Ne'er to rest till our foes are retreating,
While we remain faithful and true!

"Though assisted by legions infernal,
The plundering wretches advance,
With a host from the regions eternal,
We'll scatter their troops at a glance.
Soon the 'Kingdom' will be independent;
In wonder the nations will view
The despised ones in glory resplendent;
Then let us be faithful and true!"

It is not our purpose to pass judgment upon this hymn as to its loyal or treasonable tendencies. We are content to leave this with the committee whose duty it is to decide, but we wish to fix the responsibility of it where it belongs.

We were permitted to examine the book used before the committee for a few moments, and if our memory serves correctly it was an 1891 reprint of the 1840 edition. The preface to the reprint states that there had been some hymns added to the last part of the book, but as this particular hymn is No. 61, near the fore part of the book, the impression might obtain that it was in the 1840 or original edition.

This is not true. Elder C. W. Penrose is the author of it according to the index of the volume and he was not a member of the church at the date of the original publication. He was born in London, England, February 4, 1832, baptized into the church of Utah May 14, 1850. Hence he was but eight years old at the date of the original publication, and not a member of the church until ten years later.

There were several editions of this book published, but we have access to but few of them. The ninth edition "revised and enlarged" was issued from Liverpool, England, by F. D. Richards in 1861.

This edition does not contain the hymn in question.

The twelfth edition published at Liverpool, England, by George Q. Cannon in 1863 does contain this hymn. Whether it is in the tenth and eleventh editions or not we do not know, but it is certain it was not in the book until after 1851.

Besides, the production itself betrays the fact that it was written after the settlement in Utah as the following line shows: "By the mountain our Zion's surrounded."

This is evidence that the church in the days of the Martyrs Joseph and Hyrum Smith were not responsible for these utterances.

Charles W. Penrose, the latest accession to the Quorum of Twelve in the Utah church, was first responsible, later the church he represents became responsible by inserting it in one of its authorized publications.

It is but fair that they should have whatever of credit or blame may properly attach to the document, and its publication in the book. H. C. S.

THE SPIRIT OF GOD, HOLY GHOST, SPIRIT OF CHRIST, SPIRIT OF TRUTH, AND THE SPIRIT ARE THE SAME.

Within the last year, I have read a number of articles on this subject, as published in the SAINTS' HERALD. Paul said to Timothy, "preach the word," and I take it for granted that we ought to write it as well as preach it. Evidently none of the writers on this subject intend to ignore the word of God, much less to oppose it; but they will, I trust, agree with me in the thought that it is hardly legitimate to urge our assumed theology as a reason for being unable to accept a position which is found to be in harmony with the word.

To me none of the arguments advanced in support of the claim that the Spirit of God and the Holy Ghost are two different things are conclusive; but I will resist the temptation of directly attacking these arguments, and proceed to furnish a small part of the evidence, contained in the sacred books of the church, in support of the caption of this article.

ONLY ONE SPIRIT BELONGING TO THE GOSPEL PLAN.

One late writer claims that there are three, viz.: the Spirit of God, the Spirit of Christ, and the Spirit of truth.

"There is one body [church], and one Spirit, even as ye are called in one hope of your calling."—Ephesians 4:4.

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"For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another Spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him."—2 Corinthians 11:4.

It may be said, the apostle does not state that there is but one Spirit. True, nor does he state that there is but one Lord, one body, one hope of our calling, one gospel. There are many false gospels, but only one true one. (See Galatians 1:6–9.) Many false spirits have gone into the world, but only one which is true and divine. (See John 4:1–3; Doctrine and Covenants 50:2.) If, as claimed, there are two or three Spirits instead of one, how are we to know which one is meant by the oft-repeated phrase, "the Spirit"? How do we know whether reference is had to the Spirit of God, the Spirit of Christ, or the Spirit of truth? Accept the position that they are one, and only one, and all is plain.

SYNONYMOUS PHRASES.

The different phrases employed prove that there is but one Spirit, for they are used synonymously and, more or less, interchangeably. In John 14:16, 17, 26, as well as elsewhere, "the Comforter," "the Spirit of truth," and "the Holy Ghost" are used to define the promise and office-work of the Holy Ghost. No one will be so rash as to deny this.

The evident reason why this Spirit is called "another Comforter," in John 14:16, is because Jesus was about to leave them. He had told them so, and their hearts were filled with sorrow. He had been a true Comforter to them for more than three years, but now he is about to depart and go back to his Father. While he was here on the earth he enjoyed the Spirit without measure, (see John 3:34,) and his disciples rejoiced while he dispensed to them the word of life, as it was given to him by the Holy Ghost.

"The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen."—Acts 1:1, 2. Now we are prepared to understand the statement of Jesus concerning the Holy Ghost, as found in John 14:17: "For he dwelleth with you, and shall be in you."

By further investigation, we learn that "the Holy Spirit," "the Spirit," the Spirit of Christ, "the Spirit of God," and "the Holy Ghost" are the same. Jesus said: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."—John 3:5. We will doubtless agree that Jesus referred to the baptism of water and the baptism of the Holy Ghost. John speaking of this baptism of the Spirit says: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." Thus we establish the Spirit and the Holy Ghost as the same thing.

In Doctrine and Covenants 36:1, last part of the paragraph, we have the following words from the prophecy of Enoch: "And he gave unto me a commandment that I should baptize in the name of the Father and the Son, which is full of grace and truth, and the Holy Spirit, which bears record of the Father and the Son."

From Matthew 28:19, and Doctrine and Covenants 17:21, we learn that we are required to administer baptism in the name of the Father, and the Son, and the Holy Ghost. Thus we establish that the Holy Spirit and Holy Ghost are the same.

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him."—Matthew 3:16. Did not Jesus receive the baptism of water, and of the Holy Ghost, at this time? John, referring to this wonderful event, said: "And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost."—John 1:33.

In the above scriptures the Spirit of God and the Spirit are used interchangeably, and, without reasonable doubt, both refer to the baptism of the Holy Ghost.

It is admitted that when we obey the gospel we become the sons of God and receive from him the Holy Ghost. Very well. Paul tells us in Romans 8:14 that "as many as are led by the Spirit of God, they are the sons of God." And in the same chapter (verse 9), addressing the same company of Saints, and speaking of the same Spirit, he says: "But ye are not in the flesh, [that is, in a carnal condition,] but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." This should settle the case, and by the best authority that has ever been given to man, that is, the word of the eternal God. If our assumed theology stands in the way, why not revise *it*, rather than tinker with the word of God?

In Doctrine and Covenants 8:1 is recorded a precious promise made to Oliver Cowdery, "by the manifestation of my Spirit; yea, behold, I will tell you in your mind and in your heart by the Holy Ghost, which shall come upon you, and which shall dwell in your heart." And in the next paragraph we are told that "this is the Spirit of revelation; behold, this is the Spirit by which Moses brought

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the children of Israel through the Red Sea on dry ground," etc.

Here is the promise made to Edward Partridge in December, 1830: "And I will lay my hand upon you by the hand of my servant Sidney Rigdon, and you shall receive my Spirit, the Holy Ghost, even the Comforter, which shall teach you the peaceable things of the kingdom," etc. This revelation was given by "Jesus Christ, the Son of God," and it therefore proves that the Spirit of Christ, the Holy Ghost, and the Comforter are the same.

Paul teaches in 1 Corinthians, twelfth chapter, that all the spiritual gifts come from the same Spirit; and in section 46, Doctrine and Covenants, which is a treatise on the spiritual gifts, this one Spirit is declared to be the the Holy Ghost. In paragraphs 5, 6, and 7 we have the following:

"For there are many gifts, and to every man is given a gift by the Spirit of God: to some it is given one, and to some is given another, that all may be profited thereby; to some is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world; to others it is given to believe on their words, that they also might have eternal life, if they continue faithful.

And again, to some it is given by the Holy Ghost to know the differences of administration, as it will be pleasing unto the same Lord, according as the Lord will, suiting his mercies according to the conditions of the children of men. And again, it is given by the Holy Ghost to some to know the diversities of operations, whether it be of God, that the manifestation of the Spirit may be given to every man to profit withal."

In paragraph 7 we are informed that the gifts of wisdom, knowledge, faith to heal and to be healed, the working of miracles, prophecy, discernment of spirits, tongues and the interpretation of tongues, are all given by "the Spirit of God."

The foregoing is but a small portion of the evidence contained in the sacred books of the church, but sufficient to completely sustain the position which we believe to be true. Should we not be a little more careful about the doctrine we announce to the church and the world, through our church organs? I think so. "There are diversities of gifts," "differences of administration," "diversities of operation," but it is the same God, the same Lord, and the same Spirit. It is just as God has said to us, by different manifestations of the divine Spirit, according to his wisdom he suits his mercies to the needs of the children of men, whether they are in the church, or earnestly seeking for light and truth without.

We have no claim upon God for the spirit of promise until we have obeyed the first conditions of the divine plan; nevertheless, God gives his Spirit to whomsoever he will, when he will, and in that degree that he sees it to be necessary. When men and women begin to believe in God, forsake that which is sinful, and seek for light and truth, they are no longer wholly of the world, but are coming to God, and he helps them to find the light and obey the truth, by his Spirit, which is the Holy Ghost. This view harmonizes with the teachings of the gospel, taken as a whole; with sacred history as we find it in the Bible and Book of Mormon, and with the experiences of God's people in every age and every clime.

I subscribe myself your fellow servant in the truth, believing in one God, one Lord, one gospel, one body or church, and "*one Spirit.*"

J. R. LAMBERT.

LAMONI, Iowa, February 28, 1906.

Mothers' Home Column

EDITED BY FRANCES.

Mother and Child.

My child is lying on my knees,
The signs of Heaven she reads;
My face is all the Heaven she sees,
Is all the Heaven she needs.

I also am a child and I
Am ignorant and weak;
I gaze upon the starry sky
And then I must not speak.

For all behind the starry sky,
Behind the world so broad,
Behind men's hearts and souls, doth lie
The infinite of God.

Lo, Lord, I set in the wide space,
My child upon my knee;
She looketh up into my face
And I look up to thee.

—George MacDonald.

The Tragedy of Carelessness.

Who could ever estimate the lives lost, the vast number of human beings injured, and the tremendous loss of property caused every year by carelessness? Just a little indifference or carelessness, just a few little bubbles in a casting, and the whole building is wrecked, or a bridge goes down into the river, carrying its train of precious human freight.

Just a little flaw in a rail, or in a wheel, or a bit of machinery, just a little carelessness, and scores of people may lose their lives. We are always on the lookout for big things; but it is the little things that escape detection that cause the great mischief.

Oh, the tragedy of carelessness, enacted every day in our country by employees, which comes from indifference, from lack of interest, from not thinking, from a wandering mind! How many customers and how much money is lost by business houses every year from careless letters, careless packing, and careless addressing—useless blunders! How many lives are lost from the carelessness of railway employees, of switchmen, and of motormen!

It is a most unfortunate thing for a large establishment to be honeycombed by carelessness of its employees. Boys break things, ruin goods, furniture, china, glassware, works of art—all sorts of things—by sheer carelessness.

In our homes everywhere we see evidences of carelessness and indifference. Our furniture is always falling to pieces,

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because not properly glued or properly doweled, and our beds breaking down, casters coming out, and chairs coming to pieces.

The little mistakes of the employees in John Wanamaker's establishment cost the firm more than twenty-five thousand dollars a year. The manager in a large Chicago house says that he has to station pickets here and there all through the establishment in order to neutralize the evils of inaccuracy. One business man states that inaccuracy costs the city of Chicago $1,000,000 a day and, when we remember that somebody is blundering somewhere every minute of the day, this does not seem strange. Yet the most of those who make mistakes would say that they are little things to make such a fuss about; in the aggregate, however, they amount to a small fortune. These careless clerks doubtless wonder why they are not promoted, and would be greatly surprised if told that these trifling errors are the cause of their slow advancement.

Some minds seem to be almost incapable of accurate action. There is loose-jointedness about their very mental make-up. If we analyze these people, we find that they do not observe definitely or think sharply. They lack mental method and system. Slipshod thinkers are loose-jointed doers.

"Oh, that is good enough. Do not spend so much time on that thing. We can not afford it, Charlie. We do not get pay for it." This was the exclamation of the proprietor of an upholstery shop to a new boy who was employed to run errands and to get and deliver goods in a push-cart. When the boy had a few minutes, he borrowed tools and repaired furniture. He soon became so skilled that the proprietor set him to work at upholstering furniture. The only fault he had to find was that he was too particular, and he would say, "Do not use two nails where one will do. Do not spend two hours on a job when one will do. We do not get pay for that sort of nicety." But the boy was not satisfied with "good enough," or "pretty fair." He always insisted upon everything being done to a finish, and would never let a job go out of his hands, if he could help it, until it was done just as well as he could do it. This was his trade-mark.

The determination of this young man to do everything to a finish has carried him to a high and very responsible position within a very few years, and now he has hundreds of men under his authority.

The reputation of being absolutely accurate and painstaking is equal to a large amount of capital to a young man going into business for himself. Banks are more likely to give him credit, and jobbing houses will trust him, when they would not place confidence in a slipshod man of equal ability.

Thoroughness is the twin brother of honesty. When an employee gets the reputation of doing a thing not pretty nearly, but exactly right, it has more influence with his employer than brilliancy or talent.

For example, a young stenographer who is accurate in taking notes, who spells correctly, punctuates properly, and whose judgment and common sense enable him to correct involved sentences, or matter that has been hastily dictated without reference to grammatical construction, will never be out of a place.

There is never a day in a business office when accurate understanding and clear-headedness are not at a premium. As an illustration, take the schoolboy, who has learned that the axis of the earth is an imaginary line, passing from one pole to another, upon which the earth revolves.

"Could you hang a bonnet on it?" asks his teacher.

"Yes, sir."

"Indeed, and what kind of a bonnet?"

"An imaginary one, sir."

If this boy were an employee, he could be depended upon as equal to an emergency. He would seldom make a mistake, and would put things together that belong together, attending accurately to the details turned over to him.—*Success.*

Letter Department

ESMOND, North Dakota, February 19, 1906.

Dear Herald: The work is progressing slowly here in the land of the North. Sometimes we are greatly discouraged, and at other times we receive such great blessings from our heavenly Father that our "mountains of trouble" seem to vanish as if by magic. For the past three weeks I have been assisting Bro. Wagener around the vicinity of Bantry, McHenry County. It is a thinly-settled country, and the cold weather, with drifting snow, or "blizzards" as we call them, made it very unpleasant. By advice and counsel of Bro. Heman C. Smith we organized a new branch to be known as "Lake View"; Elder James S. Wagener, president; Elmer E. Weddle, priest; W. H. Hagood, deacon. It was thought advisable to leave the office of teacher vacant for the present, with a probability that it will be filled soon. Our hearts were made to rejoice in the guiding hand of our heavenly Father, the sure witness of the Spirit in tongues and prophecy being given, lifting the load of responsibility which every true servant of God feels as he contemplates the dire results that might accrue from unwise action. The weather is now more propitious and we are having well-attended meetings in the Long Lake District, Benson County. We are not looking for great additions, but are led to think there are a few, perhaps but two or three, who will give heed to the Master's call.

The many exhortations for purity and unity, in both HERALD and *Ensign*, are truly uplifting. We feel its inspiration more and more. Oh, may our kind Father in heaven breathe upon us his Holy Spirit, till the last vestige of human pride, vanity, envy, and uncharitableness, shall be burned out of our hearts, and the pure, unadulterated love of God and man take its place.

WM. SPARLING.

ROZELLE, Sydney, Australia, January 13, 1906.

Editors Herald: The New South Wales conference has now closed, and the Saints have returned to their homes. It was the best I ever saw in this county, and as good as any I have attended anywhere. Love and union reigned supreme throughout; the business was transacted in the best of feeling, and all felt '"'Tis good to be a Saint in latter days."

My health is improving, for which I am thankful. Bro. Wells and I begin a week's mission to-morrow night.

In gospel bonds,

ALMA C. BARMORE.

COLORADO SPRINGS, Colorado, February 25, 1906.

Editors Herald: The Saints of Colorado Springs have decided to try to raise money to build a church here; and we take this means of asking assistance from the Saints throughout the world. This is a noted city of the West, and we desire to get the gospel before the people. Any one desiring to assist, address the undersigned, secretary of the committee, 610 San Miguel Street, or Mrs. Isadore Decker, treasurer, 602 East Willamette Street.

W. C. DUNCAN.

SALT LAKE CITY, Utah, February 23, 1906.

Editors Herald: Since lasting writing events have been transpiring in rapid succession here. First was held our district conference, in September, already noticed. This was followed by a two-week's meeting, President Joseph Smith being the principal speaker, audiences varying from large to small. In the meantime the State Fair was held near the city limits; the semiannual Mormon conference being in session at the same time, beginning on the 6th of October. The fair and the conference brought large numbers to the city, so there was a good showing at the fair-grounds, and at the Tabernacle, the streets being lined with people and the play-houses also filled. Quite a

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number manifested a desire to see and shake hands with the son of the Prophet. It was not very pleasing to the ruling authority for the members to attend our meetings, so a council was held and the members forbidden to attend, so we were informed. Anyway, all at once there were but few in attendance.

The fall election was looked forward to with much interest. This resulted in placing the American party in power, which was a surprise to many. The main issue was between Mormons and Gentiles and seceding Mormons. The Mormons lost, so the political, social, and religious conflict is on—grinding away, and the people are waiting results, anxious to learn whether the Government of the United States is going to permit the Mormon leaders to go on breaking the laws of the land and the laws of God, and thus defy the powers that be, or whether they will turn them down and compel them to lawful obedience like other people or punish them. The Mormons it appears have fooled the Government a few times, and are endeavoring to play a similar game again. To hear them talk, however, they were always law-abiding, consistent, and honorable, but unfortunately for this claim a history is written, and fanatical persons and dissenters will blurt out real sentiments. Some of the wiser ones begin to see coming events. As an instance, Elder B. H. Roberts recently preached a discourse in the tabernacle at Ogden on "What the Mormons do not believe." He went on to say: "We do not believe in the writings of the Pratts and Taylors and others of our leaders. We do not believe that what our elders speak in the pulpit is divinely inspired, or inspiration. "We believe in the Bible, in the Book of Mormon, and the Doctrine and Covenants. These are our standards." I quote from memory. When it is remembered that only a few conferences back the book of Abraham was adopted as a text-book, and that Apostle Hyrum M. Smith commended the *Journal of Discourses* at the recent conference to be read by the Saints, and the rule has been to follow the living oracles, Elder Roberts' statements are significant. Elder Roberts is to be congratulated on the bold and sensible stand he has taken; and while he is one of their ablest apologists, whether he will be able to buck the living oracles and maintain himself, or be summoned before a court of inquisition and compelled to recant remains to be seen. It is known far and wide that since 1851 the Reorganized Church has been insisting upon this being the basis upon which all Latter Day Saints of whatever name could find a consistent platform upon which to stand. But it has been rejected in Utah and a persistency manifested to follow the living oracles. It is encouraging to know that at least some are thinking, and are tiring of the inconsistencies they have been tolerating and have been governed by in the past.

The recent revelation made of the temple secrets is terribly disappointing and humiliating. The people have been impressed with the belief that should any one be so recreant as to divulge those secrets they would drop dead in their tracks, lose their senses, or some other terrible chastisement overtake them. But nothing of the kind has occurred.

President Frederick M. Smith's reply to Editor Penrose's denial of the leaders' effort at dominating and dictating absolutely in church matters, started a good many thinking. In spite of the prejudice against the *Tribune* and counsel not to read it, the more independent and thinking element read it. So much so that every copy in which said article appeared was sold. Fred gave chapter and verse, so there was no chance for dodging. Of course the polygamous element that are in power and control are doing all they can to hold their grip and blind, prejudice, and mislead those who otherwise would give rational and consistent examination to all claims in which the people are interested. So things are seething and working here as elsewhere.

We have had a very uniform, nice winter; continuing cold up to the present. The writer recently made a trip to Delta, Colorado. Went to try to smooth the troubled waters there a little, but do not know how successful he was. But more of this later on.

Saints usually are well here and church matters are moving along as usual. Bro. J. D. Stead recently started on a return trip to Montana, stopping by the way; is now at Soda Springs, Idaho. Bro. Vanderwood has joined the force in Idaho for a season.

There is a restless feeling among some of the faithful here in regard to the Zion question; desirous of going back to Missouri, finding out that after all this is not Zion, that they have been fooled. It is the old saying over, The leaders can fool some of the people all of the time, but they can not fool all of the people all of the time. So there are hopeful signs that Utah people will one day be delivered from the bondage into which they have been plunged. WM. H. KELLEY.

DES MOINES, Iowa, February 12, 1906.

Dear Herald: I just closed a three-weeks' meeting at Runnells, leaving a splendid interest. Bro. James McKiernan is continuing the services a part of this week.

Friday, Saturday, and Sunday last the conventions and conference of this district were held at Runnells—one of the best conferences in some respects I have attended of late. At the social meeting on Sunday the Spirit through one of the brethren said that the Lord was well pleased with the efforts that had been made at that place, and that the seed sown would bring fruit in its time. None were baptized, but several much more favorable than before. The good Spirit supported me in my ministrations. The world exercised its influence over some of the young members and gave them opportunity to determine whether they loved God more than pleasure, and they decided with the world, to the surprise of the writer. There seemed to be a determined effort to keep the minds of the people disturbed with socials and shows, but the good Spirit prevailed with the greater number, and some not numbered with the Saints showed more faith in God than those who had made a sacred promise that they would be obedient to his will. We learned that one man who has charge of the hall and had an opportunity to rent it all this week to a show, telephoned to one of the brethren to know whether the meetings would continue this week, and if they did he would not rent to them. Very commendable in him. He was more thoughtful than some of the Saints would have been, I fear, judging from the fact that they would leave sacred service to attend a show.

There are many calls for the ministering of the word, and much interest where late ministrations have been. I begin a series of services next Wednesday at Youngstown as a result of interest created by a week's services that I held there a few weeks ago, and request growing out of that interest.

A missionary effort will be made in the city beginning the 27th inst. There seems to be a greater desire to reach the people with the gospel of late than for some time, and we hope to apprise the people of that desire by largely advertising the present series of services.

The information that some of my brethren of the ministry have fallen by the shaft of death is sad indeed, and causes us to cry out, "Lord, send forth more laborers into the vineyard," while a tear of sadness courses down the cheek. But to know of some failing to retain their integrity while standing to teach others, and to know that by this failure they have brought reproach upon the work for which they and their dear ones at home have sacrificed, causes a deeper sadness, and with it a feeling of the necessity to watch and pray always lest we be led into temptation. It places a broader meaning upon that part of the prayer taught by our Lord as translated by inspiration, "Suffer us not to be led into temptation," to the missionaries of his day on earth, associated with the instruction he gave relative to the last days, or the days just preceding his

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coming in glory, because iniquity will abound. Love for God is certainly cold when those who have sacrificed as do the missionaries for the cause of Zion will allow impure suggestions to mature to that extent that their usefulness is permanently impaired. Another source of sadness is to know of so many of the ministry who are being brought into bondage to affliction, either in their own bodies or through that of their wives or children that they are compelled to do nothing or much less than they could do otherwise; and many because of increasing expenses for the necessities of the families are compelled to ask release from active service to make up the deficiency. May God come to the rescue of the afflicted, and his people under the leadings of his Spirit come to the relief of those temporally embarrassed. Hopefully in the truth,

J. F. MINTUN.

February 25, 1906.

Editors Herald: I feel it my duty to write to the HERALD; not to tell of any great things that I have done, or of the spiritual development of our branch or of our district.

It is surprising to me that we do as well as we do under capitalism or wage slavery. But the church is waking up from its sleep. Saints should be the salt of the earth; a city set on a hill. We should not be afraid to advocate all the truth, wherever it may be found. The Spirit of God lighteneth every man that comes into the world, whether he belongs to our church or not. Many of the heathen nations, and them that know no law, will have part in the first resurrection; and more than likely they will rise up in judgment and condemn us. It seems to me that we have a lot of cowards in our church; too many conservatives. It is all right to be subject to the powers that be; but should we not try all the time to change the powers that be, if there is need for it? Zion must be redeemed, or in other words established. Pureness of heart is the first qualification. How can the heart be pure, with impure surroundings? The conditions make the man, more than the man makes the conditions. We are subject to our environment, more or less. Of course there are exceptions to the rule; but we must not leave the rule and follow the exception. Zion will never be established with capitalism for a basis.

One good brother up in Canada, says, "Now in this age of keen competition, where men are straining with might and main to keep their financial enterprises afloat [see Dowie], it is a question whether the church could enter the arena and beat them all. The church does not propose to do anything of the kind. Competition is not the celestial order; competition is the existing order. The order of the day is "the survival of the fittest," or brute force, which is the Devil's order. Christ died for the very least of his creation. He taught that we were all brothers; and that except we were one we were none of his.

Oh, that we had a thousandth part of what he said; but I guess it is well enough that we reason it out for ourselves. It has always been my desire to help build up Zion; that is, for the Saints to all gather to the appointed place. We are all poor. We can work just as well in Missouri, as we can any place in the world. Idlers are not in it, you know. We can pay our tithing just as well in Zion, as we can other places, and when a majority of Saints get to Missouri, they can start a coöperative commonwealth and give this system of competition a death-blow. "From Zion the law shall go forth." Any effort, with capitalism for a basis, will fail. Socialism on a capitalistic basis will be a failure.

The men in China are as much our brothers as the people at home. When enough of the human race believe this, then Christ will come. D. H. BAGGERLY.

HALBRITE, Saskatchewan, February 8, 1906.

Editors Herald: The Methodist Episcopal Church held revival meetings for five or six weeks in the schoolhouse eighteen miles southeast of Weyburn. The Saints of Weyburn Plains called on me and desired that I should follow them up, which I did, the Lord helping me. I preached to them for two weeks and two were baptized by Bro. Fisher.

I went from there to Osage and preached there six times, baptizing one and leaving others believing. Bro. Brantwait drove me over to McTaggart; met Bro. J. L. Mortimore there staying with Bro. and Sr. Toovey. We preached four or five times there but could not get the people out. Went back to Osage and preached some more there, but the weather got too rough and the people could not turn out. Bro. David Neil stayed with me and took me back to Weyburn Plains. Very cold and rough weather on the way, and had to stop with Bro. Neil till it was over. Then Bro. Fisher took his team and we drove back to see how the Saints were getting along southeast of Weyburn. Bro. and Sr. Jorden had been praying that God would send his servants to help them. I preached there two weeks more, preaching every night. Brn. Fisher, Jorden, McMickin, Sr. Sandidge of Montana, and I divided up and went from house to house and taught and expounded the scriptures to them in their homes; the result was six precious souls were baptized into Christ last Sunday by the writer, all adults—William McGowan and wife and married daughter, and James Moore Jorden and his wife, and another young man; thermometer thirty-three below. A load of Saints came from Weyburn Plains. We had confirmation in the afternoon and prayer-meeting at night. The Lord was with us. There are ten more believing and ready for baptism when the weather gets warmer.

The two Methodist Episcopal preachers here did all they could to injure us and to stop the people from coming out. One of them got up in our meeting one night and tried to defend his position and wanted to know why I did not preach to sinners instead of taking all their converts after they had worked hard for six weeks to convert them. He also said that it was too bad that intelligent men had to be cut to the heart as they were —that he never was cut so in his life as he was by me. Said he: "You have called us Pharisees and hypocrites and are sending us all to hell." When he got through I asked the congregation if there were any present that ever heard me mention any sect, creed, or person in any of my sermons; if there were for them to raise their hands. No hands up. I asked him if he believed that those that manifested the same works and spirit that the Pharisees and hypocrites did, now, if they would not be as guilty as they were. He said that they would. I asked him again if the cap did not fit him why did he put it on, and if it did that I had no apology to make. He did us no harm but gave me better opportunity to convince those present of the truth of the gospel.

I am now in Halbrite; shall preach here all week and longer if interest is manifested. In conclusion will say that the Saints are alive in Canada and it is a pleasure to meet them. The love of God is manifest in their countenances. May they grow in grace and in the knowledge of the truth.

Yours in bonds,

E. E. WILLIAMS.

My home address is Weyburn, Saskatchewan.

WHEELING, West Virginia, January 29, 1906.

Editors Herald: Herewith I hand you a postal from a representative of the Utah Mormon church, which I think it would be well to publish, the address and all, likewise the reply of Elder O. J. Tary, president of the branch at this place. The Utah elders neither called, nor answered Bro. Tary's letter.

4735 Eoff Street. ROBT. M. ELVIN.

"GLENCOE, Ohio, November 28, 1905.

"*Dear Brother:* As we expect to come through Wheeling in a few days we thought we would like to pay you a visit if you will send us your address. We are elders from Utah, or repre-

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sentatives of that branch of the church of Latter-day Saints—elders of the Ohio conference. Address us here.

"ELDER W. H. SMITH."

"WHEELING, West Virginia, November 29, 1905.

"ELDER W. H. SMITH, Glencoe, Ohio.

"*Dear Sir:* I received a card from you to-day addressed to 'The Mormon Elders,' and as I do not know of any in Wheeling I suppose you mean the elders of the Latter Day Saint Church. I have a decided objection to the term 'Mormon' being applied to me or the church I represent. If it had reference only to the man or the book of that name it would not be so bad. But in its common and most accepted use it is made the synonym of polygamy, Adam-god worship, and many other innovations of Brigham Young, and as such has no place in connection with the true Latter Day Saints or the restoration of the gospel and the work of Joseph Smith from 1830 to his death in 1844. I do not consider the church whose headquarters are in Utah in any sense a branch of the Latter Day Saint Church. True, they claim it, but the history they have made proves them to be far from the church organized in 1830. This statement is supported by a decision of the judge of the United States Court for the Western District of Missouri. If this decision had never been given, the miserable imposition that Brigham Young put upon his followers in the pretended revelation on 'celestial marriage' makes it quite clear that he was an apostate from the church that never sanctioned such a blasphemous doctrine. You may say that I am harsh because the church in Utah has abandoned the practice of polygamy. I do not think it has abandoned it at all, and if the practice was abandoned you still believe it, and so long as you believe that to have been a true doctrine you dishonor the religion of Jesus Christ, and have need to repent and accept the pure gospel as restored by the Martyr. The head of your church, Joseph F. Smith, standing before the world as a confessed violator both of the law of the land and of the law of God ought to convince you that there is something radically wrong. What freedom have you? Does any member of your church dare vote contrary to the wishes of the leaders in your conferences or publicly express his sentiments against your leaders and retain your membership in the church? As to your coming here, we will extend the same courtesy that we extend to all well-disposed persons. And I can say we bear you no personal ill will. But we have been made to suffer too much because of the iniquitious doctrines of Brigham Young to allow any to teach them in our midst without showing them up in the light of truth. As to the restoration of the gospel, the work of Joseph Smith from 1830 to his death, and the coming forth of the record of the ancient peoples of this continent, I heartily agree with you, but of the work of Brigham Young and his successors can never accept. I only hope you may awaken to the truth and throw off the shackles of error and forsake all man-made teachings.

"Our chapel is at the corner of Jacob and Forty-second Streets. Our times of meeting are as follows: Sunday-school 10.30 A. M. Testimony-meeting 2.30, and preaching 7.30 P. M. on Sundays, and prayer-meeting every Wednesday evening at 7.45. The last three evenings of this week we have a bazaar at the church. O. J. TARY.

"President Wheeling Branch, Reorganized Church of Jesus Christ of Latter Day Saints, 4014 Woods Street."

BISBEE, Arizona, February 5, 1906.

Editors Herald: I came to this place to try what I could do in the missionary line, for although I am not so strong as I once was in body I feel just as anxious for the work and just as much ambition as ever and I have got altogether too much vitality to sit down and let it go to waste.

When I tried this mission before on account of the altitude of the place and the great smelters that filled the air with sulphurous smoke I could not stand it, but now the smelters are moved to Douglas and it is all right here—at least it is much better.

There are only about a half dozen Saints in this city of twelve thousand inhabitants and they live widely apart, but they are good, earnest Saints and are well worthy of being looked after. They are mostly miners and it takes much of their time to provide the bread that perisheth, but they are going to make an effort to get a place to preach in, and you may expect to hear from us later on. I find a pleasant home at the home of Bro. and Sr. Rehwald. They, like the others, have their hearts and hands open to the needs of the work and its defenders.

I came among these people by permission of the missionary in charge and as a kind of volunteer and by the solicitation of some of the Saints, and I truly hope that fruit may be gathered sufficient to justify my coming.

May the Lord direct us in our work is my prayer.

Box 1071. J. C. CLAPP.

FIFE LAKE, Michigan, February 13, 1906.

Editors Herald: I can not get along without the HERALD any longer. The church is moving on and I am left away behind as far as a knowledge of its movements is concerned. I have plenty of reading but I like to keep posted and apace with the church. I am so thankful for the gospel and for the comfort and peace it brings to me in my lonely condition. I live alone and yet I am not alone. I know God and the angels are near; I feel they are watching over me and caring for me. I have passed though many trials and sorrows. I know the dear Lord knows what is best for us. We are called to pass through the refiner's fire that the dross may be removed and the gold shine out with a richer glow. One year ago this month my husband passed over to the "land immortal, the beautiful of lands," and I am left alone, as I have said. I have comfort and consolation in the gospel. I do not see how people live without it. I am trying to live worthy of the name I bear and trying to come up higher. I realize we are passing away—when evening comes one day more has gone never to return—one day less to live—one day more of my probation gone. Oh, how very important that we should live so near to God the Spirit might always be with us!

Pray for me that my understanding may be enlightened, that my mind may be clear and influenced by the Holy Spirit, that I may be enabled to comprehend greater depths of his love and be brought nearer to my Savior.

If Bro. F. C. Smith would send his address I would like to hear from him and his family.

Your sister in the one hope,

Box 175. MRS. FRANK GREEN.

THURSTON, Nebraska, February 13, 1906.

Editors Herald: As we are out here among a class of people that are professed Christians and who are claiming divine guidance from God and claiming sanctification, we are made sad when we see the coldness of these people when they come and ask us if we are saved and we say we have got salvation. Then they say, Why, you are slow about making it known, and if we do not bob up and down when they want us to they complain at us and say we are prejudiced, and at the same time if we ask them anything about the water birth they will say, Now, brother, we will not contend with you and drive away the Spirit. Such is the language of a Reverend Johnson and wife who have been in our midst for two weeks holding a revival. This man quoted Christ's language, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he can not enter into the kingdom of God," and then he said, "There is a natural birth and a spiritual birth and you will notice here nothing about the water birth, so there were only two births intended." We were led to say that the thing said was the thing intended, so we are called mossback Christians because we do not agree with them on every point. These people are

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right in my judgment in regard to holiness, but they boast too much about it in every testimony. They declare they are saved from sin. They say it is either heaven or hell and they tell the people that do not come up to the mourners' bench that they are going down to a devil's hell. They tell them that if they do not leave their lodges they will go to hell.

May God send some one into this community that can prove to this people that God is a loving Father who only punishes his children to reclaim them, instead of a monster. I praise God for evidence in his word that gives me a better conception of him than that.

We have not had any gospel preached here since Brn. Wight and Gamet left last winter. Any of the missionary force are welcome to come that want to and we will do the best we can in regard to taking care of them.

Ever in the conflict,

S. F. BUTTS.

RUNNELLS, Iowa, February 20, 1906.

Editors Herald: As I hardly ever see anything from this place I will write a few lines. I can truly say that I appreciate having the privilege of attending the different services. We have Sunday-school at ten, prayer- and testimony-meeting at eleven and preaching by one of our branch officers at night. Bro. Mintun was here and preached almost three weeks; had fair attendance. There are some interested and I trust they will obey ere long. The conference convened the 10th and 11th of this month; had a small attendance, there being considerable sickness, and am sorry that Bro. Roth was so sick he could not attend. Was glad to have Bro. McKiernan with us once more; it seems like old times.

Still hoping and praying that the honest in heart everywhere may have the chance to hear this gospel and obey it,

EMMA E. PARK.

FLOMATON, Alabama, February 10, 1906.

Editors Herald: I would like to add some more testimony to the Indian story of January 24, 1906.

In an old pictorial history of America, by S. G. Goodrich, published by House & Brown, 1850, I find on pages 69 and 70 these words: "Montezuma was sovereign of the empire of Mexico when the Spaniards landed there. The monarch was soon informed of the arrival of these strangers. Throughout the vast extent of his kingdom carriers were placed at different distances who speedily acquainted the court with everything that happened. In the most distant provinces their dispatches were composed of pieces of cotton upon which were represented in pictures the several circumstances of the affairs that required the attention of government. The figures, or pictures, were intermixed with hieroglyphic characters which supplied what the art of the painter had not been able to express. It was to be expected that a prince who had been raised to the throne by his valor; who had extended his empire by conquest; who was in possession of numerous and disciplined armies, would have dispatched troops immediately to disperse a handful of strangers who dared to infest and plunder his domains. But this step was neglected. . . . The writers of this superstitious nation have not scrupled to declare to the whole world that a short time before the discovery of the New World it had been foretold to the Mexicans that an invincible people from the East would soon come among them who would in a terrible manner avenge the gods irritated by their horrid crimes."

On page 29 in back of history is this about the paper which was used for the Mexicans' hieroglyphic painting: "It much resembles the Egyptian paper manufactured from the papyrus. It was made from the agave . . . or aloes. Some of the hieroglyphics now extant are painted on deer-skins. . . . Immense quantities of Mexican manuscripts were burnt by the Spaniards."

These things happened about the year 1519.

I have only added a few of the strongest proofs of this old history in support of the Indian story but hope this will be of some interest.

I was much pleased with the article in the HERALD of February 7, "Zion: the pure in heart." I think that we will have to be pure in heart and in body before we can build up Zion, and I am going to try to step up a little higher. I think it will be better to try and fail than not to try at all; but I do not think I shall fail altogether for there is so much room to improve that if I try at all I will get nearer.

We, I think, have some chance to have a small branch here in the near future. We have had some good preaching here during the last conference year, and gained fifteen new members, which, added to the old, makes about eighteen in all.

J. L. MIZELL.

BLAIR, Nebraska, February 11, 1906.

Editors Herald: I would ask for space in the HERALD for a few words from this district of the church. Very few write from here, so I thought I might tell about our work. We are not all dead nor sleeping, but there are some few that have oil in their vessels.

Our district conference was held in Omaha the last of January and it was a time long to be remembered. God met with us by the power of his Spirit, and we were made to rejoice in him. All was peace with us—not enough of the other power present to cause worry. Officers were sustained, and we will next meet at Decatur, Nebraska, the latter part of May. We would urge upon the members of the district to start now to get ready for the next conference. Some may wonder what there is to do. There is much to do. First, pray; next, keep praying that we may be led by God's Spirit, and also that all things may work to the good of the conference; that we may have good weather; that there may be no sickness; that we may not forget, but that when the time comes we may be ready. Come prepared to do God's will as it may be made known to us. There is no patent on this and other districts of the church may also take this to themselves. I have been impressed with the need of these things, and so thought I would write about them.

The Saints of this district have not enjoyed the blessings that could have been theirs, just because they did not meet together so much as they should. We talk of gathering to Zion, but do not seem to know that we may have a foretaste of what that gathering will be, if we would but meet together at our conferences. I can say, and I think those that were at our last conference and attended all the meetings will say the same, that we had a taste, as Paul says in Hebrews 6, of the heavenly gift and we received of the good word of God; and the feeling there was what I imagine the Saints will have when they gather to Zion. It was a surprise to see Omaha wearing such a robe of righteousness as she had on at this conference. Perhaps they could not notice it so well as those from the outside. But all praise to God for bringing to pass such a feeling.

I hope to see this work continue. And as a pastor of this district I ask you to continue in this good work. Keep this great treasure and add to it and you will then gain the riches which it is the will of the Father to give unto you. (See Doctrine and Covenants 38:9.) When you can gain sufficient of God's Spirit I feel that you will then pay your tithes and offerings. I am ready to receipt you for the same any time.

Bro. Shafer of the Omaha branch is to receive tithes and offerings from the Omaha Saints. I will try to reach all the branches in the district as soon as needful. If you need me let me know.

Bro. Belkham of Decatur will take your tithes and send them to me, so if you of the Decatur Branch have aught to give,

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hand to him. Brn. Hansen, Fry, McDonald, and Mann have been holding meetings near Blair lately. Two have been added to our number in Blair lately by baptism—both children, one my little girl and the other Bro. Bilyne's girl.

May God help his people to draw near unto him, while he is near unto them. Pray for me that I may not fall by the wayside. Your brother in Christ,

HERBERT S. LYTLE,
District President and Bishop's Agent.

DES MOINES, Iowa, February 12, 1906.

Dear Herald: The district conference convened at Runnells the 10th and 11th, and while the attendance was not large it was a most enjoyable session in every way. Friday, the 9th, was devoted to Sunday-school work and S. M. Reiste was chosen superintendent, W. Christy, assistant; Elsie Russell continued as secretary and Emma E. Park as treasurer. Elder James McKiernan, missionary in charge in the district, was present. It was expected that Elder Heman C. Smith would be present, but his being called to Washington, District of Columbia, prevented. The reports to the conference covered a period of eight months, and show active work among the missionaries, and among some of the branches. A notable increase is shown in the branches at Boonesboro and Des Moines.

The district Religio society held a business-session on Saturday and elected the following officers: President, A. A. Reams; vice president, Hattie Clark; secretary, Sarah Rogers; treasurer, Winifred Hall; librarian, J. R. Epperson. Delegates to the General Convention of the Religio society were chosen, as were also the delegates to the General Conference, and General Sunday-school Association.

Priest S. M. Reiste occupied the stand on Friday evening. Saturday was occupied with the business-session of the conference with Elder W. Christy as the speaker in the evening. The Sunday services were Sunday-school in the morning, followed by preaching, social service in the afternoon, and preaching in the evening. The conference adjourned to meet at Des Moines in June.

It is expected that quite a number from our district will attend the General Conference in April. All regretted to learn of the serious illness of Elder J. S. Roth at his home in Grinnell. He has spent many years in the missionary work in the church, and we would that he might be spared to us yet a few years. Earnest prayers were offered in his behalf, as also in behalf of Sr. Elsie Russell, who is sick and not able to attend the convention and conference.

The missionaries of the district were all present at the conference, and go out this week to different parts—S. M. Reiste to Tama County, some to continue during the week at Runnells, and J. F. Mintun to begin a series of meetings in the city, giving a course of lectures on the Book of Mormon.

The work of the Master is onward in the district and younger ones are developing for active service in the army of the Lord. Our district is well represented at Graceland College this winter in the persons of Bro. Ellis Shimel of Tama County, Fred Moser of Dallas County and Melvin and Robert Boatwright of Warren County. Yours kindly,

A. A. REAMS.

CHELSEA, Iowa, February 16, 1906.

Editors Herald: I am just home from Eastern Iowa conference, and, being somewhat exercised by the Spirit, I thought I would write a few words. It seems good to meet those with whom I have associated so long, and to see that they are still in the faith; also to see the love and joy beaming from their faces.

We had a good conference and God was pleased to grant his Spirit's power to rest upon us and to fill all hearts with joy and peace. All were made glad and to rejoice. However, we received a gentle reproof and I hope we may all profit by the same in the future and remember when we assemble for worship that we may have respect to the house of God, or place of worship, and not be too hilarious and too worldly, but instead show in our countenance the joy of the Lord. We are all weak and have that in our make-up that is hard to overcome. We must cultivate the soil and subdue the weeds and root them up, and clear the ground so the corn can grow and develop and mature into a beautiful crop. So in the spiritual realm: it takes labor to produce a spiritual crop. I find it so with myself and ofttimes come short. If I could only see more of self and less of others, or, in other words, find fault more with myself and less with others, oh, how much better I would be!

I rejoice in this great work. At the conference at Marion God's Spirit was given in quite a degree; it seemed to stir the very fountain of my soul and aroused that spirit for so long dormant in me. The circumstances are such that my hands are tied; I will have to submit until God sees fit to loose them, so I will try to be content in my lot and try to say, Thy will be done. Thy will be done.

It has been quite a source of trial to me because of others. They do not understand the conditions and find fault and even accuse and condemn. Oh, how thankful I am that there is a judgment-day and a just judge to judge all! Oh, how disappointed many will be! My desires are as strong as ever in this great work—it is all to me. I try to do the best I can and that seems but little. It has been almost four years since I had to leave the field. I have been tied at home and am yet; so if any of the Saints wonder why they do not hear from me you may know I am not dead yet, but circumstances surrounding that I have no control over are the cause.

It made my very soul rejoice to sit and listen to the voice of the good Shepherd, by Elder Whiteaker. There being nearly all Saints, he fed the sheep and the lambs too. I thought then, That is what we need to revive the work—food for the flock. Take a herd of cattle that are poor and all run down—what would we do to recruit them? Would we not give them suitable food and care and nourishment? I talked with a missionary once about this. He said it is our duty to bring them in, then the Lord will care for them. True, but the Lord has provided the way to care for them so they would not come in to drown in sin after entering into the fold. The Lord never did intend to bring them in and let them starve to death. I believe this is much the case in many places.

When we or any one is born into this work we are only babes—we are just little lambs. What does a little lamb need? Proper care and nourishment. Just so with a child of God—he must have the proper care and food to make him thrive and grow; if he does not he is stunted and becomes a spiritual runt, dwarfed because he lacked the necessary teaching and training in the doctrine.

I sometimes think it would be well to appoint some to feed the flocks as well as to bring them in, that they may bring forth the desired fruit and that it may be preserved to the end—not wither away before it is matured. This is, I think, one of the causes why we lack the spiritual gifts so much needed. Such would serve in a manner to keep down division and strife. It may be I ought not to speak, but it is my mind finding fault with none only self, for the day of perfection has not come; if it is, or has, I am way behind—out of sight.

May God bless his work and his people and hastily bring about his righteous purpose. I always crave the prayers of God's people. Yours in bonds,

CHAS. E. HAND.

MYRTLE POINT, Oregon, February 23, 1906.

Editors Herald: As we have never written anything for the paper which we all welcome so warmly each week, we thought a few lines from this part of the Lord's vineyard might be of

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interest to all interested in this great latter-day work. We have a small branch here, forty-nine, I believe, in number, all rather poor in this world's goods; but nevertheless with perseverance and volunteer labor we are now in possession of a very comfortable place of worship—small but sufficient for present needs; seating capacity about one hundred.

We have had preaching quite regularly the greater portion of the winter. In the earlier part of the season Brn. E. Keeler and N. V. Sheldon delivered a series of sermons which continued every evening for two weeks or longer and which were very well received by those who came out to hear. The house was well filled every evening. They then labored at Bandon for a time, baptizing two. They then returned to Myrtle Point and labored for a while, baptizing one. Bro. Sheldon then went to other parts of the State, leaving Bro. Keeler to do all the preaching here, which he has done well and faithfully. His clear and concise way of explaining the gospel is breaking down prejudice and enabling a few at least to see the beauties of the restored gospel. We are pleased to know that some are about ready to obey and come into the fold. The branch is in a reasonably good spiritual condition, but we feel the need of a shepherd continually with us to feed the flock and keep it up to that spiritual state that should exist in a branch of Saints. The fact that the branch is small is no excuse for lack of spirituality.

We trust it will be the will of the Lord for Bro. Keeler to be with us for the coming year as he surely can accomplish a good work here if continued. He has gained the confidence of many outside of the church and should he not be permitted to continue here we feel that he has made the work easy for the one who succeeds him.

We have quite an interesting Sunday-school—between thirty and forty enrolled. Sr. Keeler is our superintendent. She is quite an efficient worker in that capacity and the loss of her would be seriously felt by the school should they be sent to another field.

Trusting all to a loving heavenly Father, I am,

Your sister in the faith,

LEAH M. CONOVER.

FULTON, California, February 22, 1906.

Editors Herald: It is with pleasure that I pen these few lines to let all Saints know that what few of us are in this part of the Master's vineyard are all as well as could be expected, and we are glad of it, and sure all who read this will be glad to hear it.

I also write with some reluctance when I tell you we have a small branch at Santa Rosa, but we have no house to worship in. I think we could buy a lot and build a church large enough for us to worship in for the present for about two thousand dollars. We have paid nearly half that for rent if I am rightly informed. I feel quite sure that all Saints who read this, especially those who know the writer as Sr. S. A. Scott, (now Whisler,) of Fulton, California, will be only too glad to lend us a helping hand according as they have been blessed and as the Lord leads them, from the widow's mite to as much as they feel able, and I am quite sure some who do not belong to the church who may read of our needs, will donate some. I will mention as some who are acquainted with the writer, Brn. F. B. Blair, William Newton, Sheehy, and Parker, who all know our condition here, and if we could get a good start from the Saints abroad then I believe the citizens and business men of Santa Rosa would help us out; at least we will give them a chance to accept or reject. We have received letters from Saints in Oregon, Pennsylvania, and other places who are isolated and are desirous of living where there is a church. Those elders I mentioned who know the writer and know our condition will please make it known from the pulpit, if they feel so led. Our bishop, Bro. C. A. Parkin, says there must be something done or our branch will go down and we will have no church to worship in. I hope all who read this will give it a deep thought for good, and finally put their thoughts into action. Please send all donations to Elder B. N. Fisher, 730 Tupper Street, Santa Rosa, California.

All Saints, and others, who may read this and who are desirous to come to California, my husband will do all in his power to locate them.

Your sister in the one faith,

MRS. S. A. WHISLER.

BROOKELAND, Texas, January 30, 1906.

Saints' Herald: I feel it my duty to tell you about the good meetings we had during the last week, which were brought to a close on Sunday night. Bro. Harp came to the Gilmer sawmill, near Brookeland, and preached several discourses. But few people attended the meetings, on account of prejudice, I presume.

There were two preachers living at the mill, who would not come to hear or to help the man of God at all until I got after them. The Christian minister came once and got his little jug full and left. The Baptist minister came out the last service, and he got his little jug so full it ran over; and if his wife had not come to the rescue I think he would have confessed he had heard the truth for once in his life. She came at Bro. Harp with both hands clawing the air, and might have damaged Bro. Harp's face and eyes if he had not had a stick in his hand. Well, the congregation had a hearty laugh, and nobody got hurt; but they will not soon forget the powerful discourse they heard on Sunday night. As for the preachers, I have good reason to believe they tried to get up a crowd of toughs to disturb the meetings; but I became aware of their plans, and put a stop to the proceedings. I think they are not likely to forget me or what I said to them. As for the two preachers, I had already caught them holding a caucus by themselves, and I went for them fore and aft, till they separated and each went his way. They did not know anything about my belief or what I had been. I accused them of cowardice, professing to be men of God, and turning the cold shoulder against a man of God, while wickedness was running rife around the mill. I told them that there was but one true church, and that the old Roman Catholic Church was the mother of harlots, and that all of those man-made creeds were her offspring, and all together constituted Babylon, Mystery Babylon if you please. They took a good look at me, but made no reply. I am glad that Bro. Harp came, as he did much good, and baptized some that are near kin to me.

Kind regards and love to all the Saints.

Yours for truth and fair play,

SAMUEL SKERRILL.

PUEBLO, Colorado, February 23, 1906.

Editors Herald: Since leaving home at Christmas I have been working here for the Missouri Pacific Railway as brakeman. The Saints here have a small branch, a Sunday-school, and a Religio.

Branch President Woolsey is a priest. He and his good wife will leave here for Warrensburg, Missouri, about the first of March. Elder Simms is doing what he can to forward the work. Sr. Crossley is Sunday-school superintendent and Bro. Yockey is Religio president. The meetings are held in the Saints' homes.

The Brighamites have a little church here on the corner of Fountain and Seventh Streets. I visited them a few times last month and one Sunday afternoon while the branch president, William A. Coleman, was presiding, the mission president asked me to address the meeting. I accepted and spoke on unity. I showed that the abundance of the manifestation of the Holy Spirit was being withheld from the church because of its

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divided condition, and cited the fact that the church was not receiving revelations and instructions like it did before the death of Joseph and Hyrum in 1844. Three or four others spoke and all expressed a desire for peace and harmony amongst all Book of Mormon believers. President Coleman in his closing remarks commended the ideas that were advanced and hoped to see a better spirit prevail amongst the factions of the church.

After the meeting I distributed suitable tracts from the HERALD Office to the congregation and officers, and was invited to visit the branch often. They treated me with kindly hospitality. At the home of one family we spent three hours reading and discussing Elder Jason W. Briggs' tract, The Basis of Brighamite Polygamy.

After the evening meeting while walking from the church with two young ladies of the congregation one of them said, "Well, I believe I am a Josephite," and the other said, "So am I." In doing this work the divine Spirit gave me enlightenment, and liberty for which I am humbly thankful.

While reading the *Ram's Horn* of February 17 I found the following item, which reminded me of the fact that when section 125, paragraph 11, of Doctrine and Covenants was given to the church in April, 1901, there was very little prospect of the people of China accepting the doctrine of Christ:

"The desire for foreign books is so great in China to-day that the missionary is pressed upon by the crowds, eager to get his Bibles and other publications, and the press at Shanghai is six months behind in its orders. The entrance of God's word giveth light, and creates an appetite for more of sacred truths and instruction. One Bible in a heathen country will create a demand for a hundred copies, one tract a craving for numberless 'portions' of the blessed Book. Herein lies a strong incentive to the distribution of religious literature among the needy, backward people of the earth."

Go to, brethren.

Yours in the one faith,

JOHN GRAINGER.

PETERSHAM, Sydney, New South Wales, Australia,
January 19, 1906.

Editors Herald: With pleasure I write to express my appreciation of the many interesting letters from Saints in various parts of the world where the angel's message has been preached. A review of my experience since obeying the gospel of Christ shows it to have been an eventful one, even before my uniting with this church, having up to that time been a member of the Methodist faith. Becoming dissatisfied with the doctrine taught by that body, as it was contradictory in many respects to that taught by Jesus, I began in earnest to take in the situation and *seek* for the kingdom or church of God here on earth. Having examined several of the doctrines taught in the popular churches and finding them all teaching *contrary to each other* and to the Holy Scriptures I determined to go to God in earnest prayer, and if ever there was a time that I asked God to hear and answer prayer it was at that time, for I had now come to the point of decision. I prayed, "O Father in heaven, if thou hast a church here on earth teaching the whole that the Lord Jesus taught, do lead me into that church for I hunger for the true doctrine of Jesus." After pleading in prayer for some time for direction from God I was led into the company of Elder Henry Broadway through a business transaction, and he told me what I must do to become a citizen of God's kingdom. Having taught me the first principles of the gospel I felt a power lay hold on me preventing me from admitting to him my desires and intentions. I fought within me an unseen power which tried to hinder me and in a few weeks my wife and I were baptized by Elder C. A. Butterworth at Wallsend. That day has ever been a bright spot in my life. Since then three of my boys were baptized.

Shortly after entering the church a prophecy was spoken to me through Elder H. Broadway to prepare myself as trouble was coming to me—Satan was going to stir himself against me to try to overthrow my faith. It came according to the words of the prophecy truly fulfilled. Evil, malicious injustice has been poured out upon me for the work's sake. I continued on against adversity until the Lord spoke again to me through Bro. E. J. Haworth of Wallsend about April, 1901, that the Lord had a work for me to do and would speedily call me into the ministry to preach his gospel and that many would be caused to rejoice at the sound of my voice. I felt that in the midst of my severe trials God was near by his Spirit bearing witness to me, for while on a friendly visit down at Bro. Butterworth's, in Victoria, and at the church service at Hastings Branch Bro. Baxter delivered the message of the Lord to me that he called me to be an elder in his church, Bro. Butterworth bearing witness to the divinity of the call. This took place on May 26, 1901. Ordination took place on June 23, 1901, by E. J. Haworth, G. Lewis, and W. H. Broadway, Jr.

From this time on my spiritual life began to enlarge and take a fresh impetus to become the Christ ideal in a closer walk with God in my daily life, although the fire of affliction I have been called to pass through has had the effect of consuming the brass and refining the gold. Of late the Lord has blessed me in spiritual dreams and revelations. On one occasion I dreamed I was watering a grass-field with a hose, passing a policeman who did not even question my right to using the water. Continuing on to the top of the field I came to a recess in the corner where a considerable amount of wheat was growing and by appearance should have been harvested some time before. Feeling pleased at finding some wheat I continued back down the opposite side of the field along an old cart-track. I found old wheat growing along the track so tall that I passed through under it. I came at last to an old retaining-wall at the end of the field. I turned the hose on it to wash it and from a large hole in the wall out came an animal like an immense toad-stool, having legs to walk on. It crawled down the wall and as I turned the water upon it the animal stopped and spoke these words: "The work is true. The work is true." Thus ended my dream. On another occasion while undergoing a little persecution for the work's sake among those with whom I labored a young man came to me and said that he had seen me in a dream. Accompanying me was an angel. Addressing him and pointing to me the angel said, "This man was not sent here by the will of man but by the will of God." The young man told me the dream had left a deep impression on him. A few days after another young man called me alone and said he had a dream and saw me leading a flock of sheep, one of which fell down, and while attending to it he said he saw me in the form of an angelic body. Calling to me to come to his rescue from falling I flew to his relief but he had fallen from the beautiful grassy slope on which he was reclining only to hear me saying, "It is too late." The young man said he was much concerned over the dream.

Previous to this, while I was a member in the Hamilton Branch, I saw at about one o'clock in the morning in vision, as I stood outside of the porch door, the whole of the seats occupied by Saints and could see the Saints were enjoying the comforting influence of the Spirit. My attention was drawn to what appeared to me as a white cloud like a mantle hovering over the Saints and coming and resting upon one Saint. The Saint I could see who was enveloped in the cloud would stand up and speak in prophecy. The white cloud kept going from one to another in like manner with like results, and these words came to me as if written on the end of the church: "This will be the condition of this branch if the Saints heed the counsel given by the Spirit through his servants." The condition of the branch afterwards spoke for itself, for God will not be mocked. Truly spoken. The way of the transgressor is hard. I have had many testimonies of the divinity of this work and have enjoyed many

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refreshing seasons of the comforting influence of the Holy Spirit.

I desire to consecrate my life to the building up of this marvelous work while it is day, that I may win souls to Christ and lay up treasures in heaven.

Our conference just passed has been one long to be remembered by those present, both in the business-session and also in the sacrament- and preaching-services. A marked degree of spiritual influence was present. The conference decided to purchase a printing-plant and to remove the *Standard* to the Sydney District and to occupy a shop for the sale of church publications and for the publishing of the *Standard*. The work here in Balmain District seems to have taken on a fresh impetus which was apparently opportune—the time had come.

Your brother in Christ,

39 Norwood Street. JOSEPH THOMPSON.

DELTA, Colorado, March 2, 1906.

Editors Herald: We in this part of the Lord's vineyard have recently been favored by a visit from Brn. W. H. Kelley, E. F. Shupe, J. W. Morgan, and Petre. These brethren were here looking after branch matters and preaching the gospel of Christ. I hope their visit here will be of great importance in settling a branch difficulty of long standing. I do love unity in the branches. Saints, let us all confess our faults, be forgiving, and serve the Lord. Time and souls are precious. We can not well afford to be bickering over little things, or big things either, long at a time. It is a day of warning, and not a day to be quarreling among ourselves. Let us see ourselves not only as others see us but as the Lord sees us, and be pure in heart that we may see God, for only such are to see and reign with Christ the Lord. May God help us all, both here and elsewhere, is my prayer in Jesus' name. C. J. SPURLOCK.

DELOIT, Iowa, March 6, 1906.

Editors Herald: I am holding meetings at this place in the little brick church, where I commenced February 5, and we are having fair attendance and good interest.

One week ago to-day I baptized one precious soul and last Sunday I led eleven more into the water and baptized them into the church and kingdom of Christ, and at the church at night they were confirmed by C. J. Hunt and the writer. They all sat up on the rostrum facing the congregation and the eleven all looked so bright and clean and pure. It was a lovely sight indeed and the loving Spirit was present and such a quiet, peaceful silence prevailed.

That makes seventy I have baptized the past year, but I had sent my report in just two days before with fifty-nine.

At the close of my meeting that night several others gave in their names for baptism for next Sunday, and the interest is good and I believe that we will have near a dozen for next Sunday. Others are near the door.

So the good work goes on. We have more calls for labor than we can fill. In haste, Your brother,

W. A. SMITH.

BOLCKOW, Missouri, February 28, 1906.

Editors Herald: Once more I essay the task of writing a letter to our beloved HERALD from "Old Nodaway."

The district Sunday-school convention was held February 2, with the Guilford school, at two o'clock in the afternoon and half past seven in the evening. A good delegation was present from all of the schools except the Pleasant View school. The good Spirit was present to a marked degree. An excellent program was rendered at half past seven in the evening, consisting of songs, recitations, papers, talks, instrumental music, etc. On the 3d at ten o'clock in the forenoon the district conference convened with delegates from all of the branches. Business passed off with dispatch and a kind and loving influence predominated. Good weather and good roads were enjoyed also throughout the entire conference.

We experienced some disappointment, however, as we were expecting Bro. I. N. White with us, but sickness hindered. We were also robbed of the presence of Bro. W. E. Haden on account of interest in a meeting at the Workman chapel near the north side of the county. Bro. A. E. McCord was with us for the first time since coming into the district and was the only one of the active ministry present. The preaching was done by Brn. A. E. McCord, William Woodhead, and J. L. Gunsolley. Many of the Saints were exceedingly glad to see Bro. J. L. put on the gospel "harness" again after a rest of eight years.

It is, indeed, a pleasure to be permitted to listen to Bro. Woodhead discourse on the evidences of the divinity of the Book of Mormon, bringing mediæval, ancient, sacred as well as modern history in support of the teaching of the Book of Mormon, and how he delves into the mysteries of archæology! The brother is a veritable walking encyclopedia.

Bro. McCord remained with the Guilford Saints and conducted a week's meetings. Forceful, logical, accompanied by the divine Spirit, and as plain as the writer ever heard the gospel preached. The brother's chart illustrating the conditions of earth and final destiny of man was indeed a help to the auditors.

From Guilford Bro. McCord went to Oregon, in Holt County, to assist Bro. W. E. Haden in an effort there. During the conference two noble young men were ordained to the priesthood, Bro. James Powell to the office of elder, and Bro. Alma Nelson to the office of deacon.

Shortly after the conference, on the 13th of February, Bro. K. C. Knudson and wife sustained the loss of their little five-year-old son, Lester, from croup. It is so sad to lose loved ones in whom is reposed future hopes and fond anticipation; but sad disappointment comes to the children of men and robs them of what seems to them would be a joy for ever.

We are now having a seige of muddy roads, the frost all being out of the ground, snow and rain coming just often enough to prevent the roads from drying.

Bro. R. F. Hill and family are moving from Rea, Missouri, to near Guilford, where they can attend Sunday-school and church at Guilford. They will be a helpful addition to the branch and Sunday-school.

May God help his children to prepare for the changes which are rapidly taking place toward the consummation of his great work in this last dispensation.

Your brother,

W. B. TORRANCE.

BRECKENRIDGE, Missouri, March 4, 1906.

Dear Herald: As there are so few letters from this district I thought I would let you know how we are getting along. Although few in number we are striving to do God's will. We have a home class Religio of six members. We observe prayer-meetings each Wednesday evening, thereby receiving God's blessed Spirit as spoken of by him. Although we have had afflictions to pass through we are striving all the harder to keep God's will.

Dear Saints, there is one topic I wish to draw your attention to and that is paying our tithing to the church. There are many who never pay a cent into the church to help the blessed cause along. It takes money to send our ministers out to preach to the outside world. There are over fifty thousand members at the present time in the church. Now there are none, I believe, but who could save the small sum of twenty-five cents a month, which would equal three dollars a year, and if that were paid by all it would equal twelve thousand five hundred dollars. But there are Saints who could pay many times twenty-five cents if they would only do it. Take the free-will offerings, tithing, and Christmas Offerings; they ought to pay

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all expenses and still have money in the treasury. We here as a little band are willing to pay our three dollars or even five apiece if we can get others to see where it is wise and can get the method started. Now think about it, Saints; what a help it would be to the blessed cause.

There is too much pride in some of our churches. They spend their tithing money for fine clothes. We are not going to be judged by our clothes on the judgment-morning, but by our faith and works. Now let us gather to Zion and be prepared to meet God when he comes to gather the faithful ones.

If Bro. Swenson sees this will he please write us as we would like to hear from him.

Your brother in the one faith,

NEWTON HOLMES.

MELFORT, Saskatchewan, February 24, 1906.

Editors Herald: Another debate concluded, and thank God for one more wonderful interposition of his matchless power. What do you think? Last night my opponent, the Disciple preacher, came and backed squarely down before the audience who were there awaiting the continuance of the debate, and refused point blank to go any further! He had gotten his fill; he had taken off a bigger bit than he could swallow, and, poor fellow, he stood up there, crest-fallen, blue, the very impersonation of despondency and defeat, and said, "I have made a mistake."

On the evening of the 12th this gentleman, Mr. Jones, came to my meeting somewhat through the influence of others who wanted to see him run against me, as he admitted last night. I preached an hour's sermon, and gave liberty for remarks or questions. Whereupon Mr. Jones arose and not only placed a question before me, but made a hot, fiery address for ten or fifteen minutes the intent of which was to invoke on me the ridicule, contempt, and laughter of a few of his supporters who were present for the first time. This turned me into a volcano at once and I made up my mind instantly that if I could get his name to propositions I would humble him before I left this neighborhood. I reviewed him in a ten or fifteen minutes' speech, when he followed me again for possibly about the same length of time repeating for the most part what he said in his first address. I answered him the second and the third time and in my last reply I stated to the audience: "Since this thing has gone this far I think we better organize and have it thrashed out and give many others in the country the same opportunity you enjoy here to-night. Mr. Jones and I better agree on propositions, rules, and place, meet and fight it out and let the people judge for themselves. I don't go around saying trot out your guns and issuing indiscriminate challenges, but if I am pressed to the wall I'll fight." He arose and said he would meet me. We met on the 14th and signed the following two propositions:

"1. Resolved, That the Book of Mormon is true, is of divine origin; and, with modern revelation, is indispensable in its relation to the church of God and Christian character.

"2. Is the church of which I, H. W. Jones, am a member (opprobriously called Campbellites) in fact the church of Jesus Christ and identical with that which derived its existence from Jesus and the apostles."

The rules required that the debate continue from the 19th to 24th or from Monday till Saturday inclusive, four half-hour alternate speeches, each disputant to provide himself with a moderator and they to choose a third who should act as chairman. There is only one Saint here, a sister, so I selected an intelligent young man, a very fair and estimable Englishman, for my moderator, while my opponent of course had a Disciple of the opposite (Progressive) wing. Under these conditions we began Monday evening, I in the affirmative. I felt that my cause was just and that the same God who could vanquish a Catholic priest could vanquish a Campbellite. I had placed my case earnestly before the Lord, and in fasting I plead with him to do for me what I could not do unaided. There being so many churches in this neighborhood and so much religious contention I relied on it as a great opportunity to get the superiority of our work before the people. At any rate I had good liberty from the very first, and in my first half hour the Spirit of the Master clothed me with power and boldness.

I found my opponent a whirlwind talker but fatally illogical; and as mean and treacherous as he was wrong. He strained and seized every opportunity to embitter the audience against me, many of whom never heard the Book of Mormon presented only as they heard it in my half-hour addresses. He tried to work on their feelings and again to excite laughter. Utterly failing to follow me in my dissection of Bible texts and chapters, in my archæological evidences, he exhausted his resources for ridicule and bare assertion. Of course while the audience could see that he was steering conspicuously clear of my subject-matter, their prejudices were decidedly in his favor to begin with; for aside from the sister here and me I could not say that another one in the locality was an actual believer in the Book of Mormon.

So passed away the three nights on proposition No. 1, and while I was wide awake to the fact that the majority of the audience were against me, even up to the last evening, I sensed a material good was resulting to us. Nevertheless in that a great inquiry existed with reference to the contents of the Book of Mormon and a curiosity on the part of a number to buy and to read it in the which if they did so I could but suspect that conviction would most likely follow in some cases, as it usually does. This I noticed also, that the thinking element and the few who were investigating were becoming friendlier to me and stronger in their conviction with reference to the authenticity of the book when they discerned his unfairness and utter disregard of the evidences I adduced. He would turn white with rage and froth and foam like a maniac. With my experience and nearness to him I could discern behind the scenes that my speeches had badly crippled him; I could discern a cringing and embarrassment in his own consciousness of the fact that he was unable to follow me and explode my constructions on the prophecies and an array of the pithiest archæological proofs I could summon before them. It was not till the last evening that he made any attempt to read from or attack the internal characteristics of the Book of Mormon, and then his objections were so shallow that I venture to say even the most prejudiced could not help but see them melt away one by one as I touched them severally with a gentle explanation. He made no effort to reconstruct them.

Before his first speech and in my first speech on Wednesday evening—last evening on the Book of Mormon proposition—I presented him with a paper of questions to be answered in his next address, questions that I had put to him repeatedly and he had failed to answer them "and," as I told the people, "because he can not." Neither did he.

I had perceived by a remark he dropped—perhaps inadvertently—that he intended to launch the Spalding yarn and some new matter in his last speech. No rule obtained to prevent this and I was not particular about any for my proposition came first, and I thought if he tried that I could work it in my last speech on proposition two. So in my last speech on Book of Mormon proposition I stated the Spalding theory and refuted it so thoroughly that I knew if he brought it up at all it would certainly be uninfluential with the people. Well, he brought it up, because it was a part of his program, but it was a labored effort for him indeed, and appeared as flat as mud.

It was only the support of his little band of sympathizers that kept him up, who could pat him on the back and say, "You did well." They displayed great bitterness toward me and truly I sensed the statement of the Master, who said, "Behold I send you forth as sheep in the midst of wolves"; and again

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through Oliver Cowdery to the first Twelve that not only congregations "but nations will gnash their teeth upon you."

Unconsciously to the audience but not to me, Mr. Jones was growing weaker and getting discouraged. He found me with greater power far than in my ordinary preaching capacity. He tried the first evening to shorten the duration of debate; said that he did not know the rules said six nights when he signed them. Positively did I refuse any variation, hence the rule had to obtain.

The turning-point had to come. Thursday night Discipleism was on trial. He reverted to the Reorganized Church and the Book of Mormon but was called to order and ruled down by the chair. My liberty astonished them. When the session was dismissed they were a gloomy, drooping, despondent-looking mass. The daughter of Rome was knifed and bleeding. Jones' moderator said we were "both pulling each other's hair" and he would not come back again. It happened on account of family affairs my moderator could not come again. It is true I handled Discipleism without gloves, and the Disciples were all mad. One of those holy sticklers who are so silent where the Bible is not silent and yelp so loud where the Bible does not speak, was heard to threaten tar and feathers. Jones himself had played his last card. As I told them, he had become like an extinct volcano vomiting smoke and mud; that it was like the last yelp of a dying Indian.

In attack on Discipleism I quoted copiously from Campbellite literature. Jones objected. The chair sustained me.

Next night then, last night—what?

Poor Jones! He came alone. Not a Disciple cronie with him. He came to back down and back down he did—though very grovelingly. Truly he died hard. His friends had heard the death-rattle of Campbellism the night previous and they did not want to see it kick its last. One night did it. He brought neither his Bible nor notes, came unprepared, as he confessed, to continue the struggle. He said he would go on if I would confine myself to the New Testament and let other books alone; but he said we were without moderators. I very promptly provided myself with a moderator and said, "Now, Jones, here is the chairman and my moderator, where is yours?" He was still as a sphinx—no answer I pointed out to the people the absurdity of his enjoying a liberty on the first proposition that he denied me on the second. The chairman and majority were decidedly in my favor, and the talk is that Jones has backed down. Some wanted to hear me preach if Jones would not face the music. They suggested the subject of the Book of Mormon. I asked, "Will you stay, Mr. Jones, if I preach?" He said yes, if I preached on that and let his church alone. I asked him to lead in prayer which he did, and then I gave them a square hour or more on the Book of Mormon, and bore a strong testimony. Jones listened with back to me and head down.

After service I announced preaching for Sunday at the chairman's house. Let me say that I have more invitations for preaching than I can comply with and to-day I have received some names for baptism, a rite which is very inconvenient here just now. I expect to see a congregation here and a great increase resultant from this debate.

Yesterday afternoon I preached the funeral-sermon of a little baby that had died the night before; and in the evening I preached the funeral-sermon of Campbellism which had just passed away.

A brother at Saskatoon sends me a clipping from the paper there containing an attack on me by a Presbyterian preacher who talks debate. I go there presently enroute for General Conference.

Whatever I accomplish in debate I am determined to claim only instrumentality and give glory to God. My counsel to the Saints who hear them and who read of them is, to give glory to God. Else I might in peril be left alone. It is better to give God glory and *know* that you will win next time than to take glory to yourself and have uncertainty staring you in the face when the next trial comes. It seems that I have more power in a place like this when surrounded by wolves, literal and spiritual, than when among the Saints where it is less needed, or where there are others to lean on.

It was a tremendous reversal or humiliation for my opponent for he has been slapping the Methodists and others right and left, has been debating for some time through the paper with the Methodist preacher, and had challanged him for oral debate.

ALVIN KNISLEY.

P. S. I have acquired the information that Father Sinnett is not a bishop as he first stated to me. He is a very distinguished priest and is probably the ablest in Saskatchewan. A. K.

LOS ANGELES, California, March 7, 1906.

Editors Herald: By letters just received from Papeete and by newspaper reports we have learned of the sad havoc which the fierce cyclone has caused to those of that beautiful land on the 7th and 8th of February. Metuaore writes that of the seventeen buildings on Tarona not one is left. The chapel, one hundred feet long, was utterly destroyed and scattered abroad. The missionary house drifted towards the town, and two chairs, three tables, bedstead, and one hundred and twenty copies of Doctrine and Covenants saved; even the fence which surrounded Tarona is utterly destroyed, as were also most of the trees. About $7,000 worth of property was destroyed on Tarona of houses and fencing besides the clothing, furniture, and household fixings, and many of the breadfruit-trees, and cocoanuts all around the island of Tahiti. The villages of Faaa, Punauia, Paea, Papara, Mataiea, Vaiari, Toahotu, Vaiarao, Teahupoo, Tiarei, Tautira, Pueu, Hitia, Papenoo, Mahaena, Haapape, Arue, Pirae, Taunoa, and Patutoa were destroyed also,—about two hundred houses. And as the wind swept through the valleys it destroyed the trees which furnished the natives with food, principally the feii-, breadfruit-, and banana-trees. Of course the cocoanut-trees must either have been torn up or broken off, and if any remain their fruit or blossoms would be blown away, so that for at least two years the native food must be chiefly fish. I hear that the people of San Francisco are taking up a "popular collection" to send help to them. We heard of the storm at the close of our district conference, and there was put in my hands about sixty dollars to send to Metuaore to let them know that we remembered them at least; doubtless they will be pleased to get it.

There was no word from the Tuamotu islands, except from Fakarava and Makemo, which were swept by the ocean, every house destroyed, even the large stone government house and stone Catholic chapel. The people saved their lives by climbing the cocoanut-trees or their stumps.

Doubtless before this reaches you, you will have seen and learned of this storm by newspaper reports, but the letters from the brethren confirm it all.

Of the waters the Lord once said, "Thus far shalt thou come"; but in the latter days the angels shall smite the waters and their bands shall be broken, and many places be destroyed. But we are told that "when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (Luke 21:28.)

May God's blessing rest upon the faithful Saints of the South Sea Island Mission, that they may receive an inheritance in Zion, where neither storms nor oceans mar the happiness of the redeemed.

I have written hastily, for I am anxious to fully answer the island letters, and have but one day in which to do so to catch the mail steamer.

I feel very sad and somewhat depressed at the news of the

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total destruction of loved Sharon (Tarona), and await anxiously news from the Tuamotu islands where the majority of our members live—live?

Peace—peace in redeemed Zion only.

Your brother in bonds,

J. F. BURTON.

A Pastoral Visit.

On the 18th of January I left home for the purpose of visiting some of the branches in the district. Attended prayer- and testimony-meeting that evening at Logan. Found the Saints there in good spirits. On the 19th made a few calls, and on to Magnolia, visiting a number there on the 20th, then drove to the hospitable home of Elder John Garner, president of the Mondamin Branch, and on the 21st met with said branch in Sunday-school session at eleven in the forenoon. Preached at three in the afternoon and attended Religio session at six in the evening. Preached again at half past seven. On the 22d visited from house to house, holding prayer with a number of the Saints, preaching again at night, then on the 23d moving on to Pisgah, stopping for the night at Bro. William Coffman's. Attended the Pisgah church at night, and heard an interesting discourse from Bro. A. M. Chase. Then on to Moorhead, stopping there for prayer-service on the evening of the 24th, and on the 25th preaching at night. The 26th back to Pisgah to be entertained again by Bro. Chase in a very earnest, able manner. On the 27th went by train to Sioux City, where I met the genial, smiling face of Bro. J. M. Baker, and learned that I had been announced for three sermons on Sunday the 28th. I spoke to intelligent and attentive audiences there, had a splendid visit with the Saints, and assisted Bro. Baker in administering to a few sick folks. I found the Sioux City Saints alive, energetic, and alert. Indeed it gives me pleasure to note the progress made in the past two years under the able direction of Bro. Baker, assisted by his wife, who seems to have a word of cheer for each and all. Their church-building is a neat, commodious structure, ample for present needs. The membership seem to cheerfully and gladly second the efforts of their pastor, and take saintly pleasures in attending meetings. But above all is the fact that a number of bright, earnest, and intelligent young men have been ordained to the lesser priesthood, and are being educated up to great usefulness by the pastor, and each of them is destined, if faithful, to do a good work for the Master, making it certain that the work there is on a sure basis. But they still need the efforts of their pastor. Bro. Baker and his good wife have proved themselves fitted for the work. I hope and pray that they may be continued there indefinitely.

And here let me drop a word or two to presidents of branches. The great need of the times in the branches is good, efficient visiting officers. You should go yourselves and see that this work is carefully and properly done. Develop the younger officers by taking them with you. Call upon them to lead both in praying and in giving instructions in the homes. Also have them take charge of meetings and occupy the pulpit if possible, always supplementing their efforts if necessary, and never forgetting to say words of encouragement and cheer to them.

On the 9th of February I attended the funeral of our good, faithful Bro. James Caffall, at Magnolia; sermon by A. M. Fyrando, who spoke cheering words to the bereaved ones.

Our district conference convened at Little Sioux on the 10th, the writer and Bro. S. B. Kibbler in charge. Ten of the eleven branches were reported. Taken altogether, we had a very spiritual time. The gifts of prophecy and tongues were enjoyed, and all seemed encouraged and built up, a number saying it was the best conference they ever attended.

May the Lord continue to bless his work, and may the Saints respond to the call of the Master to come up higher, is the prayer of your colaborer in the cause of truth,

SIDNEY PITT,
President Little Sioux District.

Miscellaneous Department

Conference Minutes.

Southwestern Oregon.—Conference convened at Myrtlepoint February 10, 1906, at 10 a. m. D. E. Stitt and D. Giles presiding; Frances L. Keeler and Ethel M. Boyd secretaries. Ministry reporting: E. Keeler, D. E. Stitt, D. Giles, F. Dygert, A. J. Mayse, H. Hunt, S. Hunt, and A. Corson. Branches reporting: Bandon 64, Myrtlepoint 39, Pleasanthill 26. Bishop's agent's report: On hand at last report, $157.85; receipts, $137.50; expenditures, $156.55; on hand, $138.80. Delegates to General Conference: E. Keeler, Mrs. E. Keeler, G. T. Griffiths, D. E. Stitt, Guy Buell, and Robert Hunt; those of the delegates being present to cast the full vote of the district. E. Keeler elected district president and D. E. Stitt associate. Frances L. Keeler sustained as district secretary, A. Corson treasurer. Adjourned to meet in connection with the district reunion August 3 and 4, 1906, at Gravelford, Oregon.

Kewanee.—Conference met with Kewanee Branch on February 3 and 4, 1906, Amos Berve in the chair assisted by J. S. Patterson; J. L. Terry and John Constance secretaries. Branches reporting: Rock Island 79, Media 18, Dahinda 46, Kewanee 140, Buffalo Prairie 42, Joy 28, Canton 76, Peoria 49, Millersburg 102. District treasurer's report: Balance at last report, $41.20; received, $27.40; paid out, $43.55. Bishop's agent, James Norris, reported: Balance last report, $1.15; received, $700; paid out, $559.53; balance in treasury January 30, 1906, $141.62. Resolution adopted requesting the Quorum of Twelve to return to this district Brn. Russell, Berve, Thorburn, and Bailey. Officers elected: Amos Berve, president; Frank Russell, vice-president; Mary E. Gillin, secretary; James Norris, treasurer. Delegates to General Conference: F. A. Russell, G. W. Thorburn, Oral Sade, J. S. Patterson, Albert Sackfield, Mary E. Gillin, Carl Ball, W. R. Norris, Sarah E. Terry, O. H. Bailey, Julia Epperson, Flora Epperson, Amos Berve, John Chisnall, David Clow, Rachel LaRue, J. L. Terry. These delegates to cast majority and minority vote in case of failing to agree. Adjourned to meet at Dahinda early in June.

Des Moines.—Convened at Runnells, Iowa, February 10 and 12, James McKiernan, assisted by the district presidency, chosen to preside. Branches reporting: Boonesboro, 88, Des Moines 284, Grinnell 16, Oskaloosa 74, Richland 72, St. Charles 23, Valley 105, Rhodes 43. Ministry reporting: James McKiernan, J. F. Mintun, W. Christy, J. S. Roth, C. J. Peters, C. B. Brown, E. O. Clark, E. J. Clarke, John Hall, C. E. Hand, J. E. Laughlin, M. Miller, S. McBernie, W. C. Nirk, James Troughear, N. Stamm, V. Boatwright, John Clark, J. R. Epperson, Jesse Roberts, O. L. Sherman, C. F. Merrill, J. M. Park, S. M. Reiste, G. E. Davis, W. H. Farr, W. C. Fetters, F. B. Miller, F. W. Briggs, F. Chandler, and William Keyport. Bishop's agent's report: Receipts ending December 31, $1,941.30; disbursements, $1,839.54; on hand, $101.77. Tent fund receipts $95.35. Des Moines selected as place for next conference to be held in June at call of district officers. Delegates to General Conference: James McKiernan, J. F. Mintun, W. Christy, C. J. Peters, S. M. Reiste, Emma E. Park, Nancy P. Park, W. C. Nirk, John Hall, Winnie Hall, Lydia Hall, Fannie Gross, J. S. Roth, F. B. Farr, H. A. McCoy, Mattie Hughes, J. M. Park, T. J. Hughes, Jesse Roberts, Maggie Davis, Minnie Mather, Lenore Christy, Anna Reiste, Emma Park, W. T. Park, and C. B. Brown.

Northern Wisconsin.—Convened at Porcupine, Saturday, February 10, 1906, at 10.30 a. m., W. P. Robinson presiding, W. A. McDowell assisting; Minnie Lampman, clerk pro tem. Communication from Bro. A. H. Smith read. Branches reporting: Frankfort, Reed, Searles Prairie, Fox River. Bishop's agent, Lester Wildermuth, reported: On hand last report $6.33; receipts, $107.68; paid out, $89.90. J. A. McGinnis, district treasurer, reported: On hand last report, $2.41; receipts, $2.41; paid out, $2.41. Delegates to General Conference: S. E. Livingston, M. O. Shedd, Mary Shedd, W. A. McDowell, W. P. Robinson, J. W. Wight, G. E. Lampman, J. W. Hooker, Lester Wildermuth, Phebe Beringer. Delegates to cast full vote of district; in case of division to cast a majority and minority vote. Resolved also that delegates vote for proposed amendment to the articles of incorporation. Adjourned to meet with Searles Prairie Branch near Necedah at call of district president.

Leeds.—The annual conference convened January 13, 1906, at the Leeds Branch room, High Priest T. Taylor presiding, W. Williamson secretary pro tem. Delegates' credentials for the Leeds and Burley Branches were then read and accepted.

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Elders T. Taylor and Dewsnup were then elected presidents of the conference. Reports of district officers were read and after correction was made they were accepted. Bishop's annual reports, showing amount received to be £16 0s. 9d., less £2 4s. for expenses, was accepted. Elder T. Taylor then read his resignation as district president and regret was expressed as our brother's labors were highly appreciated. Thanks were accorded him for his services, which cover the whole time of its organization as a district. The resignation was then received, Elder Aveyard being elected as his successor. George Hammond was elected secretary, Bro. Mason as treasurer. A grant of £1 was then made to president of the mission for suitable "tracts." It was then resolved that the authorities of the church both general and local be sustained. Adjournment.

Oklahoma.—Conference convened with Canadian Center Branch February 2, 1906; R. M. Maloney in charge, assisted by J. E. Yates. Alice M. Case, clerk. Ministry reporting: S. S. Smith baptized 5, J. E. Yates, Hubert Case baptized 12, D. S. Crawley, Jeptha Scott, J. Hughes, L. A. Hall, G. M. Moore, George Steele. Branches reporting: Seiling, Oklahoma, and Canadian Center. The name of Oklahoma Branch was changed by request to Piedmont. Delegates to General Conference: D. S. Crawley, Sr. Crawley, J. E. Yates, Hubert Case, Mrs. Hubert Case, H. K. Rowland, Mrs. H. K. Rowland, Clyde Smith, Mrs. Clyde Smith, S. S. Smith, Mrs. S. S. Smith, H. O. Smith, R. M. Maloney, J. F. Grimes. Those delegates attending were authorized to cast the full vote of the district. A committee, consisting of H. Case, J. E. Yates, and R. M. Maloney was appointed to petition General Conference to divide Oklahoma District and to designate the lines. Sr. Alice M. Case was elected financial clerk, and a collection of $2.47 was taken to defray clerical expenses of district. Adjourned to meet at Piedmont at time of reunion.

Eastern Iowa.—Conference convened February 10 and 11, 1906, at Marion. Branches reporting: Marion, Osterdock, Muscatine, Fulton, Clinton, Green Valley, Viola, Waterloo, Oran Center. Ministry reporting: James McKiernan, F. B. Farr, J. S. Roth, A. L. Whitetaker, J. B. Wildermuth, John Heide, J. F. Rulon, W. B. Weston, L. E. Hills, L. B. Moore, D. L. Palsgrove, D. J. Dierks, E. W. Voelpel, R. Smith, W. N. Potter, J. A. Goodrich, S. C. Darrow, E. Hinds. Officers elected: F. B. Farr, president; J. B. Wildermuth, vice-president; John Heide, treasurer and Bishop's agent; R. Smith, secretary. Delegates to General Conference: James McKiernan, F. B. Farr, A. L. Whiteaker, J. B. Wildermuth, L. E. Hills, Francis Schrunk, Warren Turner, R. Smith, Sr. R. M. Green, Sr. L. E. Hills, Sr. Marks, Sr. Louisa Hills, Sr. Ada Wright. Adjourned till some time in August, 1906, the place to be located by district president. Robert Smith, secretary.

Central Texas.—Conference convened with Philadelphia Branch, near McClanahan, February 3, 1906, H. O. Smith presiding. Branches reporting: Central Texas 79, Cookes Point 36, Philadelphia 51. Ministry reporting: E. W. Nunley, John Harp, S. R. Hay, Johnie Hay, J. M. Nunley, W. G. Allen, W. R. Standefer, B. F. Spicer, D. B. Higginbotham, Albert Vancleave. From these reports it was seen the work was not quite dead. A number of new places just opened, lots of calls for preaching. The need of more laborers is felt. H. O. Smith, John Harp, J. M. Nunley, and Sr. Belle Moore were appointed delegates to General Conference. Those present were empowered to cast entire vote of the district. A request was made of those in authority to send Brn. John Harp and E. W. Nunley to this field of labor another conference year. A committee of three, consisting of Johnie Hay, J. M. Nunley, and B. F. Spicer, were appointed to solicit means, and as soon as sufficient means is obtained, to purchase a tent to be used in the district for gospel work. The district secretary was authorized to write letters of removal and recommendations to all members of the Live Oak Branch who are worthy, as the branch is disorganized. The appointment of Johnie Hay as local historian by H. C. Smith was ratified by the conference. Conference closed to meet with the Central Texas Branch.

Nodaway.—Conference convened with Guilford Branch February 3, 1906, E. S. Fannon presiding, assisted by A. E. McCord; W. B. Torrance, assisted by W. T. Ross, secretary. Ministry reporting: Arch E. McCord, R. K. Ross, J. T. Ford, John Hawley, E. S. Fannon, W. E. Haden, Joseph C. Vaughn, William Woodhead, T. A. Ivie, J. L. Gunsolley, R. Lorensen, C. C. Nelson, A. Jacobson, W. T. Ross, W. B. Torrance, Jacob Hansen, R. F. Hill, N. N. Byergo, R. P. Anderson, K. C. Knudson, Joseph Powell, E. P. Hawley, W. S. Bond, C. Kalstrup, and Robert Nelson. The recommendation from Sweet Home Branch of Joseph Powell to the office of elder was approved and ordination provided for. The recommendation from Sweet Home Branch of Frank Powell to the office of priest was referred to district president. The recommendation of Bro. Alma Nelson to the office of deacon by Guilford Branch was approved and ordination provided for. Delegates to General Conference: A. E. McCord, W. E. Haden, E. S. Fannon, John Hawley, R. P. Anderson, R. F. Hill, R. K. Ross, J. T. Ford, W. B. Torrance, R. Lorensen, Srs. Anna and Tena Ivie. By motion the delegates present are to cast full vote of district. E. S. Fannon was elected district president; W. B. Torrance secretary and recorder. Financial report of missionary fund committee, by W. E. Haden: Receipts, $33.50; expenditures, $32.93. Adjourned to meet with Sweet Home Branch Saturday and Sunday before full moon in June.

Southwestern Texas.—Convened at San Antonio, Texas, with San Antonio Branch, February 9 to 11, 1906, J. P. Neal in chair; W. H. Davenport secretary. Branches reporting: San Antonio 91, Bandera 48. Elders reporting: O. D. Johnson, D. S. Palmer, W. H. Davenport, T. J. Jett. D. S. Palmer, Bishop's agent, reported: Balance on hand, $9.57; collected, $78.87; paid out, $16. Delegates to General Conference elected as follows: E. N. McRae, Minnie McRae, Ruth Gifford, John Harp, H. O. Smith, Fred A. Smith, and G. H. Hilliard. Conference adjourned to meet at the Crockett Schoolhouse, in Bandera County, with Medina City Branch, June 1, 1906.

Northeastern Illinois. — Convened with First Chicago Branch January 20, 1906. F. M. Coopor, W. A. McDowell, and F. M. Pitt chosen so preside; W. E. Williamson and James C. Page secretaries. Ministry reporting: J. E. Goodenough, William Strange, F. M. Cooper, J. Midgorden, Henry Southwick, S. C. Good, E. J. Lang, J. F. Kier, J. L. Cooper, and P. Pement. Branches reporting: West Pullman, First Chicago, Plano, Mission, Dekalb, Central Chicago, Unity, and Sandwich. Bishop's agent, J. Midgorden, reported: On hand, $235.29; receipts, $518.77; expended, $528.74. Reunion committee's report: Total received for tent fund, $249.90; paid out, $151.83; balance, $98.07. Received for reunion fund, $269.65; balance on tent fund turned over to reunion fund, $98.07; total paid out, $345.22; on hand, $22.50. Moved that this conference recommend to all branches maintaining churches, that the matter of insurance be immediately taken up and insurance be taken out to cover the full value of such church property if possible. Delegates to General Conference: F. M. Cooper, Guy Fairbanks, W. A. McDowell, Joseph Camp, Mabel Fairbanks, J. A. Davis, E. J. Goodenough, O. O. Randall, Fannie Lang, E. J. Lang, J. C. Page, Sr. F. M. Cooper, Lillie Merrick, Sr. Fred Johnson, Bessie Clark, Mamie Pitt, F. M. Pitt, Z. M. Santee, Sr. J. C. Page, Sr. L. Powell, C. J. Clark, Adison Frantz, F. L. Horton, C. H. Burr, and Joseph Blakely. In case of division to cast a majority and minority vote. Resolved that all collections and oblations taken up and received during this conference and at subsequent conferences of this district be placed in the hands of the district treasurer to be used in defraying missionary and other expenses.

Central Illinois.—Convened February 3 and 4, 1906, at Taylorville, there being a good attendance and a good start for better results. Beardstown, Pana, and Taylorville Branches were represented. Ministry reporting: R. T. Walters, W. H. Mannering, F. Izatt, L. Simpson, M. R. Shoemaker, F. M. Sharrock, Thomas Broad, F. Howac, S. L. Johnson, E. E. Stonger. Bishop's agent, L. Simpson, reported: On hand last report, $111.98; received, $201.94; expenditures, $173.87. Delegates to General Conference: R. T. Walters, W. H. Mannering, J. E. Wildermuth, L. Simpson, Srs. S. E. Stonger, Anna Cox, Ava Wildermuth, Viola Mannering, and Sada Simpson. George L. Hartnel, secretary.

Florida.—Conference convened with Santa Rosa Branch at the McArthur Schoolhouse, February 24, 1906, at 10.30 a. m., F. A. Smith presiding, T. C. Kelley to assist; B. L. Jernigan and L. E. Tucker secretaries. Ministry reporting: T. C. Kelley, M. M. Turpen, D. E. Tucker, W. A. West, B. L. Jernigan, W. M. Hawkins, and Joseph Dixon. Branches reporting: Santa Rosa 46. Bishop's agent's report: On hand last report, $60; received, $20. Committee appointed to investigate the chances and advisability of holding a reunion in the district this year reported unfavorably and put it off another year. Delegates to General Conference: F. A. Smith, T. C. Kelley, M. M. Turpen, D. E. Tucker, L. F. West, and Srs. D. E. Tucker, and Addie West.

Convention Minutes.

New York and Philadelphia.—Sunday-school association met in convention at Philadelphia, Pennsylvania, February 10, O. T. Christy, presiding, Benjamin R. McGuire, associate, E. B.

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Hull, clerk. The following schools were represented: Philadelphia, with a membership of 166, Brooklyn 85, Baldwin 60, Broad River 29. Treasurer reported on hand at last report, $5.75; collected since, $11.11; expended, $6; balance on hand, $10.86. A set of rules was formed and adopted to govern the district library; each school to set aside one Sunday's collection in three months to buy new books for the district library and send the same to the district librarian. Officers elected for the year as follows: Superintendent, O. T. Christy; assistant superintendent, Benjamin R. McGuire; secretary-treasurer, E. B. Hull; librarian Sr. Violet Haan. The following delegates were elected to represent this district at the General Convention: John Zimermann, Walter W. Smith, Sr. Eunice Smith, Joseph Squire, Sr. William Lewis, Sr. Elizabeth Squire, Frank Sheehy, A. D. Angus, and George Potts. George Potts and Clara Zimermann were elected to serve on the library committee. Adjourned to meet at Elk Mills, Maryland, with Baldwin school, June 2, 1906.

Gallands Grove.—Sunday-school association convened at Dow City, February 22, 1906. At the business-session reports were read from all schools in district. Treasurer reported a balance on hand of $13.95. Librarian reported ninety-seven books in circulating library. Following delegates were appointed to General Convention: J. C. Crabb, C. J. Hunt, C. E. Butterworth, J. L. Butterworth, N. V. Sheldon, A. H. Rudd, R. Wight, William McKim, W. A. Smith, J. M. Baker, John Jordison, F. E. Cohrt, with instructions to cast minority and majority vote. Officers elected for ensuing year: J. L. Butterworth, superintendent; William McKim, assistant superintendent; Floy Holcomb, secretary; Ellen Horr, treasurer; Etta Hunt, librarian. Adjourned to meet at call of the executive committee.

Religio society met at above-named place February 23, held two sessions. Delegates were appointed to General Convention and authorized to cast minority and majority vote. Officers elected for new year: D. A. Holcomb, president; A. H. Rudd, vice-president; Floy Holcomb, secretary; Fred Jackson, treasurer; Etta Hunt, librarian; James Pearsall, chorister; Nellie Baber, home class superintendent. At the evening session a very interesting and instructive sermon was delivered by C. J. Hunt, subject, "Work of the auxiliary societies." Adjourned to meet at call of program committee at place of next district conference.

Northeastern Missouri.—Association met at Saints' chapel, Bevier Missouri, February 2, 1906, district superintendent, W. B. Richards, presiding, Bevier, Higbee, and Greenleaf schools being represented. Six home classes were organized during the year with an enrollment of 37 scholars, as follows: Macon 15, Unionville 11, Pollock 8; Mussell Fork, Frankford, and Knox City one each. Treasurer's report: On hand last report, $25.46; receipts, $2.42; expenditures, $12.20; balance on hand, $15.68. The following officers were elected. Lizzie Miller, Macon, superintendent; W. B. Richards, Bevier, assistant superintendent; Hattie Williams, Bevier, secretary; Maggie J. Richards, Higbee, treasurer; Blanche Dixon, Higbee, librarian. Delegates to General Convention: W. B. Richards, Lizzie Miller, W. C. Chapman, Josie Dockstader, Ed E. Thomas, Maggie J. Richards, J. A. Tanner, M. A. Richards, Lizzie Raw, P. J. Raw, Ellen Davis, Sarah Tanner, Floy Walker, Blanche Dixon, Hattie Williams, Margaret J. Thomas, Sr. James Salyers, Naomi Ruch, Kate Rogers, F. T. Mussell, Thomas Holmes, W. J. Richards, Charles Tanner, Susie Derigne, Carrie Richards, Charles Edmunds.

Little Sioux.—Sunday-school convention convened at Little Sioux, February 8, 1906, in charge of district officials. Convention was one of especial interest to all who attended, interesting papers being extensively and profitably discussed, much interest shown in all matters of business. F. W. Lamphere was chosen as superintendent for ensuing year. District librarian reported over one hundred and fifty books in circulating library. Annie Stuart, secretary.

Northern Wisconsin. — Sunday-school convention convened at Porcupine, February 12, 1906, W. P. Robinson, home class superintendent, presiding; Minnie Lampman, secretary pro tem. Reports from following schools read: Evergreen, Searles Prairie, Prince of Peace, Appleton, and Twin Lakes. Treasurer's report: On hand last report, $2.94; receipts, 60c.; expenses, paid to district secretary and vice-president, 73c.; on hand, $2.81. Officers elected: Superintendent, W. P. Robinson; assistant seperintendent, Sr. Ivy Fisher (also librarian); secretary, Sr. Rillie Moore; treasurer, J. A. McGinnis. Delegates to General Convention: J. W. Wight, W. P. Robinson, W. A. McDowell, Mary Shed, Murry Shed, S. E. Livingston, William Livingston, J. W. Hooker, C. H. Burr, James Mair, Jr., G. E. Lampman, Minnie Lampman, and Phebe Berringer. Short talks on the work by Brn. Wight, Robinson, and McDowell. Convention adjourned to meet with Searles Prairie Saints, near Necedah, on Friday before next district conference.

Southeastern Illinois.—Convention met at Springerton February 9, 1906, F. L. Sawley, superintendent, in the chair; A. H. Burroughs, secretary pro tem. Schools reporting: Tunnellhill, Zion's Hope, and Springerton. Martha Bing, superintendent of home class, reported one school organized. District librarian reported six copies of Dickens' works presented by Sr. Ulmer; accepted and added to district library. Officers: Superintendent, Bro. Sawley; assistant, George Ellis; secretary, A. H. Burroughs; treasurer, Neva Carter; librarian, Mary Norris; superintendent home class, Martha Bing. Adjourned to meet at the same place and the day before the next conference.

Eastern Iowa.—Convention convened at Marion February 9, 1906. F. B. Farr was chosen superintendent pro tem.; Cora E. Weir, secretary. Seven schools reported, namely: Muscatine, Waterloo, Oran Center, Zion's Hope of Clinton, Fulton, Chatanooga, and Green Valley. Officers elected: John Heide, superintendent; Ella Brooks, assistant superintendent; Cora E. Weir, secretary; Mary E. Green, treasurer. Convention adjourned to meet in August at the same place and one day previous to next district conference.

Southeastern Illinois.—Zion's Religio-Literary society met at Springerton February 9, 1906, at 10 a. m., vice-president in chair. Secretary being absent, A. H. Burroughs was elected secretary pro tem. The following officers were elected: President, Samuel Hoover; vice-president, Wilber Sutton; secretary, Martha E. Bing, treasurer, Cora Ellis. David Smith was chosen delegate to General Convention. At 7 p. m. the Religio and Sunday-school held a joint session, in which a well-rendered program was enjoyed by all present. Convention adjourned to meet Friday at 10 a. m. at the same time and place as the next conference. Martha E. Bing, secretary.

The Presidency.

GENERAL HIGH COUNCIL.

The members of the Standing High Council of the church are hereby notified that the council will meet at Independence, Missouri, on Monday, April 2, next, at ten o'clock a. m., at the Saints' church. Those expecting to be present are requested to notify the Presidency at once, that due and necessary arrangements may be completed for the transaction of business to be considered by the council.

[Signed] JOSEPH SMITH, for the Presidency.

LAMONI, Iowa, March 10, 1906.

Church Secretary.

CLERGY CREDENTIALS CENTRAL PASSENGER ASSOCIATION.

The following has been issued by the Commissioner of the Central Passenger Association. Those of the ministry interested, who have not received such notice, will note its conditions:

"Owing to an enactment by the General assembly of the state of Ohio, effective 10th inst., fixing passenger fares at two cents per mile, the joint annual clergy certificate granted you by the Central Passenger Association for the year 1906, will not be valid for purchase of tickets for travel within the boundaries of the state of Ohio at less than the rate indicated, viz.: two cents per mile. If you elect by reason of this abridgment of its privileges, to return your certificate to this office on or before May 10, 1906, the fee paid at the time of its issuance will be promptly refunded. No application for such surrender and refund will be entertained after the date indicated."

It will of course be plain to all that the half fare rate under the clergy credential in Central territory, except in the state of Ohio, remains good; that the rate of two cents per mile will be charged in the state of Ohio only.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, March 9, 1906.

The Seventies.

SUNDAY APRIL 1, 1906, A DAY OF FASTING AND PRAYER.

Believing it would be pleasing to our heavenly Father, and having also the commendation of the First Presidency of his church, I suggest to all the seventies that the above-named day be observed a day of solemn prayer and fasting before the Lord, for light to be reflected on the path of duty, that his

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direction be specially given in the transaction of business pertaining to his work, and guidance in the work committed to all, that God may manifest his hand and help Zion "right early."

C. SCOTT, Senior President Seventies.

MARSEILLES, Illinois, March 6, 1906.

Presidents of Seventies.

The presidents of the Seventies are hereby invited to assemble at a place to be designated, at Independence, Missouri, on Wednesday, April 4, 1906, at 9 o'clock a. m., to arrange for, and enter upon the work necessary to be done at sitting of the annual General Conference.

C. SCOTT, Senior President, Presidents Seventies.

MARSEILLES, Illinois, March 6, 1906.

First Quorum of Seventy.

The First Seventy will convene at Independence, Missouri, April 5, at 8 a. m., the place at which we meet to be announced at the morning session of the Sunday-school Convention of April 4, and also through the church papers if we determine upon the place of meeting in time to get the notice to the paper. Brethren are requested and urged to examine the resolutions of the quorum as attached to the last circular letter, and be governed thereby as far as possible.

JAMES MCKIERNAN, President First Seventy.

J. F. MINTUN, Secretary First Seventy.

2500 Logan Avenue, DES MOINES, Iowa, March 8, 1906.

Second Quorum of Seventy.

The members of the quorum who may attend the annual General Conference of 1906 are invited to assemble at a room to be named later, on Friday, April 6, at 9 o'clock a. m., to arrange for and enter upon the work necessary to be done during the sitting of said General Conference. Let all business rightly coming before the quorum be promptly placed in the hands of the secretaries, Elders H. E. Moler, Holden, Missouri, and F. A. Russell.

C. SCOTT, President of Quorum.

MARSEILLES, Illinois, March 9, 1906.

Fifth Quorum of Elders.

Report blanks have been mailed to each member of the quorum with request that they be returned immediately after March 1; but to this date only about one half have been so returned. Will those who have not sent their reports in, please forward them at once. If you have not received a blank, write for one, and it will be mailed at once.

W. C. EARHART, Secretary.

LAMONI, Iowa, March 12, 1906.

Fourth Quorum of Priests.

I have mailed annual report blanks to all members of the quorum to the last known address. If Brn. Thomas H. Morr, N. G. Dunnington, A. F. Sherman, William Smith, and others will write to me I will send them blanks. Please remember that those who do not report for two years will be dropped from the quorum. Our president has been ordained an elder, which will necessitate the reorganization of the quorum, and the first and second counselors urge you to be in attendance at our next General Conference which convenes at Independence, Missouri. In your annual report please state whether you will attend the conference or not. Much depends on your attendance.

JAMES SCHOFIELD, Corresponding Secretary.

STANBERRY, Missouri, March 1, 1906.

General Convention.

Zion's Religio-Literary Society will hold its annual convention at Independence, Missouri, beginning April 2, at 8 o'clock, and continuing till 10 a. m. of the 4th. The program will consist of the following order of business, subject to change as may be considered necessary.

Monday evening, the 2d. Preliminary meeting, appointment of credentials committee, short addresses, or time to be occupied as ordered by the meeting.

Tuesday, the 3d, 9 a. m. Devotional, reports of officers and committees, communications, miscellaneous.

2 p. m. Constitutional amendments, new business, election of officers special order for 3.30; no new business to be presented after adjournment of this session except by special permission of the convention.

Evening session. Unfinished business.

Morning session, the 4th. Nature of business and proceedings to be determined by the exigencies of the case, or by order of the body.

Two-Day Meetings.

Two-day meetings will be held in the Far West District as ordered by the conference held at St. Joseph, Missouri, February 11 and 12, 1906, as follows:

Edgerton Junction Branch, March 24 and 25, I. N. Roberts and T. J. Mauzey.

Kingston Branch, March 24 and 25, B. J. Dice and S. H. Simmons.

Stewartsville Branch, March 24 and 25, John L. Bear and D. C. Kinnaman.

Pleasant Grove Branch, March 24 and 25, G. W. Best and J. Armstrong.

St. Joseph Branch, March 17 and 18, I. N. Roberts and B. J. Dice.

Far West Branch, April 28 and 29, D. E. Powell and J. C. Elvert.

Delano Branch, April 28 and 29, T. T. Hinderks and C. F. Householder.

Dekalb Branch, April 28 and 29, A. St. Lewis and J. D. Flanders.

Zion's Hope Branch, April 28 and 29, I. N. Roberts and C. P. Faul.

German Stewartsville Branch, May 26 and 27, Coventry Archibald and H. B. Taddicken.

Cameron Branch, May 26 and 27, Arnold Nesser and B. R. Constance.

The Wakenda and Alma Branches will be looked after in due time. Hoping the brethren whose names appear in this notice will kindly respond, we are as ever,

I. N. ROBERTS,

B. J. DICE, Presidents of Districts.

Addresses.

My permanent address is, Hubert Case, Piedmont, Oklahoma.

Died.

HURD.—Christiana C. Carter Hurd, a niece of Apostle Jared Carter, died at the home of her daughter, Sr. Eva Tiddick, near Packard, Iowa, February 22, at the age of 78 years, 1 month, and 27 days. She was born in Rutland County, Vermont, coming with her parents to Kirtland, Ohio, in 1833, where at the age of eight years she was baptized. She passed through many trials consonant with the members of the old church, but through it all her faith endured. Funeral services at the Saints' chapel, February 24, attended by a host of friends, conducted by Elder J. F. Mintun.

JOHNSON.—Mrs. Mima Johnson died at the home of her sister in Kansas City, Missouri, February 11, 1906, after three months' suffering from consumption. She was born in Cape Breton thirty-eight years ago; came west in 1888; was married to Nels Johnson September 23, 1888. She leaves husband and two sons, sixteen and thirteen years of age, six sisters and three brothers. She was laid to rest in the cemetery at Independence, Missouri.

General Conference Visitors—Take Notice.

All who are expecting to attend either the Conventions or General Conference are urged to report same to the secretary of the reception committee as soon as possible, in order to have proper arrangements made for board and lodging. By the action of the Independence branch the following arrangements have been made: Lodging and breakfast will be furnished at the homes of the Saints and friends for $1 per week. Dinner and supper will be served at the new, commodious, and well-equipped dining-hall now being erected at the rear of the church, for $2.10 per week of fourteen meals. The dining-hall will also serve breakfast on the "short order" plan (get what you want) to any desiring to thus arrange. The above arrangements have been made in order to give the families of the resident Saints an opportunity to attend services. Please write at once, giving information in full as to your wants, etc., addressing all communications to

RICHARD B. TROWBRIDGE,

Secretary Reception Committee.

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"There shall not any man among you have save it be one wife; and concubines he shall have none."—Book of Mormon, Jacob 2: 6

VOLUME 53 LAMONI, IOWA, MARCH 21, 1906 NUMBER 12

Heman C. Smith

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

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Editorial

HURTFUL PRIDE.

Notwithstanding the long and pointed dissertations of the Book of Mormon and the able articles which have been written respecting pride among the Saints in these latter days, it is strikingly singular that this personal pride, that is to say, pride in personal adornments, should have taken the direction of adorning the hats and clothing with the skins and feathers of beasts and birds, necessitating the loss of life. We note more especially the phase of it which has been so destructive to bird life, song-birds by the millions having been destroyed that the hats and bonnets demanded by fashion might be adorned. It looks like such adornments were not the work of one's own hands, as required by the revelation given to the Saints, and we see no reason why Saints, good Saints, should persist in making such display. For a preacher to ascend the pulpit, even of a small branch, and look out upon the congregation facing him, if he is a thinking man he can not help but see and mentally make comment upon the display of bad taste where bonnets and hats are adorned sometimes with the entire bodies of birds of brilliant plumage and song-birds of the land. It is not only cruel, but it also comes under the condemnation stated in the Inspired Translation that God will require the life of every beast at the hands of man.

The Audubon Society has entered in upon a crusade to stop the destruction of bird life, and we hope sincerely that the Saints will assist this society by absolutely refusing either to purchase or use the feathers, wings, heads, and plumage of any bird whose life is to be destroyed in order that its plumage may be put upon the market.

The ostrich, the feathers of which are fine, ornamental, and as costly as any one chooses to pay for them, furnishes an innocent phase for the gratification of this personal pride, for the taking of its feathers does not involve the taking of the life of the bird.

We hope to see at conference a striking recollection of this little squib in the HERALD, and that the sisters will not take their pride in that kind of personal adornment into the church.

Our forests and hedges and dwelling-places are fast being desolated of the bird life which is so pleasurable and precious to lovers of nature. Can not

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these sunshine bands, Sunday-schools, and Religio societies make it a point in their teaching to strike at this too prevalent fashion? Try it, brothers and sisters.

CRITICISM—DISCUSSION—DIVISION.

Now and then some one gets alarmed because there seems to be a growing disposition among the Saints to criticise this, that, and the other thing. And sometimes the statement is made that we have no objection to just and proper criticism, but it is unjust and harsh criticism that is so hurtful and damaging in its effect. But have we not been looking at this matter in a wrong light?

Studying the history of Christ we find that he was often unjustly criticised. His actions, his teachings, his conduct on the Sabbath day—all these came in for a portion of harsh criticism. But this did not in the least detract from his character as the Son of God. He was beloved of God just as much after as before the criticism. That the criticisms were all unjust, we are led to believe from the statement that he "did always those things which pleased" the Father, and hence in no respect could he have merited criticism.

And so we need have no fear of unjust criticism. We stand just as high in the sight of God after the criticism has been made as we did before; and, if we exercise a proper degree of patience and humility, we may stand a little higher. The only harm that can result from unjust criticism, is the harm that comes to the one who offers it, and because of this he is entitled to our pity. If we have reason to fear criticism of any kind, we should fear justifiable criticism rather than the other. Not because of the criticism itself, but because of the conditions that justify it. For all of us to become unreasonable critics would certainly be regrettable; but as we see it, the greater danger to the church is not in the disposition to criticise, justly or unjustly, but in the tendency to choose to do that which justifies criticism—severe criticism sometimes, it may be. To demand that all criticism cease, and yet expect to continue in a course that breeds criticism, appears to us like treading on the verge of folly. The best way to discourage criticism, it would seem, if we object to it, is to take an open, straight, and true course that will afford no opportunity for it to get a foothold.

Some fear is felt and expressed by many that the presentation of diverging opinions through the columns of the HERALD will create division among our members; and that the appearance of certain articles on different topics in late issues of the HERALD may hinder the progress of the work, and divide our ranks. It seems to us that we have not looked closely enough, or the fear of division being *created* would in a measure vanish. The fact is that division already exists, on some lines at least. If not the articles would not have been written. The articles themselves are evidence that it exists. They tell where it exists. They open up the avenues whereby, if desired, the cause for its existence may be removed. The publication or nonpublication of these articles does not alter the fact that the division is there.

The first thing necessary to remove the division, is to locate the cause. And to locate the cause we must go to the bottom, and get all the light and evidence obtainable from those who can and are willing to produce it on both sides of the question. For this reason we can not see the advisability of shutting off discussion which is pointing out conditions as they already exist, which is putting the matter before the people in a way that all can judge for themselves, and which is pointing us, if we are willing to follow the light of former- and latter-day revelations, back to the root of the matter, the cause of the division and strife between brethren.

Folding our arms and refusing to look at the facts as they confront us in no wise tends to lessen division. They simply open the way for an increase of division, and if the avenues for pointing out the fact of its existence and the cause for it are closed, where, and when, and how will it be removed?

L. A. G.

SOME THINGS—CURIOUS BUT INSTRUCTIVE.

"There are said to be 20,000 less women than men in the state of Iowa, and the State is also short of school-teachers." Query: Does this disparity in the number of the sexes justify polyandry, that is, a plurality of husbands in Iowa?

"It is estimated that in the United Kingdom over fourteen million dollars are annually spent on pipes and tobacco." This represents an immense sum spent for that which is not food, nor essential to the support of human life. An estimated half of this sum is paid by the working class, employed, unemployed, and poor.

"The number of Japanese slain in the war between Russia and Japan was seventy-two thousand, four hundred and fifty, of whom forty-eight thousand, one hundred and eighty were killed outright in battle, ten thousand, nine hundred and seventy died of wounds, and fifteen thousand, three hundred died of disease." More than one fifth of the entire loss of life resulting from disease induced by exposure, fatigue, want of food, and unavoidable lack of proper care. Oh, the terribleness of the scourge "that maketh desolate."

"There are in America to-day more than two hundred fraternal beneficial orders with a combined

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membership of over five million, who are protected to the extent of about seven billion, five hundred million dollars, and have distributed benefits to disabled members amounting to more than eight hundred and twenty-five million dollars." Is it possible that these orders, all of which may be said to be secret, in that they do not admit those not members to be present at their meetings or to be entitled to benefits accruing to members, are of Satanic origin and doing the works of his majesty the Devil, just because they are thus secret? Or, are they the works of men originating with the wisdom of this world for business purposes and supposed or real benefits?

"The apple-shippers of Canada have formed a combination for the control of the British markets. They will sell direct to the small fruit-dealers, taking the trade away from the big commission firms." The right kind of coöperation; but it is a combination to get gain, the same principle lying behind it that is found in other combined efforts to increase the price of products raised or manufactured. The customer who buys the apples for consumption is the chap that pays the cost of protection to the shippers. They do not buy, store, stand the loss of shrinkage and waste just for the *fun* of being in business.

THREATENED STRIKE AMONG COAL-MINERS.

It is earnestly to be hoped that the interference by President Roosevelt with the threatened strike among the bituminous and anthracite coal-miners will bring into consideration one of the most potent factors in the whole business; and that is the consumers. We have but little to say about the controversy, but would call attention to what is certainly plain fact: that every advance paid to the miner by the coal barons, as they are called, is placed upon the price which the public pay for the article mined and put on the market.

One of the greatest demands made upon the coal regions is for fuel, and the greater number of those using this fuel are among the poor. It is probable that the rich, the extremely rich, could afford to buy and burn at any price; but the poor can not. Every ton which is used by manufacturers and the carrying on of interests everywhere is counted and the cost put upon the consumer and the article manufactured or the material sold out of the industries. It is not the employer that suffers the loss; it is not the railways that suffer the loss, it is not the great combinations of men who buy and sell the coal who pay the ultimate payment and meet the advanced prices wherever they are paid. It comes out of the consumer; it is the consumer first, last, and all the time.

It is to be hoped that President Roosevelt will emphasize this so that while men sympathize with he miner there will be an expression of sympathy for the consumer, especially as far as the consumer is to be found among the poor.

A WOULD-BE REVISIONIST.

The following from the *Christian Guardian* emphasizes the manner in which some of the cardinal doctrines of the New Testament are discredited in the minds of twentieth-century religionists. This writer discounts the resurrection, the second coming of Christ, birth of the water, or baptism, and with his ideas realized the religions of men, which have so little in them now that they are but a "form of godliness, denying the power thereof," will certainly become "without form and void." And then they wonder why men who have souls to save do not come to church! The reason is plain, it is time and money wasted. The idea, too, that instead of being born of water, we must be born of the "word" which he discounts and rejects is, to say the least, peculiar.

PLEA FOR REVISION OF RITUAL.

To the Editor of the *Christian Guardian*.

Dear Sir: It is hoped that the Revision Committee on the Dicipline will revise some part of the ritual for funerals and baptisms. For instance, the quotation from Job, "worms" destroying the "body," and "yet in my flesh shall I see God," and the reference to the "general resurrection" might well be left out; the quotation from Job being irrelevant, and the acceptance of Paul's teaching, "it is sown a natural body and it is raised a spiritual body," "not that body that shall be," setting aside the idea of a physical resurrection. The reference also to the "second coming" is out of harmony with generally accepted truth. We do not now expect a scenic second coming of Christ, but as he said, "Henceforth," Revised Version (not hereafter), "shall ye see the Son of man," etc. If Paul expected the immediate literal coming of Christ, and it is unlikely he did, he was mistaken in at least 1,900 years. As Christ has been coming for the last 1,900 years, and as we want him to come in regenerating hearts and churches and society, so may he come, but not outwardly.

And in the baptism ritual why make use of the quotation, "Except a man be born of water," as though it referred, in a high church sense, to the absolute necessity of water baptism instead of to the need of regenerating by the word, as Paul says, "Washing of water by the word," and "being born . . . of the Word of God"?

The appropriateness of the reference to Noah being saved by water, and the passing of the Israelites through the Red Sea, too, might well be questioned. Let us make a plea for a simpler, more unequivocal form. L. M. ENGLAND.

LACOLLE, January 25, 1906.

EDITORIAL ITEMS.

We are in possession of a short, well-written article on the Book of Mormon from the pen of one who is not a member of our church. Before publishing we desire the name of the writer for our own information, not for publication. If this comes to the writer's notice, will he please send us his name?

Quite a number of the districts have not as yet sent in their credentials to the Church Secretary. They are urged to do so at once, that a report may

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be prepared for the committee on credentials, to facilitate prompt organization of the conference.

Sr. Melvina Ulmer, Eldorado Springs, Missouri, desires to hear from Laura T. Carroll, formerly of Joplin, Misouri. Those knowing her address please communicate with her.

Bro. John H. Hanson, Goteborg, Sweden, writes that the work is still going on and is gaining ground. He baptized one March 2, and others are waiting for better weather.

We erred in stating in HERALD for February 28 that orders for all goods in his line should be sent to Bro. B. F. Ordway at Pasadena, California. Eastern agents for his bed-springs should order from Peoria, Illinois.

ERRATUM.

In HERALD for January 31 was found a letter from Bro. J. D. Erwin in which it was stated that an opponent of the latter-day work, Abe Carlin, was dead. By letter from Elder H. O. Smith, assistant missionary in charge of that field, we are informed that it was an error, and that Abe Carlin was still living. It was, however, a mistake for which Bro. Erwin is not responsible, and no blame should attach to him. However much we regret the mistake, we are glad to make the correction.

Original Articles

BUSINESS TRANSACTIONS AT KIRTLAND.

When Joseph Smith and others left Kirtland, Ohio, early in the year 1838, they left their business in an unsettled condition. This gave rise to adverse criticism and reports were widely circulated that they had left the State without making satisfaction to their creditors. These reports once started continued to circulate, and we hear of them frequently yet.

The conditions under which they left Kirtland are described by Joseph Smith himself in the following language found on page 136 of the second volume of Church History:

A new year dawned upon the church in Kirtland in all the bitterness of the spirit of apostate mobocracy; which continued to rage and grow hotter and hotter, until Elder Rigdon and myself were obliged to flee from its deadly influence, as did the apostles and prophets of old, and as Jesus said, "When they persecute you in one city, flee to another." And on the evening of the 12th of January, about ten o'clock, we left Kirtland, on horseback, to escape mob violence, which was about to burst upon us under the color of legal process to cover their hellish designs and save themselves from the just judgment of the law.

But before the close of the year 1838 they made arrangements to have their business satisfactorily adjusted at Kirtland. To do this Colonel Oliver Granger was sent as agent for the church and for individual members of the church, including Joseph Smith and other leaders. After settling the business he obtained the three following certificates to show that the business was satisfactorily adjusted (see Church History, volume 2, pages 349, 350):

"A CARD.

"PAINESVILLE, October 19, 1838.

"We, the undersigned, being personal acquaintances of Oliver Granger, firmly believe that the course which he has pursued in settling the claims, accounts, etc., against the former citizens of Kirtland Township, has done much credit to himself and all others that committed to him the care of adjusting their business with this community, which also furnishes evidence that there was no intention on their part of defrauding their creditors.

THOMAS GRIFFITH.
"JOHN S. SEYMOUR."

"To all persons that are or may be interested. I, Horace Kingsbury, of Painesville Township, Geauga County, and State of Ohio, feeling the importance of recommending to remembrance every worthy citizen who has by their conduct commended themselves to personal acquaintance by their course of strict integrity, and desire for truth and common justice, feel it my duty to state that Oliver Granger's management in the arrangement of the unfinished business of people that have moved to the Far West, in redeeming their pledges and thereby sustaining their integrity, has been truly praiseworthy, and has entitled him to my highest esteem, and ever grateful recollection.

HORACE KINGSBURY.
"PAINSVILLE, October 26, 1838."

"*To all whom it may concern:* This may certify that during the year of eighteen hundred and thirty-seven, I had dealings with Messrs. Joseph Smith, Jr., and Sidney Rigdon, together with other members of the society, to the amount of about three thousand dollars, and during the spring of eighteen hundred and thirty-eight, I have received my pay in full of Colonel Oliver Granger, to my satisfaction. And I would here remark, that it is due Messrs. Smith and Rigdon, and the society generally, to say that they have ever dealt honorably and fair with me: and I have received as good treatment from them as I have received from any other society in this vicinity; and so far as I have been correctly informed and made known of their business transactions generally, they have, so far as I can judge, been honorable and honest, and have made every exertion to arrange and settle their affairs. And I would further state that the closing up of my business with said society has been with their agent, Colonel Granger, appointed by them for that purpose; and I consider it highly due Colonel Granger from me here to state that he has acted truly and honestly in all his business with me, and has accomplished more than I could have reasonably expected. And I have also been made acquainted with his business in that section; and wherever he has been called upon to act, he has done so, and with good management he has accomplished and effected a close of a large amount of business for said society, and, as I believe, to the entire satisfaction of all concerned.

"JOHN W. HAWDEN.
"PAINESVILLE, Geauga County, Ohio, October 27, 1838."

As a further expression of the confidence in which Elder Granger was held by the church and of his good character at Kirtland, at a conference held near Quincy, Illinois, May 4 and 5, 1839, he was appointed to go to Kirtland to take charge and oversight of the

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house of the Lord, and preside over the general affairs of the church in that place. Under this last appointment he continued for some time; and recently there has come into our hands a letter written him while acting in that capacity, from Nauvoo, Illinios, January 12, 1841, signed by Joseph Smith, which contains the following statement:

Beloved Brother: I long to see you once more, and hear of your success in the discharge of your duties and hope that you will be able, to do all that is in your heart to do in righteousness.

Maintain our characters by maintaining your own, and set such examples before the church as shall lead them to respect and love both yourself and the presidency.

Be assured of my continued regard and prayer for your prosperity and welfare and believe me to be your friend.

You know, dear brother, that it is not a little that will cause me to forsake a tried friend. May God bless you and all my friends in Kirtland.

These certificates establish the fact that it was the desire of Joseph Smith and others concerned to deal honorably, and that in a remarkably short time considering their circumstances and troubles, they adjusted everything to the satisfaction of their creditors. And this letter conveys the idea that Colonel Granger in dealing honorably and uprightly secured the confidence of Joseph Smith, and was acting on lines previously understood between them. This ought to be sufficient to counteract the influence of any adverse stories in regard to their leaving the state of Ohio without their making satisfaction.

We hope the ministry and others will take note of this and be prepared to present this matter when necessary in vindication of the right. H. C. S.

THE LABORERS.

Several have expressed their views of the parable found in Matthew 20:1–16, which I have watched with interest. I believe the parable here refers to the different gospel dispensations, and from it we glean how God in former ages or dispensations began his work. The principal thought involved therein is that the gospel was to be preached by different men at different periods of time. In the first verse he (Christ) likens the kingdom of heaven unto a householder, who goes out early in the morning to hire laborers into his vineyard. The householder referred to evidently is Christ, as he alone is the one that selects whom he wishes to represent him. The laborers are those who hold priesthood authority; for through the priesthood only, we understand, can the people be able to abide his presence. This will apply to the priesthood, eminently and preëminently, and also to the people. The vineyard referred to is the world. Here we find the householder (Christ) and the laborers entering into an agreement to work in the vineyard. The laborers receive for their work a penny a day, as agreed upon. And we believe the penny referred to here is eternal life.

The first dispensation began with Adam, the second through Noah; the third through Moses; the fourth through John the Baptist and Christ; this agreeing with the first, third, sixth, and ninth hours of the parable.

And, by introducing Luke 20:9–19 and Mark 12:1–12, we find a corroboration in witnesses, whom we believe referred to the same thing under consideration. Now, remember that the Lord of the harvest said to his disciples, in Matthew 9:38, pray to the Lord to send forth laborers into the vineyard. And he sent laborers at the first hour, the third, the sixth, and the ninth hours. Those hours are the different gospel dispensations. The morning hour, the hour of Adam; the third, the hour of Noah; the sixth, the hour of Moses; the ninth, the hour of John the Baptist and Christ, making the eleventh hour to be the hour in which we live.

Turn to Luke 20:9–19 and see if we can not glean from him something that will reflect some light upon this subject. Here we have an illustration of the first hour when he sent laborers to gather the fruit of the vineyard in the first hour—the hour in which these men went. And again he sent another servant, "and they beat him also, and treated him shamefully, and sent him away empty." Now remember, we have two dispensations disposed of. First, the one under Adam; second, the one under Noah. The first man went, the second man went, and both fared alike. The third is sent and they wounded him also, and cast him out. See now what follows from this transaction. "Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him." The beloved son is sent. When? In the fourth dispensation. What follows in the sending of this beloved son? He is cast out of the vineyard and killed. The fourth man, the fourth dispensation, is the beloved son, the owner of the vineyard.

From Christ's day, the ninth hour, we find no connection, an entire break. Turning to Revelation 12, the woman (the church) was delivered of the man child; the Devil enters upon the scene at the birth of this man child, to destroy it. God comes to the rescue of this child. He takes it back to his throne—the man child—the authority; hence at the apostasy of the church in the ninth hour (five hundred and seventy years after Christ) there is no authority upon the earth from the year five hundred and seventy when the man child, the authority, was taken back to God and his throne. Then after the expiration of twelve hundred and sixty years we must look for his return. By a careful study upon this subject, we will see that every dispensation is connected from Adam down to Christ. He stands in the ninth hour, and from there to the eleventh hour you see there is no connection. So, to make the chain complete, and to supply the missing link, there must be some one in

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the eleventh hour called and commissioned with divine authority to bring his work forth. We believe Joseph Smith was selected as an instrument in God's hand to restore the work in the hour of God's judgment, in fulfillment of Revelation 14:6.

In verse 7 of chapter 20 you will find this language: "Go ye also into the vineyard." And by close reading of this verse it will be seen that it does not state that those selected in the eleventh hour remained there the entire day, else the question would not have been asked, "Why stand ye here all the day idle?" This was to impress upon them that if they had no opportunity in the earlier hours, why should not they labor in the closing (eleventh) hour, for they express their willingness to work. We think it would be unreasonable that there were set hours for mankind to obey the gospel when it was preached throughout the entire day.

In conclusion: I believe this parable represents the different dispensations of the gospel, when it was to be proclaimed. And as men had to be duly commissioned with divine authority in harmony with God's law, it is necessary to select them at different times—in the early morning hour and the third, sixth, ninth, and eleventh hours.

Yours for the love of truth,

E. E. MARSHALL.

HATFIELD, Missouri, January 16, 1906.

WHAT IS THE "NEGRO" AND WHERE DID HE COME FROM?

I have often heard men say, "What is the 'negro,' and where did he 'come from'?" Some men have gone so far as to say that the "negro" had no soul, that he was some kind of a beast or animal. I once saw a book written by a "lunatic," for he must have been—I know not what else to call him—proving (or trying to prove) that the negro had no soul, that he was an animal. Some say he is a monkey or the same as a monkey; but hold on, let us see what Moses knew about them. God made Adam and Eve and put them on the earth to multiply and replenish it, and we find that in the days of Noah there were many nations or peoples on the face of the earth, and because they were so wicked, God sent a flood and destroyed them from the face of the earth, save Noah and wife, three sons and their wives, making eight souls in all.

How strange! But there are many people in the world to-day that do not believe this, and say, "You know that the old black negro did not come from the white man, that when God made Adam he made him white, then he made the negro and made him black."

But one says, "That will not do, for when Cain slew Abel, God cursed Cain and put a mark on him and his seed after him, so the negro is a descendant of Cain; and Cain went to the land of Nod and was not destroyed by the flood." But hold on; we find in Genesis 7:23 that every living substance was destroyed which was upon the face of the earth, both man and cattle, and the creeping things, and the fowls of the heavens; and Noah only remained alive, and they that were with him in the ark. Now if the negro is a descendant of Cain, he surely was a man, but we find in Genesis 7:7, that Noah and his sons, his wife, and his son's wives went into the ark with him; only eight, four men and four women. Then the negro was not a human or else he was destroyed. So he sprang up since the flood. Now let us see if we can not find where he came from. Noah had three sons, and after the flood he tilled the ground, and he planted a vineyard, and he drank of the wine and was drunken; and he was uncovered within his tent; and Ham, the father of Canaan, saw him, and told Shem and Japheth, so they took a blanket and covered him up. And he awoke from his wine and knew what his youngest son had done unto him, and he (Noah) said, "cursed be Canaan, [youngest son of Ham,] a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant, and a veil of 'darkness' shall cover him," that "he shall be known among 'all men.'" "God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servants." (Genesis 9:29–31.)

Canaan was to be a servant unto all men; there was a veil of "darkness" put over him, so he would be known among all men. Now let us see about Ham and his sons, and where they went to.

Ham, (heat, brown,) youngest son of Noah. For paternal disrespect, a curse fell upon Canaan. He was the father of the Hamitic family through Cush, Mizraim, Phut, and Canaan, who settled Canaan, Africa, and the coast as far east as India. (See Genesis 10:6–20.) His name appears in "Kem," the name of "Egypt," also "heat," "blackness."

Cush (blackness). That indefinite country (land) translated "Ethiopia" in Genesis 2:23; (2) eldest son of Ham, and the country which his descendants peopled is Ethiopia in Africa; now called Abyssinia. (See Isaiah 18; Jeremiah 13:23.)

Mizraim (tribulation). Hebrew name of Egypt, applied on the supposition that the descendants of "Mizraim" settled or occupied. But without disputing the ethnic fact, the name would better signify "black" after the Arabic "Mizr," and Egyptian "Kem," both of which as applied to the country indicate the "color" of the soil, which is dark colored.

Phut—Put (bowman). Third son. His descendants are associated with the Nubians of Africa. (Jeremiah 46:9, marginal rendering.)

Canaan (that humble, lower country). (1) fourth son of Ham, and progenitor of the nations who peopled Palestine and the Mediterranean coast before the conquest by the Hebrews. (2) The land of Canaan, called the "Holy Land" after the captivity, (Zechariah 2:13,) and Phalestine by the Philistines, (Genesis 15. 14,) who came from Africa and took possession of a small part of it. (See Ills. No. 534.)

The world was repeopled by Noah's sons. Shem, or the Shemitic branch, settled Asia. Japheth, or Japhetic family, settled Europe. Ham, or Hamitic family, settled Africa. (See Bible Dictionary.)

M. S. WIGGINS.

MCKENZIE, Alabama.

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Report of Missionaries to the Conference or Church

NAME	Whole No. of services attended	Times preached	Number baptized	Number confirmed	Number ordained	Patriarchal blessings	Branches organized	Districts organized	Marriages	Children blessed	Administered to sick	FIELD OF LABOR
R. C. Evans	420	301	43	22	2		3	3	5	14	198	Canada
W. H. Kelley	135	60			2					5	7	Rocky Mountain
Gomer T. Griffiths	403	127	7	6	3					6	50	Northwestern Mission
I. N. White		71		7	11		2		1	2		Mo., Kan., and S. Ill., and part of Okla., I. T., & Ark.
J. W. Wight	560	183	45	41	5				1	15	113	Michigan, Indiana, Northern Illinois, and Wisconsin
Frederick A. Smith	387	154	4	14	5		1			8	63	Southern Mission
C. A. Butterworth	207	80	4	4	2				5	3	29	Australia
J. J. Bailey	336	173	14	13		234			2	9	51	Eastern and Northern Michigan
Chas. E. Butterworth	306	186	4	4		25			2		14	Gallands Grove District, Iowa
Charles Derry	150	105		8		13			1	3	43	Little Sioux District
Henry Kemp	354	129		27	2	301				27	150	Independence Stake
John H. Lake	163	77		5	3	141				14	97	Northern Indiana, Michigan
J. R. Lambert	318	58		2	1	138			1	2	59	Lamoni Stake
Ammon White	416	133	4	6	2	2				3	73	Southern Missouri
J. M. Baker	350	113		150	1				4	10	71	Sioux City, Iowa
Joseph F. Burton	211	79	9	6						6	204	Society Island Mission and California
Duncan Campbell	293	76		3					2	1	47	Lamoni Stake
A. Carmichael	263	91	3	3					1	4	75	Southern California
Asa S. Cochran	227	75		6	1		1			2	110	Southern Michigan and Northern Indiana
Marcus H. Cook	242	125	5	2	1					3	29	Pottawattamie District, Council Bluffs objective point
A. V. Closson	255	95	1	1					2		123	Alabama and Oklahoma
J. C. Crabb	390	193		11	2					1	8	Gallands Grove and Little Sioux Districts
Robt. M. Elvin	424	152	6	6						8	122	Pittsburg District
V. M. Goodrich	375	115	9	10	1				2	8	76	Ohio and Kirtland Districts
J. A. Grant	382	164		6	1				2	7	44	Northern Michigan
Charles J. Hunt	325	179	2	3						5	55	Gallands Grove District
Samuel J. Jeffers	276	81	15	21					1	6	31	Ohio District
A. E. Jones	190	60	9	4					3	7	69	Southern California
Charles H. Lake	163	71	1	1	2					1	21	Western Maine District
William Lewis	99	106	9	10	1				1	4	17	Eastern Pennsylvania, Scranton objective point
R. C. Longhurst	70	41		1			1			2	12	Canada
W. A. McDowell	385	105	2	10						11	128	Chicago, Illinois
Roderick May	180	15		3						4		Independence Stake
James Moler	462	117		14	1				1	2	122	St. Joseph, Missouri
A. E. Mortimer	273	120		8	3				1	12	47	Canada
E. W. Nunley	125	50								3	3	Eastern and Central Texas
A. H. Parsons	181	103	5	5					2		30	Independence Stake
F. G. Pitt	371	107		16	3				1	5	82	Massachusetts District
I. N. Roberts	233	149	7	4					3	3	88	Far West District
Elbert A. Smith	300	84	19	18	1					2	90	Burlington, Iowa
John Smith	432	65	3	4	3					9	259	Lamoni Stake
E. A. Stedman	246	100	1	2						1	35	Iowa
J. A. Tanner	361	181	8	10	2				1	9		Northeastern Missouri
Thomas Taylor	331	172	4	3	1					3	23	Leeds District, England
J. M. Terry	359	145	15	15	1				7	6	90	Northern California District, Oakland objective point
M. M. Turpen	297	131	37	15						6	53	Alabama and Florida Districts
J. W. Waldsmith	356	31		4						5	34	Southern Nebraska
G. J. Waller	313	55	6	6					6	5	7	Hawaii Territory
D. C. White	228	123	1	1							43	Lamoni Stake
C. Scott	307	136		2					2	3	35	Illinois, Indiana, Michigan
J. C. Foss	205	31	7	20	1				4	8	164	Under Apostle I. N. White
James McKiernan	389	126	2	2	2				2	8	45	Des Moines, Eastern Iowa, and Nauvoo Districts
J. F. Mintun	483	148	7	8	1				4	3	131	Des Moines City Mission
W. E. Peak	389	124	1	8						1		Kansas City Mission
Hyrum O. Smith	328	118	2	11						12	8	Southwestern Mission
Romanan Wight	268	14									32	Gallands Grove and Little Sioux Districts
Arthur Allen	333	107	7	3	1					7	49	St. Louis District
D. A. Anderson	394	62	16	7	1				3	6	107	Kirtland District and Pittsburg, Pennsylvania
W. M. Aylor	334	144	24	19					2		39	Eastern Oklahoma
I. P. Baggerly		83	1	1	1					7	14	Southern Indiana
O. H. Bailey	271	112	13	10	1		1			3	10	Kewanee District
A. M. Baker	304	175	28	27						7	50	Southern Missouri
Richard Baldwin	355	154	9	9	1				4	7	82	Pittsburg District and Western Pennsylvania
T. J. Beatty	333	173	10	11						2	12	Ohio District
John A. Becker	147	6	1	1							24	Pittsburg District and Germany
Amos Berve	272	92	3	3	1		1		3	4	101	Kewanee District, Kewanee objective point
C. H. Burr	289	118	2							4	39	Wisconsin
Hubert Case	297	142	19	10						4	25	Oklahoma
Oscar Case	371	163	15	8	1					9	22	Gallands Grove and Little Sioux Districts
D. R. Chambers	346	161	13	8	1				3	10	40	Pottawattamie and Fremont Districts
A. M. Chase	343	182	9	10					2	7	39	Rocky Mountain Mission
Frank J. Chatburn	304	139	8	13						11		Spring River, Missouri

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T. W. Chatburn		114	22	11	1				1	5	51	Spokane District, Washington
Wardell Christy	436	130	8	5					1	2	103	Des Moines District
J. C. Clapp		86			1				1	5	148	California and Arizona
S. D. Condit	191	96	2	1						7	19	Idaho District
John J. Cornish	305	196	7	4					1	15	33	Michigan
Charles E. Crumley	274	110	5	5	7		2			2	81	Pacific Slope Mission
J. Frank Curtis	436	182	13	16	3					7	74	Colorado Mission
J. T. Davis	265	153	12	12	2				1	2	32	Southern Missouri District
L. R. Devore	311	137	27	16						11	104	Ohio District
Jasper O. Dutton	300	106	18	13	1		1			3	45	Wisconsin
F. J. Ebeling	427	239	41	28	2				3	22	49	Southern Ohio and West Virginia
W. D. Ellis	261	190	21	20					1	5	84	Southern Indiana
N. C. Enge	339	164	7	16	1				1	6	25	Western Oregon and Western Washington
E. A. Erwin	204	92	2	8	1					11	34	Northeastern Texas
J. D. Erwin	272	205	17	12	1					15	33	Indian Territory and Southwestern Arkansas
R. Etzenhouser	248	136	10	10					1	4		Monongahela Valley, Pennsylvania
Charles Fry	341	91	3	3					6	7	95	Omaha and vicinity
E. J. Goodenough	252	157	11	12						2	93	Northeastern Illinois District
W. H. Greenwood	170	100					1		1	8	20	Sheffield District
Frederick Gregory	224	152	14	14						3	26	Canada
J. F. Grimes	268	115	5	3						4	14	Oklahoma
W. E. Hayden	300	126	7	4						7	23	Nodaway District
H. N. Hansen	249	104		5	1					4	31	Nebraska
Charles E. Harp		120	2	7					1	3	30	Southern Indiana
Walter J. Haworth	254	101		1	2				1	12	74	Australia
Eli Hayer	287	114	6	12						2	83	North and South Dakota
E. L. Henson	308	137	3	3						3	22	Indian Territory
R. B. Howlett	328	135	6	6	1				1	10	116	Canada
J. W. Jackson	212	156	25	35						6	36	Southern Arkansas and Louisana
George Jenkins	384	155	2	2						1		Clinton District, Missouri
John Kaler	367	129		1						1	70	Independence Stake
F. C. Keck	418	276	14	11	1				4	7		Spring River District
T. C. Kelley	363	171	10	8	1					10	51	Southern Mission
W. H. Kephart	289	163	7	5							33	Lamoni Stake
Alvin Knisley	239	181	25	27						13	21	Canada
A. J. Layland	124	64	5	9						9	15	Rocky Mountain
J. B. Lentz	285	144	11	7							28	Fremont and Pottawattamie District
H. A. McCoy	316	155	13	13	1				1	20	68	Minnesota
Willam Mackie	310	77	5	5	1				2	3	49	Australia
W. S. Macrae	265	126	2	2	1				1	2		Northeastern Missouri District
W. C. Marshall	131	62	2	2								Southern Nebraska
J. W. Metcalf	145	86							2	1	16	Eastern Kentucky
H. E. Moler	332	139		2							36	Kentucky
J. W. Morgan			12		2				2			Colorado
Peter Muceus	260	229	10	10						8	7	Norway
S. D. Payne	143	114	3	3						2	11	Nebraska
W. S. Pender	134	132	4	4					1			Seattle and British Columbia District and Oregon
J. W. Peterson	250	88		3						1	13	Nauvoo District
Levi Phelps	307	158	5	7	1					2	45	Northern Michigan District
A. B. Phillips	183	109	7	8	2					3	9	Eastern Mission
C. H. Porter	344	156	6	4								Northeastern Kansas
Benjamin F. Renfroe	201	106	1	1					8	4	32	Southwestern Oklahoma and Northwestern Texas
Calvin H. Rich		143	5	6	1							Aroostook County, Maine
J. T. Riley	393	144	13	12	1				2	3	71	Spring River District
J. W. Roberts	239	101		6						4	50	Virginia and Kansas
E. F. Robertson	220	67	2	2	1					7	24	Southern Nebraska District
J. S. Roth	396	148	20	26					2	24	130	Des Moines District
D. M. Rudd	257	65	4	4					1	6	23	Nebraska
W. M. Rumel	35	8									4	Minnesota
Frank A. Russell	285	104	13	9						7	53	Kewanee District, Illinois
R. C. Russell	313	170	30	18	4					11	85	Canada
B. St. John	400	229	24	17					3	23	69	Canada
R. O. Self	225	103	4	3						3	36	Western Nebraska and Black Hills
Swen Swenson	202	131	6	7	1					6	41	Rocky Mountains
N. V. Sheldon	383	120	8	5							55	Oregon
T. J. Sheldon	269	147	3	3							30	Far West, Missouri, District
John Shields	342	195	10	10	2					7	56	Manitoulin Island
S. W. Simmons	280	193	12	12					2	8	42	Indian Territory
Walter M. Self	381	157	15	7	4		2		1	9	99	Southern Nebraska District
F. M. Slover	409	142	4	7						6		Clinton District, Missouri
David Smith	329	256	21	21	1				1	5	33	Southeastern Illinois
I. M. Smith	387	191	2	7						5	75	Western Pennsylvania and Ohio
S. S. Smith	294	114	5	6						3	13	Oklahoma
W. A. Smith	306	233	59	23	2				2	7	63	Gallands Grove and Little Sioux
W. R. Smith	222	74	6	6							17	Independence Stake
C. L. Snow	76	130	4	6						2	55	Southeastern Mission
Henry Sparling	404	205	11	13	2	21			1	21	111	Oregon

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J. D. Stead	341	139	25	20					1	16	20	Rocky Mountains
J. M. Stubbart	403	155	2	6					1	10	93	Northern and Central Nebraska
J. R. Sutton	324	145	4	3						7	46	Minnesota and Nebraska
O. B. Thomas	341	193	11	10						9	27	Ohio and West Virginia Districts
George W. Thorburn	391	136	11	11						6	122	Kewanee District, Illinois
G. C. Tomlinson	203	131	7	7	1					2		Canada
D. E. Tucker	244	149	7	16						6	39	Alabama and Florida Districts
R. T. Walters	190	138	4	3						1		Central Illinois District
A. L. Whiteaker	104	130	1	1	1				2	3	38	Minnesota and Iowa
Eli M. Wildermuth	142	55		1							20	Northeastern Illinois District
J. M. Baggerly	180	175	5	3						1	5	Ohio District
James H. Baker	312	150	13	10						6	19	Northwestern Oklahoma
D. R. Baldwin	390	297	7	8	2					5	42	Arkansas
Andrew Barr	248	141		4						9	55	Eastern Michigan
Alma Booker	173	99	4	4						6	27	Southern Mississippi and Eastern Louisiana
W. L. Booker	127	56								2	29	Southern Mississippi and Eastern Louisiana
Eugene Braun	105	79									24	Eastern Maine
G. J. Brookover	321	105	8	13	1						22	Wisconsin
W. D. Bullard	127	30	1	1					1	2	33	Southern Mission
A. E. Burr	263	134	26	27						4	62	Northern Michigan
George W. Burt	359	217	9	11	1					13	40	Northern Michigan
F. E. Cohrt	395	166	1	4							68	Gallands Grove and Little Sioux, Iowa
James Craig	247	232	12	12					3	2	6	Pittsburg District
D. S. Crawley	100	40									10	Oklahoma
J. D. Curtis	252	79	20	23						4	44	Colorado Mission
J. W. Davis	252	77	4	4						2	22	Eastern Michigan
George Day	157	93	8	8						8	20	North Dakota
William Davis	363	172	5	5	3				7	16	49	Eastern Michigan
H. J. Davison	211	92	1	2	1					1	27	Maine and Maritime Provinces
Alfred Dorsett	171	120	10	11	2					4	28	Manitoba and Eastern Saskatchewan
Fred B. Farr	312	104	6	6						1	48	Eastern Iowa
Ralph W. Farrell	235	102	14	7						3		Eastern Mission
Peter Arthur Flinn	119	96							1	1	23	Southern Indiana
Levi Gamet	350	138	3	5					1	9	34	Central and Northern Nebraska
W. M. Gibson	45	15		1					1	3	48	Southern California
E. A. Goodwin	341	120	2	2	2				2	6	51	Northern Michigan
Francis Granger	233	44									47	Southern Michigan and Northern Indiana
G. H. Graves	564	298	2	2					1	21	43	Kentucky.
Leo Hampshire		24										Canada
John Harp	75	165	16	14					3	16	35	Central and Eastern Texas
O. J. Hawn	373	230	24	26	1				3	12	90	Eastern Michigan District
Leonard Houghton	135	109	5	5					2	2	12	North Dakota
Charles E. Irwin	259	121	6	8	3					3	33	Southern Arkansas and Louisiana
C. C. Joehnk	6	1									7	Germany
William Johnson	201	115	8	7					1	11	15	Seattle and British Columbia District
Ebenezer Keeler	455	210		4						3	20	Western Oregon
James Kemp	112	45								2	23	Colorado
Arthur Koehler	301	39		1						5	35	Western Pennsylvania and Pittsburg District
W. E. LaRue	129	54		1	1					2	13	British Isles Mission
C. G. Lewis	357	42	1	4	1					1	36	Northern Michigan
E. E. Long	316	118	6	5					1	2	63	West Virginia
Arch E. McCord	278	107	1	2	1						52	Nodaway District
S. J. Madden	175	125	7	6	3					8	60	Northwestern Kansas
A. E. Madison	397	154	2	4						3	55	Southern Nebraska District
W. H. Mannering	444	122	1	2						1	81	Central Illinois
William Newton	295	135	4	6					1	4	75	Southwestern England
C. J. Peters	219	48	1	1						2	12	Des Moines, Iowa, District
T. A. Phillips	375	221		3	1					4	59	Canada
F. J. Pierce	162	44		1	2					5	43	Plymouth, England
C. W. Prettyman	202	134	6	6						5	11	Western Nebraska
James Pycock	365	109	1		1				1	5	38	Canada
Lee Quick	239	171	12	11					1	4	4	Southern Kansas
Edward Rannie	294	129	1	3						8	4	South Dakota east of Missouri River
W. P. Robinson	334	127	12	6					1	9	53	Wisconsin
F. L. Sawley	439	185	2	2	1				2	6	34	Southeastern Illinois
John Schreur	253	169	4	6					3	14	42	Northern Michigan District
Mark H. Seigfreid	317	92	4								3	Nauvoo District
W. F. Shaub	26	1									3	Michigan
George M. Shippy	301	142	18	5					2	4	147	Detroit, Michigan
A. C. Silvers	415	173	6	6						2	24	Clinton District
George H. Smith	247	60	8	7	2				2	1	74	Massachusetts District
William Sparling	256	152	21	13	2		1		1	14	48	North Dakota
Samuel Stroh	146	60	1	1					1	1	29	Southern Michigan and Northern Indiana District
W. E. Summerfield	213	56	1	3						4	13	Far West District, Missouri
S. W. Tomlinson	251	170	39	39	4		2			16	57	Manitoba, Canada
Samuel Twombly	274	91								6	18	Northeastern Kansas District.

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NAME	Whole No. of services attended	Times preached	Number baptized	Number confirmed	Number ordained	Patriarchial blessings	Branches organized	Districts orgnized	Marriages	Children blessed	Administed to sick	FIELD OF LABOR
Warren E. Turner	213	184	10	10	1					5	45	Eastern Iowa
J. E. Vanderwood	199	81			1				1	3	14	Rocky Mountain Mission
L. L. Wight		26										Superanuated
J. B. Wildermuth	337	139	4	2						2	16	Eastern Iowa
Jerome E. Wildermuth	368	120	7	8					1	2	48	Central Illinois
G. W. Winegar	190	46		5	1				2	2	80	Washington
A. C. Anderson	96	11							1			Lamoni Stake
J. J. Boswell	116	21										Southern Indiana
William H. Fuller	150	141	2									Pittsburg District
L. G. Holloway	141	153	17		1							Seattle and British Columbia
B. S. Lambkin	192	104							2			Northern Michigan
J. W. Paxton	366	147	3									Clinton District
S. M. Reiste	350	144	18									Des Moines District
John A. Teeters	102	47							1			Northwestern Kansas District
J. T. Thompson	81	33										Canada
Myron E. Thomas	204	26										Southern Ohio
Fred Turnbull	81	52										Spokane District
James R. Wight	114	117									4	Fremont and Pottawattamie Districts
Ulysses W. Greene	347	150	8	10	8		1		1	6	83	Department of the Ohio
S. W. L. Scott	198	120	6	5	1				1	4	36	Southern Michigan and Northern Indiana
J. Arthur Davis	125	81	5	1						4	35	Northeastern Illinois
James Evans	123	94								4	12	South Wales
John H. Hanson	179	110	6	6						6	14	Sweden
James L. Mortimer	253	186	10	9	7		4			5	15	Manitoba, Saskatchewan, and Alberta, Canada
G. A. Smith	273	66	4	4	4				1	5	87	Kirtland District, Ohio

Mothers' Home Column

EDITED BY FRANCES.

Reading for April Meeting of Daughters of Zion.

PARENTAL CARE FOR THE CHILD'S HIGHER LIFE.

"Having little time to devote to writing I thought to decline when asked to prepare this paper, but there came to me in the night this whisper: 'Tell them to teach the children to love God, and to reverence the service of his house; teach them the beauty of the gospel that they may love it.'

"So, dear fellow Saints and parents, I try to follow out this thought, praying for divine aid to do so clearly and plainly.

"Love, is the very essence of the gospel. How shall we teach the children to love God? Well, how do we teach them to love anything? Is it not by showing them the beauty and desirability of it? Suppose we wish to teach them to appreciate Nature; we point out to them the harmony of Nature, the beauties and the marvels of growing things, the beauty of the scenery, in color and form,—hills and plains, rivers, woods, and dells, each contributing to the practical benefit of man, and the whole presenting a picture to please the eye. We tell them of other scenes that may have come under our observation, of mountains or oceans. We point them to the heavens with their wonders of astronomy.

"Do we not teach the children to love Nature in her varied aspects by thus interesting them in the works of Nature? They may also thus be led to love Nature's God. Then, may we not lead them farther, to love God in the gospel by unfolding to their view its beauties, its harmonies, its adaptability to every need, its heights, its depths, its far-reaching grandeur, higher than heaven, deeper than hell, farther than the wings of the morning can bear us, its rivers of living waters,—all as real as the scenes of nature that they daily look upon.

"From learning to understand, they learn to love the God of the gospel, who makes all nature to give comfort and happiness to his children. The service of his house loses its tiresomeness in love; and reverence for its holy institutions follows.

"Parents who understand this gospel are under fearful responsibility if they do not teach it in a manner to inspire the love and respect of their children. The words so full of meaning to us when we sing, 'We thank thee for sending the gospel,' are meaningless to the children, who have been left without knowledge and understanding. Of course, there is a divine inner knowledge that the spirit of revelation alone can give, which no human power can impart; that which God alone can give that makes us cry, 'Abba Father!' But children are reasoning beings, and reason must first be convinced in us all before we can realize the desirableness of the things presented.

"'The beauty of the gospel.' Children love beautiful things. The enjoyments of the world, its music and joyousness, seem beautiful to them. But in our teaching we are apt to forget the exceeding loveliness of the gospel and the happiness it has power to give. We are apt to present to them first its necessity or its penalties. Teach them its beauty first that they may love it; its necessity will then be apparent to them, and its penalties they will not need to know; for love swallows up fear.

"Talk to them of it when they are with you at your work. A man whom I know told me how he learned of the gospel by following in the furrow behind his grandfather and listening to his devout talk. 'We plow, we sow, but thou only, O Lord, canst give the increase. We preach, we pray, but thou only canst touch men's hearts, and make the word we plant bear fruit.' So the old man would talk to his God as he walked along. 'I was but a little toddler then,' said my informant, 'but I grew up reverencing God, and loving the gospel.'

"How many children can say that of their parents? I will not suggest the things they too often hear instead of holy converse. Yet the responsibility is upon all to be examples in all things of what is beautiful and reverential in our religion, that the children may learn to love it, and to love God. Let them see that the service of the Lord's house is to you above money, or pleasure, or profit. That it is your choice above every other place or thing,—the place where you prefer to be found, and his gospel the thing that your prefer, and would be spent for. The child of such earnest, conscientious parents can never be reckless, as he is very liable to be if the only home conversa-

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tion he hears is about business or gossip; if politics or fashion absorbs all interest, if inconsistency marks his parents' daily life. The stream will never rise above its source.

"M. E. KEARNEY."

To the foregoing we add the thoughts which follow, taken from an article on the subject of Christening, by W. H. Lyon, D. D., in the *Christian Register*. This writer makes a plea for the service of christening for its influence upon parents in causing them to be consecrated to the spiritual education of their children. The picture he presents which calls for the need of such consecration is worthy of our study, and may help us to heed the beautiful teaching contained in the Spirit's whisper to our sister, and to realize what our children will miss if we fail to heed it:

" 'And Abraham said unto God, O that Ishmael might live before thee!'—Genesis 22:18.

"The cry of Abraham echoes through the Bible. The good book abounds in fathers and mothers and children. We are apt to think it concerned only with the history of a nation, and with men of national importance, kings and judges, prophets and priests. It does treat of these; but, scattered through the annals of nations and great men, we find many stories of family life, like the little flowering shrubs that we see under the tall trees of the forest. Here are Abraham with Ishmael and with Isaac, Jacob with Joseph and with Benjamin, David lamenting over Absolom, Hannah bringing her long-wished-for boy to the sanctuary, Solomon's judgment between the rival mothers. And, when we open the New Testament, it is a mother and her babe that begin the story. We go with Mary to the temple to sanctify her little son, and we search for him with her through the streets of Jerusalem. The wisdom of both testaments gathers largely about children. The proverbs concern themselves much with training them up in the way they should go, and there are no tenderer words in the gospel than those which are spoken of the children of whose like is the kingdom of heaven. In fact the whole Bible is a sort of family history. The story of Israel and the story of Christianity both are told in terms of father and child, and the climax of their teaching is reached in the fatherhood of God and the brotherhood of man. So the Bible abounds in stories of children, and is itself the story of a divine Father and his family.

"But the key-note of the Scriptures is not only tender, but high. The care of the father is generally for what is deepest and best in the child. The cry of Abraham over his first-born—'O that Ishmael might live before thee!'—is echoed in almost every story of the parental relation. Simple as life was in those days, it had its material interests as it has now, yet the anxiety of the father and mother was for the moral and spiritual welfare of their children. We can trace what is popularly known as the Jewish taste for business through the whole history; but, when it is a question of bringing up children, it is their consciences and souls that seem to be in view. It is the godly child that is the ideal. The education of the children was a religious education. The only literature was the sacred books of the nation, and Jehovah was as real as the king or the judge. To teach the growing boy the story and the hope of his people, to bring him at thirteen to the temple at Jerusalem, and to make him, as a man, a patriot and a worshiper, was the aim of father and mother. To the good life, worldly success and personal advancement were made secondary. The aim of Hebrew and Christian parents was expressed in the cry of Abraham: 'O that Ishmael might live before thee!'

"There is reason why the father and mother of to-day should ask themselves just what their ideal for their children is. Life has grown very broad and very full since these old days of the Bible. We still have religion, but it has shrunk to a narrow stream running through a broad meadow of practical life. We still have spiritual ideals, but they are apt to be voices crying in the wilderness of many worldly interests. We still care most, at least when we stop to think about it, for the character of our children. Yet both we and our children live in circumstances which have vastly changed from those of ancient Israel.

"In the first place, the parents of to-day are cumbered with much serving, distracted by many interests, and hurried from one to another of many pleasures and labors. The father is no longer, like the ancient carpenter or tent-maker, a worker at home. Steam and growth of cities drag him away from his family often early in the morning, and hurl him back, tired and inert, often well into the evening. Many a man never sees his little children awake except Sundays. And even the man of business, whose hours of labor are fewer than those of the wage-earner has his spare time well filled with various pleasures and interests, so that hardly and evening is at his disposal for leisure; while the evenings that are free from actual engagements are rendered almost useless for any serious thought by the fatigue that life puts upon him. The mother, even in the humbler ranks, has a more complicated life than the Hannahs and Marys of the olden time. Even she has her social duties, and she certainly has appearances to keep up which absorb her energy and her thought. As to the mother of higher degree, we know what she has to say about her life,—that it is so full of engagements, mostly out of her house, that she can hardly find time to do the indispensable duties of home. Nothing has changed more in the Christian centuries than the life of woman. No one has expanded into the opportunities that city life has multiplied more than she. Into her hands fall the charities, the art, the music, the literature, and in general the finer and tenderer side of our full modern life. The rearing and training of the children must be mostly in her hands now as it always has been, but it takes only a little observation to see in what danger the mother's duty is brought by this great multiplication of the woman's privilege and opportunities. It is of course an exaggeration and yet it has some truth in it,—the common saying that there are families in which father and mother hardly know their children when they meet them on the street.

"In the second place, the child's own life has changed. Most children, half a century ago, had some kind of work to do, bore some responsibility for the supply and order of the home. The boy in the country had to help about the farm. The boy in the village had his 'chores' to do. Most of us can recall very vividly the wood we had to cut, the water we had to draw, and the sidewalk we had to clear of snow. Both in country and in village the girl had to help in the housekeeping. The result of all this was a wholesome training in industry, self-reliance, and the sense of responsibility for some part of the world's work. The boys and girls learned that life did not go of itself, and that every one had a share of it in his charge.

"In our city life, however, the children are left empty-handed. The expert takes away the child's work as he takes away that of the parent. The coal is brought and put in, the water is laid on, and some towns take away the last refuge of the boy's responsibility by clearing the walks of snow. There still remains something for the girls to do in the house, but it grows less necessary as servants grow more common, so that those who would have been capable young housekeepers in the village are left in our cities to less useful and sometimes less wholesome activities. The strain that is put upon young characters by thus emptying life of all compulsory occupation and of all responsibility for the common welfare is very serious. The times are hard upon a young woman who is not obliged to do anything useful, and who can not force herself into the world of work without crowding out some one who needs the reward of labor.

"So the home situation to-day is this: There is more material comfort than ever before, blossoming fast into luxury. There are opportunities for the education of the mind such as no other generation has ever seen; and books, pictures, music, amuse-

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ments, are in greater abundance. The problem of the home is moral and spiritual, and in face of it stand fathers and mothers whose tendency is to throw off their responsibilities upon others. In fact, there is a tendency to decline responsibility altogether even at home. The child is set free from parental control to an extent which our ancestors would have considered ruinous. The freedom of our American children is very great—often complete. In some respects, our boys and girls have responded to the trust we have placed in them. They are frank, truthful, sincere, haters of sham and cant, self-reliant. In personal purity they probably have no equals in the world and have had none in history. So far their freedom has made them strong. So far the parent's cry, 'O that Ishmael might live before thee!' is often answered to his satisfaction.

"But there is another side on which the growing generation is not so strong. It is a maxim that no one can learn to command who has not learned to obey. It is absurd to say that those who are in their teens have learned all there is to know, or are wholly capable of directing their own lives. The parent, therefore, can not abdicate his authority. He must take the labor with the love, the responsibility with the privilege. The lack of parental control means weakness in the child. It means more than this—the lack of ability to look up, to respect greater wisdom, to admire higher character,—in a word, it means to lack reverence.

"It may be said that not only self-control, but religion, begins in the home. It begins there, not merely in the prayers which are taught in the nursery, but in the general attitude of respect which the child is taught and even forced to take toward greater age, experience, and knowledge. The home in which there is no disposition to listen to what father or mother says is a home in which true religion lacks roots. Perhaps we may go further and say this of a home in which young people are allowed to be disrespectful of any one of greater age and experience. It may be laid down as beyond question that to encourage the careless and flippant criticism of good men and women by the boys and girls under our charge is mischievous and will react sooner or later not only upon ourselves but upon our children.

"The conceit of knowing it all, of being able to pass judgment upon those who are recognized as capable and respectable in their places, is as harmful as it is false. To be conscious of one's own ignorance, to know that there are others who are more wise or experienced, and to defer to them, are necessary to all ambitious to know and to grow, and are the roots of that reverence for what is higher that ripens into the worship and obedience of God. The lack of these roots is the source of what we most deplore in the rising generation, the want of good manners, of habits of industry, concentration, and persistence, impatience of control and of submission to moral and religious culture.

"The responsibility lies in the home, for there is the opportunity. The school and the church stand ready to do their parts, but the home must take the initiative and must furnish the indorsement. There is a wail from all churches and all sects without exception, that young people are not found in the houses of worship as they used to be. But where is the responsibility? Not with the churches or with the children. Young people never liked to go to church. They went because they had to go. They never liked to go to school; but they had to go, and they have to go still. Let going to school rest on the mere liking of the child, and we shall see there what we see in the churches. The change in the religious habits of young people does not come from any change in the church, but from the great change in the home, the reluctance of parents to regulate the lives of their children.

"So all things point to the need of an awakening to the responsibility of the parent for the higher life of the child. We have more comfort and luxury than ever before; we have better means of amusement and education; we have abundance of art, literature, music. Our young people are, in consequence, bright and genuine, but careless of the higher life. The parent, in the haste and fatigue of modern life, tends to hand over all that he can to experts in various lines. Whether he can shift the burden of the higher culture upon others or not, in some way he needs to be aroused to the necessity of his children's having that culture. Somehow he must raise in his own heart the cry of Abraham: 'O that Ishmael might live before thee!'

"Ishmael's own children are getting to be frank, free, generous, fair, self-reliant, but careless and wild. Ishmael and Esau are always their choice before the meditative Isaac and the industrious Jacob, but the line of Israel ran not through the free and irresponsible sons, but through the careful and self-restrained. The future of this age does not lie in those who are growing up in homes of luxury, untrained by labor, responsibilities, and obedience, so much as in those who are taken in hand by adverse circumstances or conscientious parents, and disciplined into strong manhood and womanhood. . . .

"Parents have brought the child into the world. They love it and wish to do all they can for it. They are sure to care for its body, what it shall eat and wherewithal it shall be clothed. They are sure to care for its mind, to give it the best instruction that they can secure. In a way they are sure to care for its manners, that they shall conform to the requirements of refined society. All these things the father and mother are compelled to attend to by the pressure of the common sentiment of the world or of the social circle. There are many cares and anxieties which they are sure not only to have, but to exaggerate. Those who have no children, or whose children have not arrived at sufficient age, stand astonished at some things that rob fathers and mothers of sleep and weigh down days with worry or disappointment, so irrelevant and unnecessary to happiness do they seem.

"But what fathers and mothers need to be reminded of is what they so often forget among meaner anxieties,—their duty toward their child's highest life, the life of the soul, which may be independent of all circumstances, and need not hang on the favor of any social circle or family line. How often we wake to the dreadful fact that, while we have trained our children in certain conventional ways, have given them the education of the day, have given them accomplishments, we have been as those of old who gave tithes of mint, anise, and cummin, and forgot the weightier matters of the law,—justice, mercy, and truth. We have taken thought for food and raiment, but have not sought, first, the kingdom of God and his righteousness. We have given our boys and girls everything else, but have left out the food of the soul. Here they are, heirs of all that a great material civilization can leave to them, but selfish, fretful, weak of will, without the serenity of a true faith. Like the ancient king at his luxurious table, we see written on the wall the verdict upon our fatherhood and motherhood, 'Thou art weighed in the balance and found wanting.'

"There is an eternal life here and now, independent of circumstances and of the world itself, which, if any one lack, he is poor indeed, however great his fortune, and a failure indeed, however great his success in the eyes of men."

Program for April Meeting of Daughters of Zion.

Hymn; prayer; reading and discussion of "Parental care for the child's higher life," from "Home Column"; roll call; response, scripture text showing love in the gospel; paper, "What is our ideal for our children," followed by discussion; business; closing hymn.

Prayer Union.

A lady residing on Albany Avenue, Toronto, Canada, but not a member of our church, desires the prayers of the Saints for her only son, a very intelligent young man, and greatly inter-

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ested in the restored gospel, but unable to get to our meetings on account of what is known as creeping paralysis in both the lower limbs. Will the members of our church Prayer Union kindly remember this sad case in their petitions to the throne of grace?

Letter Department

WAXAHACHIE, Texas, February 18, 1906.

Editors Herald: As your columns are for the benefit of all, I would like to put in a few words, maybe to the interest of some one.

Bro. Harp was with us on last Sunday afternoon; he preached twice. Baptized and confirmed one. Administered to four sick ones, and administered the sacrament, and organized a Sunday-school. The Spirit being present, it was a time of rejoicing. The brother was certainly blessed, and we were all edified. The brother did much good while here, and it will be long remembered by us.

We had our first Sunday-school to-day. Not many outsiders present, but we hope that they will come. We are going to do all we can to get them to come, for we want to teach this grand and glorious gospel.

Since last Sunday, we feel like sheep without a shepherd, as the brother was with us several days; but realizing that it was impossible for him to stay, we went to the One that can give comfort.

While praying through the week that God might pour out his Spirit upon us, I was made to think there were blessings waiting. To-night before prayer-meeting I was praying for the blessings; the Devil did all he could to make me think it would be of no worth; finally the time came to open meeting. I was called on to preside, so I did, telling the Lord in my prayer that it was altogether in his hands whether there was any good done or not. Feeling our dependence in God, I left it with him. The meeting passed on very well until it was about half over, when the Lord saw fit to pour out a blessing on his weak creatures and the Saints were made to rejoice when the Spirit filled the house with a brilliant light, far above that of the lamps, and rested on all of the Saints that they spoke by the Spirit of God in much power. It seemed for a while that heaven and earth had come together. It was a time that will always be remembered.

So, Saints, let us live so that God will be with us whether we are gathered or alone. It will take pure lives, constant prayer, and study of God's word and talking it to your friends.

Pray for me, Saints, as I do for you, and that the Lord may redeem Zion and gather his people so they can be together and praise God that brought them to the promised land.

Your brother in the faith,

ALBERT VAN CLEAVE.

KENOSHA, Wisconsin, March 5, 1906.

Editors Herald: After spending two weeks at the bedside of my father, Williard Woodstock, whose earthly life closed peacefully on Monday, February 19, I feel constrained to pen a few lines to your pages. While we are called upon to pass under the cloud of sadness as we miss the loved one in our home, we do not mourn as those without hope. And within me, at least, this hope in the gospel is growing brighter day by day. I never supposed it possible for death, with all its natural sadness, to enter our home circle, removing one of our number, yet leaving so little to regret and accompanied by so sweet a spirit of peace—that "peace which passeth all understanding," which He has promised his children. It is of this blessing of the Master amid our grief that I wish to bear testimony.

For four months father was confined to his room with cancer of the liver and stomach. Through our faith and prayers and repeated administration his suffering was so reduced as to baffle the understanding of all the physicians. Naturally, as he took almost no nourishment, his strength gradually declined. He was patient and resigned and his mind was perfectly clear to the last and his faith firm—not that he should recover, but that his patriarchal blessing should be fulfilled to the letter; that his work was accomplished and that his last days should be as a beautiful setting of the sun, his reward glorious, and his inheritance sure. A few hours he fell into a peaceful sleep from which he did not waken. Oh! how peaceful is the sleep and rest of those who die in the Lord. I had thought this a beautiful gospel to live, but its true beauty can never be realized in mortality. The change from earth-life to that of paradise must be grand beyond description, only to be followed by millennial reign when we may complete our growth and development and grow into his likeness, and then to enter into that eternity of bliss in the celestial kingdom prepared for the faithful from the foundation of the world.

A few facts in father's life may be of interest to the Saints. His father, Willard Woodstock, an elder in the old organization, united with the church in its earliest days in New York, and coming west with the Saints, stopped at Springfield, Ohio, where Willard Woodstock was born November 21, 1840. In 1842 the family moved to Nauvoo, where the father and mother were often employed in the household of Joseph the Seer. They remained in Nauvoo until after the death of the Prophet when, rejecting the false leadership of Brigham Young, they came to Wisconsin and settled upon a preëmpted homestead near Janesville. Although having a full knowledge of the doctrine and raising a large family in the fear of the Lord, father did not unite with the Reorganization until June 29, 1889. In 1893 he was ordained a teacher in the Janesville Branch. With the assistance of a kind and loving wife he reared a happy, Christian home, lived a noble, honest life, was devotedly loved by the family and highly respected by all who knew him.

During his last illness we could not but feel the Father's blessing of strength, comfort, and guidance. Tenderly the Lord dealt with us; lovingly he ministered unto us. To him we feel grateful.

On Saturday, the 24th, I was called to Janesville to say such words of comfort and consolation as it may be given man to say to those who sorrowed in the death of little Earle, youngest child of Sr. Carrie Hoague-Baker. We love the little ones and would keep them with us, yet we do not know what a beautiful work the Master may have for them elsewhere.

I am again at my duties in this place, which, though pleasant, occupy far too much of my time. I love the Master's work. I feel my isolation, yet find much to cheer in the church papers, the Sunday-school and Religio study, and, most of all, in telling the gospel story to those who will hear it. My efforts seem small and unavailing, yet all given in the Father's name. May his peace and strength rest and abide with all the Saints.

Hopefully, in gospel bonds,

CHARLES B. WOODSTOCK.

ELGIN, Kentucky, February 19, 1906.

Editors Herald: I wish to furnish a few lines to your columns for the Saints and friends calling their attention to the condition of a Sr. E. B. Denton at McGaha, Adair County. I baptized Bro. Denton in Rock Castle County, near Brodhead, my home, in October, 1903, and he is the brother I walked seventy miles to see last August and the Lord raised him up at that time and I baptized his wife and his brother on August 2 last. The brother was healed and afterwards came to see me, showing and telling the people what the Lord had done for him, but a short time ago he lost his mind and they sent for me but I could not go. It was beyond my power I assure you, for there is nothing too hard for me to do that I can do for the Lord. At that time I was working for the support of my family with a

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broken toe and a mashed finger, and the streams were so full that I could not cross them. I now have a letter from Sr. Denton begging me to come and preach there for them, and she also speaks of her temporal affairs, and I know them to be true; they have had a great deal of sickness and have worked hard trying to pay for a little home, and have it nearly paid for, but still owe about forty dollars on it, and it is nearly due. Then she has no horse to work with to take care of her crop. She has three little children. They must be fed, and if I did not know this sister to be a hard working woman I would not bother you with the case. I owe her enough to pay for the little place and put her out of debt but at present it is impossible for me to provide properly for my own; but I have better prospects ahead and will do all in my power to save her home.

Now, dear Saints, if you can not send her any money, write her. She will be so glad to receive encouragement. Send her the *Ensign*, or any helpful matter you can. She will use it well. I myself met with a loss Saturday night by fire.

Your brother in Christ,

W. H. FORBES.

DELOIT, Iowa, March 12, 1906.

Editors Herald: This leaves me at the above place, where I have been for the past five weeks, with good attendance and good attention. The 28th of February I baptized one, and March 4 I baptized eleven, and yesterday we troubled the water again and I led fourteen more down into the water and baptized them beneath the cool waves into the church of Jesus Christ. That makes eighty-four that I have baptized the past year.

I just sent my report in with fifty-nine a few days before I baptized the last twenty-five. At the close of the meeting last night a few more gave in their names for baptism.

So the good work goes on. The good Spirit of God is moving out on the people here. Your brother,

W. A. SMITH.

FREESOIL, Michigan, February 27, 1906.

Dear Herald: A brother gave me fifty cents and said he would like to take the HERALD for three or four months, as that would be as long as he would be likely to be here, and as I was sending it I thought I would send a few lines for your letter department. Although I am not an able writer, maybe those more able will bear with me.

I was baptized about eight years ago by Bro. J. J. Cornish, and confirmed by Bro. J. Kaplinger. I was one of the first in our neighborhood to be baptized and have never regretted the step but have rejoiced many times to think I did not tarry longer outside of the church.

I have received many blessings since I came into the church and quite a number of good neighbors followed my steps. I live about eight miles from Freesoil, where our branch is, and do not get there very often, but I love to go, and I do go as often as I can. The Saints in this corner of God's vineyard are all quite well at this writing but me; I am suffering from an attack of hoarseness which often attacks me and this has been very severe. Am a little better now and I thank God for the blessing and trust I may continue to improve.

MRS. JULIA C. GENSON.

JOPLIN, Missouri, March 2, 1906.

Editors Herald: Having come down here from the exalted heights of Colorado's altitude in the hope of benefiting my rheumatic leg by the change, I am preaching, in company with Bro. Evan Davis, in a series of meetings in the Joplin church. The interest seems to be good. I feel well while in the stand dispensing the word.

I am very much interested in this work, more so now than in the past, from the reason that there seems to be a movement at present toward the realization of the *whole* benefit that may come through the gospel, and not of a part only. The gospel comprehends the whole range of human needs and requirements, both spiritual and temporal, and has that in its philosophy that is calculated to secure to us all needs and wants along these two lines according to the twofold nature of man, if we will only abide in the requirements, "bounds, and conditions" of the same.

I believe that in the past we have slept on our privileges in regard to the temporal phase of our salvation. We are giants as it were in setting forth the spiritual phase of the work, and have beaten the world in showing up the beauty of the gospel in providing for our spiritual development here, and for eternal life and the justice of God hereafter. Let us be giants also in showing men the better way to manipulate the treasures of Mother Earth so that all who will may reap the blessings God has designed to be enjoyed in regard to temporal things. God intended that Zionistic conditions in temporal things should obtain right alongside of celestial conditions in spiritual things. This is evident from the fact that right in the beginning of this work, as early as 1831, the Lord revealed the law concerning bishops, high councils, storehouses, consecration, tithing, surplus, purchasing lands, etc.—"And this I do for the salvation of my people."—Doctrine and Covenants 42:10. (See also whole section.) If the Lord has given us these laws to bring about Zionistic conditions "for the salvation of his people," do we expect full and complete salvation without them? I want the benefit of the *whole* gospel. And viewing it as a whole, it meets all our requirements; it is all we need in this world, should be our whole theme, and we do not need to do any other thing, or so much as waste a thought upon any other aspiration or ambition, but to see to it that we establish the kingdom of God. It is the shortest road to a safeguard against want and poverty as well as freedom from spiritual bondage and superstition.

That the people in the early church "fell down" on trying to carry out the principles of Zionism is no argument against the necessity and possibility of carrying them out now. The people have "fallen down" in every age on trying to carry out the designs of God, but it does not excuse us from carrying them out, or in discouraging the very idea of trying to do so.

I feel like making comment on a few points in Bro. Daniel MacGregor's article in HERALD of February 14. He said, page 153, first column:

"Until humanity, in or out of the church, can, and will, eliminate every item of selfishness from the influencing passions of their being, it is all nonsense to talk of 'all things common.'" If we can eliminate "every item of selfishness" before we have "all things common," we would not need then the "all things common" condition. If we could become perfect before accepting the gospel, we would not want the gospel at all, for the "law was not made for the righteous," but to assist and guide the sinner to become righteous. Remember that Zionism is part of the gospel, and is given "for the salvation of my people." It must be then that it is to *assist* us rather than to adorn us after the battle is finished in eliminating "every item of selfishness." Conditions have something to do with our progress, and "men housed like pigs can not pray like Christians," is a thought pertinent to the subject. A New York supreme court judge said recently: "There is a large class, a majority of the population of New York, who just live, and to whom the birth of two more children means a boy for the penitentiary, and a girl for the brothel." This judge must know something about conditions in the world, and it will be light on the subject to our brother, who says on page 153, second column: "As yet I have never met a toiler, willing to work, taking reasonable care of his earnings, who was called upon to live in disagreeable poverty." I can not imagine where the

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brother has been living that he has seen nothing of the "disagreeable poverty" in the land, in which people are compelled to live right along, and by the thousands too. Come down this way, brother, and I think I can show you a few things as well as the judge in New York City. Conditions make the crying need for the church to bestir herself toward the betterment of temporal things for her votaries. The laws are all revealed that we need for the present, as evidenced from section 126, paragraph 10, of Doctrine and Covenants: "In regard to the gathering and the work of the bishopric in regard to the law of tithing and consecration, I made inquiry what should be the attitude of the church thereto. To this question I was answered, that the Book of Doctrine and Covenants as accepted by the church was to guide the advice and action of the bishopric, taken as a whole, each revelation contained therein having its appropriate bearing upon each of the others and their relation thereto; and unless the liberties of the people of the church should be in jeopardy, the application of the law as stated by the bishopric, should be acceded to." I do not think the Lord sees fit to give any more revelation on the matter till we build on what we have, unless it might be to keep reminding us, as he has, that he has not changed his mind about the gathering and redemption of Zion. The gathering is necessary so the Saints may be near enough to each other to coöperate in these temporal undertakings. And although "oceans," "everlasting hills," "tariffs," "customs," divide the membership, the Lord says they shall be gathered unto it from every nation under heaven. Our brother says, page 154: "And yet it is thought a thing practicable to unite this complex, divided band into the running of departmental stores, factories, and other concerns." I am sorry to see him scout the idea of it being practicable when the Lord commands all these things to be done; especially after admitting on page 153 that it is all right in this language: "Good! but how is this practicable?" I would never question the practicability of a thing the Lord has commanded to be done, especially when it appeared to me as "good!"

Page 154, second column, our brother says: "Temporal concerns tend to divide or at least create distrust and suspicion." If this proves that we should not engage in temporal concerns, it also proves that we should not engage in spiritual development through doctrines and theology, for they divide men, cause distrust and suspicion in the same way as do temporal concerns. The brother thinks the church should not embark in "temporal establishments," because they tend to "divide," "create distrust and suspicion." Then he follows the above language with this: "Above all things let us preserve the peace of our cause and leave these temporal establishments till necessity demands them." Does the brother mean to say that "temporal concerns" are bad because they "divide," "create distrust and suspicion" *now*, but that after a while when we get farther along in the work of perfection there will arise a "necessity" that will "demand" those very things that cause division, distrust, and suspicion? It seems to me that is the substance of what he says. Now, brother, the thing that causes division and distrust is not temporal concerns at all, but the greed and selfishness in men's hearts who run those concerns. Neither do spiritual things cause distrust, but the bias in men's conceptions of spiritual things has caused divisions and distrust that have filled our planet with misery and superstition.

In the arrangement the Lord has made for the managing of these temporal concerns, he has recognized the fact that selfishness will cause division and discontent to result in the management of these concerns, so he has provided in his plan that if a man permits selfishness and greed to lead him to mismanage the concern of his stewardship, he "shall be delivered over to the buffetings of Satan until the day of redemption." (Doctrine and Covenants 81:5.) Again, "Ye can not escape the buffetings of Satan until the day of redemption."—Doctrine and Covenants 101:1. This is said of those within the order which God has directed to be organized for the managing of these temporal concerns, showing what will befall them if they do not faithfully manage the concerns of their stewardships for the benefit of the church, and cast the proceeds into the common treasury. This is the language I refer to: "And all moneys that you receive in your stewardships, by improving upon the properties which I have appointed unto you, in houses or in lands, or in cattle, . . . shall be cast into the treasury as fast as you receive moneys, by hundreds or by fifties, or by twenties, or by tens, or by fives, or in other words, if any man among you obtain five talents let him cast them into the treasury; or if he obtain ten, or twenty, or fifty, or an hundred, let him do likewise; and let not any man among you say that it is his own, for it shall not be called his, nor any part of it."—Doctrine and Covenants 101:12.

In order not to be confused with the foregoing, let it be remembered that it was given of the Lord for the government of the order of Enoch, an organization of stewards for the managing of temporal concerns in the church, who were to be bound together, and to honesty, by a covenant. And at the breaking of that covenant they were to be turned over to the "buffetings of Satan until the day of redemption" as a punishment for their selfishness and greed. Read carefully everything in the Doctrine and Covenants on the Order of Enoch, and you will see there is a difference in the disposition and management of property within this order of stewards from that on the outside of this order.

I hope no one will get scared and run away because of the quotations made in a letter by Bro. Rannie in a recent HERALD, from the record of the case in court of the Temple Lot, to the effect that a religious organization could not hold property in Missouri, except church-buildings, etc.; and do not think from that, that our church can not run temporal concerns such as departmental stores, manufacturing establishments, etc. Far from it! In this light consider the following, and see whether the Lord did not consider all the facts and conditions in the matter of temporal concerns and the holding of them: "And your brethren, after they are organized, shall be called the united order of the city of Zion; and they shall be organized in their own names, and in their own name; and they shall do their business in their own name, and in their own names; and you shall do your business in your own name, and in your own names. And this I have commanded to be done for your salvation, and also for their salvation in consequence of their being driven out, and that which is to come."—Doctrine and Covenants 101:9. These stewards are to do business in their own name and names, and so will they hold the property in their own name and names, and it will not be a whit's difference in effect, from the church doing business or holding property as a corporate body. They are to do it for the church. So if it is a fact that the church, as a church, can not hold property in Missouri nor launch out in merchantile pursuits, I lose no sleep over it, for it is all arranged in the system of stewardships to be organized within the church as the Order of Enoch. Read the whole of sections 101 and 81 on this subject.

Brother Editor, I sincerely hope we will be able as a church to come up a little higher in temporal things, for the time is ripe, and conditions among our people demand that we go to and avail ourselves of the good things of earth, as well as the good things of heaven, by putting into operation the laws and directions God has given us for the amelioration of our temporal conditions. Now, I believe, and sense, I think, the importance of being pure in heart as one of the conditions of God's people in bringing about Zion, but I am also convinced that we must *do* something as well as be good. I hope we well not get the idea that all we have to do in Zion's redemption is just to be good and stand still. In hope of the true order of things, I await, trying to *do* something.

J. W. GILBERT.

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A Letter to Bro. D. S. Crawley, and Reply.

Dear Brother: I am trying to explain our work, and about the first day of the week, to an Adventist, and would like to have the references that you told us of at the reunion about the people of Israel being forced out on the fourteenth day. Please write them out on each citation so I may understand more about it. I have not talked much with them yet. We have had a good winter so far. We still have our prayer-meetings and are striving to do the Lord's will. Ever praying for the welfare of Zion, we ask an interest in your prayers that we may hold out faithful. Your brother in the one faith,

CHRISTOPHER PLAIN.

ELMWOOD, Beaver County, Oklahoma.

WHEN SHOULD THE DAY BEGIN?

Editors Herald: The above is one of many letters of inquiry that I have received regarding the Sabbath day. If you will permit I will answer some of those questions through the HERALD. Near thirty years ago in debate near Columbus, Kansas, I was sorely pressed by the champion sent from Battle Creek, Michigan, to meet me. He argued the evening and the morning was the day. (See Genesis 1.) The evening first, the day beginning at sunset as they kept it. All others *must* be wrong. The Sabbath was given at creation, neglected in Egypt because of Israel's bondage, urged upon them in Exodus 16, and when some went out to gather manna on the seventh day, the Lord said, "How long refuse ye to keep my commandments and my laws?" thus showing that the Sabbath law had long been given and disregarded. I could not remove him from this.

In answer to prayer to God in my time of need, after the fourth evening session, after I had retired, talked long on the matter with my bed fellow, a sectarian minister, I again called upon the Lord, when a voice spoke to me, "Don't you remember——" I thought it was my bed fellow and asked, "What did you say?" when I perceived he was sound asleep. While pondering upon this, the voice came again as from a far distance, piercing through my entire being, saying, "Don't you remember that in Exodus 12, the lamb was slain, cooked, and eaten on the evening of the fourteenth? The first-born of Egypt were slain at midnight. That then the Egyptians forced Israel out. That they journeyed from *Rameses. A night* much to be remembered, because of this, etc. And Numbers 33:3 says they departed from Rameses on the fifteenth day of the first month; on the morrow *after* the passover. So Israel left Egypt Saturday, it beginning at midnight of the fourteenth. And Exodus 16 says Israel led by Moses journeyed into the wilderness, it being Saturday (as the next morning the manna fell, being Sunday) but not Sabbath, as the law was not yet given."

I arose early, and found all as told me. The next evening, Friday, I read those scriptures and they closed the debate, which was to have lasted over Sunday. Three converts they had resting on Saturday there went to work the next day and another Advent sermon was not preached there. Nehemiah last chapter says, "as it grew dark *before* the Sabbath" he had Jerusalem's gates closed. It is still bright light at sunset. John 20:1 says Christ arose in the morning, and verse 19 reads, "at evening, it being [yet] the first day of the week," etc. Sabbath-keepers have Sunday evening part of the second day of the week. I find these scriptures beat them everywhere.

Bro. S. J. Hinkle remembers when we were out preaching we called at an Advent Sabbath-school in a schoolhouse on Saturday. Took part in same by invitation. Ephesians 2 was the lesson. Verse 15 was read, speaking of Christ "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances," etc. This was explained by the school as being the "ceremonial law," and the teacher smilingly asked me what I thought of it. I said it referred to the sabbath law, as it was to be kept by an ordinance. "Oh, no, oh, no," he said. "It surely was," I answered. "Read it, read it; that will decide the matter." I read, "for in this self-same day have I brought your armies out of the land of Egypt; therefore shall ye observe this day, in your generations by an ordinance for ever." (Exodus 12:17.) And the reason assigned in Deuteronomy 5:15 for commanding them to keep the Sabbath was the bringing them out of Egypt, which was done on that day. "No, sir," he answered, "they came out on Friday, the fourteenth. I answered, "No, but on *Saturday* the fifteenth." "Read it," he demanded triumphantly. When I read Numbers 33:3, showing that Saturday began at midnight of the fourteenth; and that they left Egypt on that day, and *therefore* they were commanded to keep it by an ordinance; and therefore it was one of the commandments contained in the ordinances, this broke up the meeting, some railing upon me saying they would go to a private house half a mile distant and finish their meeting. "Oh, no," I said; "we'll go at once," and we did go, but they rushed out and to another house. But those things I read caused division among them and they were soon broken up there.

In my last letter I spoke of preaching fifteen miles northeast of home. I returned there the next week, Bro. James Yates with me. Had very good interest, and five of them came to our conference February 2 and one was baptized here by Bro. Yates. I was going there last week but we were quarantined, no public meetings to be held for three weeks. Some cases of small-pox in half a mile of us, several in vicinity. All schools stopped. Sr. Crawley has two more subscribers for *Autumn Leaves;* will send for them when I go to town.

In the one faith,

D. S. CRAWLEY.

SEILING, Oklahoma, February 13, 1906.

HOLDEN, Missouri.

Editors Herald: With pleasure I once more come to your columns. As you see by the heading of this, I am home again in the land of Zion again after an absence of ten months traveling in the mission field with my husband. The year's work has been fraught with a degree of pleasure. Yet through the first four months' work we had many things to contend against which made us feel we were not resting on flowery beds of ease. This making our third year traveling through the Western Nebraska District, we have become acquainted with about all the Saints, and have made many friends to the cause of Christ. There are but few Saints, comparatively speaking, in the Western District, and they are scattered very much. Hence there are only two branches—one near Bayard, Bro. D. W. Shirk president, and a faithful little band near Belmont, Nebraska, with the Brn. Mengels as officers.

Our hearts have been made to rejoice under the influence of God's Spirit many times while trying to get the gospel before the people. On account of sickness and storms our tent season was much shorter this year than the year before. The various causes which hindered we had no control over, so could only submit and do the best we could. The fall and winter was fine and good for missionary work. The fore part of February we thought of starting east on our way home, stopping at various points on our way, and hoping the brethren would forgive us we stepped over into the Central District and made the Saints a visit at Longpine and Inman and enjoyed the few days' stay with the Saints very much. On the morning of the 15th we were called back to Belmont by telegram to preach the funeral-sermon of Bro. (grandpa) Mengel, who had died suddenly on the 14th. He had lived long, was loved and respected by all, and it was remarked by some that it was the largest funeral ever held in that vicinity. Grandpa joined the church some eighteen years ago, and ever lived a faithful life to the same.

After a week's stay we again took the hand and bade the dear Saints good-by, this time not feeling as we did before, for we

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felt greatly impressed that we would not be gone long, and it was only about two weeks before we did return. After a twenty-four-hour ride on Nahum's chariot we arrived at Adams, Nebraska, where we had the privilege of mingling our voices once more with those with whom we had spent many a pleasant hour in days that are past and gone. On arriving home we found the church completed which was started last spring—a beautiful home indeed for the children of God.

Stake conference convenes this week. All are looking forward for the same with joy.

Ever hoping for the welfare of Zion, I remain,

Your sister,

MRS. R. O. SELF.

BIRMINGHAM, England, February 27, 1906.

Editors Herald: It was quite a surprise to read the sad news of Bro. Caffall's demise in the last HERALD. While we can not grudge this dear old veteran for the cause of truth his well-deserved rest, yet we shall miss his splendid, influential example. Permit me in behalf of this mission to pay affectionate tribute to the memory of him who for three years stimulated and labored with an assiduity and fidelity which will never be forgotten in the history of the Reorganization in England. Throughout the whole of this mission Bro. Caffall's name is spoken well of; maybe not as a brilliant preacher, not as one whose special purpose in life was to secure everybody's good will—no, our brother himself often said he was neither gifted with eloquence nor yet a time server. But his rugged, staunch, faithful allegiance to truth and duty have secured for him an enviable reputation. Bro. Caffall was reliable and honorable; and in this age of fickleness and imitation these qualities are rare. Our brother was a diamond in the rough. All the qualities of value were hidden to many under a veneer of crudity and gruffness, but when you got to the man's heart and soul he was kind and tender and true. His unflagging zeal, his phenomenal energy and his promptness, together with his careful deportment, have left an indelible impression upon many. And, now as I write, I see the secret of fruitful life once briefly but vividly displayed. On one occasion during some local difficulty, with his characteristic fervor he stated, "I would go to the gates of hell to defend my character." This was his aim and purpose in life and surely he will not be last nor least when the Master shall say to his servants, "Thou hast been faithful." For in God's sight it is character that is the "supremest thing," and Bro. Caffall was jealous all his life for his character; and he knew the difference between character and reputation.

Sincerely,

JOHN W. RUSHTON.

PRINCEVILLE, Illinois, March 13, 1906.

Dear Herald: Some few weeks ago I wrote to your columns concerning the sickness of dear papa. Now I write the sad news of his death. He peacefully departed this life Thursday afternoon, March 8, and was laid away on the 10th. He was conscious to the last, and of his own accord folded his hands gently across his bosom, as his spirit sweetly went to God who gave it. I feel to thank the good Father of all, who we know has been very near to comfort and strengthen us in our sorrow. We feel that it is only for a time; that if we remain faithful to the end we will meet our loved ones gone before.

We miss dear father, but we know he is far better off. And he had no fear of death; was satisfied and contented to leave this life. Why should we wish him back? The rest of us just have to worry along a few short years, when our time will come, and I pray and hope that we will be ready and contented, as he was. Bro. John S. Patterson had charge of the funeral-services, and he spoke such cheering, comforting words, and we felt the holy influence of the Spirit pervading all around, and in us. Such has it been through it all. It is almost a marvel to us that we are so comforted; but we thank God for it, who alone sends us such blessings. I ask the Saints to still remember us, and, especially, our afflicted sister and daughter, and may God heal her, if it be his will. We truly feel grateful to him that she is so much better. If she were only well, we would be so happy, but we trust in God, for he knoweth best, and we know he will heal, if he so sees fit.

Praying for all God's children everywhere, and for the welfare of Zion, I am, In the faith,

ADEANE HOPKINS.

DES MOINES, Iowa, February 26, 1906.

Editors Herald: I have written an obituary notice of Sr. Hurd. It is related that in childhood she gave her china playdishes to be crushed and put into the cement into which the stones of the Kirtland Temple were laid. She expressed herself as desirous that her neighbors and friends should hear one gospel sermon, which because of prejudice they would not come to hear while she lived, but she said possibly they will come to my funeral, and in that way hear. Her old neighbors loved her in spite of their prejudice towards her faith, and she knew this, and thought that they would out of respect for her lay aside their prejudice to attend the funeral-service, and so they did. One of her daughters said, "Oh, how rejoiced would mother have been to have seen the neighbors at the service and heard the sermon that they heard."

Returned Saturday night late to resume the preparations that are being made for a two-weeks' series of services to be held at the Saints' chapel, beginning the 27th inst. It has been without any apparent hesitation that we have been permitted to put notices in stores and hang them in the street-cars, and we have the best advertisement of the services that could be made under the circumstances, and the results are already being seen, for several strangers were at the services yesterday, some of whom are in attendance at the legislative sessions from the different parts of the State. From those who were present yesterday this expression was heard, "This is not the last time that we expect to be at your services, and we will bring others."

Yesterday the Saints held fasting and special prayer for the recovery and spiritual comfort of Srs. Vice and Mather, who are still under the bondage of affliction, and patiently enduring with a cheerfulness characteristic of the results of the operation of the Spirit of God. The ladies' aid society will assemble at the home of Sr. Vice next Thursday to practice one of the beautiful principles that govern their organization in a spiritual way, and to give social cheer and comfort with their presence and prayers.

The services that were held at Youngstown since the Runnells conference, the 10th and 11th inst., resulted in encouragement to the Saints and helping others to understand the faith, and had it not been for the muddy roads preventing we looked for better results. Saints from the city attended and rendered help in singing, and by their presence have done good. It has been requested that regular services at least once in four weeks be held there, which the local brethren will try to satisfy. Some interest is to be seen among the Saints at Perry, who in the past were so active in the work there but became discouraged, and instead of always praying and not fainting they fainted, spiritually, and our prayer has been that again they would realize that one with the Lord was better than a thousand without the Lord in the accomplishment of good, and should they once more take hold of the work with the zeal they once did, and do so unwaveringly there will much good result yet to the work in that place. Saints should remember that the work is the Lord's, and when one fails to properly represent it in his life, in order that the work suffer not, others should be willing to bear a heavier responsibility, and God will supplement their efforts. We should remember that we as the Saints of God have made a covenant with him by sacrifice, and that the keep-

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ing of this covenant was not made with the provision, *if others kept theirs*, but with the thought that if all others fail we will by faithfulness secure the prize to be secured at the end of the race.

While there are some misunderstandings occurring now and then, and a privilege given to the carnal nature to represent itself among the Saints in the branch, the better spirit finally prevails, and while scars ofttimes remain, yet there is a desire to overcome more or less manifest, much less manifest than one bearing the name of the Christ should manifest. There is too little of the spirit of forbearance shown one towards another, and too great a willingness to believe evil rather than good, instead of overcoming evil with good as the scriptures advise. The officials are doing their utmost to correct the misunderstandings, and to bring about unity and peace, and yet save all, and with long-suffering towards the wayward ones are trying to correct all errors, and remove all evil from the church.

We are looking forward with hope and bright expectancy to the good that will be accomplished by the efforts to begin this week. In the conflict,

J. F. MINTUN.

BERKELEY, California, February 15, 1906.

Dear Herald: I will relate this dream because I believe it will be a light to some, as it was to me.

A sister had joined the Utah church and was very anxious that I should. She talked to me a great deal and then gave me some reading-matter on the subject and said: "Now I know you are honest and prayerful, and I want you to read up on this subject and pray over it and I am sure you will join."

I read what she gave me, and also prayed to find out what there was in it. The more I read the more I could see the darkness they were in. This was at the time that so much was being said about the Mormons giving up polygamy. The papers were full of it and this sister said they had given it up, and had ceased to practice it, and of course I did not know how true the statement was, so the good Lord showed me in answer to my prayers.

I dreamed I came to a large building with nice, large, beautiful grounds around it, the walks laid out nicely; the lawn and flowers were beautiful. Standing there on the lawn was this sister who had asked me to investigate. I went to her and said, "Why are you here? You do not belong here. Come and go home with me"; but she never even looked up from the little book she held. It was of very fine print. She said, "I can't. I have got to get my lesson and it is very hard." Then I went into the building, and there the rooms were called wards. They were full of seats and desks like the modern school-desk, and the seats were full of people, only they were all grown up Chinamen, and the teachers or principals were white men of very well-kept appearance. Then some one said to me, "Come out here to the front end of the hall and get into our ship." I said, "No, that ship leaks and will sink." They then took me by the arm and tried to pull me onto it. Then I ran to get out of the building at the other end of the hall, but instead of getting out I found myself in another ward. This ward was dark except a little red light which reflected from a small lamp. This ward was the sleeping-apartment and there were large bunks—large enough to accommodate a half dozen adults each—and in these beds were Chinamen and women all together. I was frightened and said, "Why, I did not know this ward was here." Then one of the Chinamen rose up on one elbow and said, "Well, it is not generally known, but it is, all the same."

Then I awoke and knew that although it was denied, polygamy was still there, and that although they appear fair and orderly outside and keep perfect order among their subjects, they are literal subjects, as Chinamen are to the white man when they serve him. There was plenty of light in the schoolrooms, and order, too—just as they have light and order in the gospel but darkness in the rest of their doctrine.

When I met the sister again and tried to talk her out of her mistaken ideas she would not listen at all,—not even argue the question, because the subjects are counseled not to do so. She would not even look up from her "little book." She did not act her natural self. I have since learned that the members, or subjects, rather, are counseled not to argue with us, because I have talked to a good many of the elders of that church and as soon as they get cornered they always say they do not believe in argument. One can very plainly see from their conversation that they are counseled to keep out of arguments unless it is some of their head men. I have been to their meetings just for the sake of gaining information, and I have yet the first time to hear a sermon. It always takes about three of them to fill in the time for preaching; then after all one has not heard a sermon. They canvass the city and hand out cards with their faith printed on them, and the name of Joseph Smith at the bottom, but they never insert the name of Utah anywhere on their cards. In the one faith,

ADDIE DAVID.

Boston News.

There are some, methinks, who will be glad to hear from Boston again, for we are alive and our pulse is good.

As we begin to review the past since last we wrote you, there at once comes to our mind like a vision, a bride adorned for her husband—no, it is not one bride, but four. It was our Bro. Ralph W. Farrell who set the example, when he stole away one Sunday evening in July after the usual service at the chapel to the home of Bro. M. C. Fisher, who tied the knot, in the presence of a very few, which united him to one of the sweetest and noblest young women of the church, Sr. Lillian Sawler, formerly a head nurse at Emerson Hospital at Forest Hills. I am not sure whether or not we mentioned in our last that Ralph has desperately homesick spells and feels he must hie himself back to Boston occasionally; and who could blame? This is confidential, but next to the last time he returned to Boston, which was the first time in months, he was so homesick, finding his wife away on a case, nursing our Boston Postmaster Hibbard, that he did not appear out to church at all on Sunday. I heard that Bro. M. C. had something of importance to say to him, for he (M. C.) had to preach twice that day.

The next marriage was as great a surprise to us when Bro. Herbert Fairclough slipped off on the twenty-first day of October with Alta Tucker, a New York girl, and returned home that night a married man, ever since which time they have lived with her mother at Winter Hill. That was not the only important happening in Herbert's family, for shortly after Bro. Rushton's visit to us on his way to England with the other missionaries, his (Herbert's) father was a candidate for baptism, and later on his grandmother, Mrs. Littlehales, was baptized.

Next in order of marriages was Bro. George Carter to Sr. Lillian Cummings at the close of our district Sunday-school and Religio convention on Sunday evening, November 12, in the chapel, which made a pretty ending for the convention. Last but not least came the wedding of Sr. Mabel Fairclough to Bro. Albert Sanford in the chapel on the eve of December 22, Bishop Bullard officiating.

Bro. Albert Knowlton's brother, Raymond, was baptized on January 14. God's Spirit surely is working and

"He is calling now to battle
Both the aged and the youth."

In December we were made to realize that Bro. Arthur Crocker had really left us when by his request we granted him a letter of removal to the Second Kansas City Branch. Also

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were granted letters of removal to Bro. and Sr. H. D. Simpson and their daughter Lillian to a new branch at Washburn, Maine, where we understand they are nobly striving to uphold the gospel banner.

Srs. Margaret, Anna, and Gertrude Wood are all in Worcester, Massachusetts, at present, living with or near their sister, Sarah Congdon.

Leonard Pierson (Laura's brother) has gone to attend Graceland; we hope he will like it there and feel at home.

Bro. and Sr. Farrell left on the Bangor boat March 7 for Ralph's home in Maine, where they will spend a couple of months, their "honey-moon trip," they call it.

We see very little of Bro. Bullard of late, as he is presiding over the Providence Branch.

Bro. Holmes Davison has not returned since he left us in the fall. He writes that he gets used pretty well sometimes and sometimes he does not. We understand he is in Maine at the present writing.

Genesee Lewis, who is recovering from an operation peformed last October, is on the gain.

District conference convened with us in Somerville on February 24. The weather was fine, attendance excellent, and the good Spirit prevailed throughout the conference. The evening service on Saturday, after the business was completed, was occupied by Bro. F. M. Sheehy a few minutes, after which we had a general discussion on tithing, consecration, Zion, etc. The Sunday morning prayer-meeting closed at ten minutes of twelve, after which the good sisters served dinner in the vestry of the chapel to the visitors and all present, the younger girls acting as waitresses. Bro. F. G. Pitt preached in the afternoon, and supper was served about five o'clock, the younger married and older unmarried sisters serving as waitresses. Every one seemed well satisfied, and to all appearances it was a very good-natured crowd. Bro. Sheehy gave us a rousing Latter Day Saint sermon in the evening.

M. O. L.

Extracts from Letters.

Mrs. Pearl Oliver, Toledo, Ohio: "The branch here has rented a room to worship in, and we expect to have it ready by March 24. My husband is also a member of the church, his parents and four brothers. The Lord has blessed us in many ways since we came into this work. I was baptized by Bro. Metcalf."

Mrs. Alice McGeorge, Terlton, Oklahoma: "The work is moving on nicely here. Brn. Aylor and Henson visited us a while back, and did us much good. We hope it may be deemed wise by the appointing powers to send them back to Eastern Oklahoma next year. We have many staunch friends who battle for us, and whom we long to see get the benefits derived from obedience to the gospel."

Sr. E. J. Leeson, Shinnston, West Virginia: "We would like to have some of the elders come and preach for us. Also we would like Sr. Abbie Moler to write us."

Rufus Culp, Sedan Fort, Ohio: "I am still trying to serve the Lord. There are but seven Saints here. My mother and brother are members. I am but as a child in the work, having been baptized the 12th of last March, and I need and ask the prayers of the Saints."

Sr. Lizzie Vardaman Tappan, Fairmount, Indiana: "I would be very glad to take care of an elder while he opens up the work in this place. If at any time one can come, please notify me, and I will do all I can to help him."

Florence Toovey, McTaggart, Saskatchewan, Canada: "We read with great interest the good advice of all as to Saints coming up higher, and preparing for the gathering, and pray that each one may live up to the privileges afforded. Pray for us that we may be pure in heart, and fit subjects to inhabit Zion. Seven were to have been baptized last Sunday. Three have been added to our branch by letter, and five more will be soon."

A. E. Jones, San Bernardino, California: "We are having fairly good attendance at the Sunday services here, also Sunday-school and Religio, and are hopeful for the future. Although this locality is a pleasure-resort, and many care for nothing else, we are trying to keep the gospel work before the people as much as possible."

P. Muceus, Porsgrund, Norway: "In the city of Larvig where I commenced labor last October, several are much interested, and as a first-fruit two were baptized last Sunday here in Porsgrund. More are expected to follow soon. Thus my feeble efforts are not altogether fruitless. God and his truth become dearer day by day, and it is my highest aspiration to become just such a servant as would in all ways please him. The things of this world are unworthy our efforts and aim, for they are but transitory at best. It is peculiar to me how Saints who express their love for God, and interest in his work, will hold on to their means, when they know hundreds and thousands of souls are crying in vain for the gospel, whom the church can not reach for lack of means to send out representatives. There can not be much Christ in that, for he sacrificed *all* to save the world, and his example all should follow. May we follow Christ, not the world."

Edwin and Ada Lambert, Alice, Ohio: "We are isolated from the Saints, and have not the privilege of hearing the preaching of our own belief. We desire very much to get nearer a branch, and ask the prayers of the Saints that we may be faithful workers for the Lord until the end."

Miscellaneous Department

Conference Minutes.

Wales.—District conference convened at Aberaman, Glamorganshire, January 20 and 21, 1906. J. W. Rushton chosen to preside, D. Collins secretary. Reports were read from Penygraig, Llanelly, and Pontyeates Branches. The district president reported no change in the Aberaman Mission. Elders reporting: E. B. Morgan, J. G. Jenkins, and H. Ellis; Priests W. P. Case and David Edmunds. Delegates to General Conference, J. W. Rushton and E. B. Morgan. Bishop's agent's report: On hand and received since last report, £6 1s. 9d.; paid over to bishop £6 1s. 9d.; postage, etc., 1s. 4d. Treasurer's report: On hand and received, £1 10s. 10½d.; expenditures, £1 7s. 1d. A recommendation from the Penygraig Branch was read, asking for the ordination of Bro. W. P. Cox to the office of elder, and Bro. John Collin to the office of deacon. The ordination was ordered to be provided for. A set of rules was completed and accepted. Officers elected: President, D. Lewis; vice-president, Henry Ellis; secretary, D. Collin; treasurer, A. Edwards. Conference adjourned to meet at Llanelly, Whit-Sunday, 1906.

Pittsburg.—District conference convened with the branch at Wheeling City, March 10 and 11, 1906; R. M. Elvin in the chair, assisted by O. L. Martin. James Raisbeck, secretary. Branches reporting: Wheeling City 202, Pittsburg 148, Fayette City 105, Fairview 54, Beaver Falls 26. Ministry reporting: R. M. Elvin, R. Etzenhouser, James Craig, O. J. Tary, O. L. Martin, J. M. Kennedy, W. W. Hodge, E. H. Thomas, Joseph Moxon, L. D. Ullom, S. S. Givens, Rees Jenkins, John A. McCormick, M. E. Thomas, W. E. Rush, Louis A. Serig, Eben Curry, J. Reese, J. F. A. Smith, Russel Kennedy, J. R. Booker, James Raisbeck, W. H. Henner, J. W. Martin, Joseph Ebeling, A. M. Thomas. Bishop's agent's report: On hand last report, $6.75; collections, $601.45; disbursed, $422.04. R. M. Elvin was reëlected president of district, O. L. Martin assistant president, James Raisbeck secretary and treasurer, L. D. Ullom Bishop's agent. It was decided to hold next conference with the Fayette City Branch, September 1 and 2, 1906.

Southern California.—District conference convened at Garden Grove, March 3, 1906. J. F. Burton chosen to preside, with A. E. Jones associate. George H. Wixom secretary, assisted by Pearl Pankey. Branch reports: Newport 233, Los Angeles 221, San Bernardino 275. Reports from Elders A. E. Jones (including reports from branch officers) and William Gibson.

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Later T. W. Williams reported orally. Bishop's agent's report: On hand last report, $200.13; total receipts, $2,819.56; total expenditures, $2,458.42. Delegates to General Conference: A. Carmichael, J. F. Burton, Emma Burton, C. W. Earl, Sr. Earl, C. E. Crumley, Maggie Pankey, Pearl Pankey, Daniel Hougas, Sr. Hougas, T. W. Williams, and Gertrude Howland. Any one of these delegates to cast full vote in absence of the others, and in case of division majority and minority vote. The reunion committee reported that the reunion would be held at Mineral Park, near Los Angeles, beginning August 24, 1906. Resolution was passed: that we instruct our delegates to use their influence in keeping our missionaries from leaving the mission work so early to audit the Bishop's books. Also that they vote against the gymnasium that is proposed for Graceland College. Adjourned to meet at the reunion at Mineral Park, presidency to set the date.

Mobile.—Met in conference with the Theodore Branch, February 17, 1906, at 10 a. m. F. A. Smith chosen to preside; T. C. Kelley assistant. Ministry reporting: F. A. Smith, T. C. Kelley, Alma Booker, W. L. Booker, F. P. Scarcliff, Jesse Reeder, G. W. Bankester, N. L. Booker, James Cooper, James R. Powell, T. W. Smith, and David Goff. Branches reporting: Three Rivers 115, Perseverance 161, Theodore 52. Bishop's agent's report: Receipts, $82.30; paid out, $82.30; balance due agent, $15.39. Delegates to General Conference: T. C. Kelley, F. P. Scarcliff, G. T. Chute, A. V. Closson, Alma Booker, Fayette Booker, Albert Miller, Julia Booker, Vida De Priest, and Edna Cochran. In case of a division the delegates were instructed to cast a majority and minority vote. President of district was requested to make appointments for two-day meetings. Adjourned to meet with the Three Rivers Branch first Saturday in June, at 10 a. m. Edna Chochran, Vancleave, Mississippi.

Northern Nebraska.—Conference met in business-session with Omaha Branch on Friday, January 26, 1906, at 8 p. m., H. S. Lytle in chair, H. N. Hansen associate. Ministry reporting: H. S. Lytle, Charles Fry, H. W. Smith, H. N. Hansen, John Suttles, J. F. Weston, S. H. McDonald, J. M. Stubbart, Edward Rannie, E. R. Ahlstrand, F. R. Schafer, Marcus Bilyne, Dian Carter, J. N. Mann, C. T. Self, and Bro. Gouldsmith. Branches reporting: Blair 34, Platte Valley 72, Columbus 26, Decatur 121, Omaha 322. Bishop's agent reported balance of $116.80 on hand. All officers were reëlected: H. S. Lytle president, Charles Fry vice-president, H. W. Smith secretary, H. S. Lytle treasurer. H. S. Lytle sustained as Bishop's agent. Next conference will hold its session at Decatur, Nebraska. A motion prevailed that all officers in the district, elders, priests, and teachers, be requested to labor under the direction of the district and local authorities. Those who wish to correspond with the secretary please address him, 1811 Lothrop Street, Omaha.

Seattle and British Columbia.—Conference convened with the Seattle Branch, February 2, at 10.30 a. m., with William Johnson and D. W. Davis in the stand and F. W. Holman at the desk. Statistical reports of all branches except that of Tacoma were read. Ministry reporting: N. C. Enge, William Johnson, L. G. Holloway, P. W. Premo, D. W. Davis, C. N. Townsend, Henry Stade, J. S. Rainey, F. W. Holman, John Holmes, Thomas Holmes, John Stade, William Holt, Isaac McMullen, A. W. Gorbutt, Alexander Clark, and J. N. Sanders. Bishop's agent, Frank Holmes, reported: Amount on hand September 2, 1905, $178.89; receipts, $575; total disbursements, $428.23. G. T. Griffiths, N. C. Enge, and L. G. Halloway were chosen delegates to General Conference. By request from Seattle Branch, James O. Gregory was ordained to the office of deacon, under the hands of P. W. Premo, D. W. Davis, and F. W. Holman. District officers were reëlected. Adjourned to meet first dates of reunion, when held, which will be by call of committee, and will comprise this and surrounding districts.

Massachusetts.—Conference convened at Saints' chapel, 10 Sewall Street, Somerville, Massachusetts, at 2.40 p. m., February 24, 1906. By motion F. M. Sheehy and R. Bullard were chosen presidents of the conference; M. C. Fisher and W. A. Sinclair, clerks. Ministry reporting: A. N. Hoxie, I. B. Ames, G. H. Smith, Joseph B. Pierce, F. G. Pitt, R. Bullard, G. H. Gates, Joseph Woodward, N. R. Nickerson, William Bradbury, Alexander Sinclair, J. E. Rogerson, George W. Ames, George Burnham, George W. York. Statistical reports showed all branches reporting. Bishop Bullard reported: Receipts, $3,805.32; expenses, $3,497.26; balance on hand, $308.16. Treasurer's report: Receipts, $20.80; expenses, $11.10; balance on hand, $21.14. R. Bullard reported $87 collected for district tent fund. Moved that district tent be under the supervision of the district president and missionary in charge, they to be custodians of same. Delegates to General Conference: F. M. Sheehy, C. C. Pitt, E. L. Trover, M. C. Fisher, G. H. A. Gates, Orella Sheehy, Ruth Leeka, F. G. Pitt, H. J. Davison, R. Bullard, C. H. Rich, A. B. Phillips, T. A. Newcomb. In case of division those delegates present entitled to cast majority and minority vote. District officers elected for ensuing term: President, M. C. Fisher; vice-president deferred until after General Conference, when the president shall be empowered to choose his assistant; secretary, W. A. Sinclair; assistant secretary, A. L. Sanford; treasurer, Walter Bullard; auditors, Mary O. Lewis, Mary Clough, Sarah Fisher. Adjourned to meet with Fall River Branch, October 13, 1906.

Gallands Grove.—Conference convened at Dow City, Iowa, February 24, 1906, at 9 a. m., for prayer-service. Business at 10.15 in charge of J. C. Crabb and C. J. Hunt. Helen B. Rudd, clerk. All branches reported, showing a net loss of four. Ministry reporting: C. E. Butterworth, F. E. Cohrt baptized 1, Fred Hanson, John Pett, W. A. Smith, C. J. Hunt baptized 1, D. Brewster, J. L. Butterworth, A. Jackson, J. R. Rudd, J. C. Crabb, A. Crippen, W. A. Carroll, G. A. Hoisington, O. Salisbury, and D. S. Baughman. The matter of ordination of John Jordison, as recommended by the Coalville Branch, was left with the district president and missionary in charge. Bishop's report: On hand and received since last report, $1,634.93; expended, $1,473.37. Graceland College fund: Received, $14.28; paid E. L. Kelley, $1. J. C. Crabb, R. Wight, J. Jordison, M. W. Hartshorn, W. A. Smith, C. E. Butterworth, D. Brewster, C. J. Hunt, Frederick Hanson, J. L. Butterworth, James Pearsall, Ada Sheldon, Nellie Hall, A. H. Rudd, James Bullard, Emma Hall, Elizabeth Wallace, Floy Holcomb, W. A. Carroll, O. Salisbury, John Pett, A. Jackson, O. E. Holcomb, Samuel Jordison, Lizzie Holcomb, were chosen delegates to General Conference, and were instructed to cast majority and minority vote in case of division. Adjourned to meet at Deloit, Iowa, June 9, 1906, at 9 a. m. for prayer-service. Business at 10.15.

Southern Wisconsin.—Conference convened with the Flora Fountain Branch, near Lancaster, Wisconsin, February 3 and 4, 1906. J. O. Dutton, W. P. Robinson, and C. H. Burr were chosen to preside, George J. Brookover secretary. Branches reporting: Janesville, East Delevan, Oregon, Flora Fountain, Buckwheat Ridge, and Wheatville. A summarized report of the district president indicated that the general condition in the branches is good. Bishop's agent's report: On hand September 2, 1905, $45.75; receipts, $267.88; disbursements, $285.55. In accordance with requests and subsequent to proper investigation, provision was made for the organization of a branch at Excelsior, Wisconsin, and the ordination of Bro. August Gratz to the office of priest. Delegates to General Conference: W. P. Robinson, C. H. Burr, J. T. Hackett, G. J. Brookover, J. W. Wight, J. O. Dutton, C. E. Gaylord, August Gratz, and J. H. Baumer. In case of division delegates were instructed to cast majority and minority vote. The district president was authorized to raise funds to defray delegate expenses. The following resolution was adopted: "Resolved, That we, the Southern Wisconsin District, in conference assembled, do favor the proposed amendment to the Articles of Incorporation as published in the HERALD and *Ensign* relative to changing the present location of the headquarters of the church." Conference adjourned to meet with the Oregon Branch at Madison, two days prior to the 1906 reunion.

Lamoni.—Fifteenth conference of Lamoni Stake convened at Lamoni March 10, 1906, the stake presidency John Smith, J. A. Gunsolley, and F. B. Blair, with the missionary in charge, Heman C. Smith, presiding. D. J. Krahl and L. A. Gould secretaries. Ministry reporting: John Smith, J. A. Gunsolley, F. B. Blair, J. R. Lambert, R. S. Salyards, D. L. Morgan, W. E. Williams, D. C. White, James McDiffitt, Edward Rowley, G. T. Angell, Moroni Traxler, J. R. Evans, David Keown, John Shippy, W. H. Kephart, A. M. Chase, Price McPeek, H. A. Stebbins, E. A. Stedman, Duncan Campbell, William Anderson, C. E. Harpe, D. D. Young, C. W. Dillon, John Kephart, James Johnson, Nephi Lovell, Edward McHarness, S. D. Shippy, L. G. Holloway, J. C. Cackler, A. C. Anderson, and J. B. Harp. The name of Bro. David Keown was presented by the stake high council for ordination to office of high priest and member of stake council, and the nomination was approved. Summary of stake bishop's report was read, showing: Receipts since last report, $5,904.86; expenditures, $5,364.22; balance on hand, cash, merchandise, notes, personal property, $2,304.63. Branches reporting: Lucas, Cleveland, Davis City, Pleasanton, Lone Rock, Hiteman, Centerville, Greenville, Leon, Wirt, Lamoni, and Evergreen. The following names were

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recommended by the Lamoni Branch for ordination, and approved by the stake council and conference: John F. Garver, Samuel M. Reiste, elders; Oscar Anderson, H. H. Gold, priests; Edward Weedmark, Rufus T. Willey, James A. Lane, Charles Brackenbury, Alfred N. Evans, teachers; Alma McHarness, William R. Dexter, Leslie S. Wight, deacons. An ordination service was held in the evening at which these, also Bro. Keown, were ordained. One hundred delegates to General Conference were chosen, and authorized in case of division to cast majority and minority vote. By motion the stake joined with Lamoni Branch in extending invitation to hold next General Conference here. Adjourned to meet with Hiteman Branch; time left in hands of stake presidency.

Independence Stake.—Conference convened at Holden, Missouri, March 10 and 11, 1906, W. H. Garrett, J. D. White, and I. N. White in charge. William Brown and Marie Morgan secretaries. Branches reporting: Independence, Holden, Lees Summit, First Kansas City, Second Kansas City, Armstrong, Pleasant View, Knobnoster, Post Oak, Argentine, Chelsea Park, and Northeast Kansas City. Ministeral and all priests' reports were printed on one large sheet and handed to the delegates without being read. A recommendation from the Second Kansas City Branch asking for the ordination of William S. Brown to the office of elder was considered and acted upon, W. H. Garrett, J. D. White, and I. N. White officiating. On motion the Harrisonville and Burtville Branches were declared disorganized, and the secretary and president of the stake requested to furnish letters of removal for the remaining members to the nearest resident branch. A document was submitted, relative to the proper government and conduct of church trials, which, after much discussion, was referred back to the bishopric and stake high council. A resolution of condolence on the death of our stake president, George H. Hulmes, was presented and ordered spread upon the minutes. Report of the bishop relative to church-buildings at the Second Kansas City and Chelsea Park Branches presented. The bishop's report in regard to the Second Kansas City was accepted and referred to the stake high council. The bishopric was instructed to communicate with the various branches in regard to the Chelsea Park church, calling for assistance, and again emphasizing the need of their response to his previous call, indorsed by the high council. On motion statistical reports were ordered hereafter submitted in duplicate. Moved and carried that when we adjourn we do so to meet the first Saturday and Sunday prior to the convening of our reunion. One hundred and twenty delegates were chosen to represent the stake at the coming General Conference, the delegates present being empowered to cast full delegate vote, and in case of a division a majority and minority vote. W. S. Brown, secretary, 2143 Belleview Avenue, Kansas City, Missouri.

Convention Minutes.

Lamoni Stake.—Sunday-school association convened March 8 and 9, 1906, at Lamoni, Iowa, Superintendent J. A. Gunsolley in charge. The Religio and Sunday-school associations met together during three sessions, where papers were read and discussed—also music and recitations given,—and one prayer-meeting, where a goodly degree of the Spirit was manifest. The newly elected officers are as follows: Superintendent, John F. Garver; assistant superintendent, Rufus Willey; secretary, Nellie M. Anderson; treasurer, John Lovell; librarian, Eliza Chase. One hundred and twenty-one delegates were chosen to represent the association at the General Covention. A resolution was passed requesting the General Convention to express itself upon the propriety of awarding banners in connection with the giving of the Christmas Offering. Nellie M. Anderson, secretary.

The Religio society of Lamoni Stake convened at Lamoni, Iowa, in joint session with the Sunday-school association, March 8, 1906, at 2.30 p. m., the afternoon program consisting of normal work. Officers elected for the ensuing year: D. L. Morgan, president; H. H. Gold, vice-president; Allie Thorburn, secretary; J. A. Simpson, treasurer; Flora Scott, librarian. Sixty-one delegates were chosen to the General Convention, and those present authorized to cast majority and minority vote in case of division. A motion prevailed that as a convention we do not favor the amendment as presented in the *Autumn Leaves* for March, 1906. Time and place of next convention left to the executive committee. Allie Thorburn secretary.

Eastern Colorado.—Sunday-school convention convened at Denver, March 1, at 10 a. m., district superintendent, Mrs. L. A. Schmutz, in the chair. Schools organized since last report, 1; schools disorganized since last report, 1; present number, 9; present membership, 310. Officers elected: Mrs. L. A. Schmutz, district superintendent; Mr. J. F. Curtis, assistant superintendent; Mrs. Louisa Fishburn, secretary; Mr. W. E. Wolfe, treasurer. An interesting and instructive program was rendered in the evening including papers on various subjects. Mrs. Louisa Fishburn, secretary.

Pottawattamie.—Convention met at Underwood, Iowa, February 23, at 11 a. m. A resolution was adopted giving local officers charge of evening programs at coming conventions. The following officers were elected for the year: F. G. Hough, superintendent; Samuel Harding, assistant superintendent; Cora Scott, secretary; Thomas Scott, treasurer; Blanche Andrews, librarian. E. H. Carlile, secretary.

Northern California.—Zion's Religio-Literary society met in Sacramento, March 2, 1906, at 10 a. m., with the president of the association, William Dawson in charge. All locals and home class students sent in good reports. A motion was entertained that each local in this district take up a collection from their members, the first meeting in February and August; the money thus collected to be sent immediately to the district treasurer. The said fund to be used in meeting the necessary expenses of the district. A motion also went into effect that the home class students send their donations to the district treasurer, Sr. J. M. Terry, 1237 Union Street, Oakland, California. Bro. August H. Merkens tendered his resignation as librarian, and Bro. Edgar Smith was elected to fill the unexpired term. A motion was entertained that the matter concerning a joint and circulating library be laid on the table, and the committee appointed at our last convention be dismissed. Adjourned subject to the call of district president. Pauline O. Napier, secretary.

Notice to Daughters of Zion.

Will the secretaries of the local societies of Daughters of Zion please take notice, and send in immediately their reports and oblige the general secretary. MRS. T. A. HOUGAS.
HENDERSON, Iowa.

Expelled.

This is to give notice that R. M. King, F. A. Dony, and Daniel Jelenis have all been expelled from the church after due labor and trial. H. J. THURMAN, President.
J. A. GRAVES, Secretary.
JOPLIN, Missouri, March 6, 1906.

Passengers east from Chicago to Fort Wayne, Findlay, Fostoria, Cleveland, Erie, Buffalo, New York City, Boston, and all points east, will consult their interests and find advantage in selecting the Nickel Plate Road east from Chicago. Three through trains are run daily, with through day coaches to New York City, and modern Pullman sleeping cars to destination. Rates always the lowest, and no excess fares are charged on any train, for any part of the journey. Modern Dining Car Service, with Individual Club Meals, ranging in price from 35 cents to one dollar; also meals a la carte. Ask for tickets via the Nickel Plate Road. Chicago depot, La Salle and Van Buren Streets, the only station in Chicago on the Elevated Loop. Chicago City Ticket Office, 111 Adams Street. Detailed information may be secured by addressing John Y. Calahan, General Agent, 113 Adams Street, Room 298, Chicago.

Births.

Born November 13, 1905, to Jay and Mattie Leeka, a son, named Merritte De Witt, blessed, December 21, 1905, by Bishop E. L. Kelley and its grandfather, William Leeka.

Died.

WILLOUGHBY—William Armstead Willoughby was born April 2, 1840, at Paris, Tennessee, and died at Bonesteel, South Dakota, March 2, 1906. Deceased was married to Mary Finley on September 11, 1859. Thirteen children were born, eleven of whom together with forty-eight grandchildren and his wife survive to mourn. He served as a Union soldier in the War of the Rebellion, and was honorably discharged. He removed with his family to Clear Water, Nebraska, 1883, and to Bonesteel, South Dakota, in 1893. He died firm in the faith of the gospel, and the hope of the righteous. Funeral-sermon by Levi Gamet.

SMITH.—Sarah Willoughby was born February 29, 1872, in Henry County, Tennessee. She was baptized at the age of fifteen, and remained firm in the faith until she fell asleep in Jesus, December 29, 1904, leaving her husband, William L. Smith,

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and six children to mourn. On the eve of her departure she had a spiritual vision, and told her friends not to cry, that she was in heaven, that it was a beautiful place, and exhorted them to live righteously, that they might come to that beautiful place. She also sang a spiritual song that was new to all who heard it, and which no one could remember. Funeral-sermon by W. W. Whiting.

POWELL.—Miss Mamie Mae Powell was born May 11, 1884, at Sweet Home, Nodaway County, Missouri. Blessed by Elder J. C. Foss; baptized by her father, Elder William Powell, in 1893; died March 8, 1906, being 21 years, 9 months, and 27 days old. Mamie was loved by all that knew her, was a faithful, earnest, worker in the Sweet Home Branch, and will be greatly missed. Funeral at home, Bro. E. S. Fannon in charge, sermon by Elder A. E. McCord, from Revelation 14:13. "Blessed are the dead which die in the Lord."

DUTCH.—John Rhoades, Sinking Springs, Ohio, March 5, 1906; born April 8, 1836. Served in the Civil War. Baptized June 5, 1898, by L. L. Devore. A large congregation attended the funeral at Saints' church. F. J. Ebeling discoursed upon the hope of those who died in the Lord, giving much comfort to the bereaved ones. He leaves a widow and one son.

HOPKINS.—At Princeville, Illinois, March 8, 1906, Julius H. Hopkins, aged 60 years, 11 months, and 8 days. Funeral-services March 10, 1906, conducted by Elder John S. Patterson, of Kewanee, Illinois. Deceased united with the church in 1872, and remained firm in the faith, and in the hope of eternal life. Wife, seven children, and two grandchildren survive him.

REDMON.—Troom Redmon was born October 17, 1851, in Wilson County, Tennessee; died at Denver, Colorado, March 5, 1906, aged 54 years, 4 months, and 18 days. She formerly belonged to the Cumberland Presbyterian Church, but was baptized into the Reorganized Church July 2, 1898, by J. W. Gillen. She was the mother of four children, two of whom survive her. Funeral from Saints' church, March 9. We believe she has inherited the reward of the righteous.

PRICE.—Josiah D. Price was born in Dowlais, Glamorganshire, Wales, on the 8th of April, 1832, and died February 28, 1906, at the home of his daughter, in Fanning, Kansas. He was thrice married, but is survived only by his children—nine daughters, issue of his second marriage. He united with the Reorganized Church thirty-nine years ago, and was a faithful, upright Saint, being for many years priest and teacher of the Fanning Branch. The funeral was from the Saints' chapel, conducted by Elder Twombly. Interment in Fanning Cemetery.

HICKS.—Erma Iola Hicks, December 27, 1905, at Spokane, Washington. She was born February 22, 1897; blessed by Joseph Luff and William T. Hicks. Sermon by T. W. Chatburn. Interment in Medical Lake Cemetery.

Bright, obedient, righteously inclined,
Asleep in Jesus in whose arms she's entwined.

HERKE.—August H. Herke was born February 9, 1854, in Saxony, Germany; baptized February 16, 1882, and ordained an elder July 7, 1883; died February 14, 1906. Sermon by Elder Evan Davis, his long-time friend. Bro. Herke's death was by a railway accident and hence rather sudden. He leaves a wife and two daughters to mourn their loss. He made friends in all the associations of life. His highest ambition was to secure an income sufficient to enable him to become a self-supporting missionary. He was a very useful branch president at the time of his death.

BROWN.—Caroline Amelia, the oldest child of Samuel and Jane Thornton, was born April 18, 1847. Died of pneumonia, February 12, 1906, at her home near Redmoon, Oklahoma. She was married to J. M. Brown at LaCrosse, Wisconsin, October 2, 1864. To them were born ten children, eight of whom survive to mourn their loss with their bereaved father. She was a faithful, earnest Latter Day Saint, a devoted wife and mother. Funeral-services were held in the Baptist church at Cheyenne, in charge of J. E. Montague, sermon by Hubert Case.

KNUDSON.—Lester Edmund, only son of Bro. K. C. and Katie Knudson, died of croup, February 13, 1906, aged 4 years, 11 months, 16 days. Was blessed June 2, 1901, by I. N. White and Peter Anderson. Funeral was conducted by Elder E. S. Fannon, February 14. Lester was laid to rest in the Platte Valley Cemetery by the side of his infant brother. He leaves father and mother to mourn their loss with a little eight months' old sister to be a comfort to them, and to break the monotony of the stillness of the days as they come and go.

BAKER.—At Janesville, Wisconsin, February 22, 1906, little Earle Baker, youngest child of Mr. and Sr. Gus Baker, of congestion of the lungs. He was born August 23, 1904. We would love to retain these buds of promise and see them unfold here, but the Master sees best to transplant some into his own garden. Funeral-services were held at the house, February 24, Charles B. Woodstock in charge.

WHORLOW.—At Allendale, Worth County, Missouri, February 21, 1906, Sr. Sarah Minerva Whorlow, daughter of Bro. E. M. Carr and wife of Bro. Albert Whorlow, aged 26 years, 2 months, and 15 days. She left three young children and a sorrowing husband and father and other kindred. She was baptized when eleven years old by C. H. Jones, and has been a good helper in the Sunday-school in recent years. Funeral in the Saints' chapel at Allendale the 23d, sermon by Bro. H. A. Stebbins of Lamoni, Iowa.

ANDERSON.—At his father's residence, near Tavera, Wisconsin, February 10, 1906, Mr. Isaac Anderson, Jr.; born at Richwood, Richland County, Wisconsin, May 7, 1876. Deceased was never married, but devoted his energies to the care and support of his aged father and mother, and to the ministry in the priests' office, to which he was called and ordained nearly three years ago. Funeral at Disciple (Christian) church, on Nap's Creek, February 12, by Jasper O. Dutton, assisted by J. W. Whiteaker.

HAWKINS.—Elder Thomas Riley Hawkins was born at Smyrna, Kent County, Deleware, April 21, 1823. Died at Dayton, Nevada, January 28, 1906. He united with the Reorganized Church May 4, 1870. Was ordained an elder October 29, 1871. He suffered much in the later years of his life, but bore his trials with patience, trusting ever in his heavenly Father, and was a faithful and true Saint to the end.

MORTENSEN.—Christian Mortensen was born April 3, 1833, in Denmark. He came to America in 1905; died at the home of his daughter, Sr. Nels Peterson, of Hazel Dell, Iowa, February 12, 1906. He leaves two daughters and one son to mourn their loss. Sermon by Joshua Carlile.

MILLER.—Sr. Eliza Jane Miller, February 9. She would have been seventy-six years old next April. Her last words were spent in praising and thanking God for the glorious hope of the gospel, and admonishing her children and grandchildren to faithfulness. She was tired of life and anxious to depart. She was well beloved by all who knew her, which was attested by the large crowd that filled the Saints' church to hear Elder F. J. Ebeling's discourse upon the blessed hope of the Saints who die in the Lord.

FISHER.—Jonathan Coleman Fisher was born September 13, 1839, in Adams County, Illinois; was baptized into the church June 26, 1887, by Elder Charles Derry; was married to Betsy Bateman in the year 1869. To this union were born five sons and five daughters. He served his country as a soldier for nine months, in 1864. He died February 7, 1906. Funeral in charge of C. B. Bardsley; sermon by Joshua Carlile.

MENGEL.—Near Belmont, Nebraska, February 14, 1906, Bro. William P. Mengel; he was born December 17, 1821. Was married to Harriet Delinder February 6, 1866. Three sons and three daughters were born to them who, with their mother, mourn their loss. He was baptized April 22, 1888, by Elder D. W. Shirk, and was ordained a teacher August 5, 1894, by Elder D. W. Shirk. He lived an honorable and consistent life, and was loved and honored by all who knew him. His neighbors showed their respect by their presence at the funeral. Sermon by R. O. Self.

ACKLEY.—At his residence in North Cutler, Bro. Ezra A. Ackley departed this life February 15, 1906. Deceased was born March 15, 1827, was baptized August 24, 1879; and, till injured by paralysis, a short time before his death, he was always deeply interested in getting the gospel before the people. He leaves a wife, three sons, and five daughters, also three brothers and one sister to mourn. Funeral-sermon by Elder U. M. Kelley. The ministry will miss his ever ready assistance when they pass that way. But "our Father" knoweth what is best and we therefore say, "Thy will be done."

WOODSTOCK.—Williard Woodstock died at Lima, Wisconsin, February 19, 1906; was born at Springfield, Ohio, April 21, 1840. Was married to Marion Edwards, April 21, 1864. There were born to them eight children; two died in infancy. Our brother leaves to mourn, his faithful and devoted wife and six children. Bro. Woodstock united with the church June 16, 1890. His cheerful disposition and upright and honorable life won for him the love and respect of all who knew him. Funeral-services at residence, conducted by Elder Charles H. Burr, assisted by Clare Sherman. Interment at Janesville Cemetery.

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DAVIDSON.—John Andrew Davidson was born April 4, 1834; baptized into the church August 20, 1862, after having been connected with Strang's movement. He married Jeanette Horton and by this wife had three children. After her death, he served through the Civil War. In June, 1865, he married Emaline Maguire, who, with four children born of this union, survives. For many months Bro. Davidson suffered from paralysis and blood poisoning, and succumbed February 16, 1906. Funeral ceremonies were in charge of and the sermon by Frederick M. Smith, assisted by Elder Wallis of the Mormon church, and Reverend Davis, of the Congregational Church.

DECKER.—Gustavus A. Decker died February 16, at Chesterfield, of dropsy and heart-failure, at the age of 58 years, 5 months, and 23 days. He leaves a wife and seven children to mourn his death. Funeral-service at the residence in Des Moines, by J. F. Mintun, assisted by J. R. Epperson, on Sunday, February 18.

Aiding Cities and Towns to Name Their Trees.

The increased interest in forests and forest-trees which is a sign of the times has, among other things, led many city and town officials to seek to make known the names of trees growing in streets and parks. Not only are such trees in very many cases now without marks of identification, but in not a few cases they have been labeled with incorrect names. The Forest Service has devised plans by which its coöperation may be secured in correctly identifying the public trees of any community which may care to call upon it.

It is remarkable how little uniformity there is in the use of tree names. Even scientific names, which are, of course, always more exact than the common names, are in many cases unsettled, but common names are often used almost at random. In different parts of the country the same species may be popularly known under very different names, and, on the other hand, the same name is often used in different localities for altogether different trees.

In the effort to assist toward uniformity of usage in scientific names of forest-trees, and also to lessen the chaos in the use of common names, the Forest Service has already published "A check list of the forest-trees of the United States." This serves as a guide when once a tree has been identified by the botanist. But the first requisite is that the identification should be correct. It is here that difficulty is often met with. For this reason the Forest Service now offers its technical knowledge to city authorities.

There are two ways in which assistance may be given. Where the work is on a large scale, a representative of the Service will visit the town or city and identify the tree by examination on the spot. In most cases, however, identification by correspondence will prove entirely adequate. This will require merely that specimens of the trees be sent to the Forest Service, together with a rough sample plat showing their location, the plat and specimen being numbered to correspond.

For such identification a full set of specimens, illustrating mature foliage, and, if possible, specimens of the flowers and of the fruit (as the botanist calls the seeds) should be sent. Fruit specimens are very essential, but flowers may be omitted if they can not be readily secured. Two or three specimens of branches in leaf, ten to twelve inches long, taken from different parts of the crown, so as to exhibit all of the leaf forms common to the species, will answer for the foliage. One or two specimens of the foliage, flowers, and fruit may be placed between sheets of ordinary newspaper or blotting paper about twelve by sixteen inches in size. Thirty to fifty specimens and sheets may thus be piled one on top of another, and the whole bundle placed between two stiff pieces of mill board, pasteboard, or thin picture-backing, a little larger than the sheets of paper carrying the specimens. The package must then be well tied and wrapped, when it may be sent by mail if under four pounds in weight. If, before sending, the specimens are changed to dry sheets of paper once in twenty-four hours, keeping them constantly under a weight of from forty to fifty pounds, they can be thoroughly dried within two or three weeks, when they will not be so heavy and will still be in excellent condition for identification.

Suggestions as to labels and their use are also made by the Service when requested.

Exposing Human Nature.

I have often been reproached because the *National* "did not do its share" of the exposing.

Bless your hearts, dear brother kickers, the *National* has done its share. We were not satisfied merely to stake out a particular group or party or class of sinners and expose them. We went right down to bedrock and in the quiet, simply written, but profound chapters done by Mr. Lane we have indicted the whole human race. We have exposed human nature. If you thought that, amid the general crash of systems and wreck of reputations, you could escape, you were mistaken. Every one of us is included in the general indictment.

It is charged against us,

1. That, rising from a strenuous but fairly prosperous career on all fours, we are inherently selfish, and that our generous impulses and "humane" instincts are acquired.

2. That our selfish instincts are still so strong that any one of a very great majority of us, if he had the brains of Rockefeller, say, and Rockefeller's chance (were born in the right place at the right time) would have made precisely as bad, and possibly worse, use of his powers as Rockefeller has made of his.

3. That when we expose the wickedness of other, stronger men, we expose a wickedness that is inherent (and seldom dormant) in ourselves, lacking only the imagination and force of the stronger man to launch us upon society, there to prey as piously and as joyously as these our most prominent pirates have preyed upon us.

4. Finally, that upon the above showing of facts it is found to be not safe for the majority to trust any one of us to exercise the enormous power that a few of us now do exercise.—From "Note and comment," by Frank Putnam, in *National Magazine* for March.

General Conference Visitors—Take Notice.

All who are expecting to attend either the Conventions or General Conference are urged to report same to the secretary of the reception committee as soon as possible, in order to have proper arrangements made for board and lodging. By the action of the Independence branch the following arrangements have been made: Lodging and breakfast will be furnished at the homes of the Saints and friends for $1 per week. Dinner and supper will be served at the new, commodious, and well-equipped dining-hall now being erected at the rear of the church, for $2.10 per week of fourteen meals. The dining-hall will also serve breakfast on the "short order" plan (get what you want) to any desiring to thus arrange. The above arrangements have been made in order to give the families of the resident Saints an opportunity to attend services. Please write at once, giving information in full as to your wants, etc., addressing all communications to

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The Saints' Herald

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

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OVERSEER VOLIVA, who has control of financial interests in Zion City, has announced that he will pursue an open daylight policy in his management of affairs. We commend Overseer Voliva's judgment in adopting the only course that can bring a measure of success out of wreck and ruin. A "daylight policy" is demanded, both in state and church, by the age in which we live. The people want to know, and they have a right to know what is being done in matters that concern them and their interests by those upon whom rests the responsibility of serving the interests of the people. They should be satisfied with nothing less.

Editorial

HOW TO OBEY THE LAW.

The first requisite to an obedience to the law is a willingness to do that which the law requires. If the law is a mandatory one and what is to be done is pointed out specifically and clearly, there should not be much trouble in the premises. If it is a matter that is to be enforced by law, and administrative and executive authorities are provided for such enforcement, not a great amount of credit attaches to individuals for obedience to an enforced law; that is, where the disposition to obey is not present, but is forced.

It will be remembered that in a former issue we pointed out some of the things to be taken into consideration in the discussion of the question. As we view it for the purposes of the present article the financial law of the church may be briefly comprehended in the word *tithing*—the law of tithing. We know that objection is made to this, but we do not care to spend time now to consider such objection. There are three branches contemplated in the law of tithing: The tithing which is a tenth, either of an original amount set apart by the person who is tithed and devoted to the work of the church or the Lord under the administration of the Bishopric, followed thereafter by what is called a tenth of the increase. There is the second branch, that of free-will offering, and the whole obedience to the law is necessarily to the Saints a free-will offering in that it can not be forced from them; that is, that the monetary contributions can not be assessed and collected like taxes under the statute law of the state, but must be surrendered by the person paying them voluntarily. The third branch is what is called consecration. He who desires may comply with the law strictly by conforming to the clause under tithing and after he shall have begun to pay his tithing in an acceptable manner to the Bishopric, at the end of the fiscal year or conference year he makes up his yearly account, finds what his increase has been (and we mean the net increase not the gross), he sets apart of this increase one tenth, leaving the other amount to be disposed of as he may see fit, either turning it into his business, continuing his efforts in that direction, that his talents may be increased, or he may assess himself the whole amount in the way of free-will offering or consecration.

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In doing this he complies with the law. If by reason of his surroundings and his business the member chooses to devote a larger portion of his income to the use of the church, he may hand any sum or any property that is available to the Bishopric by its agents or its bishops in the form of a free-will offering, be the amount large or small. This all is at his entire option.

As we have stated elsewhere, consecration is the setting apart of a portion of a man's means or property for some specific purpose which he desires should be accomplished and should partake of the nature of a sacrifice, though in many cases consecration may be made without the element of sacrifice entering into it.

We have stated that in order to comply with the law of tithing the member may present himself to the Bishop or his agents where he may reside and by consultation with the Bishop or his officers determine how much of his property he may wish to tithe himself of, and this being done, it may constitute the beginning of tithing.

Some question has arisen in regard to section 106, Book of Doctrine and Covenants, having been given in 1838 and incorporated in the Book of Covenants at or about the time of the death of Joseph and Hyrum Smith; but it remains a fact that in section 42, paragraph 10, the surplus is mentioned in a different form, because the following words indicate the same principle: "If there shall be properties in the hands of the church or any individuals of it more than is necessary for their support," which is indicative of that which was contemplated in the section (see 42: 10) which was given in 1831, and in paragraph 8 of the same section the church is enjoined to remember the poor and "consecrate of their properties for their support that which they have to impart unto them"; so that the spirit of section 106 is found in the law of 1831. It seems to us unnecessary to find fault with the term used if the principle is found to be the same. We see no difficulty in this and it will be a compliance with the law.

Reasoning from the selfishness of human nature it may be urged that when once a man has complied with the law and has tithed himself and he subsequently confines himself to an increment or increase that he thereby may avoid the larger demands of the law which strict morality and the laws of charity might require. It may be true. It may be also true that the innate selfishness of man may intervene to prevent his complying with any form of the law, even his own interpretation of the law, and thus the entire object of the giving of one's means for the support of the poor and of the work of the church be prevented. But we are dealing with the proposition of law and ascertaining what it may require. If one complies with the law strictly he is within the law, and if he complies with it more liberally he is not only within the law, but he is within the Christian rendition of it precisely as the Savior has said, that if a man was smitten upon one cheek he should turn the other cheek also. There is nothing in the law which requires a man to smite his brother or his neighbor; but the teaching of the revelations to the church indicate that if a man is smitten and he bears it with Christian fortitude it inures to his spiritual benefit. If he becomes angry and places himself upon a physical defense of himself, he forfeits the blessings which a different course would give him.

Perhaps the most difficult proposition to understand and to make application of in this inquiry is that of consecration with a view to an inheritance. Looking at consecration as a branch of the law it would seem easy to reach an understanding how to comply with that law. For instance: it is understood to be the intention of the Lord to bring about in due time an equality. It does not seem right to assume that this term *equality*, qualified as it is in the revelations, signifies a reduction to a dead level, but that it does imply that each may have that which is equal to his necessities, his conditions, and the work that he is called upon to do. This seems to be a correct understanding of this equality, from the fact that in the revelations in which this equality is most persistently urged what are called stewardships are referred to, and not only the absolute necessities that a man may have so far as his personal wants are concerned and his personal necessities are considered, but his wants and the needs of his stewardship are brought into the account. If a man desires to consecrate and that which he desires to consecrate is in money, he can put it into the hands of the Bishopric and receive from the Bishopric a receipt showing what his consecration was, the object for which it was given, and any other information concerning it that would be essential to the one so consecrating. If all that he has is in money and he desires a stewardship or an inheritance, it may be provided for out of the accumulated funds in the treasury, provided there are any funds upon which he may have the same claims that other members of the church have as provided for in the revelations. But suppose that there are no funds, except possibly the amount which he himself pays in at the time he seeks to consecrate, is it reasonable to suppose that he would be satisfied with the decision which he and the Bishopric might reach in such a case? Or would it be anything out of the line of just probabilities that the Bishopric, not being able to furnish an inheritance as required, would return the amount paid in as a consecration as a stewardship upon which the man could occupy as he had done before and still he be within the line of his duty in obeying the law?

And again, if one has lands or houses more than what he has need or his business requires, he can take these or all of them or any of them and conse-

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crate them to the work, either with a deed and covenant that can not be broken in that they are absolutely turned over to the church by legal enactment under the statute, or he may take back from the Bishop a writing establishing his stewardship according to his personal needs and the wants of his business, he to occupy as a steward with the understanding that whatever increase there may be is a part of his stewardship, a part of the consecration, and any that went over the needs of his living and his business should go into the general treasury of the church as a consecration, made so by the consecration of the original properties.

We think this is a fair rendition of this question of consecration and stewardship, that a man may file his inventory with the Bishop as to the character of his business, as to the nature of the property and its value as to its use, and the member to be continued as a steward over his own property. This understanding would cover every species of private enterprises, — private personal enterprises or private combined enterprises, coöperative laborers, business combinations, mercantile institutions, and in fact, every species of enterprises into which men could put means and labor.

It is a grave mistake that the church can take an impoverished business or worn-out properties or houses and lands which are not salable on the market and make them valuable as evidences of value simply because they belong to the church; and we are surprised, frequently surprised, that men are prepared to turn over to the Bishopric as a consecration properties which they can not use and which they can not sell or do not make an effort to sell because of the lowness of the price and expect the Bishopric by some process known to them to make those properties valuable. Now the old Mosaic law required that a man should not give to the Lord that that was maimed or halt or blind; and while this of course refers to animals, nevertheless it is an underlying principle that applies to every species of property; and to ask the Bishopric to take properties which individuals have tried to use and can not, and have tried to sell and can not, and expect the Bishopric to make money out of them, seems to us is a grave mistake, and it ought not to be made.

We are not cognizant personally of all the transactions in the business office of the Bishop, but we venture a guess that it is not seldom that the Bishop is offered property which he can not receive simply because it would prove to be a burden upon his hands, a means of expense which could otherwise be expended in better directions.

We stated awhile ago that we would give the matter further consideration, and we offer this as a matter of consideration to those who may be engaged in this inquiry.

THE WELSH REVIVAL.

The following from the South Wales *Echo*, February 8, 1906, sent us by Bro. Rushton, will be of interest to some as furnishing theories from a psychological standpoint for the phenomenal development of the revival, and the excitement and peculiar occurrences attending it:

A PSYCHICAL REFLECTION.

The Society for Psychical Research has just published an account of an interesting inquiry which one of its members, the Reverend A. T. Fryer, has conducted into the recent Welsh Revival. Mr. Fryer attended revival services, read most of the daily reports of meetings, corresponded with men and women of all sorts and conditions, interviewed a number of people, and sent out nearly two hundred and fifty circulars asking for particulars of incidents. The result is published under the title of "Psychological Aspects of the Welsh Revival." Mr. Fryer says that he first heard of the revival in October, 1904, when a vivid account was given him of the "outbreak of fervor" amongst some young women at New Quay, in Cardiganshire.

WOMEN THE ORIGINATORS.

These young women, he states, were, in the opinion of some persons, the initiators of the revival in South Wales, but the movement soon became prominently associated with Evan Roberts. "Although Evan Roberts' name is the most prominent in the revival," says Mr. Fryer, "he neither created nor sustained it for the most part. He is the embodiment of the spirit of the revival, the most striking manifestation of the force that caused it, and to a very great extent its leader and director, but he did not produce the revival nor did the revival produce him."

Mr. Fryer says that the press fostered the revival. It was to the columns of vigorous matter provided day by day in the leading journals of South Wales that much of the rapid developments of excitement over the revival was certainly due.

One of the conditions which appear to have been essential to Evan Roberts' success was the

CREATION OF EXPECTANCY.

Mr. Fryer tells how he attended one of Roberts' great meetings, the members of which were in a state of "feverish expectancy, which made all present susceptible to the suggestion power of a man like the revivalist." Evan Roberts is described as possessing a strong power of suggestion, and as very sensitive to a certain class of telepathetic influences. A great deal has been said of his power of prediction, which is chiefly exercised in correctly pointing out where coming converts are to be found in this or that part of a chapel meeting.

"We may not be disposed to attach much weight to this feature of his work," comments Mr. Fryer, "since it is obvious that in a huge gathering of the kind many are present who are susceptible to a converting influence. . . . We can only assume that Roberts' sensitiveness to deceptive, hostile, or sympathetic thought is abnormally developed."

STAMMERING FOLK SPEAK FLUENTLY.

There are several cases reported, says Mr. Fryer, of persons unable in ordinary conversation to speak without stammering who spoke with fluency and ease in prayer in public. But such instances, he remarks, of defective muscular power being made good under excitement are not confined to the revival and are easily explicable.

From two very different and widely separated districts Mr. Fryer had reports that a distinct change of countenance took place in some of the persons affected. In one instance a girl's face, previously coarse, became refined and "Madonna-like."

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Cases of apparent telepathy are also recorded in connection with the revival. Thus, a young man at a revival service in the Llynfi Valley was suddenly seized with an irresistible impulse to pray for his father, although he knew of no particular reason why he should do so, the father, up to that time, living about sixteen miles away, being in good health. The next morning the young man had a telegram to say that his father had died suddenly.

Equally remarkable stories of visions, unseen chiming bells, strange music, etc., are told.

REVIVAL AND LUNACY.

Mr. Fryer, having heard that the revival had caused an increase of lunacy, asked the medical superintendent of the Glamorgan County Asylum his opinion. From the report of this official, it appears that the increase of insanity can not be attributed to the revival, for "in only one per cent of the admissions was religious excitement deemed to be a contributory factor in the causation."

Mr. Fryer says of Evan Roberts that few men have more resolutely withstood the temptation to be lionized. People have crossed continents to see him in private life, but have had to return unsatisfied.

The story of Evan Roberts' visions (adds Mr. Fryer) is to be published.

EVAN ROBERTS' MENTAL QUALITIES.

Mr. Fryer analyses the mental qualities possessed by Evan Roberts. He quotes a Welshman, whom he describes as a "shrewd observer," as follows: "I detected a uniform method. Evan Roberts tests a meeting before he begins to speak. . . . His apparent indifference and immobility, before he says anything, breaks up all the composure an audience can command. Add to this his habit of transfixing each and every person with his homage-compelling gaze. He reviews methodically the rows of faces; it is the look of a practiced physician. By the time he speaks he has made a mental census of the audience. He knows who are ill at ease, he predicts conversions, he detects hindrances. A man of faith, doubtless, relying on the promptings of the Holy Spirit, but not neglectful of all the data available by human means." The article is all the more interesting and valuable from the fact that an appendix is supplied, giving the data upon which the statement has been prepared.

EDITORIAL ITEMS.

To those who may value the information we state that those persons who write articles for the HERALD which are rejected by the Editor, whether those articles are returned or not, and who may be aggrieved because their written communications are neglected or rejected, the Editor is responsible to the Board of Publication, and application for inquiry or redress should be made to the Board of Publication. Those who may thus present cases for inquiry and consideration in this respect will find that the Editor will do all that he can within his power to see that the matter complained of, should complaint be made, is fairly set before the Board of Publication, and there the matter may be heard, the board having the authority to order put into the HERALD whatever it may see fit to do. In the meantime the Editor-in-chief is the responsible party for such rejection and will answer to such grievances as may be presented to the board at proper time and place. It may be that some have not understood this. If so they will now be informed in regard to it.

One of the beautiful characteristics of truth is that it loses nothing by careful and critical examination. Truth never fears investigation, but welcomes it. How ashamed we ought to be if upholding that which, though claiming to be truth, will flee at the first attempt to investigate, and cry, "Hands off; don't look at me"; let us be wary of professed truth that runs to cover like that.

In this issue will be found an article from Bro. James Yates which is worthy a careful reading by all. It is brief, piquant, and breathes a good spirit. Is there not an urgent need for a little less dealing with generalities, and for a more widespread recognition of the value of being definite?

The April number of the *Autumn Leaves* will be the best that has appeared for several years. The opening article is by Elder G. J. Waller on our work among the Chinese, Japanese, and Hawaiians, under the general heading, "How can we reach the people?" Elder Waller is president of the Hawaiian Mission. Four fine pictures accompany this splendid article. One a picture of Bro. Too Shau Chinn, our first Chinese convert; one a facsimile of our first tract in the Chinese language, with note by the author; one a picture of five little children of five nationalities, showing the material which we must draw upon in Sunday-school work in Hawaii; and one a picture of a scene in Honolulu. Subscribe in time to get this number of *Autumn Leaves*. Only one dollar per year, and this article alone is worth more than that to you.

An unusually large number of high priests have failed to report to the quorum this year. If you are one of the number better take note of the secretary's appeal in this issue.

By telegrams published in the Chicago and Kansas City papers for Monday the 26th we are pained to learn that Elder J. B. Lentz was stricken in death on Sunday the 25th, at Carson, Iowa, by a bolt of lightning which struck the church and was communicated to the speaker by a chandelier hanging above the pulpit. Bro. Lentz was a bright young man, an earnest worker, and had the respect and esteem of those who knew him. He leaves a wife and two children, who have the heartfelt sympathy of the Saints.

"The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand."—Psalm 37: 23, 24.

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Original Articles

WHAT NEXT?

I have no desire to pose as a critic or rush madly into church periodicals, but I feel an interest in God's preparatory work. Of late there have been a number of articles a part of the contents of which, to me, are quite peculiar to say the least. I have been connected with the church almost a third of a century, and I do not believe in indulging in the line of thought that is continuously discouraging and which in its very nature is calculated to cause distrust, dissatisfaction, and unrest and which will destroy the faith of the Saints to a greater or lesser degree. I do not think such a course can be productive of good and more especially when no remedy is prescribed for such conditions as is suggested as being prevalent.

In the HERALD of January 3, 1906, pages 2 and 3, is the following statement: "As we see things of this character in different departments [referring to that which preceded this] of the work, we are made to grieve for Zion, and to realize that there has not been a general response to the call, 'come up higher.' The young people of the stakes ought to be leading the way in the front ranks, spiritually—an encouragement to the young in outlying districts." And the conclusion reached is, "It is not so." Being closely connected with the local conditions at Independence I am prepared to state, without hesitation, that the young of our church, with but few exceptions, are a progressive, spiritual band of Saints, laboring to advance the cause of Christ and prepare themselves to occupy where and when duty calls, and it has been but a short time since I heard some young Saints in an outlying district who had visited Independence speak of the spiritual up-lifting they had felt while attending meetings of the young Saints at Independence. And as there are only two stakes, Independence and Lamoni, we have no reason to believe the young less faithful at Lamoni than Independence. So, brother, we must say from our knowledge of existing conditions that you have reached a hasty and unwarranted conclusion relative to the young. We do not claim perfection for the young, oh, no, but a steady and healthy growth and development.

My work has called me among quite a number of the branches and districts of the Southwest in Missouri, Arkansas, Kansas, Texas, and Indian Territory, and I have been quite familiar with conditions of the work in the above territories visited by me for the past eighteen or twenty years. Hence I believe I am in a position to say there has been in many localities a most remarkable "coming up higher," both spiritually and temporally. At least four fifths of the Saints are honoring the law of God pertaining to temporalities, and the elders laboring in the fields in the above territories in my charge as bishop have not failed to receive their family allowances at the end of each month for the past three years, and this as a result of their disposition to "come up higher." We certainly believe there has been a great upward movement; not by every one, but by the greater part of the household of faith.

Next we are told that we have two classes in the church to-day. One believe there are grave wrongs in the church, danger threatening, the work being hindered, and they are greatly distressed by these things. The other class are greatly encouraged and think everything is going on smoothly. It may be that I will be placed in the latter class; but I prefer to be called an optimist rather than a pessimist. The question is asked on page 3: "If there should be a crisis, such as the church passed through at Nauvoo, which class would follow 'Brigham'?" We think this a straining of conditions, much more than the real conditions justify, and such conclusions are quite unnecessary. If the discontent exists, as is claimed, and can not longer be ignored without inviting disaster, we believe such a disaster will come from uncalled-for surmisings, men writing and preachers preaching that there is bad in the church and on every hand, thus causing a spirit of dissatisfaction and distrust and at the same time not pointing out the evil or the means of remedy and thereby causing unrest and spiritual indifference and destroying confidence of the people in men to whom God has intrusted his work. (See Doctrine and Covenants 122: 1.) Here it is declared that some have not been willing to hear those whose duty it is to teach the revelations already received, and until the people shall hear and heed those who are set in the church to teach the revelations there will be misunderstandings and confusion among the members. "If my people will respect the officers whom I have called and set in the church, I will respect these officers; and if they do not, they can not expect the riches of gifts and the blessings of direction." (See Doctrine and Covenants 125: 4.)

Now when differences exist it is largely from the fact that men have confused the minds of the people by writing and preaching that which they have not been warranted or called upon to proclaim, giving instructions relative to the work of others and oft-times criticising, speaking distrustfully and lightly of those over different divisions of God's work, and not observing the above instructions given in the revelation. In section 104, paragraph 44, the following is given: "Wherefore, now let every man learn his duty and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand." Here we find every man must learn his duty and when this is

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done there will not be an interference with the duty of others.

We also note in the HERALD for February 7, page 122, in an editorial, under the caption of "Unity," quite an appeal is made for unity, without which, it is stated, we can not succeed in building up the church of God. All certainly can and do see the need of this all-important factor and admit the necessity of it, but I must confess my inability to comprehend the entire thought which the author seeks to convey.

Disunity is likened unto a corrupt tree, which is quite comprehensive, and it is further stated that the ax is laid unto the root of the tree, therefore, every tree that bringeth not forth good fruit is hewn down and cast into the fire. (See Matthew 3: 10.) It is stated that to eliminate this feeling of disunity we must go back to the root and there make an adjustment and if we want to remove this unsightly thing for ever, go right back to the root of the matter and grub out all that is corrupt and bad, leaving nothing from which new roots may sprout up.

It is in this comparison that we are not able to comprehend the thought the brother desires to convey. The root of this work [Not the root of the latter-day work, brother,—the root of the trouble causing the disunity. You should have read the next paragraph before writing.—L. A. G.] in which we are engaged, is the organization of the church in the restored gospel under prophetic direction, hence, we can not believe that this God-ordained organization, through which our salvation is assured and expected, can be the corrupt root referred to. Now in the absence of any statement setting forth what corruptness or terrible doctrine is being taught, we with many others, feel anxious to ascertain from those that are preceptive the nature of this unsightly unity-destroyer—this monster which necessitates a going back.

Now we delight in plainness and not writings that are ambiguous. Be plain with us. As Nathan said to David, "Thou art the man."

There have been of late quite a number of articles written by different brethren on existing economic conditions, and to me some have seemed quite extreme and offer as a panacea remedies not at all operative under the present conditions or in harmony with the revealed law of God as found in our accepted authority. At Lamoni, on May 1, 1903, there was a joint council convened, consisting of the First Presidency, the Twelve, and the Presiding Bishopric,—to me quite an authoritative body. At this meeting there was a line of procedure agreed upon, and as a result there was a small pamphlet issued, entitled Address to the Saints, and while not voluminous in size, this production thoroughly defined, under the law, the privileges and duties of the Saints, and all, everywhere, were asked to comply therewith as rapidly as possible, the duty of the Saints being fully set out, with the necessity of obedience explained. See pages two, three, and four, Address to the Saints. Now, many of the Saints are complying with this important law as defined in the Address to the Saints and many more are taking time to make their investigation of the law, and will, no doubt, in time comply therewith. But this highly important proclamation, which is far-reaching, can not be comprehended by all in a day or a week, but time will be required and by some it never will be complied with. My experience is that many of the Saints are of a willing heart and mind, and so far as their duties are made plain, they are willing to perform what God requires at their hands and more especially so if not hindered by the acts of unwise brethren creating distrust and thereby hindering them in the performance of their work.

In conclusion, brethren, let us not become extreme above that which is written relative to the temporal arm of our work—the providing of lands, caring for the poor, and building of homes; God has made ample provision for this to be accomplished and it will be done just as fast as men and women will comply with the requirements of his law. This is a very important part of gospel economy and can not and must not be neglected, neither do we believe it will be; however, selfishness must be eliminated and the Saints become educated to their full duty and privileges; for the observance of God-given commands is a high privilege as well as a duty. The great boon to be reached is salvation in the kingdom of our God, therefore the preaching of the gospel of the law given relative to temporalities; caring for the poor, the storehouse, the complete organization of the church, building of temple,—they are all God-given commands, and a means by which we are to reach the final consummation of our hope and closer relation to a full redemption, but preaching the restored gospel, converting honest souls, warning the world of the coming of the Master, and building up God's work must be the crowning purpose of our labors, making all things subservient to this.

With charity to all men and malice toward none,

Your brother in the faith,

ELLIS SHORT.

THE REDEMPTION OF ZION.

Until my people shall hear and heed those who are set in the church to teach the revelations there will be misunderstanding and confusion among the members.—Doctrine and Covenants 122: 1.

To the writer the above appeals with as much force as any command found in any of the authoritative books of the church. We have accepted it as a direct commandment from Heaven and like Israel of old have said, "All that the Lord hath spoken we will do."

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Let us, for a moment, take notice of our contract: "*Until* my people," etc. Here without equivocation the statement stands that until a certain position is taken by "my people" we can not come to a unity. "Shall hear and heed" is the position the Lord expects his people to be in before oneness can come.

The command does not place any Saint in the attitude of hero worshiper, fawning sycophant, or a puerile parrot. Jehovah never gave a command enjoining ignorance. It is true that he said at one time, "of the tree of knowledge of good and evil, thou shall not eat of it." From this we can not infer that our heavenly Father puts a premium on ignorance. We must not assume that God intended to let the crowning act of his creation—that in which he placed divinity—for ever remain in ignorance. Our fore-parents were cursed not because of *knowing* but rather on account of *the way* they obtained that knowl-knowledge—through disobedience. Knowledge without wisdom is dangerous and nothing is said about this particular tree being a tree of wisdom. God made man to think and "he changes not." When we cease to think it will be because the Spirit of God has left us, for "the Spirit of God is intelligence" and who can conceive of intelligence without thought! "Hear and heed." The very expression—the very words indicate plainly what is meant. "To hear" means to listen to. "To heed" always applies to matters of importance to one's moral character and has moreover the sense of *thinking* on what is proposed to our notice.

We say to the world that inspiration is not necessarily plenary—that man is allowed to use his own phraseology. The one who penned the quotation from section 122 has for years been in a position to become well versed in the use of the mother tongue and no doubt when using the expression "hear and heed" did so advisedly.

"Whose duty it is to *teach*"—not to inform nor instruct. One informs by virtue of priority of knowledge or chance superiority, instructs by virtue of superior knowledge or superior position; but one *teaches* another by virtue of superior knowledge rather than position. A person can not *teach* without superior knowledge.

The Joint Council of 1894 decided that this duty devolved on the first, second, and third presidencies, respectively, but in case we find a clash in the exegesis given by these quorums, what then?

Doctrine and Covenants 104:13 places the Seventy under the direction of the Twelve. Section 122, paragraph 3, also section 105, paragraph 12, places the Twelve under the leadership and counsel of the First Presidency. Is it too strong an expression or assertion to say that, in case of conflict in the rendering of the law by these three quorums, the interpretation as given by the First Presidency is, at least, worthy of our first consideration? We think not.

How shall Zion be redeemed? Has this question been discussed by those who have delivered the oracles of God to us in these latter days? If the text so often quoted by our defenders, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets," has such a wide application as some of our elders seem to think it has, can we not apply it to the present status of this grave question? The manner of the redemption of Zion appears to be a profound secret (?) to some of the devotees of the latter-day message. If God is going to do something—redeem Zion—has the secret been made known to any extent as to how this work shall be accomplished? Again we think so.

One of the Gibraltar rocks behind which every exponent of the latter-day work can fortify himself, with perfect assurance of its impregnability, is the unchangeability of God—"The same yesterday, to-day and for ever." Yesterday he taught "all things common." (Acts 2:44; 4:34, 35; Book of Mormon, pp. 478, 479.) Has God taught it to-day? Assuredly.

It may not only save time but also a great many useless questions in the mind of the reader for us to first find out, if we can, what "all things common" is not. It will narrow our field in the affirmative side. We quote from Church History, volume 1, pages 152 and 153, (in this entire article all italics are the writer's,) an extract taken from the journal of Lyman Wight:

> I now began to look at the doctrine of the apostles pretty closely, and especially that part contained in the second chapter of the Acts of the Apostles where they had all things common, . . . we entered into a covenant to make our interests one as anciently. . . . Our labors were united both in farming and mechanism, etc.

Shortly after this, Lyman Wight with his partners in "all things common," as they understood it, were baptized into the Saints' church. On page 169 of the same volume we find Joseph Smith at Kirtland, the place where this "all things common" plan was being experimented upon and we quote from his history of this movement:

> The branch . . . were striving to do the will of God, so far as they knew it, though some *strange notions* and *false spirits* had crept in among them. With a little caution and some wisdom I soon assisted the brethren and sisters to overcome them. The plan of "common stock" which had existed in what was called the "family" whose members generally had embraced the everlasting gospel, was readily abandoned for the more perfect law of the Lord: and the false spirits were easily discerned and rejected by the light of revelation.

Here "common stock" is designated as a "strange notion" evidently a doctrine of "false spirits." Why bother ourselves about this so-called phase of "all things common," or why teach it when it has been so plainly labeled? On page 593, same volume, we find the Prophet answering a certain gentleman who asks if he can "purchase lands and enjoy his posses-

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sions and property without making them common stock" as follows: "We have no common stock business among us. Every man enjoys his own property," etc.

On page 307, volume 1, we find the elders in Zion counseling regarding this "common stock" business as follows:

> It seems as though a notion [the Seer called it a "strange notion"] was prevalent in Babylon that the church of Christ was a common stock concern. *This ought not so to be, for it is not the case.*

This should have some influence in our final summing up of this matter, when we note what has been told us by revelation as to the importance of the advice of the elders. In section 58, paragraph 12, of Doctrine and Covenants: "Let the work of the gathering be not in haste, nor by flight, but let it be done *as* it shall be counseled by the *elders* of the church at the conferences, according to the knowledge which they receive from time to time"; also section 117, paragraph 11: "Let my commandments to gather into the regions round about and the *counsel* of the *elders* of my church *guide* in this matter until it shall be otherwise given of me." After such plain statements as to how we should be guided, it seems that we might get some wisdom from noting what the elders have counseled.

How was this "strange notion" and these "false spirits" so easily discerned and rejected? "By the light of revelation," so says the Seer. It is to be presumed that such an important revelation as this which would enable us to detect spurious articles labeled "all things common" would be preserved, especially when we consider the vast importance of this question of "the brotherhood of man." Where shall we find this revelation defining "all things common"? Let us go to our infallible guide—the word of God as found in the Doctrine and Covenants.

We think that all will agree that the conditions known as "all things common" and that known as "equality" are identical. Can we get a definition of "equality" given to us by God? The only place I have been able to find it is in section 81, paragraph 4:

> Behold, here is wisdom, also, in me, for your good. And you are to be equal, *or in other words,* you are to have *equal claims* on the properties for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just; and all this for the benefit of the church of the living God, that every man may improve upon his talents, that every man may gain other talents; yea, even an hundredfold, to be cast into the Lord's storehouse, to become the common property of the whole church, every man seeking the interest of his neighbor, and doing all things with an eye single the glory of God.

"Ye are to be equal, *or in other words.*" Here it seems to me equality is plainly defined. The Lord evidently knew that the meaning of equality would be hard to understand, so he says "or in other words," equivalent to saying I will tell you plainly what equality is and it is this, that "you are to have *equal claims* on the properties for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants and needs are just."

Could the Lord speak plainer than this? Equality consists in the fact of every man having "equal claims on the properties" and the object of getting what they claim is "for the benefit of managing the concerns of *your stewardships,*" not for their living. Every man capable is supposed to make his living and more if possible. All who are capable, are expected to be producers.

"The idler shall not have place in the church."—Doctrine and Covenants 75:5. Why? Because an idler is a sinner. He violates the commandment given in section 42, paragraph 12: "Thou shalt not be idle." We shall get rid of such in the same manner we handle all sinners—through the teacher and a court of elders. A man's just needs and just wants is the only basis on which "equality" can ever be effected.

Here we find each man's individuality retained. All business must be done in your own name and names. (See Doctrine and Covenants 101:9.) As I understand it private enterprises will flourish and these enterprises will require capital according to the talent of the man who is at the head of the business so that "every man may improve upon his talent," that every man may gain other talents. Here it says too plainly to be gainsaid that the twofold object of this "stewardship" is, first, that every man may *improve* upon his talent; second, that every man may *gain* other talents. Without a gain there could be no profit.

The man of business ability has a talent just the same as the successful missionary and this talent to make money is a God-given one (see Deuteronomy 8:18), and according to the revealments of God the object of this "equality" is to place the members of the church, gifted in business, in a condition to use said gift. To-day, no doubt, we have such in the church, who can not utilize their business capacity for the want of a working capital. This defect is to be corrected by "equality."

And what is the final object of all this? Answer: "And *all this* for the benefit of the church of the living God. (Not for the benefit of the individual.) As all are to have equal claims on the properties for managing the concerns of their stewardships and not for their living, so all are expected to cast what they earn above their actual needs for living purposes and expenses of their business into the Lord's storehouse. In case of cash, at least, the Lord's storehouse is the Bishop's vaults. Doctrine and Covenants 77:1 gives the reason for this organization in temporal things, "That you may be equal in the bands of heavenly things; yea, and earthly things also, for the obtaining of heavenly things; for

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if ye are not equal in earthly things, ye can not be equal in heavenly things." As "equality" in temporal things, as we have shown, consists in having "equal claims" on the "common property" so "equality" in spiritual things, consists in having "equal claims" on the riches of heaven, i. e., the Holy Ghost or Spirit of God. And as these "equal claims" in temporal things are to be measured by a man's "wants and needs," so "equal claims" in spiritual things are to be measured by a man's "wants and needs" spiritually.

The business a man works at is his stewardship. His home, his inheritance. Thus a man's stewardship and inheritance may be identical, as, for instance, a farmer. The stewardship of the ministry is to administer in spiritual things. The inheritance of the ministry is a tangible home the same as all the others receive. In spiritual stewardships (the ministry) the stewards' (ministers') wants and needs differ. For instance, the office work of the president of the church is to be a seer, prophet, and revelator to the whole church. No other man has this work, hence his (the president's) wants and needs are greater than any other man in the church, and so on down to the lowest office in the church. All having claim on heaven for our "just wants and needs," all are "equal." "To become the common property of the whole church." Here is where "all things common" comes in. Whatever is made above legitimate expenses goes to the common coffers of the church. And as each individual understands that his stewardship is held by him simply as a stewardship—fully comprehending the fact that *all* he has belongs to God, (held in his own name, that is, the stewardship is,) surely, we have the meaning of "all things common" or "equality." No matter how much a person gains, it all (after living and expenses of business are taken out) goes into the "common treasury." "Yea, even an hundredfold to be cast into the Lord's storehouse." Doctrine and Covenants 101: 12 puts it like this:

> *All* moneys that you receive in your stewardships, by improving upon the properties which I have appointed unto you, in houses or in lands, or in cattle, or in all things . . . shall be cast into the treasury as fast as you receive moneys, by hundreds, or by fifties, or by twenties, or by tens, or by fives, *or in other words,* [the Lord wants to make it so plain that we can not misunderstand,] if any man among you obtain five talents let him *cast them into the treasury,* or if he obtain ten, or twenty, or fifty, or an hundred, let him *do likewise;* and let not any man among you say that it is *his own,* for *it shall not be called his, nor* [his stewardship may be called his own] *any part of it.*

In other words, this gain becomes "common property." Section 106 says the same: "I require *all* their surplus property to be put into the hands of the bishop of my church of Zion [presiding bishop] . . . and this should be the beginning of tithing of my people," (referring, evidently to the application of the law in stakes). "And after that." After what? why, after paying their surplus. They have already paid their tenth or should have done so. "Those who have thus been tithed shall pay one tenth of *all* their interest [gain or surplus] annually and this shall be a standing law unto them for ever, for my holy priesthood, saith the Lord." The priesthood in ancient times were kept by tithing the people of one tenth of their gains. *So* it is now contemplated in the law. Before paying their surplus in to the bishop to go into the common treasury they must take out one tenth for the maintenance of the priesthood. The importance of freeing the ministry, is recognized in this provision. "Thou shalt not muzzle the ox that treadeth out the corn."

The quotation from section 101, paragraph 12, plainly shows that "moneys" and "talents" are used interchangeably. Let us apply this meaning in the parable of "the ten talents," as found in Matthew 25: 14–30. Here the Lord (Christ) delivered to his "servants" (All are his servants, for section 119, paragraph 8, says "all are called *according to the gifts* of God unto them; and to the intent that *all* may labor *together,* let him that laboreth in the ministry and him that toileth in the affairs of the men in business and of work labor together with God for the accomplishment of the work intrusted to all.") "his goods." What are his goods? Answer: "The earth is the Lord's and the fullness thereof; the world, and they that dwell therein."—Psalm 24: 1. So "in a far country" (the land of Zion) Christ is to give his servants their stewardships and inheritances. Paragraph 15 makes a clear distinction between *talents* and *ability.* Five, two, and one talents are given to those servants who have the ability to use them. "To every man [not a few constituting the ministry] according to his ability" is the language used. Paragraph 18 gives talents and money as the same.

Paragraph 16 plainly tells what is done with these talents: "Then they that received five talents went and *traded* with the same and *gained* other five talents." The reward for those who used their talents according to their ability was the same, i. e., eternal life or "Well done, thou good and faithful servant," etc.

This it seems to me is a description of how Christ will do when we get our stewardships in harmony with section 81, paragraph 12.

The man getting only one talent evidently lacked faith in the efficacy of the equality plan, and being "unwise" would, of course, be "cast out."

The man with the "ability" to handle a fifty-thousand-dollar business will have a chance to use his God-given gift "for the benefit of the church of the living God," not for himself. "Seeking the interest of his neighbor," not his own interest, "and doing all things with an eye single to the glory of God." *Self* will be entirely eliminated.

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The same can be said of the man who has only a small business ability. He will do his best with his "talent" and all will be rewarded without partiality.

The individuality of the man who does this will shine out in its grandeur. The divinity within will then answer back to its Creator for the trust conferred upon it.

The meager account of "all things common" as found in the Book of Mormon, pages 478 and 479, is full of thought:

> The people were all converted unto the Lord, upon all the face of the land, with both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another; and they had all things common among them, therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift. . . . And now in this two hundred and first year, there began to be among them those who were lifted up in pride, such as the wearing of costly apparel, and all manner of fine pearls, and of the fine things of the world. And from that time forth they did have their goods and their substance no more common among them, and they began to be divided into classes, and they began to build up churches unto themselves, to get gain, and began to deny the true church of Christ.

Let us note briefly some of the salient points in this excerpt. All were converted unto the Lord—as a result they had "all things common." How many of latter-day Israel are "converted"? There were no contentions or disputations among them. In harmony with the statement in Doctrine and Covenants 101:12, where it says that all must be done by the voice of common consent. "*Vox populii, vox Dei.*" "And every man did *deal* justly one with another." Here the word *deal* is significant. Webster defines the verb *deal* as follows: "To share out in portion—to do a distributing or retailing business—to manage," etc. Putting any of these definitions in the place of the word *deal* places the Book of Mormon in harmony with section 81 as to what "all things common" is. They were "to share out in portion"—justly. How this agrees with the statement found in section 101, paragraph 2! "Therefore, if any man shall take of the abundance which I have made, and impart not his *portion* [or deal] according to the law of my gospel [or justly] unto the poor," etc.

When these conditions obtain man will be devoid of selfishness, not because he *has to* but because he *will not.*

Any movement which seeks to take away man's agency is wrong. (See Genesis 3:4, Inspired Translation.) The gospel being perfect will provide for every exigency of man. If it fails in a single instance to do so, what guarantee have we that it will not fail altogether? The great principle as recognized in civics—that form of government which allows the greatest amount of individual liberty consistent with that of society,—is also recognized by God as an important factor in the emancipation and redemption of the human family. (See Doctrine and Covenants 101:2; 101:9, 12.) In section 57, paragraphs 4 and 5, the Lord again recognizes private enterprises by placing Sidney Gilbert and W. W. Phelps in private business. Here Sidney Gilbert was told to "employ clerks in his service." These clerks evidently received a salary or wages for their labor. That *all* are to be included in this "all things common" is evidently taught in Acts 2:44, also 2 Corinthians 8:9–15. Paul is here writing to "all the saints," etc. The idea that "equality" consists in having an "equal claim" on the "common property" is also taught by Paul. The apostle gives it like this and as his advice: "Now therefore perform the *doing* of it." The doing of what? "That there may be a *performance* also out *of that which ye have.*" In other words, pay in your surplus. But "first a willing mind"; if so, "it is accepted." Who accepts? The bishop. "According to that a man *hath* and *not* according to that he *hath not.*" Another way of saying, It does not make any difference how rich or how poor you are, pay what you can—comply with the law and it will be all right. "For I mean not that other men be eased and ye burdened." Certainly not, for that would not make us equal. "But by an *equality* that now at this time your abundance [or surplus] may be a supply for their want ["every man according to his wants and needs"] that their "abundance [or surplus] also may be [if necessary] a supply for your want: *that there may be an equality.*" Another way of saying, "When a man has need he has an equal claim according to his wants," etc.

"As it is written, He that hath gathered much had nothing over." Of course not, for this "much" as surplus has been paid into the "common storehouse" and the member has "nothing over." "And he that hath gathered little [failed in business probably] hath no lack"; having claim on the Lord's storehouse he could keep from failing.

Paragraph 5, section 82, tells how long this order is to be—"an everlasting order." The penalty for sinning (sin is a violation of law) against this order of things is to be delivered over to the buffetings of Satan, etc. Paragraph 6 says "this [equality, all things common] is wisdom" and virtually argues that by obeying this order we thus "make unto ourselves friends with the mammon of unrighteousness," giving a clearer exposition of the parable in Luke 16:1–15. In this parable please note that those who derided Christ were "*covetous.*"

But let us go back to our starting-point. In Church History, volume 2, page 502, we find an epistle written by what was then the First Presidency of the church, consisting of Joseph Smith, Sidney Rigdon, and Hyrum Smith. We quote:

> Having been instrumental in the hands of our heavenly Father in laying a foundation for the gathering of Zion, we would say, Let all those who appreciate the blessings of the gospel and realize the importance of obeying the command-

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ments of heaven, who have been blessed of heaven with the possession of this world's goods, *first* prepare for the general gathering. Let them dispose of their effects as fast as circumstances will possibly admit, without making too great sacrifices, and remove to our city and county—establish and build up manufactories in the city, purchase and cultivate farms in the county. *This will secure our permanent inheritance*, and *prepare the way* for the gathering of the poor. *This is agreeable to the order of heaven*, and the only principle on which the gathering can be effected. Let the *rich*, then, and *all who can assist* in establishing this place, make *every preparation* to come on without delay, and strengthen our hands, and assist in promoting the happiness of the saints. This can not be too forcibly impressed on the minds of all; and the elders are hereby instructed to proclaim this word in all places where the saints reside, in their public administrations, for *this is according to the instructions we have received from the Lord.*

This contains important instructions to the Saints as to *how* Zion shall be redeemed. These men speak officially and declare that "This is agreeable to the order of heaven and the only *principle* on which the gathering can be effected." Can we now ignore this principle? If we can and Zion's redemption be brought about in some other way—by some other principle, these men will surely be placed in an unenviable position. The statement by them officially is tantamount to a prophecy. For one I believe they are correct and they knew whereof they spoke. They here speak of a "permanent inheritance" signifying that this preparatory state is only a temporary condition. It is evidently sound business sense. Where would be the wisdom of sending the poor to Zion and have nothing for them to work at to make a living? All "worthy poor" demand a chance to do something. It also shows that in this "preparatory state" we will have wage-workers in Zion. Just what will be the condition after Christ comes should not now bother us. I am sure we all will be only too willing to do as he says if fortunate enough to be there.

With this thought of wage-earners or laborers agrees section 58, paragraph 12: "And again inasmuch as there is land obtained let there be workmen sent forth of all kinds unto this land to labor for the saints of God." "Let all these things be done in order." What order? "The order of heaven" as above stated.

In our research for facts regarding Zion's redemption, we must not lose sight of the conditions under which we must work until He comes whose right it is to reign. All our interpretations must harmonize not only with the law of God but also with the law of the land. As a people our message is one of peace. We can not run counter to the constitutional law of the land.

Very soon we expect a fulfillment of this: "And it shall come to pass among the wicked, that every man that will not take his sword against his neighbor *must* needs flee to Zion for safety." As representatives of Christ, the ministry should uphold the law of the land—not decry it. *All* our preparations for Zion's redemption can be accomplished and we still remain loyal citizens. "Therefore, I, the Lord, justifieth you and your brethren of my church, in *befriending* that law which is the constitutional law of the land."—Doctrine and Covenants 95:2. If we are justified in befriending the Constitution are we also justified in opposing it? Here then is one of our safeguards against a wrong interpretation of law. Again, "Let it be done as it shall be counseled by the elders of the church." What did the "elders of the church" counsel at our last conference? Let us see:

> Resolved that we recognize in the work and findings of the joint council of the Presidency, the Twelve, and Bishopric, contained in the report of said council entitled "An address to the Saints" a proper presentation of this law, and outlines upon which to carry forward such work.—Conference Minutes, 1905, p. 790.

Then why should we try to muddle the minds of the Saints by presenting the law in some other way?

We have said by the voice of conference that the present manner of presentation is proper. Proper means *right.* Would any other way be right? We admit that all men are fallible and conference *may* have made a mistake. What then? "Every law has its bounds and conditions," and this last rule of action by General Conference is no exception. If a mistake has been made, how shall we correct? The law of God being perfect, every emergency is provided for. Here it is:

> Their [the ministry] right to free speech, their right to liberty of conscience, does not permit them as individuals to frustrate the commands of the body in conference assembled. They are sent out to preach the gospel and their voices *if opposed* to what may be presented to the conference should be heard *in the conferences* and *not* in the mission-fields, to prevent the accomplishment of the object with which the officers of the church have been intrusted.—Doctrine and Covenants 125:16.

What are some of the main features of this "proper presentation"?

1. A brief summary of the "necessity of fulfilling the law." As a people, we have agreed to this "necessity." A necessity is something as being absolutely requisite.

2. Manner of administering: *a* Willingly—no compulsion. *b Demands* a sacrifice *of all.*

3. What is required by it? *a* Recognize God's supremacy. *b* That we are simply stewards.

4. Surplus property: *a* Defined as that which a man has above his needs and wants. *b* This surplus to be sent to the Bishop.

5. Testimonies to be taken. Testimonies here simply means inventories of your property to be filled out and sent to the Bishop.

The *object* of taking these testimonies as stated in the headings of the blanks furnished by the Bishopric is "for the purpose of *aiding* in fulfilling the law relating to the duties of Saints in temporal matters in the church." Here the thought is recognized

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that these inventories are only an *aid*—a preparatory part of the work. No claim has been made, so far as I am aware, that these testimonies are "the whole thing." A *great* change in the economical system followed by the whole world is contemplated by God. He has chosen his people to demonstrate the beauty and grandeur of his way of doing *business* and thus by contrast show the world the miserable system under which they are groaning. To do this we do not need to rail against the world. Ours is a message of "Peace on earth, good will to men." Let us build our structure in harmony with the plans of the Great Architect, and the world, seeing its beauty, shall say, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will *teach* us of his ways and we will walk in his paths; for out of Zion shall go forth *the law*."—Isaiah 2:3.

This change in the ethics of economy must be an evolution—not a revolution—hence as stated by the above the rich and those who can must prepare the way for a permanent inheritance. We are told to wait until "the army of Israel becomes great." Greatness in the sight of God consists not so much in numbers as in integrity—complete obedience to his word. Let us "have faith in God" and demonstrate to the world "the brotherhood of man."

Our present duty is clear: File our inventories and trust God for additional light. While nothing can come amiss to discuss affirmatively coming issues, we should not be too dogmatic. We *may* be wrong. Added light gives clearer vision.

A. CARMICHAEL.

UNITY AND SOME OTHER THINGS.

Taking a lively interest in the current HERALD themes, we can not refrain from offering a few words upon some of the matters of discussion. *Discussion!* The word would imply that we were not yet come to a unity in all things. Yes, and it would be folly for any one to try to conceal that fact. It would be inconsistent and unreasonable to claim *perfect unity* of thought and action of all in the church so long as there are any of our number who have not reached the high mark of perfection. There are a few of us who have not; and the one nearest to this pen and little bottle of black ink counts himself so far beneath that standard as to be unable to see the height; but we hope to be looking and moving in that direction.

Have we as a people reached anything like the unity of the faith in all perfection? The answer to such a question is, No. Not a voice to the contrary.

Very well, then, as we agree upon that, can there be anything wrong in trying to point out the *specific imperfections* in work, organization, or theory? There certainly can not, for no break or clog in any machinery could be remedied until definitely located. But none need to expect to point out the specific lack, imperfection, or error in any work with which man is connected, without meeting with vigorous opposition. He who undertakes such a work must expect opposition, and that from the very ones sought to be benefited. The very nature of the case tends to make it conducive to quiet and repose—for teachers to cry against sin and evil upon general principles. And to such teaching almost every one is ready to say, Amen. Even "Old Nick" himself can pretend to indorse anything which seems to oppose his work, just on general principles; for well he knows that the most of such shot will pass over his fort and leave it unharmed. But train a few guns upon a definite evil, and you have things stirred up, and will find plenty to do at once. When a wrong is apparent, let us "cry aloud and spare not," even though opposed or misunderstood; for the cause of eternal truth demands it, and the Lord is pleased with nothing less.

He who attempts to point out a supposed error or evil, may be wrong, and the opposition may be wrong; but a charitable exercise in the exchange of honest thought will surely do us good.

No one could indorse all that has recently been written upon the topics under discussion, for the conclusions are so diverse from each other; but we can glean good from the whole, and believe each writer to be honest and acting from the best of motives. Some, if not all of us, blunder; but it is said that the man who never blunders misses a great part of the benefits that life has to give, and that blunderers are explorers. There is a measure of truth in this which will apply individually or collectively.

It is, as has been pronounced, unfair to suppose that any of our brethren in trust are indifferent to what they see is wrong or lacking in conditions. To criticise another is easy; to find faults may be easy; but we would have to be placed in the other's shoes before it could be proved that we would have done better than he. So if the writer offers criticisms, it is done not to be thought more wise than others, nor more capable to do better work than others, but rather to assist in bringing out the truth more clearly.

The clouds which sometimes darken the horizon of human endeavor still cast their somber shadows upon us as a people; and that beautiful prophetic exhortation in the *Ensign* for February 22 certainly should encourage any who would be inclined to be of faint heart because of clouds. But in the light of the truth that the very nature of all clouds which arrest human progress requires the effort of men to remove the obstruction which is compared to a cloud, should not our zeal have full sway? Those prophetic words of encouragement may be a rebuke to fear, but how a rebuke to zeal, or anxiety to do? The cloud which bears needed rain, let all welcome, nor pray the Lord to withhold.

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The black, angry, and destructive kind let us try to avert, exercising out faith and *works* before the Lord, that this manner of clouds bear not down upon us. Let us read James 5:7, 8; and while we see that men are called upon to exercise patience, they are not called upon to let their patience lull them to sleep so that opportunity's door opens unnoticed. And the Lord extends to the world, and to the church, the great favor of continued opportunity to raise the obstacles standing in the way of progress. The great difficulty seems to be to get the people to see the door of opportunity through the maze of fears, false contentment, and unwarranted, *sleepy* patience. To be content and patient under the inevitable is a virtue, but stagnant content, under conditions which action will relieve, is a curse which chains its millions.

The Lord said to the church, years ago, that Zion might have been redeemed *even now*, but for her disobedience.

Question.—If she could have been redeemed *even then*, years ago, has there ever been a time since then when the same work could not have been accomplished, *if* she could learn and keep the required law? And what about the now? The now is the only time we can claim. What shall we do? If the redemption was ever possible through obedience, why not now?

Then, in considering where we are, and where we ought to be, also the great diversity of opinion as to *how* it is to be done, where should the flame of enthusiasm and anxiety be checked? It would seem that anxiety for the accomplishment of such a required work could reasonably forge ahead to almost unlimited bounds, without being classed as extreme, or overreaching. Under the circumstances, shall we dampen the flame of anxiety for fear of a blunder? or would it not be as well to blunder a little in the forward move? Would not the shock reveal the stumbling-stone, and stimulate the circulation? If we are willing to wait till the Lord makes yon forward path all smooth before we advance for fear of a blunder, will not Gabriel find us still waiting?

Emerson is quoted as saying: "Never strike sail to a fear. Come into port grandly or sail the seas with God." Brethren, we need to compare different ideas in a "school of prophets," or in priesthood meetings for study. And until we can thus meet, let us keep the flame of free good will and brotherly love burning within us for those with whom we differ, and then the wings of time will bear us naught but good.

Sincerely,

JAMES YATES.

SEILING, Oklahoma, March 16, 1906.

No person ever got a good sermon from above until he was willing to throw away his own brilliant production.—*Ram's Horn.*

Mothers' Home Column

EDITED BY FRANCES.

The Children's Home.

Among the first petitions in the prayer that is usually designated "The Lord's Prayer" is a petition for our daily bread.

Many sections in our Doctrine and Covenants indicate the concern with which God regards our material wants.

A late writer in the SAINTS' HERALD voices the thought that it is practically useless to give a starving man a religious tract.

These thoughts rest upon the basic principle that in order to develop man spiritually he must first be made physically comfortable.

In harmony with this principle, the Daughters of Zion are now trying to collect money sufficient to provide a home for homeless children—a place which will furnish physical comfort to its occupants so that in due time their hearts may be touched, and a realization that the life of the Master offers the only solution to the serious problems of humanity may be made clear to them.

Homeless children are to-day reaching out their hands to us asking for shelter and sustenance. We wish to answer this request and we feel certain that in this movement we have the sympathies of every thoughtful Christian in the church. Had we a proper home for these children we could teach them the higher truths while they are yet in their impressionable age; thus preventing the inroads which Satan will so certainly make unless his plans are thwarted.

The Bishop is in hearty sympathy with this movement, the good Shepherd has many times expressed his interest in child-life, and the Daughters of Zion request all those who feel that they can contribute money to this cause to send their offerings to Mrs. Minnie B. Nicholson, Lamoni, Iowa.

If this appeal is heartily responded to we shall be enabled to provide a home which will contain within its doors such an environment that the divine mission, "I am come that they might have life more abundantly," would have a depth of beautiful meaning to its occupants.

Such homes are proving the strongest factor in the redemption of Zion and is it not a gratifying thought that we are looking forward to securing such a home for those who are unable in their childish helplessness to provide one for themselves?

Again we invite you to contribute to this fund. Remember it is the cry of the child for its God-given heritage—a home.

AMY D. WELLS,
DORA YOUNG,
ELLEN I. SARGEANT,
Committee.

Teaching Our Little Ones of God.

We appreciate the conscientious reverence with which some thoughtful mothers approach the seemingly difficult task of planting correct impressions within the minds of their little ones concerning God. God, who is the fashioner of the universe, the smallest part of whose majesty of dominion and might and power man can scarcely comprehend, much less approach unto, though he be world-famed for wonderful erudition.

Our own minds would sink into the abysses of despair in fear lest we ourselves should not comprehend, and failing in this should miss the goal for which we are striving, were it not for some of those rare but brilliant shafts of light which He whose ways we are trying to understand has sent to lighten the darkness and bring us promise of a time to come when the wonderful light of Jesus the Lamb shall leave us no need for the flickering half-lights that now illuminate our winding pathway.

In this article let us endeavor somewhat to draw nearer unto one of the most brilliant of these wonderful shafts of light,

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even Christ, both God and man. We presume that he, the ambassador, the vicegerent of God on earth, to whom was intrusted the teaching of the plan on which was to depend the salvation of a whole worldful of striving, straining, struggling human beings, must surely have comprehended the scope and greatness of his task as well as the character of him by whom he was sent. And yet Christ, setting an example for all time to the wisest minds that earth shall ever contain, when approaching in prayer to the throne of the great King, the ruler both of heaven and earth said, "*Our Father!*"

Does it not seem simple? or is it the simplicity that staggers us? Yet the simplicity of Christ was no failure.

No mind, however towering, can fully comprehend the scope and power of the attributes of God. All that any one can do now is to understand in part; and the spiritual parts that we can most easily comprehend will be those of which the things about us are a likeness. Hence Christ, setting us right in the beginning with regard to our relationship to him who was above said, "Our Father."

But when shall we begin to teach the little one of that other Father? Shall we wait till the child comprehends every relation—every tie that binds, every responsibility and counter-responsibility that demands the consideration of one for the other—before we say, "There is another Father to whom you sustain a higher relationship than that which exists between you and your earthly parent"? The very words *higher relationship* suggest something still not comprehended by the child, and he would be no easier taught than before.

Let us think. Do we not use our utmost endeavor to teach our precious children first of all to say, "Papa," "Mamma"? And do we let much time pass by before we try to teach them that we love them and that they should also love us? Would we not think ourselves cold parents indeed if we put off this matter until our children were able to comprehend all the pain, all the labor, and all our loving sacrifices before we said to them, "You owe us your love"?

What is more easy than to say before thanks are returned at the table, "Baby must help papa and mamma thank our other Papa in heaven, and to ask him to bless us and give us the things that we need"? And might we not say to him long before this, "Baby must be still while papa talks to his Papa in heaven"? And would it matter if we began to speak to him about it when the only word he could understand was "papa," and we had to point to the heaven above? We all talk to our children before they comprehend fully the meaning of our words. Our very tones engender a proper feeling, and should we not be just as zealous to create a right feeling in our children's hearts towards the God in whose care alone we so soon shall have to leave them?

And thus might the children be taught at times of family prayer, or of devotions in the Sunday-school, the church, and at prayer-meeting. They will readily comprehend that we and others "talk to God," and if we have begun in this manner we may rest assured that our acts and conversation will soon begin to draw questions from them to guide us in our further teaching.

And if we do have to make statements in our explanations to them that they are not able to fully comprehend at first, what matter? The words will be planted there like seeds, and when the rains and sunshine come they will spring up and bloom before we know it. To illustrate: Christ said,—and let us always go to Christ for purity of teaching if possible—"Their angels do always behold the face of my Father which is in heaven." And who of us comprehends this passage fully even now? And yet, when God sees fit to send an angel with a message to us, does not this and other statements prepare us for the visit, and help us to comprehend the angel's misson? Christ many times said things that were not comprehended until years later.

But we should be very sure that we follow the spirit of our leader, and be truthful in what we teach. Suppose, instead of representing God as a Father who loves us, we should say "There is a great big man up in the sky, and he has such big eyes that he can see everything you do, and he will punish you if you don't be good"—creating the impression that he will punish immediately. What can be more harmful, and why?

First, we have not been truthful in either the letter or the spirit of the teaching. And second, because of this, and by our very tone of voice, have planted the seeds of enmity between the child and God, and unless he sometime rises above our error we have doomed a soul to suffer torment. Better leave a child wholly untaught than this.

But what if we do leave him untaught? Do we not know that the brain of an active child is bound to receive impressions and come to its own conclusions whether we teach it or not? Witness the little child who, when asked if she loved God, said, "No, I don't!" When asked why, she said, "Whenever my mamma goes to prayer-meeting he makes her cry."

If in the past we have allowed valuable time to slip by without attempting to teach our child of God, the Great First Cause, let us watch for an opportunity when both he and we are full of the spirit of love, and then gather him in our arms and tell him of that Parent who loves us, and who made the beautiful world for us to live in, with all the things for us to use; and how he sent his own precious son to live on earth with people a while, that we all might be taught the best way to live and to obtain that which is good, both for ourselves and for others.

And after we have taught him in many different ways that God means *good*, and we are sure that the feeling of love and emulation has been planted in his heart, then when we find it necessary, we can teach him that God does not like to have children naughty, not even as much as his parents do. That God places all little children in the care of their parents to be taught and corrected as well as cared for by them until they know what is right for themselves. That then each one must learn to take care of himself, and if he does wrong he must answer to God, and sometimes be punished by him instead of by the father and mother, that he may stop and think, and stop doing bad things, and turn and do better. In this way we early expound God the Judge, though we have not used the word at all.

The occasions of daily life are all-sufficient and were arranged by the Father to be used as the foundation of spiritual teaching. But again we should be admonished to be perfectly truthful and obedient to principle in what we teach the children. Let us not teach our children to pray to Jesus, for Christ said to ask the Father *in his name*. Much study and care to see that we understand correctly ourselves before we begin our teaching, together with a prayer for additional light and wisdom, will be most effectual in helping us to avoid the errors we dread. Nevertheless the responsibility *to teach* is one that can not be ignored, and the sooner begun the better will be the results.

V. H. G.

Letter Department

LOS ANGELES, California, February 14, 1906.

Editors Herald: After reading your issue of February 7, containing the editorial on "Unity," the sermon by Heman C. Smith entitled "Zion, the pure in heart," also articles from Brn. Burton, Bullard, and others, I could not but exclaim, "There is dynamite in that."

Hail the day when enough fearless, courageous men, men who have thrown off the shackles of conservatism, bigotry, and ignorance—men who dare to blaze the way in new territory, shall arise and direct the thoughts of the church along lines which will enable them to solve this question of all questions, "The relation between man and man."

When men in Mississippi, hundreds of them, are held for

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months and even years as chattel slaves, sleeping at night in filthy stockades, and guarded by treacherous minions of the law by day yet compelled to work for a daily pittance of fifteen cents and that fifteen cents going to pay fines imposed on trumped-up charges; when thousands of little children, boys and girls, babies so to speak, are sacrificed every year on the idolatrous altar of Greed in the cotton factories of the South; when a bucket of liquid, molten ore is of more consideration than a human life in the great steel mills of the country; when thousands and thousands of other men's girls have the alternative of prostitution or starvation confronting them; when in some of our large cities hundreds of girls are working for from ninety cents to a dollar and a quarter a week; when a whole family earns as little as two dollars and fifty cents per week; where all this exists, aye more, it seems to me that the church of God must meet this issue manfully, heroically, or we must for ever hide our face and hold our peace. Are we in favor of the present order, or are we not? Do we believe it just for men to barter and sell, when life is the forfeit? If the civilization of to-day is the reflex of Christianity, then may God have mercy on us. The early elders of this dispensation came as the harbingers of a new philosophy, new at least in the light of the practices of the people. They came teaching love for God, love towards our fellow man. We can not consistently present our *modus operandi* and at the same time uphold a system where one man's hand is for ever against his fellow. In most cases a man's immediate interests determine his line of action. If your interests and mine are identical we can blend our efforts, but if my success means necessarily your failure, or if prosperity for me means adversity to you, then it is folly to attempt to blend and harmonize our service. The dog and the fleas on his back do not have an identity of interests. So long as the fleas are on the dog's back he suffers. So long as the fleas are on the dog's back they are benefited. What would you think of a man who would advise the dog, "There is nothing wrong with the fleas, you must just love them as yourself and become brothers"? You would say such a man was mentally unbalanced. The wealth-producers of the world are suffering in like manner and carrying on their backs human leeches who are sapping their very life's blood. The duty of the church is to free men.

The great, throbbing, wealth-producing portion of the world to-day are suffering, the unfortunate victims of man's avarice and greed. They are crying, loudly crying, for saviors to deliver them. True, for the most part they are vicious and debased, but they are the victims of heredity and environment. What have we to offer them? *The golden opportunity afforded by God to the church in this dispensation is now in its zenith.* The oppressed Russians are rising in might against the tyranny of ages. The hungry, starving unemployed of England are forming Coxy armies to impress Parliament. The whole world is an arsenal, needing nothing more than a fagot to set it all ablaze. It is a veritable charnel-house.

Government, so called in the world, is too frequently only the right of the few to enslave the many. I remember some nine years ago while attending the general reunion at Woodbine, Iowa, I took occasion to censure the modern business methods of the captains of industry. I was publicly called down good and hard by the one in charge of the meeting, he affirming that he did not think that a man could get to the top and maintain his position by any other than honorable means. Surely in the light of the disclosures made in the lives of these captains of industry, the brother has changed his views on this! The brother was the soul of honor himself, and he could not bring himself to believe others different.

I spent all of my days until my majority in the coal-mines of Ohio, West Virginia, Kansas, and Iowa; and the experiences of those days have for ever made me the friend of the poor and oppressed among men. Part of the time during the past two years I have been in a position to see the sham and hypocrisy, and to penetrate the veneering of what the world call business.

What we need in the church is not more money but more men, true Christlike men; not more land necessarily, but more of the Spirit which makes all the world kin. The land will then come in its place.

As a church we possess the dynamic force to bring order out of chaos, to unfold the banner which will enlist the interest and support of honest men and women everywhere. Ten years ago in Council Bluffs I commenced to systematically study this great social question. I have continued to apply my mind in that direction. I felt then, I feel now, that when the angel's message of this dispensation is properly understood, we have the greatest solvent of human ills ever revealed to man. I also concluded that unless as a church we gave prominence to this social question, and presented God's solution of it, our opportunity for expansion would grow less and less. Later developments have vindicated my impression. Why is it that over all the United States the great cry of the ministry is, "People are apathetic"; "No interest"? It is simply because we are not meeting the all-pervading issue of the twentieth century: "The relation of man to man." Failing in this we can not clearly bring men to know and see God.

The only way in which we can impress the world is by giving practical demonstration of our religion. To theoretically outline what Zion will be is Utopian. To institute here and now in our lives the things which make for Zion is practical and proper.

This social question will not down. The whole world, the toiling, working world, are entering their protest. This protest will continue until labor secures the *entire* product of its toil, or anarchy will continue to reign.

The mission of this church is to cry peace and to prepare a place of safety. If there is the same inequality among us; if the lives of our people differ little from other men, then we have nothing to offer which will attract men. What the world needs to-day is not a dividing up, but a readjustment of conditions whereby a man may be free to apply his energy to Nature and her gifts, with none to say him nay. This "all things common" term has been badly abused. While, as Bro. Burton says, it is true that "the plan of common stock which had existed in what was called the family whose members generally had embraced the everlasting gospel was readily abandoned for the more perfect law of the Lord," what was this "common stock" plan? It was Utopian, eliminating practically home and home relationship, and in no sense practical. The "all things common" of the Book of Mormon times was not like this. Christ was a party to the "all things common" of the New Testament times. He was a party to the "all things common" of the Book of Mormon times.

"All things common" does not mean uniformity. The "all things common" which God supports and which the church must *preach and practice* is simply equal opportunity, equal access to Nature's gifts. It means "special privileges to none, equal opportunity to all."

Landlordism. The renting of houses and land, the renting of anything must pass away. The time has come for us to inaugurate means whereby the people of God will not engage in any such things. If any of the Saints have more land than they need to support themselves, the Lord does not say, "Rent it out and make more money to buy more land, to make more money to buy more land"; but he does say, "Consecrate it to the church." This does not mean consecrating it with a string attached to it either! Consecration means more that the supplying of figures representing values for the Bishop.

Interest. The taking of anything for the use of money violates gospel ethics. While I do not think it just for a man to borrow money and use it in making more money without rendering equivalent compensation for the use of that money, still

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the call of the church is away from such things, making the borrowing of money wholly unnecessary. I do not think the means to redeem Zion is to come that way. If you have money or anything more than you need, the Lord does not say, "Lend it to some one poorer than you are, whose needs are such that under the system he must borrow." He does not say, "Lend it on mortgages and make big money." He does not say, "Buy stocks paying big dividends." No, but he does command us to "consecrate it unto the Bishop." And what is the Bishop to do with it? Is the Bishop to leave it in the hands of those who have consecrated it to speculate with, or to use in their business and make more money? No!! "The residue shall be kept in my storehouse to administer to the poor and the needy as shall be appointed by the High Council of the church and the Bishop and his council, and for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up of the New Jerusalem, which is hereafter to be revealed, that my covenant people may be gathered in one in that day when I shall come to my temple. And this I do for the salvation of my people."

The above men are to carry on this work. The money for buying lands and for building up the New Jerusalem is to come from consecration; stock companies, banks, etc., to the contrary notwithstanding. If the laws of the land will not permit the church as a corporate body to do business, then the men referred to above can in their own names fulfill their mission of buying land and building up the New Jerusalem and be responsible to the church for their stewardship.

There is no way in which we can blend present-day methods with the divine plan. It is not our purpose to antagonize any of the business enterprises which the brethren have or may organize. I respect their desires and aims; *but none of them fill the requirements of the law.*

There is only one plan, brethren: God's plan. That will be effective. It needs no patching up. It needs no apology. It needs no lean-to. To work under the present order, waiting the blessed day to come when all things will be right, will for ever preclude a change. It is not true that we can not have an ideal Zion until Jesus comes. The fact is we must approximate the standard outlined before Christ will come.

First, as quickly as possible let us place all convertible means in the hands of the Bishop.

Second, let the men designated in the law proceed to buy lands, thus securing homes for the people.

Third, as lands are purchased the Saints should be located, then follows the building up of the New Jerusalem which involves every industry and means necessary to make it a tangible reality.

The church must be its own land agent. We must inaugurate a plan whereby one man may not be dependent upon another for his daily bread. We must eliminate every vestige of present conditions which traffics in necessity allowing one man to profit off the necessities of another.

Let the church be the custodian of our means and then we can all work together for mutual good, receiving what is necessary for support of self and family, the remainder going into the hands of the church for further expansion. Banks, stock companies, and all such things are run simply to make profit to the owners. *It will not work either in redeeming Zion or in Zion after it is redeemed.*

As to insurance companies I think the thing we should do is to convert all of the Saints to the fact that this church is strictly solvent. Have complete faith in God, and we will have no need of insurance companies as such.

May God hasten the day when these things may become effective. Your brother in Christ,

T. W. WILLIAMS.

LAMONI, Iowa, March 19, 1906.

Editors Herald: As I have not written anything for the papers in the last year, and seldom see anything from the field where I have been laboring, I thought perhaps a line from one of the Rocky Mountain missionaries would not come amiss. Having closed my work for the year and returned home (Lamoni) to spend a few days before attending General Conference, I am now in a position to write some history—relate some fact incidental to my work in the mountains for the past ten months, the length of time I have been from home. The first six months I labored continuously in the state of Montana; the remaining four months was divided between the states of Idaho and Utah. My labors so far as I know have been well received by both those in the church and out of it. I have been treated most cordially by all, and have reasons for believing my labors were appreciated by the Saints wherever I have labored amongst them. The kind treatment I have received by all has made the past year one of the most pleasant for me in all my ministry. There are conditions in which a missionary may be placed, that when he receives so generous and kind treatment as I have, from those he has been called to labor among, he can thank God from the depths of his soul for the friends that administer to his needs and wants. I for one certainly appreciate it, and will always hold them in kind remembrance. May the good Lord bless them one and all. I have not only spent the time pleasantly, during my labors in the mountains, but have tried to keep busy, and my labors have been crowned with a measure of success as the following will show.

In the ten months I was away from home, I baptized thirty-one, eighteen of that number in one locality, and that too, where our gospel (the gospel of Jesus Christ) had never before been preached. I had one public debate of eight nights duration at Whitehall, Montana, with one W. A. Gosmer of Seventh Day Adventist fame.

My labors extended from the Canadian line on the north to Salt Lake City, Utah, on the south. At one time I crossed the line, the first time to be outside of the United States and my first time to sleep in a haystack over night. That was not because I was out from under Uncle Sam's domain but due to the fact that I had got out on the broad prairie where houses were scarce, and far between. Trusting all to a loving heavenly Father, I am, Your brother in the faith,

J. D. STEAD.

HOAG, Nebraska, March 18, 1906.

Dear Herald: You are a welcome visitor at our home; hardly know how I could get along without you, as you are nearly all the minister we have. Our dear Bro. Sutton of Holden, Missouri, was with us a week, giving us six fine sermons and once more encouraging us all to be faithful, and strengthening some of the Saints here to a closer walk with God.

There are only two families of Saints in this neighborhood, since Bro. George Morey moved this spring. We will miss Bro. George sadly. We never had meeting but that he was there.

Our nearest branch is sixteen miles, so you see it is not very often we can go. My prayer to God is, that we may some day live close to a good branch, so my dear children can have a better understanding of the gospel as it was taught in the days of Christ and the apostles—the only true gospel.

Praying you may have a spiritual conference this year, and asking you to pray for me, I remain,

Your sister,

MRS. NELLIE DIBBLE.

TORONTO, Ontario, March 16, 1906.

Editors Herald: Knowing that many have heard of the services in the Majestic Theater here, I thought an account of the closing day might be interesting.

Elder Evans preached his farewell sermon entitled, "Why I became a Latter Day Saint," on Sunday, 11th inst., which proved to be the greatest day in the history of the Toronto Branch. The morning service in the church brought out a full house. The interest was so great a special service was held in

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the afternoon, at the close of which twenty candidates had requested baptism. Elder Evans baptized nineteen, and while standing in the water awaiting the changing of clothes he continued to preach the gospel, not seeming satisfied with only nineteen. The Toronto Saints shall never forget the scene. Never before had they witnessed so many baptisms in one day; it seemed to be a day of continual service. On our way home from the afternoon service we met people on their way to the Majestic Theater; it was then fifteen minutes of six. The theater service began at eight o'clock in the evening. Doors opened at half past seven. The house was immediately packed, and for an hour people came and were compelled to turn away; thousands were disappointed. Never did we see such a crowd seek admission. It seemed as if every person who attended any of his services was anxious to hear him once again before leaving. These three questions were frequently asked, "Why are you leaving us so soon?" "When are you coming back?" "What will we do when you are gone?" Among the questions on the plate was a resolution signed by two outsiders asking Elder Evans to return as soon as possible. The reading of this brought thunders of applause from nearly three thousand people who thereby urged him to come back and preach to them again. Thousands in this city believe our gospel; all they require is continued care, and this branch will number many hundreds. Only those who have witnessed this winter's campaign can conceive the hold the Latter Day Saints have on the people of Toronto. The stigma of Utah Mormonism is removed and the Reorganization is respected by all and admired by many. Elder Evans preached every Sunday evening in the theater for twenty weeks, and the interest never abated, the last Sunday being the greatest day of all. Our expenses for the five months were eleven hundred and fifteen dollars, covered by the collections.

On Monday evening the Ladies' Auxiliary held a farewell social for Elder Evans at which a splendid time was had. One of those who requested baptism on Sunday, together with another who could not let Bro. Evans away without joining the church, was baptized. Elder Evans left on the midnight train for London, and only when the sturdy G. T. R. official at the gate "counted his worthies" did the Toronto Saints forsake the elder with whom they had enjoyed labor in their Master's cause.

The Toronto Saints feel the responsibility of their position in the great white harvest-field. Pray for us.

Your brother,

A. F. McLEAN.

NANTYGLO, Wales, March 4, 1906.

Editors Herald: We have been trying to open up the work at Abertillery. Three lectures were delivered there by Bro. J. W. Rushton, assisted by Elder E. B. Morgan. We had a couple of thousand handbills, and large posters, with these statements:

"NOT SALT LAKE MORMONS,

but the Reorganized Church, have arranged for three lectures," etc. The subjects were:

"1. The kingdom of God; where is it, and how to enter it.

"2. Are the spirits of mankind conscious between death and the resurrection.

"3. Mormonism; what it is and what it is not."

Nearly every one spoke very highly of the ability of Bro. Rushton on all the subjects. But his scriptural references and their application on the spirits of mankind, or the *ego*, the inner man, was a special treat to the audiences.

The scientific aspect of the composition of man was dealt with very creditably. What I wish to point out as encouraging, was the favorable notice given us by the press. The editor in referring to our advertisement of said meetings called attention to the fact that we were not related to the Salt Lake faction, but repudiated them and polygamy.

Three fourths of a column was given us in which a synopsis was made of our lectures, and reminding the readers of the South Wales *Gazette* that a debate was pending possibly, between Mr. Rushton and the Christadelphians, upon "The kingdom of God and the soul question."

However, about the debate we feel that good was done, and the few that are here felt encouraged in the effort.

Bro. and Sr. Morgan after a three years' mission in Wales will soon return to America. May they have a pleasant and safe journey. I trust that our brethren and sisters in Wales will be courageous, prayerful, and faithful in the work. And, surely, the Lord will bless us if we sacrifice, in the enhancing of the blessed gospel, which is capable of bringing down from heaven the blessings which humanity needs to purify socially, spiritually, and politically. My experience shows me that the many noble efforts put forth to emancipate the race fail to achieve what they might, if accompanied and directed by the Spirit of our Lord and Savior.

Your brother in the hope of eternal life,

55 King Street. THOS. JONES.

SCRANTON, Pennsylvania, February 19, 1906.

Dear Herald: The following clipping from the Aberdare *Leader*, January 27, 1906, was read by us with much pleasure, and thinking that many others would enjoy its contents I send it to you. It was sent by Bro. Silas Evans of Aberdare, Wales, to Bro. Evan Lewis of Wilkesbarre, Pennsylvania; the latter forwarded it to Bro. George Morris of this city, and the writer used it yesterday as a foundation for the morning talk at our service:

"THE LATTER DAY SAINTS AT ABERDARE—GIFT OF TONGUES AND PROPHECY.

"On Sunday last I attended a conference of the 'Reorganized Church of Jesus Christ of Latter Day Saints,' which was held at the Aberdare Public Hall. The church disclaims any connection with the Mormons, who are held to be apostates and seceders from the true church. The meeting was mostly of a spontaneous nature, and had much in common with the revival meetings held in this neighborhood during the past year. There was, however, perfect order, and if two or more brethren would make a simultaneous attempt to speak, one of the elders would decide who should be the speaker, and the others would take their seats. The service was of a miscellaneous character. Fervid prayers were offered, hymns were sung with great heartiness, and there was no dearth of striking testimonies. One man gave a vivid history of his conversion to the faith of the Latter Day Saints nine years ago. His wife had also become a Saint. 'She is no better than any one else,' he said, 'although,' he added with unconscious Irishism, 'she is much better than I am.'" One of the elders, a typical American in appearance, said that he had been associated with the church for thirty-nine years. He is an American elder, who has been engaged in mission work in this country, and who will return to America shortly. Many of the prayers and addresses were in Welsh, and the fervor and warmth which are characteristic of Welsh gatherings were very noticeable. One young man when giving his testimony labored under great emotion, and ultimately broke down completely. All of a sudden a lady in the congregation broke out in loud tones in a language which was neither Welsh nor English. A person who sat close to me, and who appeared to be like myself, uninitiated, believed that the strange tongue was Italian. However, a member of the fraternity who sat behind me, seeing that I was puzzled, explained to me that this was a manifestation of the gift of tongues referred to in the Scriptures. He assured me that no language except Welsh and English was known by any one of their mem-

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bers, and that the ability to speak in a strange tongue was a prerogative enjoyed by the Saints. 'Wait a little and you shall hear the interpretation,' said he. And sure enough, in a few minutes a man got up and gave what he alleged to be an interpretation into English of the message in an unknown tongue. 'Listen now, he has the gift of prophecy,' said my informant, as a person commenced giving utterance to a series of what were understood to be prophetic utterances. Before the close of the meeting there was a repetition of the speaking in a strange tongue, with a subsequent interpretation, but I fancied that the message was much longer in English than in the foreign tongue.

"Seeing me so inquisitive and interested, my informant had evidently come to believe that I was a convert, for his parting words to me were, "Thank God, friend, that you have found the right people at last." The Saints appear to be very strongly convinced that their church is the one and only right church. One of the elders declared that, while admitting that other churches were active and zealous, there could be but one church of God, for God, he observed, was not the author of confusion.

"The whole service bore the hall-mark of sincerity and wholeheartedness. There was nothing cold and informal about it, but the participants were all very eloquent and enthusiastic, and the service very impressive."

Reference is made to the wonderful outpouring of the Holy Spirit in the early days in Wales, and of the perfect order in the meetings of the Saints when enjoying the Holy Spirit. The reporter observed this feature of the meeting when he said, "There was, however, perfect order, and if two or more brethren would make a simultaneous attempt to speak, one of the elders would decide who should be the speaker, and the others would take their seats," which is in harmony with the advice of Apostle Paul in 1 Corinthians 14:30. Doubtless the reporter noticed the contrast in the order of the Saints' meeting and of the various meetings held in Wales during the great revival of 1904 and 1905 by Evan Roberts, when as many as a dozen would be on their knees or on their feet, praying or speaking at the same time. No order in such doings.

Aberdare is one of the old stamping-grounds, and I was much pleased to know that our people had been holding conference and enjoying the blessings of the gospel. Sorry that Bro. Morgan will soon return to America, for he is much needed in Wales, and in my judgment the conditions in that land are such as would justify the church in placing several missionaries in the field. Bro. Rushton, I notice, was present and gave a helping hand in making that conference a success.

The work in this city is making some progress, but it is as Bro. F. M. Sheehy wrote me before I came here. He said that I would find it like an old, neglected garden that had grown up to weeds. Well, there are some good Saints here, and if the local brethren will do their part with an occasional visit from the missionary forces and the district officers the work will grow.

Just now all minds are somewhat disturbed, not knowing but that there will be a general strike in the coal-fields April 1. If matters can be adjusted without the strike it will be a great blessing to the country at large.

The sermon of Bro. Heman Smith's in the HERALD for February 17, 1906, "Zion, the pure heart," has met with general approval here, and in my judgment it is the key to the redemption of Zion.

I am sorry that so much fault is found with suppers, socials, and entertainments—sources from which so much good has been derived in various ways. One writer says, January 3, 1906, page 12: "God's plan for raising money is the only legitimate one. Bazaars, parties, socials, chain letters, etc., are innovations and consequently injurious. When God's work has to go into the restaurant business in order to raise means to carry on its legitimate work, there must be something materially and radically wrong." I presume that God's plan to raise money referred to by the brother is tithes, offerings, and consecrations. I ask, If I am running an honorable, up-to-date restaurant and my net increase annually is three thousand dollars, is it not in harmony with God's plan or law for me to pay tithing, which would be three hundred dollars, and would I not have a right to give as free will offering one hundred dollars more? And later if I wish to be in harmony with the law of consecration and I give or consecrate to the church five thousand dollars, would not that, too, be considered perfectly just and legitimate? We answer, Yes, because the money received and paid in to the church is from an honorable and upright business.

We may have members who are in the confectionery and ice-cream business, also some in banking business, lumbering, mining, farming, and a host of other lines too numerous to mention. Now the church receives tithes, and offerings, and consecrations from members and from some nonmembers who are engaged in some of the above lines of business. I ask, Why can not a branch of the church appoint a committee to get up an ice-cream or oyster supper and let the net increase from such be applied toward building a house of worship or furnishing it? Pray tell me, if it is right for the church, or if it is God's plan to receive money from the parties who are in the ice-cream, oyster, or restaurant business, why a branch can not receive funds from the same source. There is an old saying that it is a poor rule that will not work both ways. Tell me what can be wrong with a good ice-cream social or oyster supper. I think both dishes are very wholesome, the first when it is ninety or one hundred degrees in the shade, the latter when it is zero weather, especially when the proceeds go toward such a good cause.

"Well," says one, "I do not believe in socials and suppers. I prefer to pay cash for what we need and do away with them." Very well, you may do that, but why object to others if they choose to come together one evening every three or six months to an oyster supper or ice-cream social? Is it not a fact that tickets have been sold to people attending these suppers who were never inside of a Latter Day Saint church, and that because of that good, social, neighborly feeling manifested they have gone home with a warm feeling for our people, and have eventually come into the church and been a credit to the cause?

The same writer says, "The sisters can sew but let them give their products to the poor." No objection to that, and if the sewing-society should have on hand a large supply of articles they have made, what good objection can be urged against their offering them for sale at a bazaar or supper, when the prices and goods are within market bounds? Again, if it is all right for the sisters to come together one day each week, year in and year out, why not allow them to get up a Thanksgiving dinner or an oyster supper or ice-cream social when the proceeds go for such noble work? It seems there was a custom in the days of our Savior to sell ointment and give the proceeds to the poor. (See Mark 14:3-5.) The Book of Mormon says that that which enticeth to good is of God. Long may the faithful sewing-society live, whose labors have done so much for the needy, for the building of houses of worship, and for the poorly-clad missionary.

WM. LEWIS.

DELOIT, Iowa, March 21, 1906.

Dear Herald: I am still at the above place where I have been near seven weeks. We have troubled the water nine times here the past seven weeks, and such a good spirit has been with the people. I have baptized forty-three at this place, and others are near the door of the kingdom. They wanted me to stay longer, but I could not at present. This makes one hundred and one baptisms the past year, but I have baptized forty-two since sending in my report.

I expect to take the evening train to-night for Independence,

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Missouri, to see loved ones, and I return home at the close of the year's labor with my heart full of praise to my heavenly Father for his blessings the past year.

May God bless all of his Saints is my prayer.

W. A. SMITH.

PLEASANT GROVE, Utah, March 19, 1906.

Editors Herald: Since our last writing we have been striving to hold aloft the banner of King Immanuel, and though we meet with things that are not encouraging, we are still in the faith; and while there are some who are seemingly growing cold and indifferent, we find each day renewed evidences of the truthfulness of our cause, and our faith is strengthened thereby.

On the 7th ult. the writer, accompanied by his better half, left this part for Malad, Idaho, where we spent about five weeks visiting with relatives and friends while we were telling them the gospel story, and while there attended the Idaho District conference which was held at Malad, March 10 and 11.

On leaving our father's residence on the 12th inst. we rode about seven miles through snow, slush, and mud to the depot, where we boarded the train for the south, en route homeward. The train being composed of freight, sheep, and passenger cars, we had a pleasant (?) ride, and to make it more desirable (?) the passenger-coach was divided into two compartments, with a swinging door between that was open the greater part of the time, so that all who were in the rear of the car received the benefit of the smoke second-hand.

In due process of time we found ourselves at Salt Lake City, where we missed our train and were compelled to remain over night. One of the heaviest winds prevailed that the writer has witnessed for some time.

Taking our leave next morning at eight o'clock, with the snow falling quite heavily and a winter breeze blowing, we soon found ourselves on board the train speeding along homeward, where we made ready for our district conference, which was to be held at this place the 16th, 17th, and 18th. Hardly had we made preparation when the Saints from other parts began to arrive, and we soon found ourselves amid a band of humble, zealous workers for the cause of truth.

Our conference was not very largely attended, but the Spirit of the Master was present in great power, and our young Saints seemed to be the strength of the gathering. Everything moved along pleasantly, and an excellent spirit prevailed throughout. Elder A. J. Layland, from Raymond, Idaho, was present with us.

The Saints of this part seem to be united, and we feel to rejoice in the gospel hope.

Ever laboring for the best, I remain,

A soldier for Christ,

J. E. VANDERWOOD.

Rozelle, SYDNEY, Australia, February 17, 1906.

Editors Herald: Since the district conference Bro. Wells and I held a week's mission here. The attendance was very ordinary, but just after, we held weekly lantern lectures. These lectures drew large crowds. I am now equipped with a lantern and two hundred and fifty views; these latter are constantly increasing in number. I have "The life of Christ," and several other Bible pictures; "The signs of the times," church history, British and American history, and Book of Mormon and archæology. Have made some of these views myself. Would be pleased to receive photos of any of our church buildings with a history of their construction; also photos of any of our workers (male or female) accompanied by a sketch of the person's life. This sketch should not consist of juvenile episodes; we prefer a general history of secular events but a particular account of spiritual experiences, so far as time and space will permit. Please compare your experience in other churches, if you have had any, with your experience as a Latter Day Saint. These should be first-class photos; it takes good ones to make lantern views worth possessing. I have tried to use the pictures in the *Ensign* Photo Album and *Autumn Leaves* but because of defects in the original photo, the paper, or the printing of the picture, the results have not been satisfactory.

Elder W. J. Haworth has just arrived from Melbourne and is now looking for a place where he can install a new printing-press and establish a book depot. I leave for Newcastle to-day. My intention is to pass on up the north coast. Will be gone at least six months. Bro. Wells will, possibly, go to Victoria soon.

Yours in the gospel hope,

65 Nelson Street. A. C. BARMORE.

TOPEKA, Kansas, March 17, 1906.

Dear Herald: Having left home and friends and God's people on the first of the year, to locate in Kansas, and being unable to find any of the Saints here, we were deprived of attending meetings for two months; but through the kindness of Bro. F. B. Blair we have found the church, and it is indeed a pleasure to meet with God's people once more. While they are but few in numbers, still they are God's people, and we were made welcome, and to feel at home among them.

They have a small church in one of suburbs of the city, with a scattered membership of about forty; so there are not many to attend meetings; but God's promise is true, that wherever two or three are met together in his name, there he would be in the midst of them. I am glad I have had the privilege of obeying this gospel, and desire to do what little I can in the Lord's work, and to live faithful to the end.

Your sister in the gospel,

MRS. BESSIE BURLINGTON.

JERUSALEM, Palestine, February 21, 1906.

Editors Herald: My trip across the sea from Australia to Port Said was marked, with the exception of the first day out from Freemantle, by fair weather and a pleasant sea. While on board the vessel, the Grosser Kurfurst, I preached three times, once in the Indian Ocean, twice in the Red Sea. My last meeting was held on deck, and in the audience were a Church of England clergyman and a colonel of the Salvation Army. Both of these gentlemen treated me throughout the voyage with courtesy; of course this was only what they had a right to extend to me, but they won my respect; the former passenger was a scholar, the latter a man of considerable merit, or so I judged.

From Port Said I went to Jaffa on the Amphitrite, an Austrian Lloyd boat of about three thousand tons; left late in the evening, arrived early in the morning. Landing at Jaffa is effected with considerable difficulty when the sea is not smooth, and when it is rough passengers are often carried on to Beyrout, thus causing a return journey. Jaffa having no harbor, the large boats have to anchor in the roadstead, and alongside them small boats, rowed by strong Arabs, come for cargo and passengers. In landing they pass through a narrow, dangerous entrance in a reef that runs along near the coast. Only small boats can enter within the reef, and here they find shelter.

Reached Jaffa February 14, took train in the afternoon for Jerusalem; started at one o'clock, and in three hours and forty-five minutes reached the Holy City—the distance is about fifty miles. Nothing that I have seen in the country has disappointed me. I expected to see evidences of a desolation having swept over the land according to prophetic word. Jerusalem is a large city, has a population of about seventy-five thousand people, fifty thousand of whom are Jews. Many large and substantial buildings have been built; many are in process of erection. The city's streets are thronged with camels, donkeys, carriages, and people of many nationalities.

Not many years ago the gates of the city were closed at eventide till morning, but now they are left open. No longer is the

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city confined within the walls; a great portion of it is on the outside. At night the streets are lighted. From the Mount of Olives a grand view may be had of the city, which is "beautiful for situation." The Valley of Jehoshaphat is just below, and down the mountainside, just in front to the left, is the Jews' cemetery where are to be seen close together thousands upon thousands of tombstones. The garden of Gethsemane, too, is just below the mountain towards the city; that is, the place that is marked out and called the "Garden of Gethsemane." From Olivet can be seen to the eastward the wilderness of Judea, the Jordan Valley, Dead Sea, and farther to the east the mountains of Moab; Jerusalem, from its summit, wears a mantle of imposing majesty, with its domes, minarets, stone buildings, and splendid position. The Valley of the Kedron or of Jehoshaphat as it may be called, sweeps round from the east of the city and converges at the south with the Valley of Hinnom. Mount Nebo, afar off, can be discerned. The mountains round about Jerusalem are higher than the four on which it stands.

The Mosque of Omar, with its huge and graceful dome and grounds, just across from the Mount of Olives, in the old city, occupies the site of Solomon's Temple. Mohammedans have charge of this structure, and in it visitors are shown the rock where it is supposed the altar of burnt offering stood, and the point from which the followers of Mahomet believe he ascended to heaven. Consecrated slippers must be worn, and an escort for safety from fanatical Moslems is necessary.

The church of the Holy Sepulcher is also in the old city, or in other words, within the walls. Roman Catholics, Greeks, and Armenians have charge of this building and here Mohammedan soldiers frequently are stationed to prevent these Christians from killing one another. Some bloody conflicts have taken place, and the bitter enmity that still exists necessitates Turkish officials being constantly on guard. Some of the priests in this church are sly old foxes; they are guilty of pious frauds; they are digging a pit for themselves. Poor, miserable Russian pilgrims, shabbily dressed, come and go in great numbers; most of them have walked from their homes in Russia to the sea, traveled in steerage to Jaffa, and then by foot from the latter place here. The Stone of Anointment, on the inside of the church near the entrance, is very much worn by pilgrims' kisses.

Almost daily, but especially on Fridays, Jews assemble near a portion of the old temple inclosure and weep over their desolation and scattered state, and pray for deliverance. This part of the old wall has come to be known as the Jews' Wailing Place. Touching are some of the scenes that are witnessed here; some sob bitterly, kiss the huge blocks of stone, thrust their faces into the chinks of the rocks, read the scriptures, and in their own tongue ask for deliverance, and cry for the Redeemer to haste, haste to Zion and build up Jerusalem. I could not but join with them in tears. May Judah return, and may kings be nursing fathers to them, and queens nursing mothers. Judah is returning, the "latter rains" are falling, and residents of Jerusalem marvel at the onward march of the city.

The hand of the Turk rests heavily upon the land; there seems to be a determination to prevent, if possible, the land's improvement. For instance, one is taxed according to the number of olive-trees possessed; this has led in times when the trees did not yield heavily, to the cutting down of trees to escape being taxed, and frequently can peasants be seen with camels and donkeys bringing in from the country loads of olive-wood from good trees to raise money to pay taxes that perhaps have been thrice collected. I think the cause of this state of affairs in part is the opinion that if the land is improved the powers of the earth will get a foothold, and finally upon some pretext get control of the territory. If the land is kept down no power will be able so to build up interests. Not many Turks are resident here.

I have been to Jericho, the Jordan, Bethlehem, Bethany, and the Dead Sea. The Jordan was in flood. The water of the Dead Sea is very bitter; there is a greater difference between it and sea-water than between sea-water and fresh water. On the way from here to the Jordan the brook Cherith is seen running along in a deep gorge.

I have now been in Jerusalem a week; rain has fallen every day. Rain is now falling and the streets are muddy. The weather is cold, but not freezing. Almond-trees are in blossom, flowers are blooming, wheat is two and three inches high. Cisterns are full of water.

I am stopping with the "American Colony." It has one hundred members, or more. They claim to live on the "all things common basis," to have no leaders, and to live harmoniously together. Most of them live as one family in a large stone building, but as it has not enough room for them, some live elsewhere. Grace is sung at meal-time at the long tables where all are seated. New members cast all their possessions into a common treasury; if they leave the colony, they can not claim any of the property. The religious belief of the colony is in one sense very simple; in another, complicated—that is a complicated belief, I think, that has no leaders, no organization, and includes but a part of the gospel. The people all dress well, are fond of music, and take an interest in educational questions. All have treated me with courtesy. I may say here that I have been informed until lately the colony did not believe in the ordinance of marriage. I regard one of the women, a Mrs. Spafford, as the leader of the colony; all call her "mother." A religious service is held every day shortly after breakfast, when nearly all meet in a large, nicely furnished drawing-room; all stand and sing, a few prayers are offered, and after all are seated a man by the name of Jacob, who sits at the side of Mrs. Spafford in front of the main body of worshipers, reads a portion of some chapter in the Bible. Mrs. Spafford for about fifteen minutes interprets or gives her opinions on what is read. Jacob then speaks about the same length of time, after which the same program of reading and expounding is repeated. The whole session occupies about two hours. The colony has a well-stocked store of curios and souvenirs of olive-wood, etc., in the city; has among its members photographers, bakers, dressmakers, and some excellent workmen. I think the leader of the colony is a spiritualist, whether she would admit she is or not. The members seem to have great faith in her, and I fear are a little too much led by her. The members appear to be considerate and very kind toward one another. The colony is about twenty-four years of age—came from America.

I have made arrangements to preach here in the city in a private house next Sunday morning. Have met a well-known family in Jerusalem who have received me very favorably and are desirous of learning something concerning the Reorganized Church. They came over with a colony from the United States in 1866, led by a G. J. Adams of the "Church of the Messiah." This man appears to have been connected with the church in the days of Joseph the Martyr, or afterwards, for they inform me he defended Joseph Smith as a prophet, believed in the Book of Mormon, and, in literature of which he was the author, he teaches doctrines peculiar to our people, but he was astray on some points.

Mr. W. P. Brown, once an elder in the church, and his wife, resident here, were pleased to learn of my coming to Jerusalem, and received me very kindly. They have seen many changes in their fourteen years' residence in Jerusalem. A stroke of paralysis has rendered Mr. Brown inactive, and has kept him pretty well indoors for the past six years.

Will be leaving Jerusalem the 26th of this month, if all goes well; hope to attend the coming General Conference.

May Zion and Jerusalem arise and put on their "beautiful garments"—may bright days be before both the sacred places.

PAUL M. HANSON.

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SASKATOON, Saskatchewan, Canada, March 20, 1906.

Editors Herald: Perhaps a few lines from this region might be of interest to some. Our Minnesota Branch of the Reorganization was organized under direction of Elder J. L. Mortimer on February 25. Elder E. B. Anderson was chosen president, Bro. R. B. Anderson priest, and Sr. Eliza Anderson secretary. I believe there are nearly thirty members in the branch. Our Sunday-school was organized soon after our arrival here last April. So you can see that though we are far from the center of Zion's land we are trying to keep the faith.

Bro. Alvin Knisley sought us out last summer (we live twenty-two miles southwest of Saskatoon); and he and Bro. J. L. Mortimer have both done preaching in our neighborhood, and also in places round about, and we think and hope are doing much good in their mission work in this great Northwest. They will always find a welcome in our homes. So will any others of our ministry, when they can come here.

We have not been able to hold meetings every Lord's day since coming here, but we take HERALD, *Ensign*, *Autumn Leaves*, *Hope*, and *Glad Tidings*, in which we find much that is cheering, entertaining, and comforting. But like all other Saints our hearts often turn Zionward, and we hope the day will come when we can sometime gather there with the faithful; and that conditions will be such that we can stay there and not be obliged to leave to find employment. It is the opportunity to earn their own living that the working class want, not to be provided for by others.

We often think of the Saints in Missouri, and wish to be with them. I wonder if some of them in Cedar County remember hearing my husband relate a dream about fifteen years ago, wherein he saw that the Lord was establishing, or planting, what seemed to be strong iron posts here and there in the land, scattered out, and calling some of his servants to take charge or stand by these outposts. And to his surprise his own name was called to a far-away post, to come and take charge. At that time he held no office or authority in either priesthood. Shortly before this, he dreamed that a new pair of white shoes were given him, and he was commanded to put them on and wade right out into the stream and help to clear away the rubbish. He thought he did so and was surprised to find that no difference how much mud, filth, or rubbish he encountered, none of it would adhere to his shoes, but they remained as white and pure as when given him. As I heard him relating the dream to some of the brethren, the interpretation came to me in this way: Why, my husband is to be shod with the preparation of the gospel of peace. He is to hold the same office that John the Baptist held. He will be a priest. It was seven or eight years before that was fulfilled. I also call to mind once, when I was very sick, sixteen years ago, when the pain was so severe in my back it seemed I could not live and endure it. I said to my husband, "Edwin, it seems to me that if you would kneel by my bedside and place your hands upon my back and ask God to remove the pain, that it would be done." He complied with my request, and instantly the pain ceased; and though I was not immediately raised from my sick bed, yet the pain never returned to my back. I fell asleep, and when I awoke these words were ringing in my head: "Every one shall be ordained according to the gifts and callings of God unto them." From that time I have felt that the time would come when he would receive authority to lay on hands; but it was about fourteen years before he was ordained an elder. He has been blessed in his office and calling, for which we feel to thank our heavenly Father. In fact we have much to be thankful for. For the gospel comes not to us in word only, but in power, and in the Holy Ghost, and in much assurance. And we are truly assured the power to heal the sick, and to be healed, and to give dreams and visions, and the discerning of spirits, also other gifts promised the believers, can and do attend the gospel of our Lord Jesus Christ. For we have been blessed in those lines, as well as in believing the Book of Mormon and Doctrine and Covenants. We have been blessed in believing that Joseph Smith was a true prophet, and that his blessing should also be upon the head of his posterity after him. And we know that God confirms the work with signs following the believers in this day as well as in the days of Joseph the Seer, or of the apostles Peter and Paul.

So, dear Saints, wherever we are, let us strive to lay aside every weight, and the sin which doth so easily beset us, and run the race with patience, striving to add to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity. And above all things put on charity. For though faith is necessary, yet if we had faith that could move mountains and lacked charity, it would profit us nothing.

So "Let all bitterness, and wrath, and anger, and clamor, and evil-speaking be put away from you with all malice; and be ye kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Ephesians 4:31, 32. And in Doctrine and Covenants 64:2 we read that in olden times some forgave not one another—and for that reason they were afflicted and sorely chastened. So let us watch and pray, lest we be overcome by evil; and let us seek for a spirit of peace, which shall heal all wounds, and help us to overcome all things through faith.

EMMA L. ANDERSON.

Extracts from Letters.

Bro. L. D. Ullom, Benwood, West Virginia, March 17, 1906: "We are now worshiping in our new chapel. Just met in conference the 10th and 11th inst. Had a very peaceful, spiritual time. Are having a few additions occasionally."

Miscellaneous Department

Conference Minutes.

Kentucky and Tennessee.—Conference met March 3 with the Foundry Hill Branch. T. C. Kelley chosen to preside. Branches reporting: Sedalia 142, High Hill 44, Haley Creek 66, Foundry Hill 58. Ministry reporting: J. R. McClain, C. L. Snow, S. H. Fields, L. M. McFadden, S. Reed, W. H. Griffin, R. N. Warren, W. F. Haynes, Willis Oliver, and J. F. Roberts. Bishop's agent's report: Received, $656.67; paid out, $652.77; balance, $3.90. The following resolution was adopted. "Whereas there are members in the priesthood in the Kentucky and Tennessee District who are negligent in duty, not performing any labor, not even reporting in accordance with a district conference resolution of May 27, 1905, therefore be it resolved that this conference adopt the resolution of General Conference of 1869, No. 104, as follows: 'That brothers holding the priesthood, convicted of inactivity in consequence of lukewarmness, may be silenced by the conference, or the quorum of which they are members, and henceforth be reported as lay members until such time as they reform and are reëlected to hold their offices.' And be it further resolved that at the sitting of next district conference this resolution take effect, and such officers be notified at once by the district president." C. L. Snow elected district president; J. J. Adair, secretary. Delegates to General Conference: Bro. and Sr. C. L. Snow, Bro. and Sr. J. R. McClain, Bro. and Sr. A. P. Scaggs, Mrs. Ella and Miss Mary Adair, L. M. McFadden, Odus Sanders, Walter Stover, and E. J. Fields. Resolution: "Whereas a goodly number of the membership once composing the Eagle Creek Branch are dissatisfied with a former action of the district conference disorganizing the said Eagle Creek Branch, and desire to be reorganized, therefore be it resolved that we now favor the reorganization of the said Eagle Creek Branch, and that the matter be referred to the missionary in charge and district president for action." Adopted. Moved that the form of the letters of removal be changed to read, "the Foundry Hill Branch or any other branch." Adjourned to meet with the High Hill Branch, June 2, 1906. J. J. Adair, secretary, R. F. D. 1, Farmington, Kentucky.

Idaho.—Conference convened at Malad City, Idaho, March 10, 1906, S. D. Condit in the chair, A. J. Layland secretary. Branches reporting: Hagerman 38, Teton 16, Grove City 27,

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Cedrine 28, Malad 71. Ministry reporting: S. D. Condit, J. H. Condit, A. J. Layland, J. E. Vanderwood, H. Grimmett, W. L. John, William Richards, Sr., Thomas Jenkins, W. H. Kelley, Thomas Robson, James Cato, J. D. Stead, Adolphus Hendrickson; E. T. Richards, L. P. Larsen, and M. J. Durfee. Bishop's agent, M. J. Durfee, for the northern part of the district reported: On hand last report, $86; received, $50; disbursed, $80; balance March 6, 1906, $56. Bishop's agent, E. E. Richards, for the southern part of the district reported: On hand December 31, 1904, $23.50; received, $99.50; disbursed, $118.50; balance $4.50. H. Grimmett was elected district president; Adolphus Hendrickson, vice-president; and A. J. Layland, secretary. S. D. Condit, J. H. Condit, A. J. Layland, Julia A. Condit, and Ida Condit were chosen delegates to General Conference, and they who attend empowered to cast majority and minority vote. Adjourned to meet at Blackfoot, Idaho, at the call of the district president.

Eastern Colorado.—Conference convened in Denver, March 3, at 9 a. m. for prayer-service and 10 a. m. for business. E. F. Shupe in chair; J. F. Curtis secretary pro tem. Branches reporting: Denver and Valley. Several other branches sent in their reports to the secretary, but the trains were snowbound for three days, and they did not arrive. Ministry reporting: W. H. Kelley, E. F. Shupe, J. F. Curtis, J. W. Morgan, C. J. Spurlock, W. C. Duncan, E. D. Bullard, James Kemp, C. E. Everett, A. A. Baker, F. C. Warnky, P. L. Case, and I. C. Edwards. Bishop's agent, C. E. Everett, reported: Tithing receipts, $962.76; received from Bishop E. L. Kelley, $200; expenditures, $944.50; balance, $253.37. Conference decided to elect district officers for one year instead of six months. The old officers were all reëlected: E. F. Shupe, president; James Kemp, vice-president; J. D. Curtis, secretary. The place for the meeting of the next conference was left in the hands of a committee.

Kirtland.—Conference convened at Cleveland, Ohio, 10 a. m., Saturday, March 3, 1906. U. W. Greene chosen to preside, assisted by G. A. Smith and D. A. Anderson. Ministry reporting: D. A. Anderson, Frank Steffee, A. E. Stone, R. Baldwin, I. M. Smith, W. C. Kimball, A. R. Manchester, J. Hollibaugh, and G. A. Smith. Statistical reports: Akron 75, Youngstown 30, Cleveland 95, Temple 82, Toledo 40, Conneautville 53, Sharon 81, New Philadelphia 91. Delegates to General Conference: U. W. Greene, I. M. Smith, R. Baldwin, L. M. Solenberger, A. Koehler, G. A. Smith, G. T. Griffiths, D. A. Anderson, Sr. D. A. Anderson, Sr. M. Russell, V. M. Goodrich, Sr. Annie Baldwin, A. D. Stone, W. G. Kimball, E. C. Briggs, D. R. Jones, Sr. D. R. Jones, Sr. U. W. Greene, Sr. Mary Allen, D. M. Strachan, Sr. A. E. Stone, Sr. G. T. Griffiths, and Sr. V. M. Goodrich. Delegates present to cast the full vote of the district, and in case of division to cast a majority and minority vote. Bishop's agent's report: Expenditures, $1,075.73; receipts, $1,023.52; due agent, $52.21 A resolution was passed that no man be ordained to any office in the district who is addicted to the use of tobacco or strong drinks. Officers elected for the ensuing term: President, G. A. Smith; counselors, E. Miller, and T. U. Thomas; secretary-treasurer, E. E. Cozadd; E. Miller sustained as Bishop's agent. Adjourned to meet second Saturday and Sunday of the reunion of 1906.

Central California.—Conference convened at San Jose, Friday, March 9, 1906, at 10.30 a. m. Presiding officers, J. B. Carmichael and C. E. Crumley; Mary E. Lawn and Evelyn J. Carmichael, secretaries. Branches reporting: Lone 98, Santa Cruz 76, San Jose 100. Ministry reporting: C. E. Crumley, J. B. Carmichael, C. W. Earle, C. W. Hawkins, C. W. Deuel, F. H. Lawn. Bishop's agent, A. Page, reported: Due church last report, $64.84; receipts, $617.54; expenditures, $444. District officers elected: President, J. B. Carmichael; vice-president, C. W. Earle; secretary, Mary E. Lawn; treasurer, Mary Ella Range. Delegates to General Conference: C. E. Crumley, C. W. Earle, J. F. Burton, F. C. Smith, Emma Burton, Etta Smith, Jessie A. Smith, Albert Carmichael. Delegates empowered to cast majority and minority vote. Next conference to be held at Tulare, date of same to be fixed by the district president and sub-missionary in charge. Resolutions: That this conference petition the Quorum of Twelve to return Elder C. E. Crumley to the Pacific Slope Mission. That this conference approve the appointment, by missionary in charge, of Elder C. W. Earle to labor in this Central California District, and that we petition the Quorum of Twelve to send him to this district next conference year.

Convention Minutes.

Southern Ohio.—Convention met at Davisville, Ohio, Tuesday evening, February 23, 1906. F. J. Ebeling in chair. F. J. Ebeling, superintendent, was sustained for the next six months. Charles Cooper was elected assistant superintendent; Edith Wren, secretary and treasurer; Mary E. Beatty, librarian, was sustained. Delegates chosen to General Convention: F. J. Ebeling, U. W. Greene, H. E. French, E. E. Long, L. R. Devore, Lucy Smith, J. M. Baggerly and wife, V. M. Goodrich, Mart Jones, T. J. Beatty, O. B. Thomas, S. J. Jeffers, George Williams, and Thomas Wren. They were authorized to cast a full vote. Adjourned to meet Friday preceding district conference at 10 a. m. Jeanette Williams, secretary.

Bishop's Agents' Notices.

To the Saints of Portland District, Oregon: Any one desiring to pay tithes and offerings for the benefit of the Reorganized Church will send to S. B. HARTSHORN, Bishop's Agent.
CONDON, Oregon.

Expelled.

To Whom it May Concern: James Iliff, formerly a priest of the Flora Fountain Branch, and his wife, Bethenia, have been cut off from the church by the action of an elders' court and vote of the above-named branch. The former also surrendered his license at request.

JASPER O. DUTTON, District President
MADISON, Wisconsin, March 19, 1906.

Delinquent.

Quorum rule is: "To make out and forward annual report to the secretary the first day of March, a report of labor done." There were sent in ample time report blanks; nevertheless, there are short, at this date, about forty reports. Are you one of those who have failed to report?

Would be pleased to hear from every high priest.

ROBT. M. ELVIN, Secretary.
LAMONI, Iowa, March 23, 1906.

Resolutions of Condolence.

Whereas, Our Heavenly Father, in his infinite wisdom, has taken from our midst Bro. George H. Hulmes, president of Independence Stake and of the stake high council, therefore be it

Resolved, That we, his brethren and sisters and coworkers in Christ, in stake conference assembled, do hereby express our great sorrow and regret in our brother's departure, realizing that we have lost a good counselor, an efficient officer, and a dear and faithful friend.

Resolved, further, That we hereby extend to the bereaved family our profound sympathy and condolence, remembering, however, that our beloved brother kept the faith and finished his course, and has but gone on before to enter a higher and happier realm.

Resolved, That a copy of these resolutions be sent to the bereaved family, and also a copy to the SAINTS' HERALD and to *Zion's Ensign*.

Respectfully submitted,
A. H. PARSONS,
H. E. MOLER, } Committee.
F. J. CHATBURN,

March 10, 1906.

Died.

ALDEN.—Elder William Alden, of Pleasanton, Iowa, died March 13, 1906. He was born in Otsego County, New York, September 17, 1822. Was married to Miss Leah Rock, November 11, 1846. Ten children were born of this union. Six are still living. He united with the church in an early day, and was faithful unto death. Funeral at the home by M. M. Turpen.

BROWN.—From her earthly home in Oakland, California, Sr. Mary Ellen Brown passed to her well-earned home of rest, March 13, 1906, aged 60 years, 4 months, and 28 days. She was the faithful wife of Bro. H. E. Brown for nearly forty-two years. A husband, four children, a brother, and a sister mourn their loss. She was taken to St. Helena for burial, where a short service was held at the grave by J. M. Terry.

HUMPHRY.—Horace B., at Auburn, Rhode Island, January 27, aged 73 years and 4 months. Funeral at their home, Park Avenue. Service by the Episcopal minister. Deceased was the husband of Sr. Mitta Humphry, of Cape Cod. He leaves widow, son, and daughter, also three sisters and one brother,

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all of whom are in the church. Horace was not a member of any church, but never opposed the work.

DE HAVEN.—Sr. Malissa Ann De Haven was born in Indiana, October 29, 1845. Removed to Mercer County, Illinois, and from there to California, nineteen years ago. She passed away at her home in Haywards, California, March 17. The funeral-service occurred on the 19th, sermon by Elder J. M. Terry. She leaves a husband and four children to mourn her departure.

DEBORD.—Sr. Elizabeth J. Debord passed away at her home at Stockton, California, November 7, 1905, at the age of 51 years. She was baptized by Bro. E. C. Brand in childhood, and remained faithful to death.

THOMAS.—Sr. Sarah Thomas was born in Wales in 1821. She was baptized in 1850, came to Utah, saw her mistake, and found her way into the true fold. She died in the faith at Lockford, California, November 12, 1904.

EUKES.—Bro. M. J. Eukes was born near Buffalo, New York, August 20, 1850; baptized at Reese Creek, Montana, by A. B. Moore, April 24, 1880. Married to Sr. Eliza Green at Willow Creek, Montana, June 14, 1881. Died at Bozeman, Montana, March 5, 1906. Buried at Reese Creek, Montana, funeral services by J. D. Stead, assisted by A. B. Moore. He leaves to mourn, a widow and four sons. He died as he had lived, an honored citizen, and a true Saint.

MCCORD.—Sr. A. E. died October 3, 1905, at her home in Stewartsville, Missouri. She was a daughter of Bro. and Sr. I. N. Roberts, and wife of Arch E. McCord, the marriage occurring at Defiance, Iowa, July 17, 1897. Five children were born to them, three of whom have preceded her to the beyond. Two little boys remain to mourn, with the husband, parents, a brother, a sister, and a host of friends. She was baptized April, 1884, by her father, and ever remained a faithful member and a diligent worker therein. Funeral from the church; sermon by T. T. Hinderks.

Irish History and the Irish Question.

McClure-Phillips have recently published an important book, Irish History and the Irish Question, by Professor Goldwin Smith, author of Irish Character and Irish History. In order properly to lay the ground for an understanding of present conditions, Professor Goldwin Smith gives a clear account of the relations, since the earliest epochs, politically and historically, of Ireland, to England. The roots of the present difficulties thus clearly shown, the author devotes his closing chapters to an examination of the question of "home rule" as it exists to-day. Whether it could be or is advantageous to the Irish he debates temperately and without bias; exhibiting the influences which have combined to put Ireland in its present predicament, and pointing out how climate, over-population and other natural causes are quite as responsible for the poverty of the country as English oppression. He also considers the emigration to America and the Fenian movement and their relation to the problem.

New Boston Brown Bread.

Many a frugal New England housewife, who knows that to "waste not is to want not," never allows one bit of stale bread to be thrown away, and she is able to use many pieces in new Boston brown bread. Soak one and one half cupfuls of stale bread in two cupfuls of cold water over night. In the morning rub through a colander; add three fourths of a cupful of molasses, one and one half cupfuls each of rye meal, granulated corn meal, and graham flour, mixed and sifted with three teaspoonfuls of soda, and one and one half teaspoonfuls of salt, and one and one fourth cupfuls of cold water. Stir until well mixed and steam in the same manner as Boston brown bread.—Fannie Merritt Farmer in *Woman's Home Companion* for March.

The National Magazine for April, 1906.

"Gotham in golden chains" is the title of a remarkable article by John Coulter in the *National Magazine* for April. He shows how the Ryan-Belmont-Rothschild-Morgan gang has got New York City by the throat, and outlines its plan to float a street-railway combine with a capital—mostly water—second in size to that of the United States Steel Company. The same magazine contains three striking character studies of famous men: "Joaquin Miller at the heights," a beautifully poetic essay by Charles Warren Stoddard; "Fighting Joe Wheeler," by W. F. Melton, and "A day with Marquis Ito," the foremost statesman of Asia, by Yone Noguchi. Minor notes on celebrities are: "In memoriam: Frederic Lawrence Knowles," a poetic tribute to the late gifted young laureate of New England, by Aloysius Coll; "The passing of Jules Verne," by Sarah D. Hobart, and "Arming the 'Man of Destiny,'" a curiously interesting new anecdote of General Grant, by J. A. Dobson.

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The Saints' Herald

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

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"ALL MEN accustomed to investigation know that it is a great step when we are personally quite certain that we do *not* know."—John Ruskin.

"NINE TENTHS of the miseries and vices of mankind proceed from idleness."—Thomas Carlyle.

"IF YOU would be pungent, be brief; for it is with words as with sunbeams—the more they are condensed the deeper they burn."—Southey.

Editorial

CONFERENCE OF 1906.

Probably by the time this reaches the readers of the HERALD the conference will be in session at Independence, Missouri, and we trust that those who will be in attendance will be mindful of what the Savior says in reference to seeking and finding: "Ask and ye shall receive, seek and ye shall find; knock and it shall be opened unto you." We have taken pains during our years of ministry to note the truthfulness of the statements made by the Savior in this regard. If the Saints, delegates and representatives, go to conference with a disposition to cavil and to find fault, seeking material upon which to exercise these peculiar qualities, there is nothing surer than that they will find plenty upon which to feed the flame of their faultfinding. If they go looking for discrepancies in individuals, they will be sure to find them and will be able to make the most of them. If they go fancying that there is something hidden, dark or mysterious, that sentiment will be fed. On the other hand, if those attending conference are there with a view to do that which may be pleasing to God rather than pleasing to self, if they go looking for and desirous of finding men of upright intentions, as they themselves should be, they will find just such men. If they go with a feeling to discover that which is good and to assimilate it, they will find plenty to feed and grow upon spiritually. It largely depends upon the temper in which the visitor to conference conducts himself while there whether he has a good time or otherwise; and we mean by this term *good time*, not simply something to eat and drink and feed the body, but we do mean the spiritual enjoyment which men of like faith and spiritual attainment are sure to find when meeting together for great and good purposes. The exhortation may come late, but we feel like asking the Saints to keep the unhappy things by which their good temper and the enjoyment of conference is frequently spoiled safely out of sight.

NOTICE TO THE OFFICERS OF THE VARIOUS QUORUMS.

By concurrence of the First Presidency and the Independence Stake Presidency and Bishopric the following quarters for conference officers and the various quorums have been assigned.

The First Presidency and Standing High Council

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have quarters at the home of Bro. John D. White, 1214 West Short Street.

The Church Secretary, R. S. Salyards, at the home of Sr. M. T. Short, 1212 West Electric Street.

The Quorum of Twelve, at 330 South Fuller Avenue.

The Order of Evangelists and Patriarchs, Suites 7 and 8, third floor of Jackson County Bank building.

The Quorum of High Priests and Bishopric, at the old Ensign Building, corner of Osage and West Lexington Streets.

The Council of Seven Presidents of Seventy, in the East Tower room of the stone church-building.

The First Quorum of Seventy, in the upper auditorium of the Church of Christ church-building on the Temple Lot.

The Second Quorum of Seventy, in the center room on the ground floor of the Church of Christ church-building on the Temple Lot.

The Third Quorum of Seventy, in the East Tower room of the stone church-building.

The First, Second, Third, Fourth, and Fifth Quorums of Elders, in Rooms 1, 2, 3, 4, and 5, respectively, on the third floor of the Jackson County Bank building, on West Lexington Street, near the Court House Square.

If the officers of such quorums of Priests, Teachers, and Deacons as will be present in sufficient numbers for quorum work will notify the Presidency, they will be provided with suitable quarters.

All mail addressed to visitors in care of the conference will be properly cared for at suitable quarters in the Dining Hall annex, where it may be called for by those to whom it belongs. Bro. Alfred White will have charge of the conference mail.

The Herald and Ensign Publishing Houses will also have suitable quarters provided for them in the Dining Hall annex, where Saints and friends will find a complete line of church literature.

A Bureau of Information will be maintained during the conference by the Reception Committee. Those needing information of any kind to assist them, need have no hesitancy in applying at the Bureau, as courteous efforts will be made to supply any information desired.

IS THE LOSS JUSTIFIABLE?

Estimated loss caused by the coal strike of 1892 was $142,372,000. Of this amount the miners lost in wages $28,030,000 and other workers in mines $6,457,000; mine operators lost $52,250,000; railroads lost $26,000,000, other business interests $35,935,000.

We suppose the term "other business interests" would mean the "allied industries," i. e., all the various industrial enterprises in which bituminous and anthracite (hard and soft) coal are used for creating light, heat, and power, including street-railway service, gas- and electric-lighting plants, the water supplies of large cities; and as a consequence the domestic uses of public hostelries and private family service.

If all these were taken into the account the estimate is far too low.

Whatever may be said in justification of the strike of 1892 referred to in the estimate, it is both fair and just to hold that the losses estimated were a loss, a wasted loss to every interest public and private affected by the strike.

An interesting question now might be asked fourteen years after, What was gained by the strikers, what by the businesses temporarily held at a standstill by the strike? Of course, the estimate is for a financial loss; hence, there could be no gain in that way. If there was a gain it was a moral, social, or political gain. Was there one of these? If there was, it would seem that the nature of it has not yet transpired, or it would have been made a part of the showing in the present agitation in regard to the now impending great strike of some two hundred and thirty thousand miners who, it is expected, will quit the mines April 1 unless some unlooked-for concession, or mutual agreement may occur to prevent.

Should this great strike occur, and be carried to the extreme that many now fear it may the estimated loss in labor, material, wages, damage to property, etc., will beyond doubt greatly exceed the estimate given above.

From one statement in the address of the labor leaders to the President and Honorable J. G. Cannon, speaker of the House of Representatives, if it has not been misinterpreted by some, there is a strong possibility that an effort will be made to force the issue raised by the demands made upon the President and Congress into the politics of the next presidential campaign; upon the hypothesis that what can not be gained by a demand for justice may be secured as the reward of policy. Of this, who is qualified to say?

As one of the mutterings of the coming storm, railways are getting ready to confiscate coal passing over their lines, and towns also are levying contributions on coal passing through them, all upon the plea of necessity—which of course "knows no law," and does not regard right in quite an orthodox puritan way.

Where will it end? Ah! That is your question.

1928.

Nineteen hundred and twenty-eight net increase during the conference year is not so bad an account as some of our pessimistic brethren have been suggesting as the likely outcome for the year's labor.

A LITTLE pessimism (?) may not be so hurtful after all. It seems that its expression has not prevented the reports from rolling up a larger net increase in

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membership in a few months than the yearly reports usually show. Did its expression hinder, or did it help some? One man may plant, another water, and another pull weeds and *stir* the soil, but God gives the increase. We are thankful for the increase.

Original Articles

"FOR THE WISDOM OF THEIR WISE MEN SHALL PERISH."—ISAIAH 29: 14.

While reading the arguments against the Book of Mormon by M. T. Lamb, I was impressed deeply with the following criticism, which to my mind seemed a fair and intellectual one:

There is no man on earth, who, with a modern geography in his hand, can locate a single one of all the magnificent cities mentioned in the Book of Mormon, whether in North or South America.—The Golden Bible, p. 316.

Again:

Is it not strange, dear reader, that not even *one* solitary name from the Book of Mormon has been unearthed by all the researches of the past, and that we are left without a solitary evidence of the truthfulness of this book? . . . this Mormon list of names [omitted here] never had an existence in fact—that they are absolutely a myth; and therefore the book that contains them a fraudulent fiction.—Ibid., pp. 278, 279.

Honest men are never influenced by the opponent who depends upon mud-slinging and falsehood to meet the Book of Mormon, notwithstanding pulpit, priest, and press have done their best to defeat it with such weapons. The honest man is able to realize that after seventy-five years of abuse, the Book of Mormon is more alive to-day than it ever was before, and that falsehood and slander have done us no more real harm than the man who shot boiled peas at the Rock of Gibralter, hoping thereby to destroy it. Hence it has been said of us that "opposition and persecution are the benefactors of the book." And that the "blood of martyrs is the seed of Saints." Be that as it may, there is one weapon which will always influence the honest man, namely, "Honest, intellectual criticism." Hence the wise have been sought, their talent employed, and we are expected to meet them. Believing "there is nothing so bad but that search will find it out," I set myself to the task of searching for these Book of Mormon names, which I append below in the following order. Here we have the Book of Mormon list, and those lately found which correspond therewith:

BOOK OF MORMON, 1830.	LATELY FOUND.
Nephites	Neophites
Laman	Laman
Manti	Manti
Cumeni	Cuemani
Moroni	Morona, Maroni, Marroni
David	David
Sam	Sami
Mulek	Muluc
Moron	Moron
Desolation	Desaldo (the Spanish name for desolation)

See Bancroft, Native Races, volume 1, page 450, edition 1882, "Neophites," an Indian tribe.

See Stamford's Compendium of Geography of Central and South America, volume 2, page 23, edition of London, 1901:

"Mexican and Central American Stock Races and Language. Ethnical and Historical relations."

STOCK.	MAIN DIVISION.	LOCATION.
Chontal	LAMAN	Nicaragua Honduras Costa Rica

Also see the Universal Geography by E. Reclus, "America," volume 3, page 283: "The Lamans . . . mostly designated by the names of the rivers, inhabited by them."

Laman is also on the map of Central America, volume 3, page 282, of the Universal Geography.

See the American Antiquarian, volume 22, No. 2, March and April, 1900, page 129, Reverend S. D. Peet, Ph. D., editor, 5817 Madison Avenue, Chicago, Illinois:

Near MANTI, Ecuador, a remarkable archæological relic has been found—one of the most interesting monuments in South America, of an unknown and extinct civilization. Upon a platform of massive rock blocks of stone, on the summit of a low hill, is a natural amphitheater, and arranged in a perfect circle are thirty enormous stone chairs, evidently the seats of the mighty. Each chair is a monolith cut from a solid block of granite, and they are fine specimens of stone-carvings. The seats rest upon the back of a crouching sphinx which has a decidedly Egyptian appearance. There are no backs to the chairs, but two broad arms. This is supposed to have been a place of meeting—an open-air council of the chiefs of several tribes that made up the prehistoric nations which were subdued by the Incas of Peru several hundred years before the Spanish invasion.

See Rand, McNally & Co.'s Index Atlas of the World, revised edition, page 351, map of Colombia, "M. 10." Near the equator you will find the city of CUEMANI. Compare with our Archæological Committee's Report on the Book of Mormon, map of the Land of Zarahemla, map No. 14, and you will find that Rand, McNally & Co. find Cuemani just where Book of Mormon map locates CUMENI.

See Prehistoric America by Nadaillac, edition of 1893, page 27: "In the French colony of Guiana . . . on the banks of the MARONI."

This Maroni River is the dividing line between the Dutch and French Guiana, and will be found on Columbia Atlas of the World, map of South America, and on almost all standard maps.

We also find a Morona River in Ecuador. (See Rand, McNally & Co., Index Atlas of the World, revised edition, page 367, Morona River, "B 3," in Ecuador.)

The writer has traced this word *Moroni* under the spelling of Maroni, the river dividing the French and Dutch Guiana, as far back as 1778 on various maps. For instance, the American Atlas, by the late Thomas Jefferys, Geographer to the king and others, London,

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1778, shows this river at that early date, but marked it "source unknown."

"Departing from there we went farther for eight miles and came to a people called Marroni. They are a very numerous people, and received us very well." The above was taken from a book published in 1567 in German. A careful transcript of the title-page reads as follows:

The Conquest of the River Plate
1535–1555.

Voyage of Ulrich Schmidt to the Rivers La Plata and Paraguia, from the original German edition of 1567.

Translated for the Hakluyt Society, London, 1891.

Carnegie Library, Pittsburg, Pennsylvania.

Almost three hundred years before the Book of Mormon was published and two hundred and seventy years before Joseph Smith's birth.

See Columbian Atlas of the World, map of South America: In the northern extremity of Colombia, (Central America,) you will find the city of David. Compare this with Book of Mormon map No. 5. Location is remarkably close.

Sam is a Book of Mormon name. Reverend Folk in Mormon Monster, page 186, ridicules it as follows: "This name Sam by the way sounds very modern." Now turn to the U. S. Bur. Ethen., vol. 19, part 2, pp. 605, 625, 628. Under the column of "men and boy's names" we find "Sami."

Professor Thomas of the U. S. Bur. Ethen. tells us this name was found among an ancient tribe, one who preserved their language and customs from contamination with foreign tribes or people.

Had we the time and space we could show Reverend Folk that this name Sam is as old as Egypt, if not older.

Mulek, which was after the sons of Zedekiah.—Book of Mormon, p. 394.

The people of Zarahemla, who was a descendant of Mulek.—Book of Mormon, p. 191.

The people of Zarahemla [Mulek] came out from Jerusalem at the time that Zedekiah, king of Judah, was carried away captive into Babylon.—Book of Mormon, p. 137.

And it came to pass that the people of Zarahemla [Mulek] and of Mosiah did unite together.—Book of Mormon, p. 137.

It will be seen that the people of Zarahemla were descendants of Mulek, and he a descendant of Zedekiah of Jerusalem. They were the third colony to emigrate to American soil, and when they met the people of Mosiah they discovered they were both from the same land in the East. And, after some years had passed away,—having traveled independent of each other,—they meet upon the same land here in the West, they unite and become one people. Keep this thought of their reunion in mind while we examine the evidence of John T. Short and others on this very point. See his work on North American Antiquity, page 438. "Muluc" means "reunion." Again, "Muluc"—"To join together." (See U. S. Bur. Ethen., vol. 6, p. 238.) "To gather together scattered things."—Brinton, p. 217.

These very people who were once scattered, were also joined together. The name and its meaning still preserved!

See Bradley's Atlas of the World, edition 1895, Argentine Republic, "J. 19." MORON.

Universal Geography by E. Reclus, America, volume 4, page 425:

The long spear-shaped island of which it forms a part has been well named a "land of desolation" recalling at the southern extremity of the new world that other land of desolation which lies at its northern extremity.

What Mr. Reclus means by northern extremity of the New World, I do not know. If he means the northern extremity of North America, then this point is of no value to us. I have looked for a land of desolation in the northern extremity of North America, but could not find it. But if Mr. Reclus meant by "northern extremity of the New World," the land of South America, then would not the northern extremity bring us to Central America, and the very spot where the Book of Mormon records a Land of Desolation?

Why can not some Religian write to Mr. E. Reclus and try to remove the doubt? In meantime I will cite other authorities to show that "desolation" of Central America has always been preserved. See Stamford's Compendium of Geography, volume 2, page 487, edition of London, 1901: In the west central part of Nicaragua the west seashore, 12 north latitude, "Cape Desaldo."

I have several maps in my library which show Cape Desaldo and Port Desaldo. I also have a Spanish American New Testament with a Spanish and American column, translated in 1852; and turning to two places where *desolation* is used in English I find that the opposite column (Spanish) in both places have used this very word, *desaldo*, as the Spanish translation of this American word *desolation*. It is a well known fact that the Spaniards renamed many of those old Indian names, some partly in keeping with the original sound, and others so corrupted that one can see no resemblance on either side; but enough have escaped their destructive hand to establish the truth of the Book of Mormon.

In verification of Isaiah 29: 14 we cite another wise authority who has gone wrong on this very point, having borrowed his wisdom from Reverend M. T. Lamb. Reverend Folk says:

It is strange also that there is no record in those countries of any people by the names given in the Book of Mormon. If people by those names had been so numerous and so powerful there, certainly there ought to be some trace of their names in the literature and in the present names of the country. There are plenty of names; but they are very different from those mentioned in the Book of Mormon. And so as to the names of cities and countries, the names preserved in the traditions of the natives and in all their writings, are utterly unlike those

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given in the Book of Mormon. In Palestine and other Bible lands the names of the cities are preserved very much as given in the Bible, so that they can readily be identified, thus constituting a powerful testimony to the truthfulness of the Bible. But not so with the names of cities given in the Book of Mormon. Not a single one of them can be recognized in the present names of cities in the countries where they are said to have existed.—Mormon Monster, by Folk, pp. 175, 176. Its geographical errors . . . is a fraud of the deepest dye.—Page 187.

In a later article the writer hopes to show that the geography of the Book of Mormon is correct and that many of these cities mentioned above have been found in the very countries and exact locations where the Book of Mormon claims they once existed. I have ample evidence to satisfy any honest mind on this point.

E. H. THOMAS.

PITTSBURG, Pennsylvania, December 22, 1905.

RAINFALL IN PALESTINE.

Under the above heading, the *Helper*, an "anti-Mormon" publication, in its issue of June–July, 1905, publishes a statement which the editor says was forwarded to Professor J. W. McGarvey, of Lexington, Kentucky, viz.:

"They (the elders) claimed, among other things, that simultaneously with the coming of the Book of Mormon the Jews began to gather back to Palestine, and that the Lord *restored the rains to Palestine* that had been denied it for nearly nineteen hundred years, and that land, barren so long for the want of rain, or moisture, was now restored to its former fruitfulness, etc."

The Professor replied as follows:

"*Dear Brother Neal*: Overwork connected with closing our session has delayed this answer to yours of the 2d inst.

"*There is not a word of truth in the statement about the rainfall in Palestine.*

"It has remained about the same ever since the fall of Jerusalem as it was before.

"The only change is that the great reservoirs constructed by the ancient Jews have been allowed to go to ruin, that is, very many of them, so that the water is not saved and utilized as it once was. No *increase* of rain is recorded in the history of the country.

Yours ever,

"J. W. GARVEY.

"LEXINGTON, Kentucky, June 15, 1905."

After a little comment, the editor, in closing, asks "anti-Mormon polemics" to paste his article in their hats. I always thought "*anti*-Mormon polemics" had small heads!

Professor McGarvey admits that the "latter rains" are falling in Palestine, for he says the rainfall has "remained about the same ever since the fall of Jerusalem as it was before."

If, as Professor McGarvey says, the rainfall in Palestine has remained about the same ever since the fall of Jerusalem, as it was before, why did God, speaking of the restoration of his people Israel back to their own land, say, "Be glad then, ye children of Zion, and rejoice in the Lord, your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month."—Joel 2:23. Why did God say that? According to this prophecy the "latter rain" was to fall in the latter days, in Abib, which would be in about March and April.

To Palestine, since the coming forth of the Book of Mormon, Jews from all countries have been gathering, and, despite the oppression of the ruling Turkish government, the boundaries of Jerusalem have been extended far beyond the walls inclosing the old city. The city is fast building up. Imposing structures have been and are being erected, and its population is about seventy-five thousand people, fifty thousand of whom are Jews. There are in Jerusalem, stores, warehouses, and factories, bakers, bankers, barbers, bookbinders, carpenters, bookshops, china-stores, pharmacists, hospitals, dyers, millers, grocery-stores, gunmakers, hotels, butcher-shops, photographers, potteries, policemen, harness-makers, shoemakers, blacksmiths, tailors, watchmakers, etc.

Isaiah declared that shortly after the coming forth of the *sealed book* of which he was speaking, Lebanon should be "turned into a fruitful field, and the fruitful field shall be esteemed as a forest." (29:17.) If Lebanon were not regarded as a fruitful field, the Zionists among the Jews would not endeavor to secure it as a home for the Jews.

I should be pleased if I could learn what has been the annual rainfall in Jerusalem from 1830 to the present time. I know of no one who kept daily records before 1861. In that year daily observations were begun by Doctor Chaplin, and were continued by him for the long period of twenty-two years; since 1883 they have been continued under the auspices of the Palestine Exploration Fund.

In a work entitled Meterological Observations at Jerusalem, by James Glaisher, F. R. S., published by the Committee of the Palestine Exploration Fund, 38 Conduit Street W. (London), the author deals with "The fall of rain at Jerusalem in the forty-one years from 1861 to 1901 inclusive." Mr. Glaisher has subjoined tables indicating the fall of rain in inches at Jerusalem in every month in the years 1861 to 1901, and the number of days of rain in every month.

The Palestine Exploration Fund was founded for the purpose of conducting systematic and scientific research in the Holy Land. It was established on the basis of the following rules:

1. It was not to be a religious society. That is to say, it should not be pledged to advocate or attack any form of creed or doctrine.

2. It was not to adopt or to defend any side in controversial matters.

3. It was to be conducted on strictly scientific principles.

Mr. Neal says of Professor McGarvey, "There is no higher authority on the earth than he is on matters that pertain to Palestine." I will now let Mr. Glaisher, F. R. S., join issue with Professor McGar-

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vey's statement, "No *increase* of rain is recorded in the history of the country."

On pages 22 and 23, Mr. Glaisher says:

The average annual fall of rain, which is shown at the foot of the last column, is 25.87 inches, being very nearly the same as the fall in London, though the annual fluctuations are very much greater.

By taking the annual falls and laying them down as a diagram the results can be seen at a glance. The first thing noticeable is the evident increase of the fall of rain in the later years of the series. Up to the year 1878 no fall of rain had reached 30 inches, the nearest approach being 29.75 inches in 1874; but in the diagram in the years from 1878 to 1897 the points in twelve years, viz.: 1878, 1880, 1883, 1886, 1888, 1890, 1891, 1892, 1893, 1894, 1896, and 1897, were all well above 30 inches. . . .

By taking the means of the annual falls in four parts, viz.: the ten years from 1861 to 1870, ten years from 1871 to 1880, ten years, 1881 to 1890, and eleven years from 1891 to 1901, the means of the four periods were found to be:

In the 10 years, 1861 to 1870 .....21.84 inches.
In the 10 years, 1871 to 1880.....24.61 inches.
In the 10 years, 1881 to 1890. .....27.69 inches.
In the 11 years, 1891 to 1901... ..... 29.03 inches.

Therefore the mean fall in the second period was 2.77 inches larger than the first, in the third 3.08 inches larger than in the second, and in the fourth period 1.34 inches larger than in the third. This is very remarkable, for it shows that the yearly fall of rain, though not distributed over a greater number of days than was the case at the beginning of the series, becomes larger with each succeeding period.

"Anti-Mormon polemics can paste this in their hats." The prophet Isaiah declared that Lebanon should be "esteemed as a fruitful field," shortly after the coming forth of the "sealed book." Whether the land's fruitfulness was to be due to a change of political influences, an inflow of population, or the fall of the "latter rain," are questions of detail—Palestine is now regarded as a "fruitful field."

PAUL M. HANSON.

JERUSALEM, Palestine, February 27, 1906.

WHAT THE LORD IS DOING FOR PALESTINE, FROM 1854 TO 1904.

While in our "capital city" of Michigan doing ministerial work, January and February, current year, I was privileged to visit both State and "Carnegie" libraries in the search for authentic accounts of the modern restoration and settlement of Palestine. This is a subject of much interest, especially to Latter Day Saints, because it furnishes proof of the work they stand to represent. But "a little while," following the "marvelous work," of Isaiah, twenty-ninth chapter, and "Lebanon shall be turned into a fruitful field," and Judah's dispersed children begin to gather to their home; their "pale faces" gradually assuming normal conditions, under the favor of the Most High, and their "shame" rapidly disappearing. And, too, in the Orient especially, the Israelites believe that *now* is the time their nationality will be restored; that they will have a country of their own, and the days of bondage, or quasi-bondage, will have passed away for ever. What other land so appropriate as the land on which they first achieved a distinct and glorified position among the nations of the Old World? It was there the cradle of civilization was first successfully rocked. It was there the scepter was clasped in the hands of Israelitish kings, and at last departed from Judah, with desolation to the "House." It was there their priests reigned as kings. It is the land that Moses saw, but did not enter; where David sweetly tuned the tabret and the harp in the service of the Lord; where Solomon built the temple, and ruled, "arrayed in all his glory"; where a literature has been created that has come down the ages unapproachable in its splendor. They are a distinct people; the abrasions of the world, which have been terrible to them, have not changed their nationality.

The Jew is a cosmopolitan. They are ubiquitous everywhere, "from Greenland's icy mountains to India's coral strand." They rival the natives in bodily health and mental vigor. The prophecies that prognosticated the destruction of the various empires —the desolation of Babylon, Tyre, Nineveh, are met with the objection of the nonbeliever, that it is the fate of all governments to rise and fall, hence it was only shrewd guessing on the part of the Hebrew prophets. But what can be said to Moses' prophecy of the utter dispersion of the Jews among all the people of the earth? (See Deuteronomy 28:25.) Here is noted, not a destruction, but a species of perpetual preservation. This is miraculous because no other people can exist under every climatic change or condition. From the fall of Jerusalem,—A. D. 72, —and the dissolution of the Jewish commonwealth, until the nineteenth century, has the prophecy of our Lord received vindication, that the Jews should "fall by the edge of the sword, and be carried away as captives among all nations" (Luke 21:24), and the desolation of their house be continued until Gentile times were fulfilled. With the rejection of "light" shining through the long-looked-for Messiah, nineteen hundred years ago, was the ax laid to the tree of Jewish nationality; and the desolating torch thrown into the temple by Titus has not ceased to burn, until from the fertile, grain-producing fields, flowery lawns, olive-bedecked valleys, and hills of verdure capped with vines yielding tons of clusters, the Holy Land has been changed to one of curse,—a a land of ruins,—as prophecy and authentic history attest.

Prophetic inspiration has said that one wave of ruin should follow another in the ravages of Palestine: "Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? Tell ye your children of it, and let your children tell their children, and their children another generation."

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Why, Joel, is it so important that you wish to send it down the line of years so far? Yes, hundreds of years in the future. What is it? "That which the palmerworm hath left, hath the locust eaten; and that which the locust hath left, hath the cankerworm eaten; and that which the cankerworm hath left, hath the caterpillar eaten."—Joel 1:2–4.

Of the ministry of Jesus among the Jews, and the dire calamity following the treatment accorded him, Isaiah prophetically portrays:

Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert, and be healed. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate; and the Lord have removed men far away, and there be a great forsaking in the midst of the land.—Isaiah 6:10–12.

Jesus applied this statement to the subjects of his ministry, the Jews, in old Judea, and the ministration of the gospel continued up until the work of desolation was ushered in, and "men removed far away," or were taken captive by the conquering Romans. Jeremiah, also, takes up a "lamentation and wailing for the inhabitants of the wilderness." He says the habitations "are burned up, so that none can pass through them; neither can men hear the voice of the cattle: both the fowl of the heavens and the beast are fled; they are gone. And I will make Jerusalem heaps and a den of dragons; and I will make the cities of Judah desolate, without an inhabitant." (Jeremiah 9:10, 11.) These troubles which came upon the Holy Land and its peoples soon after Christ ascended to heaven, are not viewed as a matter of ordinary occurrence which may deserve and attract little attention. They are something out of the ordinary—out of the common course of nature. According to the prophecy of Moses, and as a simple fact, the Jews have been laboring under the curse of God, and this sentiment has been universally taught and believed. Moses says on this point:

So that the generations to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the *sicknesses* which the Lord hath laid upon it; . . . even all nations shall say, Wherefore hath the Lord done thus unto this land? What meaneth the heat of this great anger?—Deuteronomy 29:22–24.

This great desolation was thus to be looked upon universally, as a token of great displeasure. Volney has affirmed that the desolation and "sicknesses" have come upon Syria and Palestine, and assists in fulfilling the prophecy by asking the questions contemplated therein. In Ruins of Empire, pages 7 and 8, he writes:

I wandered over the country—I enumerated the kingdoms of Damascus, Idumea, Jerusalem, and Samaria. This Syria, said I to myself, now almost depopulated, then contained a hundred flourishing cities, and abounded with towns, villages, and hamlets. What are become of so many productions of man? What are become of these ages of abundance? and of life? Great God; from whence proceed such melancholy revolutions? For what cause is the fortune of these countries changed so strikingly? Why are so many cities destroyed? Why is not that ancient population reproduced and perpetuated?

Isaiah says:

I will lay it waste: . . . I will also command the clouds that they rain no rain upon it.—Isaiah 5:6.

Moses predicts:

Thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The Lord shall make the rain of thy land powder and dust; from heaven shall it come down upon thee.—Deuteronomy 28:23, 24.

That this prophecy has been accomplished in the withholding of the rains in Palestine, and the showers of literal dust coming down, we cite you to the testimony of Professor J. Leslie Porter, M. A., who visited those regions forty years ago:

On emerging from Bashan and the olive-groves of Gaza, the desert was before us—bare, white, and monotonous, without a solitary tree, or "the shadow of a great rock," or a single patch of verdure. As we rode on we had overhead the bright sky and blazing sun; and beneath, the flinty soil, reflecting burning rays that scorched the weeds and stunted camel-thorn, and made them crackle like charred sticks under our horses' feet. As the day advanced, the sirocco came upon us, blowing across the great "Wilderness of Wandering." At first it was but a faint breath, hot and parching, as if coming from a furnace. It increased slowly and steadily. Then a thick haze of a dull yellow or brass color, spreading along the southern horizon, and advanced, rising and expanding, until it covered the whole face of the sky, leaving the sun, a red globe of fire, in the midst. In a few minutes, fine impalpable sand began to drift in our faces, entering every pore. Nothing could exclude it. It blew in our eyes, mouths, and nostrils, and penetrated our very clothes, causing the skin to contract, the lips to crack, and the eyes to burn. Respiration became difficult. We sometimes gasped for breath; and then the hot wind and hotter sand rushed into our mouths like a stream of liquid fire. We tried to urge on our horses, but though chafing against curb and rein only an hour before, they were now almost insensible to whip and spur. We looked and longed for shelter from that pitiless storm, and for water to slake our burning thirst; but there was none. No friendly house was there; no rock or bank; no murmuring stream or solitary well. It seemed to us as if the prophetic curse pronounced by the Almighty on a sinful and apostate nation was now being fulfilled.—Giant Cities of Bashan, p. 210.

Doctor Alexander Keith says:

By the concurring testimony of all travelers, Judea is called a field of ruins. Columns, the memorials of ancient magnificence, covered with rubbish, and buried under ruins, may be found in all Syria. . . . How marvelously are the predictions of desolation verified, when in general nothing but ruined ruins form the most distinguished remnants of the cities of Israel, and when the multitude of its towns are almost all left, with many a vestige to testify of their number, but without a mark to tell their name.—Evidences from Prophecy, p. 93.

Does it not seem strange that this land, once "flowing with milk and honey" for its Israelitish occupants, should be thus under this particular curse? And for what? Just permit the Lord to answer:

And it shall come to pass, when thou shalt show this people all these words, and they shall say unto thee, Wherefore hath the Lord pronounced all this great evil against us? or what is our iniquity? or what is our sin that we have committed

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against the Lord our God? Then, shalt thou say unto them, Because your fathers have forsaken me, saith the Lord, and have walked after other gods, and have served them, and have worshiped them, and have forsaken me, and have not kept my law; and ye have done worse than your fathers; for, behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me.—Jeremiah 16:10–12.

Thus, for alienating themselves from God, does "the land mourn." For this cause, does Isaiah say "the Lord takes away from Jerusalem and Judah . . . the whole stay of bread, and the whole stay of water"; also, "Jerusalem is ruined, and Judah fallen . . . And she being fallen, and desolate, shall sit upon the ground." (Isaiah 3:1, 8, 26.)

Now it is an historic fact that on the medals which were made by the Romans after A. D. 72, to commemorate the captivity of Judah and Jerusalem, Judea is represented under the figure of a female sitting in a posture of grief under a palm-tree with this inscription, *Judea Capta*—an affecting image of desolation. As to the duration of these "ruins" and desolation, scholarship says:

Eighteen centuries of war, ruin, and neglect have passed over it. Its valleys have been cropped for ages without the least attempt at fertilization. Its terraced walls have been allowed to crumble, and its soil has washed down its ravines, leaving the hillsides rocky and sterile. Its trees have been cut down, and never replaced. Its fields have been desolate. Its structures pillaged and all its improvements ruthlessly destroyed. A land of ruins without man or beast. Everywhere on plain or mountain, in rocky deserts or on beetling cliff the spoiler's hand has rested.—McClintock and Strong's Encyclopedia, article "Palestine."

How sad! This monumental nation, and monumental land, stands out as an object-lesson. But "God is no respecter of persons." Nations are composed of persons; therefore, God is no respecter of nations! But the black mantle of death was to be lifted from both soil and nation. The "curse" was to be supplanted by blessing. The long-expected dawn is now beginning to illume the eastern horizon. The blasted fig-tree of Jewish nationality begins to bud and bloom. Prophet-king, prophet-priest, and prophet-bard with inspired wand sweep the area of the past and present century. The Lord has "a long time holden his peace" (Isaiah 42:14); for a period of two thousand years has "taken his rest" (Isaiah 18:4). "I have been still, and refrained myself: now will I cry"; will "go forth"; "yea, roar"; "I will make waste mountains; I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." (Isaiah 42:13–16.) The time of liberation of the sons of Israel, and the resurrection of their land from the dead, is fixed. Of this time the Lord says: "They shall lament for . . . the pleasant fields, for the fruitful vine. Upon the land of my people shall come up thorns, and briars; yea, upon all the houses of joy in the joyous city. Because the palaces shall be forsaken; populous city shall be deserted; the hill and watch-tower shall be for dens," (Revised Version) "a pasture for flocks." How long is this "ruined" condition to continue? "Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field."—Isaiah 32:12–17. This statement affirms that "the curse" will remain "until the Spirit be poured out from on high." When will that event occur? Joel says it shall come to pass after Israel begins to gather from their dispersion among the nations, that "God will pour out his Spirit upon all flesh," and this period he more plainly indicates by the words, "And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come."—Joel 2:28–32.

In the Acts of the Apostles, second chapter, the Holy Ghost in the apostle Peter translates the word *afterward*, in Joel 2:28, as "*the last days.*" In the last days, therefore, the dial reverts from a backward to a forward move, and the land of Palestine, on which is the Lord's watchful eye, from one year to another for ever manifests the thrilling touch of "life, liberty, and the pursuit of happiness." Now is "the Lord jealous for his land, and pities his children." (Joel 2:18.) Jesus Christ puts the time when these "wonders" should transpire "in the heavens"—"sun, and moon"—and "in the earth," far to the future of his day of earthly ministration, (see Luke 21:25–33; Matthew 24:29, 31; Mark 13:24–27. Therefore, the restoration of Palestine and its long-exiled children is an event this side of A. D. 70–72,) even in the time of "the fullness of the Gentiles." (Luke 21:24.) An event to occur in "the restitution of all things spoken by the mouth of all the holy prophets," just preceding the revelation of Jesus in glory.

THE RESTORATION NOW IN PROGRESS, THEREFORE THESE ARE THE LATTER DAYS.

And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are . . . now inhabited.—Ezekiel 36:34, 35.

As proof, undeniable, that our day is the period of the fulfillment of the remarkable prophecies of restoration, I append the following, copied from the Jewish Encyclopedia, volume 1, page 246. This work was prepared by more than four hundred Jewish scholars and specialists. Date 1904, A. D.

In Palestine there are twenty-seven colonies, distributed as follows:

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1. In the land of Judah—9 colonies occupy 9,254 acres.
2. In Samaria—8 colonies occupy 16,129 acres.
3. Upper Galilee—8 colonies occupy 19,047 acres.
4. Trans Jordan, Damascus—Different societies own and control 16,507.

These are the larger and more prosperous colonies. Other smaller ones are also mentioned. Of the founding of these colonies and their conditions the encyclopedia continues:

When at the close of the sixteenth century, Joseph Nasi, duke of Naxos, began to rebuild the city of Tiberias "where only Jews were to dwell" he planted mulberry-trees to encourage the inhabitants in the breeding of silk-worms. His contemporary, Moses Ben Joseph, of Trani, in his responsa (Venice 1629) relates that the Jews of Palestine devoted themselves at that time to such agricultural pursuits as cultivating cotton, growing cereals, raising vegetables, planting mulberry-trees, breeding silk-worms, and apiculture. These records show merely that agriculture was pursued, perhaps intermittently, by Jews in Palestine . . . but they do not point directly to the founding of agriculture as such. For the establishment of these, one must look to comparatively modern times. That Sir Moses Montefiore long cherished the idea of establishing agricultural colonies in the Holy Land is well known. On each of his seven visits there, he devoted much time and thought to the subject, particularly with reference to the problem of securing protection for the lives and property of any future colonists. Besides interviewing Boghurz Bey in 1838, [Diaries, 1:199,] on his second visit to Palestine he held a conference with Israel Drucker [who had a farm at Dzerneck] and other land-owners. On his fourth visit to the east in 1854, he was received by the Sultan and had an interview with the British ambassador, Sir Stratford de Redcliffe respecting the purchase of land in Palestine. After consulting with a committee Sir Moses selected thirty-five families from Safed, and provided them with the means necessary to begin farming. About 1860, several orthodox rabbis, among whom were Hirsch Kalischer, and Elijah Gutmacher, developed a plan for the colonization of Palestine with Russian and Roumanian Jews; and this plan was soon after supported by the Maskilim [Progressists]. The latter induced the alliance Israelitish Universelle of Paris to interest themselves in the matter, notwithstanding the circumstances that many members of the alliance doubted the adaptability of the Jews to agricultural work. This organization sent Charles Netter as its representative to Palestine to investigate. On his return he advised the Alliance to make a beginning by establishing a school for the purpose of training in agriculture the Jewish children of Palestine, and those of other oriental countries. The Turkish government presented the alliance with six hundred and seventeen acres of land near Jaffa on the road to Jerusalem; and in 1870 a farm school was established under the supervision of Charles Netter at Mikweh yisrael. Here all branches of horticulture, especially viticulture, are taught after the most modern methods, and so successfully that the proceeds derived from the sale of produce are sufficient to defray all expenses. In 1878, several Jews of Jerusalem purchased seven hundred and sixty-seven acres of land from Selim Kassar, an Arab of Jaffa. In 1887, Baron Edmond de Rothschild bought some of the vacated land.

Oh, reader, permit me to pause just here, long enough to inject a prophecy: "And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; . . . men shall buy fields for money."—Jeremiah 32:43, 44. Was it ever thus in the past? Did not they (Israel) take it by conquest even under the direction of God, during past ages of occupancy? But to continue:

Baron de Rothschild planted a number of Eucalyptus-trees around the marshes as a preventive of malaria. Emil Lachmaun of Berlin, another philanthropist, also bought a part of the land and planted a large orange-grove, and a number of grape-vines. Upon this tract there are now growing [1904.—Scott.] more than a million vines, beside a large number of oranges-, lemon-, and other fruit-trees.

Ah, let me pause again to quote, and as I do so, will the "Anti-Mormon Association" kindly accept my regards? "And it shall come to pass in that day, that the mountains shall drop down new wine."—Joel 3:18. Just "a little while" after the "marvelous work and a wonder," began. Does the *Helper* recognize that it is up against Moses, Isaiah, Jeremiah, Jesus Christ, Paul, and Joel in denying the facts here involved, as well as running up against the veracity of over four hundred Jewish scholars? But to hasten:

Some of the colonists grow wheat, others culture silk-worms. Another industry to which they give attention is floriculture. This began with the planting of the geranium, and led to the building by Baron de Rothschild of a perfume distillery. The population of this settlement in 1898 was eight hundred and two persons. The year 1882 witnessed the foundation of the first of the Russian Jewish colonies in Palestine called Rishon-le-Zion. It consisted of emigrants who established themselves on the road between Jaffa and Gaza. Baron de Rothschild took charge of them. The population covered 1,545 acres. The chief products of the colony are wine and brandy, which are exported to Egypt, Constantinople, Russia, Germany, and to the United States. Over a million and a half of vines have been planted. An enormous cellar has been built, fitted with modern machinery and presses for the manufacture as well as the preservation of wine. Most of the grape-vines planted have been imported from America and grafted with French varieties, the vines being thus made unsusceptible to the attacks of the phylloxera. This colony has produced as much as 396,300 gallons of wine in a year, besides a quantity of good brandy. Over 20,000 mulberry-trees used in silk-work culture, as well as a large number of fruit-trees, such as almond, fig, pomegranate, apple, and citron, thrive in the settlement. Every family in the colony inhabits a stone house, with a flower- and market-garden, and owns a horse and cart, together with at least one cow, and some poultry. The indebtedness of each family to Baron de Rothschild is being gradually liquidated. The colony supports a synagogue, a school, a public bath, a nursery-garden, a library, a town hall, and a hospital. The internal affairs of the community are administered by an elective committee of settlers. A party of ninety Russian-Jewish students, members of the Society Bilu, migrated to Palestine in 1882, and set to work as common laborers, hoping to save enough money to found a separate colony. They took for their motto, "House of Jacob, come let us go." They joined the Ghederah Colony, started by the Zion society of Paris. This colony is situated four miles southwest of Ekron and covers an area of eight hundred and fifteen acres. One fourth of this is under wheat, and on the remainder about 200,000 grape-vines, and different kinds of fruit-trees are planted. This colony has a synagogue, a school, and a pharmacy. The Nahalat-Reuben colony was founded in 1882. The population covers three hundred and thirty-six acres, and numbered in 1898, one hundred and twenty-one persons. It has a large orange-grove, 150,000 grape-vines, and many thousands of fruit-trees of various kinds. The founder, Reuben Lehrer, occupies himself with apiculture; two hundred hives brought an income of $772.

The Zikron-ya' akob Colony was founded in 1882 by emigrants from Roumania. It is located in Samaria, and is the

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largest and finest of all the colonies in Palestine. Population is one thousand (two hundred families) occupying 3,635 acres. The colonists engage in various occupations, such as breeding silk-worms, growing wheat, keeping bees, and raising vegetables. As evidence of the prosperity of the colony, reference must be made to the possession of a steam-plow, a steam-mill, an aqueduct, a large nursery-garden, paved streets, spacious wine-cellars, a library, a school, a synagogue, and a hospital. The colony has four branches—Tautura—the ancient Dor, where a glass-factory was established, but had to be given up, because of poor quality of sand. According to the latest information, the parent colony with its branches numbered two thousand.

The colony Rash Pina was founded in 1882 by emigrants from Roumania. No colony in Palestine is more picturesquely situated. It lies four miles north of Safed on the slope of a mountain and commands a magnificent view of Mount Hermon, and Lake Merom. It covered 1,581 acres which supported a population of five hundred souls—(eighty families). A half million grape-vines and 20,000 mulberry-trees are growing. A silk-factory is located at this point.

The Yesod-ha-ma'alah Colony was founded 1883 by emigrants from Russia Poland. It is located on the shores of Lake Merom, and occupies a tract of 563 acres, and numbers one hundred. Its irrigation facilities are unusual, receiving as it does an inexhaustible supply of water by steam-power from Lake Merom. Large nursery-gardens, and the cultivation of roses on an extensive scale, constitute the chief industry of the colony. Attar of roses is made at a distillery erected by Baron de Rothschild. Fishing and cattle-breeding are also engaged in.

The Mazkeret Byta Colony was founded in 1884, by Baron de Rothschild, with eleven families of Jewish agriculturists from Russia. It is situated on the site of Ekron of the Bible, the Akir of to-day. In 1900, the colonists numbered *one hundred and fifty* in *thirty families*, and possessed 919 acres. A portion of the land is devoted to the culture of about 16,000 fruit-trees of various kinds; the remainder to the growing of cereals, the conditions being especially suited for the production of excellent wheat, sesame, and barley.

Mishmar ha yarden: Founded in 1884 near the bridge of the daughter of Jacob, which is built over the Jordan near Lake Merom. It covers 988 acres.

Beer Tobiah: this colony was founded 1888, by Bessarabian Jews. It is situated eight miles from Ghederah on the main road to Gaza. It covers 1,580 acres. Its population one hundred and eighteen. This colony developed into a typical Palestinian colony, or Jewish village. It is devoted solely to the growing of wheat, and is in a prosperous condition.

Reholeeth was founded in 1890, by a party of wealthy Russian Zionists with Rabbi Samuel Mohilever of Bielostock at their head. It covers 1,556 acres. It is situated four miles from Rishon-le-Zion, and the same distance from Ramleh, a railroad station between Jaffa and Jerusalem. In 1898 its population was two hundred and eighty-one, and its land holdings 2,387 acres. A fine vineyard laid out by Jewish day-laborers contains 650,000 vines, and a great many almond, mulberry, and other trees. Some of the settlers grow cereals. Each household has a garden, horses, cattle, and poultry, indicating a farming spirit among the Jewish settlers. It provides a good school for its children. Instruction is given in the Hebrew tongue.

Ain Zeitun: In 1891, speculators bought 1,075 acres two miles north of Safed, and sold it to a party of laborers. Not having sufficient means to work the tract, they transferred it to Baron de Rothschild with whose beneficent aid, 750,000 vines, and many fruit-trees were planted in the course of six or seven years. In 1899 those colonies in Palestine whose title lay in the name of Edmond de Rothschild passed over to the management of the Jewish Colonization Association of London.

As to the institutions and societies existing in Palestine, we copy from volume 8, page 152:

Free dispensaries are maintained in connection with the hospitals. There are four Jewish hospitals under the Rothschilds. Two orphanages for boys have been established. There are also an institute for training blind children, an asylum for incurables and insane, and a home for aged men and women. There are a large school for girls—the Evelina-de-Rothschild, (founded 1864), at present under the Anglo-Jewish Association of London; and a school for boys—German—the Edler Von Laemmel school, established 1856 under Frankfort Society; the elementary school for boys, the technical shops, the Alliance Israelite Universelle . . . a library containing 20,000 volumes.

Of Jewish settlements in and around Jerusalem, the city, page 142 says:

A change for the better came with the Russian Jews,—1881 and 1891,—who brought with them more modern ideas of life. It was impossible to find room for all in the old Jewish quarters between the traditional Zion and the temple mount. New portions were built up north and west of the city . . . by building societies. In 1891 there were eighteen such societies owning four hundred houses in front of Jaffa and Damascus gates, and fifteen houses on the mount of Olives. Other societies were founded to enable Jews to acquire landed property.

One of the strongest instrumentalities for promoting industry, and developing the colonies, as well as stimulating emigration to Palestine, is "The Jewish Colonial Trust." Of this institution, volume 7, page 176, states as follows:

The financial instrument of the Zionist movement. Its establishment was suggested at the first Zionists' congress at Basle, 1897, the first definite steps towards its institution were taken at Cologne, May, 1898. It was conceived by the political Zionists as a financial instrument which should hold in trust the moneys of the Zionists for the direct purpose of the movement, and at the same time should act as a bank, and carry on business according to the methods of the commercial world. These slightly conflicting ideas rested on a basic principle of the Zionists' movement, viz.: that it must not serve as charity, but must teach and foster independence. On the other hand, it was recognized by the Zionists that financial power is needed to support diplomatic negotiations. The idea of founding the trust met with Zionists' sympathy from the start, and in May, 1898, the preliminary committee, consisting of David Wolfsohn, and Doctor M. Bodenheimer of Cologne, and Doctor Rudolph Schauer of Mayence, issued the first statement of the proposed institution, and the first call for subscriptions. The purposes of the trust were described as the economic development and strengthening of the Jewish colonies in Palestine and Syria, the purchase of land for new settlements, on a "publicly and legally recognized" basis, the development of trade, industry, and commerce in the colonies, the loaning of money on bond and mortgage, and the making of advances for colonization, and the establishment of savings banks or banking offices in the colonies. The statement also referred to the purchase of concessions, etc., in Asia Minor, especially in Syria and Palestine, particular consideration being given to railway concessions and the building of harbors. Other points mentioned, were the administration of the national fund, and the carrying on of ordinary banking and exchange business. It was decided that the principal office of the bank should be in London, that it should be registered under the English Companies Act, and that the capital stock should be two million sterling, issued in one pound shares. Prospective shareholders were permitted to secure shares by a payment of ten per cent per share; the balance to be subscribed within a stated period. These prelimi-

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naries were terminated on July 15, 1898, and the chairman of the committee was able to submit so gratifying a report to the Second Zionists' Congress that the establishment of the bank was immediately decided upon. A numerous financial committee was appointed to represent Zionists' interests in every country, and the institution was incorporated as a limited company, under the English Companies Act, on March 20, 1899. The sum of £2,051 5s. was paid in stamp duties. In August, 1899, the shareholders revised the first paragraph of the memorandum of the Articles of Agreement as follows: "To promote, develop, work, and carry on colonization schemes in the East, by preference in Palestine and Syria, and further to promote, develop, work, and carry on industries and undertakings in Palestine, Syria, or in any other part of the world." By the end of May, 1899, over 100,000 shareholders made the establishment of the trust certain. At the congress of 1900, the deposits from various countries having been drawn into the central office, the trust was declared ready to transact business, and in 1902 a subsidiary corporation was formed—the Anglo-Palestine Company—and a branch opened in Jaffa.

What beautiful testimonials contained in the foregoing, not only to the fact of the Lord turning to lift out of the dust the seed of Abraham, whence they have been so long hurled, but also to the "lifting up of the ensign" after Judah's dispersion to "the ends of the earth,"—to the restoration of the gospel by angelic ministration—1823 to 1830. It will be noticed that this thrill of new life throughout Lebanon has been since 1854, dating with Moses Montefiore's effort in stimulating colonization, and notably since 1882. The Holy Land swarms with its legal heirs. The dismal days of "blindness" are rapidly passing. They have journeyed on through more than eighteen hundred years, while their house remains "desolate." Soon will they see the Star of Israel. They are coming mid tears, and blood, and death, but have never lost their nationality. Empires have come and gone, but they remain distinct. They are speaking all languages, and sojourning in all climes; controlling orders for wealth (money and bonds) that is miraculous in quantity, and Almighty in power, backed by law. God is making them an "eternal excellency." Their banking system enables them to "bring gold for brass, and silver for iron" (Isaiah 60:17), and kings financially "nurse" them.

They shall build the waste cities, and inhabit them; they shall plant vineyards and drink the wine thereof, they shall make gardens, and eat the fruit of them. I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.—Amos 9:14, 15.

Fear not, O land; be glad and rejoice: for the Lord will do great things. Be not afraid, ye beasts of the field; for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig-tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God, for he hath given you the former rain moderately and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.—Joel 2:21-23.

The query has been raised as to what the "first month" means. "Month," in the Bible, is in italics, indicating that it is not in the original. Spurrel translates it thus,—"And causeth the gentle showers to descend upon you; the former rain, and the latter rain, *even as before.*" Or as Boothroyd translates, "as aforetime." These rains—these gentle showers, now fall "as aforetime," causing the soil to burst, bud, and bloom, covering the earth with a carpet of green, and sending the flowers to adorn the plains. The botany of Palestine is richly varied. Upward of three hundred species have been reported, chiefly by the labors of Doctor George E. Post, of Beyrout. "For mile on mile, in the proper season," says Universal Encyclopedia, "the ground is covered with flowers of all the colors of the rainbow. Everywhere one sees the scarlet anemone, which is thought by some to be our Lord's 'lily of the field.' The ranunculus, and the pheasant's-eye (*Adonis Palestina*) are also very brilliant. The narcissus, the crocus, and the mallow are all candidates for the honor of being considered 'the rose of Sharon.' Of shrubs, the most abundant and the most beautiful is the oleander." — Universal Encyclopedia, vol. 9, A. D. 1900. In Letters From Bible Lands, eighth edition, page 222, D. L. Miller says: "The broad, beautiful plain (Sharon) which is blooming like a garden, extends from the Great sea to the hill country, and from Jaffa to Cæsearea. By the wayside, thousands of Solomon's roses [species of mallows] are unfolding their buds, whilst countless numbers are in full bloom, fairly dotting the plain with red and crimson. Among the flowers are to be seen the narcissus, meadow saffron, anemone lily—Savior's blood drop—little blue forget-me-not, all growing wild in the greatest profusion." Surely "the wilderness and solitary place shall be glad; the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice, even with joy and singing." (Isaiah 35:1, 2.) "But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people Israel; for they are at hand to come. For behold, I am for you, and I will turn unto you, and ye shall be tilled, and sown: . . . and I will multiply upon you man and beast; . . . I will settle you after your old estates, and will do better unto you than at your beginnings: . . . I will also cause you to dwell in the cities, and the wastes shall be builded."—Ezekiel, chapter 36.

All this wonderful transformation comes at the time the Lord takes the children of Israel from among the "heathen,"—"nations" (Revised Version) "whither they be gone." Just "a little while" after "the sealed record," followed by the "marvelous work" should be performed by the Lord. It is not the desolations and waste of the Babylonian and Roman campaigns before Christ, contemplated in this latter-day work, but "they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities the desolations of many generations." (Isaiah 61:4.) At the opening of the eighteenth century, "the holy cities were yet a

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wilderness, and Jerusalem a desolation." The beautiful house was desolate, and "all their pleasant things were yet laid waste." The heavens were yet brass, and the rain powder. Social ostracism and political proscription were the national chains, forged by Gentiles, binding the sons of Israel to bitter bondage. A spirit of inquiry seized philosophers and kings; curious to know the cause of the downfall, from the highest of wealth, power, intelligence, and spiritual favor, of "this people," to the depths of degradation, and misery; when lo! the unknown streams, flowing from hidden springs, far up in hitherto unknown lands, were explored, and now the almost universal belief is, the Jews have been smitten out of national organic existence, for rebellion against God! May this exploration continue until all the Gentile nations shall discover that God has "remembered his covenant" which he made with their fathers, and that he is now—in these, "the latter days"—setting his hand to fulfill that covenant in the restoration of the gospel by heaven-appointed ministry; and has caused "the clouds," the genial showers, the arrows from the quiver of the sun, and the stony lips of the earth, with the Hebrew monument in Palestine, to give forth unimpeachable testimony to the angelic fact. S. W. L. SCOTT.

Report of Misssionaries to the Conference or Church

NAME	Whole No. of services attended	Times preached	Number baptized	Number confirmed	Number ordained	Patriarchial blessings	Branches organized	Districts orgrnized	Marriages	Children blessed	Administed to sick	FIELD OF LABOR
Peter Anderson	184	79		1	2					1	3	Scandinavia and Germany
John W. Rushton	349	182		5	3					7	74	Great Britain
Arthur Leverton	62	40	5	3						3	15	Canada
Alma C. Barmore	347	118	3	4	1				3	6	24	Australia
F. M. Cooper	175	107	3	4					5	7	49	Northeastern Illinois District
M. F. Gowell	377	113	1	4					1	1		Northeastern Kansas
E. B. Morgan	203	101	1	2	2						3	Wales
Walter W. Smith	346	96	4	5					1	5	82	Philadelphia, Pennsylvania
John H. Condit		70								6	16	Idaho
C. E. Willey	203	93	1	2							54	Lamoni Stake

Mothers' Home Column

EDITED BY FRANCES.

Enthusiasm and Sympathy.

Enthusiasm is a divine possession. Our mortal clay, filled with the presence of the Lord, becomes translucent; our laggard movements, feeling the impulse of heavenly energy, are swift and glad as those of the angels. Without enthusiasm, no earthly work ever goes bravely, no battle is ever won, no forward steps are taken.

"Onward, Christian soldiers,
Marching as to war,
With the cross of Jesus
Going on before,"

is a song of victory, for it is a song of enthusiasm. When enthusiasm flames we see beacon fires on every hilltop. We are conscious of reinforcements on the way, the land of great distances, the dear Jerusalem that is above, gives us of her glory while yet we struggle through the lowlands and fight the desperate conflict with Satan and sin. Without the ardor and courage born of a noble enthusiasm we plod along, stubbornly perhaps but slowly, and are as an army corps feeble and disheartened and fainting in its tracks.

The capacity for enthusiasm is larger or smaller according to temperament and to the degree in which the lofty faculty of imagination has been cultivated. An extremely literal and prosaic soul, with cramped imagination, is as the mole and the bat; it gropes where another soars, it rises uncertainly, where another flies toward the sun. We do our children an immense and well-nigh irreparable wrong when we cripple their God-given imagination and tie them down to what we fancy reality because it is all that our own senses can measure. Thrice blessed is that human being who keeps unimpaired and unspoiled the sweet freshness and spontaneity of the child even to gray hairs; who realizes in every stage of life what the poet meant when he said that

". . . Trailing clouds of glory do we come
From God, who is our home."

Although by nature some have a larger endowment of enthusiam than others, yet every receptive heart may open wide its doors and let the gracious gift fill it to the brim. Women should seek to retain enthusiasm in study, in friendship, in travel, in work, for as they hold it or lose it, so they hold or lose that which they justly regarded as most precious, youth and charm. Only when one is so old that she can no longer rise up at the voice of the bird, that she can no longer be stirred to emulation or joy or thrilled and elated at good tidings or moved to exultant hope or awakened to warm desire, are the fires of enthusiasm for ever dead.

In no sadder meaning does the fashion of this world pass away than in just this, when there are ashes where the embers yet should glow, where there is a cold hearth where the handful of live coals should give warmth and signify hospitality.

Because she can not help herself, the woman who lacks enthusiasm is a veritable wet blanket on the cheer of others. Automatically she chills the eager girl whose plans are radiant with hope, who fears neither rebuff nor defeat and is disposed to undertake any enterprise however arduous. The forlorn hopes of the ages have been carried forward to victory by the

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young and the great world conquests have been possible because generals and staff officers and drummers and buglers and the rank and file have had the daring of youth and the spur of enthusiasm. Never check this quality in exercise. Thank God for it, rather, and accept it as a manifestation of God in humanity.

Enthusiasm and sympathy are of kindred stuff and can seldom be divorced. An unsympathetic woman is out of tune with the universe. She gives an impression of sweet bells jangled and discordant.

In a very noble passage Ruskin, whom we can not do better than study, exclaims: "The path of a good woman is indeed strewn with flowers; but they rise behind her steps, not before them. Her feet have touched the meadows and left the daisies rosy."

"But," the great master of English prose poetry proceeds to say, "it is little to say of a woman that she only does not destroy where she passes. You have heard it said that flowers only flourish rightly in the garden of some one who loves them." A home in which a woman has queendom, as every woman has whether she will or not, yet has neither sympathy nor tact, will always be a barren spot. There you will find no roses blooming, nor lilies lifting purer faces to the sunshine.

The children of a certain well-ordered, most respectable, and most honorable family have grown up without exception in narrowness, coldness, and cast-iron selfishness. They seem incapable of generosity though their integrity is unimpeachable. On inquiry it is discovered that their mother was a woman of mediocre powers, undemonstrative manner, and a self-absorbed nature, a woman devoted to the main chance and limiting her conception of that to this perishing world. Effect has simply succeeded to cause by a law as unerring as the force of gravitation.

The children of another home are distinguished for a high-bred kindness and gentleness which is extended to all with whom they have relations. They are loyal to old family friends. They treat with an exceeding courtesy the lowly and the poor; they are daunted by no sacrifice if they can give wise help to any good cause which needs a lift; they are benefactors not only by the dispensing of tangible alms, but by their uniform joyousness and cheer which is effervescent and contagious. *Their* mother was one who lived above the world, who early trained them in the conviction of stewardship, to whom heaven was a reality and Christ Jesus a living inspiration and in them, too, cause inevitably has produced effect.

Among the high privileges of womanhood that peculiar one of offering encouragement to the timid and strength to the wavering and weak must always be prized.

In a very homely and commonplace way, to drop metaphor, may we women cheer and help the men of our own circles. First and most benignly by caring about what they do and what they are; not affecting to care, but genuinely caring. The child rushing in from school calls for "mamma," and is only satisfied when she answers from her room, always the children's paradise, "Here I am, darling." The older young people, returning from the pleasures or the business engagements of the day, think of mother as they run up the steps and turn the latchkey, and the father and husband needs wife and daughters, too, and his home-going, when the cares of the day are over, is sweetened by the anticipation of meeting them again. A deep gulf is fixed in a certain aspect between business and home life, but in another the two almost touch, and all day long the home, if its influence has been true and strong, has armed the man against temptation, fortified his courage, shielded him from evil and helped him to stand for the best, to be liberal, to be just, to be charitable. "This way, papa, dear," I heard a young girl's voice call the other day, and "This way, husband, son, father," the voice of the good and the beloved is always calling, inviting the feet to turn into the paths of righteousness. A woman's province is to help—a woman's prerogative is to lead, a woman's duty is to beckon those over whom she has influence along and up in the lines of life where the Master's benediction rests. "It is the type of an eternal truth that the soul's armor is never well set to the heart unless a woman's hand has braced it; and it is only when she braces it loosely that the honor of manhood fails. The woman's power is for rule, not for battle; and her intellect is not for invention or creation, but for sweet ordering, arrangement, and decision. Her great function is praise; she enters into no contest, but infallibly adjudges the crown of contest. By her office and place she is protected from all danger and temptation. The man in his rough work in the open world must encounter all peril and trial; often he must be wounded and subdued, often misled and always hardened. But he guards the woman from all this; within his house as ruled by her need enter no danger, no temptation, no cause of error or offense. This is the true nature of home, it is the place of peace, the shelter from all injury not only, but from all terror, doubt, and division. Roof and fire are types only of a nobler shade and light, shade as of the rock in a weary land and light as of the Pharos in a stormy sea."

A familiar and tender lyric of Whittier emphasizes one side of feminine sympathy, where the little lad at school has missed and his companion spelling correctly has taken his place. Do you know the little red schoolhouse, hard by the road, to which the sturdy pupils come from homes tucked away out of sight under the trees, or nestled under the shoulder of a windy hill?

"Long years ago a winter sun
Shone over it at setting,
Lit up its western window-panes,
And low eaves' icy fretting.

"It touched the tangled golden curls
And brown eyes full of grieving,
Of one who still her steps delayed
When all the school were leaving.

"For near her stood the little boy
Her childish favor singled;
His cap pulled low above a brow
Where pride and shame were mingled.

"Pushing with restless feet the snow
To right and left he lingered;—
As restlessly her tiny hands
The blue-checked apron fingered.

" 'I'm sorry that I spelt the word;
I hate to go above you,
Because,' the brown eyes lower fell,
'Because, you see, I love you.' "

A dear little genre picture this and it carries with it a thought of lovely meaning. Boy and girl are man and woman in embryo. The woman may not "go above" the man, except and unless she give him consolation, sympathy, and comprehension, and these are to him the daily bread, which she, true loaf-giver, evermore must break.

The fountain of all sympathy is Jesus our Lord. We may go to him as to an inexhaustible well, ever drawing, never knowing disappointment, but always receiving refreshment and health. Too often we keep on depending on ourselves, on our own shallow streams, which, unfed by celestial sources, soon run dry. Surely part of the daily prayer should be that we may remain large enough and loving enough to care for objects outside of ourselves, that we may keep the freshness of the child-heart and its springing enthusiasm over small pleasures and new discoveries; that we may live in other lives, not exclusively in our own.—Margaret E. Sangster, in *Winsome Womanhood.*

A German proverb tells us that every great war leaves a country with three armies—*one* of invalids, *one* of mourners, and *one* of idle persons ready to commit crime.

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Letter Department

DALBY SPRINGS, Texas, March 20, 1906.

Editors Herald: I want to do all I can to advance this great and grand latter-day work. I have a greater desire to live up to the gospel law now than I ever have had before. It has been eleven years since I went down into the watery grave, to rise and walk in newness of life, but as I look back over the past to that event I see where I have made mistakes and have come short of my covenant with both God and man, but, dear Saints, I am thankful I can say that God does hear and answer prayer in this our day, and gives us power to overcome when we have reached the end of our own strength, and I can see my duty more plainly than ever before.

I ask you to pray for me that I may always be able to see myself aright, and that I may overcome self, for it is not what some one else does that hurts me, but my own faults and defects are what I need to see and overcome.

May the Lord help each and every one to learn his duty and help us all to pull together and try to build one another up and heed the call to come up higher and receive the blessings that the Lord has in store for the faithful, that Zion may be built up and Jesus Christ come to reign with his people, is my prayer.

W. H. COLLEY.

FLINT, Michigan, March 17, 1906.

Editors Herald: We are endeavoring in our weak way to spread the light that is now penetrating the darkness of tradition and skepticism that has so long enshrouded Mother Earth and settled down upon the inhabitants like a pall, hoping that by the faithful, consistent efforts of the people of God the veil may speedily be removed, so that the honest in heart may more fully comprehend the light that emanates from the perfect one who said, "I am come a light into the world, that whosoever believeth on me should not abide in darkness," (St. John 12:46,) and step forward to test the promises of the Master, who hath said, "If any man will do his will, he shall know of the doctrine," (St. John 7:17). Also, in keeping with the apostle Paul, "That we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine," because we shall be children of the light. St. John 8:32 says, "And ye shall know the truth, and the truth shall make you free." Again, "If the Son therefore shall make you free, ye shall be free indeed."

Where are there any who are more free than those who, after obedience to the law of adoption which makes us heirs with God and joint heirs with Jesus Christ, which entitles us to every gift and blessing that Jesus himself received, have put away the old man with his deeds, such as hatred, malice, envying, strife, backbiting, which things belong to his Satanic majesty? It matters not whether we are of the laity or those who come in the line of the priesthood, it is equally essential that we should depart from those things which gendereth to bondage and eventually to death, in order that we may be of one mind and one heart, that the Spirit of God may dwell in us richly, which will qualify us to do the great work which is before us, and without which no man or set of men have a right to teach; and should we have the hardihood to assume the right we would never be able to accomplish anything. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

Bro. G. F. Shippy of Detroit has been with us for the two weeks ending March 16, and he very ably, and in a most simple way, set forth the gospel and made plain many of the marvels and wonders of this marvelous work. May God bless and protect our brother and all those who go forth with an eye single to the honor and glory of God.

Hoping and praying that we may be enabled by the Spirit of the Master to grow in grace and knowledge of the truth—God's work—and come out more than conqueror, I remain as ever,

Your brother in gospel bonds,

TOM COLLINS.

LEHIGH, Indian Territory, March 17, 1906.

Editors Herald: Your efforts are grand, encouraging, comforting, inspiring, and educating, hence we wish to say, "Go on in faith, ye Saints go on," and let us not fear nor doubt the Lord's chosen. True they are much of a family, and families, and was it not much that way with Moses and Aaron? So with St. John, our Master, and the apostles. While they continue to be true, and enjoy the favors of the Lord, that is enough for me. Just remember how they have labored, sacrificed, and endured with such patience you and I and those poor deluded people of Utah.

I have had some experience with from two to six of their elders at a time in Coalgate, many times, until the wee hours, then walked home five miles. They usually stayed with as good an old man as is in town, for all I know, and he admitted there were lies somewhere, and if there was one thing above another that he hated it was a liar; and he believed the Utah people told the truth; and of course the Reorganized ministry and members told lies. I showed the cunning and evil in Elder Young and others, all along immediately after Elder Young began to exalt himself and bring in one innovation after another as fast as the people would stand it, until they were all rebaptized, reconfirmed, and reordained out of the church into one of their own, just as the apostles and prophets saw they would.

C. M. FULKS.

MESSINA, Sicily, March 4, 1906.

Editors Herald: I reached Alexandria, Egypt, about six o'clock in the morning, February 28, from Port Said, fully expecting to start by a German mail-boat about four o'clock in the afternoon for Naples; but shortly after my arrival information came to me that the boat had put into Crete with a fractured shaft. Many of the passengers, including myself, who intended going by the German boat started next day by an Italian boat, the Irione, four thousand tons.

The sea was smooth when I reached Jaffa, outward bound, so I was enabled to embark without difficulty, but shortly after the passengers were aboard the wind changed, and the loading of cargo had to cease. There were six large steamers lying not far from the shore and all seemed to be very busy handling import and export goods. There are many lines of boats calling at Jaffa, some weekly, others fortnightly. The sea was very rough to Port Said and delayed the boat five or six hours. About all on board were sick.

About fifteen attended my meeting in Jerusalem the Sunday morning I preached. Mr. Rolla Floyd, a well-known tourist agent, kindly offered me his house in which to hold the meeting. Five Jews, students of a college in the city, were present, also the president of the institution. The aged widow of Doctor Newman, the gentleman who held a discussion with Orson Pratt in the Tabernacle of Salt Lake City, and denied that the Bible taught polygamy, and who I think did well in maintaining his position, was in attendance. The same day she invited me to her home, and before I left she generously made me a present of a few books of which her husband was the author. Several were pleased to learn of the existence of a body of Latter Day Saints that has ever been monogamic in belief and practice. The Lord greatly blessed me in holding out to my auditors' view some of the eternal principles of truth on which the Reorganized Church is based.

I am now in the Strait of Messina; on the one side of the strait is Italy with snow-capped mountains; to the west is

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Sicily, where on the mountains are tinges of green, and red, and brown, merging into the blue sky.

With the exception of many of the passengers who are on board on account of the mishap to the boat they had previously booked by, the majority of the passengers are French or Italian. The sea has been smooth from Alexandria. Fine weather here; a little cool, but not unpleasant.

PAUL M. HANSON.

INDEPENDENCE, Missouri, March 7, 1906.

Editors Herald: I wish to tell of an accident which happened to me at Sugar Creek, February 28, 1906. While soldering a tap in a washing-machine, I was applying acid on the place in the bottom of the machine where the tap was to be placed, and not having a brush I used a feather with which to apply the acid. Unfortunately, after having dipped the feather into the acid I struck it against the machine, causing the acid to fly into my left eye. This caused a burning, stinging pain, and I knew that the chances were that I would lose my eyesight in a very few minutes. I thought, "What can I do?" and the thought came to me at once, "God can heal, if I will trust him." I gave up all hope except in God, and in a low whisper I asked him to give me relief from the burning poison. I got very nervous but through the mercy and power of God I got relief before leaving the place where I had done the soldering. I feel to thank God that he gave me such faith and answered my prayer. I could see real well out of my eye the same afternoon. I relate this to show that God is willing to help us in the hour of need if we will only put our whole trust in him and not in the skill of man.

We as saints of God should consecrate our lives to him that we may be able to receive of him the power of his Spirit which is able to guide us into all truth. I am thankful that I was led to receive the angel's message and I pray God that I may be able to live worthy of his blessings. I can truthfully say that I know that this gospel is of God, and it is worth living for if we were only promised the reward we receive in this life. But I often think of a statement made in Paul's writing where he said if we only had hope in this life, of all men we would be most miserable. But we have a greater promise than any in this life if we only live for it. Trials we will have in this life, but the reward is in the next one.

Every praying that we may be given strength to hold out to the end, I am, Your brother in the one faith,

W. R. RUSH.

CASH, Michigan, March 19, 1906.

Editors Herald: I have for a long time been wanting to write a few lines to your letter space as I have never seen any from our branch. We have a fine branch and Sunday-school, and, more than that, God has enabled us to erect a fine church-building, finished throughout, to worship in.

Bro. O. J. Hawn was here and added quite a number to our branch again. He is an able speaker and has removed a lot of prejudice. He baptized ten. I believe there are others yet to follow if we Saints live right and let our light shine. There are so many ways that Satan has of sowing tares among the good seed.

I heard the glad message when a mere boy. I will never forget it. I was over the world a good deal after I heard this message, but oh, how it rang in my ears! I came back to Michigan in 1903, and during September, 1904, Bro. Goodenough was here and held a few meetings, and I was baptized on the 18th. While in the East I was in McKeesport, Pennsylvania. There I got my companion who was opposed to this gospel, but, thanks be to God, we are both in the same fold now. She joined just a year to a day after I did. Oh, the load I had for that year! It seemed at times as if I could not stand it, but I often sang, "O for a faith that will not shrink," and knew that God would not burden me more than I was able to bear. I am not sorry for the step, but am sorry I have not been more humble.

While in McKeesport we often used to go to Pittsburg to attend meeting. I was a long time finding the right Saints. I used to go to the Congregational church and came in contact with some Latter Day Saints. They had a conference at West Elizabeth and I was invited to attend. Well, I knew they were not what I wanted. I stayed with President William Cadman. They called themselves Bickertonites, taking William Bickerton as their founder. I also met Alen Wight and others of their leading men, but they were very weak, as their leading men chewed tobacco. I see by the HERALD that William Cadman is dead. He was about the best they had. I do not think there are any there now, since Cadman has died.

Then I went to Pittsburg and there I met Elder Pitt. I hope if he sees this he will let me hear from him.

We have some real good friends in McKeesport. I have a sister living at 841 Scott Street, and think if she would hear this gospel she would obey it. There is a nice little church on Stewart Street that any of the elders can get if they go there. My wife's people are all there. Her mother has heard some of this gospel and I am sure if any one in that locality would call on them they would be made welcome. Their name is Howard, and my sister's is J. A. Wampler. My earnest prayer is that they may hear the glad message restored again and obey it, —that I may continue faithful and bring no reproach upon this great work, and that I will have on the wedding-garment and be permitted to enter in at the marriage supper of the Lamb, where we will never say good-bye again.

Yours in the one body,

FRED W. CADON.

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36 Hamilton Terrace, HAMILTON, Scotland.

Editors Herald: I rejoice that I have heard the restored gospel. I have been a member of the church over three years and have received many blessings. I have been administered to four times and got great relief, and have felt God's influence when I have been in trouble. Some trials are very hard to bear yet God will remove them if we remain faithful to our covenants. The greatest desire of my heart is to go on in the good way. I feel I have a duty in teaching our children the way of truth, that they may grow up to obey the gospel, and that we may all be faithful and partake of the celestial glory. We Saints in Hamilton are very thankful to God for sending Bro. Kelley to labor among us, that others may hear of this glorious latter-day gospel, for we know it is the power of God unto salvation. We hope that he will be allowed to stay with us, as there is a great deal of work in Hamilton to do, and I am sure he is the right one for it. We have only a small branch in Hamilton now, but we are trying so to live and let our light shine that we may be the means of bringing others to an understanding of the everlasting gospel. There are but a few that will come to our meetings on Wednesday evenings to hear our elders, but that does not discourage us. The only thing we can do is to wait and pray for them, and we know that the prayers of God's people will be heard, and answered according to his will.

I pray that God will bless and help each individual who is earnestly striving to do his will.

Your sister,

MRS. W. BROWNING.

ANDERSON, Missouri, February 20, 1906.

Dear Herald: What a source of joy you are to the scattered Saints! No one with the privileges of branch meetings can begin to estimate the blessing the church papers are to us. Here in McDonald County we have quite a good many members, but there is no one here to organize a branch. I wish some good preacher would come and stay about nine months and preach,

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and organize a branch of the church. I think that much good could be accomplished here if an able preacher would come and stay. Bro. Warnky was here last week but on account of lagrippe had to go home. He preached at Honey Lake three evenings. We are very sorry he is sick, and we pray God to bless him and to send others like him to help the Saints in this place. Why can not the missionary force find some way to this country? Is it not as necessary to keep the members encouraged and in order as to bring in new members? Jesus said, "Feed my sheep."

I became a member of the church when I was nine years old, but was led astray by the world and went to dances. When I was eighteen years old I studied over my condition and the way I had been doing. My mother was a Christian woman and taught me to read the Bible, to pray, and to be good to the poor. I concluded I ought to be baptized again, so I was. Bro. Hugh Lytle baptized me and John Conyers confirmed me a member of the church, and I am trying to do all I can for my Lord and Savior Jesus Christ. I know that God is just and merciful.

Bro. Pruit preaches here sometimes. He preached in the Langly Schoolhouse once and at Honey Lake two or three times. He administered to a woman, Mrs. Shultz, who did not belong to any church then but she is a Latter Day Saint now. She was sick and sent for this brother although she had never heard him preach. Bro. Pruit told her that in three weeks she would be able to walk. He went to see her in three weeks and she met him at the door and was strong and well. She was able to do her own housework and has been ever since until last fall, when she had a nervous attack and was quite sick. There were no elders here and they sent for me. I annointed her with oil in the name of Jesus Christ, and asked God to remove the disease far from her, and he heard and answered my prayers. It makes me rejoice to know that if we try to do as near right as we know how God will bless us abundantly.

Sr. Shultz is a good Latter Day Saint and does the very best she can under the circumstances. Her husband and youngest son belong to the church. They are poor people but they are trying to get a start here on a homestead.

We hope for a prosperous year in the gospel cause and I do not see why it should not be if all the ministers will set about the work with a will to do something.

I have heart trouble. Please remember me in your prayers. Sometimes I think my lack of faith is the reason I can not be healed. I want to live as near right as I can, and have my lamp trimmed and burning.

"Soon we'll hear the watchman say,
'See! the Son of God is coming;
Go and meet him on the way.'"

Your sister in the hope of that glorious consummation,

E. PATRICK.

MARCUS, Washington, March 18, 1906.

Editors Herald: Well, it is Sunday evening and being disappointed because my HERALD did not arrive to-day I feel lonely, so will drop a few lines from this part of the country.

Since leaving our branch in Humboldt County, California, we have been among strangers to the gospel, and but few listen to our message. In the mad rush for land and dominion it seems as though the minds of the people can not be centered on anything but riches. I tell you, Saints, we do not appreciate the fellowship of our people nearly so much till we are scattered among the masses.

I have been made to know the truth of the Lord's saying, "Blessed are they that hunger and thirst after righteousness: for they shall be filled." A few years ago, when I was a Methodist, I used to wonder if that ever was to be realized in my case. I can call to memory one time when I had become faint and weary for want of spiritual food (of which I found very little in that church), and instead of going to church one Sunday I took my gun and started to the woods. (That was at Fisher, Arkansas.) I did not go to hunt particularly, but to meditate. After reaching my destination I sat down and began to wonder if there were any hereafter at all. I had become so discouraged and distressed in mind that I resolved to inquire of God if there were a God, and if so to give rest to my brain, and immediately it was as if a great light shone all around me, and it seemed as if a voice spoke to my soul, saying, "Look around you and see my handiwork"; and never in my life before did the woods and grass reflect such beauty to me.

Well, time rolled on and I cared but little for our church. Years after when I had been reduced to the necessity of working by the day for a living (humiliated) I was induced by the earnest desires of a Bro. and Sr. Smith to investigate the Latter Day Saint doctrine and in due time heard some preaching by an elder, Bro. E. Keeler. (This was at Field Brook, California, a little over a year ago.) After hearing Bro. Keeler, I was undecided, not believing in a millennium. One night, while he was still preaching, I had a dream in which I was shown many things new to me. I saw the first resurrection and a beautiful land, also Bro. Keeler standing with the Bible under his arm, evidently looking for me. I went to him and remarked how different this was to what I supposed, and asked him where he was going. He said to preach to the nations. So you see I was ready to be baptized.

I have been blessed many times since with blessings that give me hope continually. Wife and I both thank God for his watchful care. Recently I was much troubled about tithing. After prayer for light in that line I was given a dream in which I was shown a great table, spread bounteously. All things seemed to be in readiness, even to the bread being sliced and buttered. The personage that showed me through spoke to me in the Hebrew tongue but I understood. He left me to myself a little while and as I looked at the table I thought, That is nice bread—I'll take a piece; and reaching out took a piece, which I held behind me, and immediately the personage returned and mildly rebuked me, telling me that the bread and butter was soiling my garments, which I saw was a fact when I looked. I awoke immediately, asking myself, "Will a man rob God?"

I am ever looking forward to the time when we will meet him face to face and will find no secret societies. Then we will crown him Lord of all.

GEO. GORDON.

UNIONTOWN, Pennsylvania, March 26, 1906.

Saints' Herald: Through the HERALD has come request after request for Saints to send in money to help build churches. Now when these requests are made I can, in my imagination, hear poor isolated Saints say everywhere, Why, we have no church; no one helps us to build churches; we love to have places to worship in also. Now come and let us reason. Would it not be better for each community of Saints that feels the need of a church so badly to start to work in their own home, shaping their lives in such a way and setting such examples that they will gain the respect of those in their own midst, so that they can get help at home; and let the Saints elsewhere have free increase to pay their tithing, and in this way build churches in the hearts of thousands of poor, down-trodden sinners in all the world? Why should we be so liberal to ask of outside Saints who, by the time they pay for, perhaps, a church paper and a little tithing, have all they can do to make their own living? Then, again, if you are not able to build a church without help, far better let it alone. I received this blessed gospel by reading the word of God and then finding the church I was looking for. I was baptized into the church that Jesus Christ built, and he did not take any outside collections, but went about preaching the word wherever he could. If we begin

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building churches like our Savior did, namely, pure hearts, so we can have that faith that follows believers, and do not pollute and defile the temple of God, we will then begin to realize what the kingdom of God is. I never had the pleasure of being in but one Latter Day Saint church, and, to my regret, I did not find that inspiring love there that I found in the little old schoolhouse or at some residence where a few of God's loving Saints had met to sing his praises and pour out that heartfelt love to him that can wash us and make us whiter than snow, but I saw an imitation of worldly worship, namely, singing by note and using the pipe instruments and making way with those old-time melodies which fill our hearts with love. Then one Saint, if you call him that, sat up by my side during services, when he ought to have been praying, and said, "How is business?" Then I noticed one say that he had received sick benefits from his lodge, praising that institution. I thought then of the great benefit God had promised in James 5, but he did not say a word of a lodge. I also noticed that time was limited for testimony- and prayer-services, but we noticed that Paul and the Savior tarried until late into the night. If we will only build the church that Christ built, rescue the perishing, care for the dying, feed the hungry, clothe the naked, visit the sick, pay our tithing, quit swearing, quit chewing tobacco, quit drinking, quit talking about our neighbors, quit voting for corruption, and establish clean, pure hearts within, we will then have a church that will guide us to the eternal home where all is love and joy, and great will be our reward.

For the hope of purer hearts and greater love, I am,

JOHN ZAHND.

DES MOINES, Iowa, March 7, 1906.

Saints' Herald: On February 27, Brn. J. F. Mintun and James McKiernan began a series of meetings at the chapel. Bro. Wardell Christy also is here now assisting the brethren. While the meetings have not been attended, so far, as largely as desired, still quite a number of strangers have been present.

At the sacrament and social service on last Sunday morning we were blessed with a portion of the Spirit of God. The Saints were shown why some of the children of parents in the church had become cold and indifferent to the work of God. The reason was this: that their parents had complained before them about conditions in the church which did not suit them and especially against the officers, thus causing the children to partake of the same spirit which resulted in their turning to the world. With this rebuke was also manifested the mercy and love of God to the extent that one could exclaim as did Job, "Though he slay me, yet will I trust in him." A brother then testified that he had seen the spirit come upon the one through whom the message was given, and we felt to glorify God.

We have been benefited by the HERALD of late and many of the Saints have felt a desire to come up higher. We trust all of God's people will come up higher, that Zion may indeed take her place as the light of the world.

Yours in bonds,

GEO. E. DAVIS.

DES MOINES, Iowa, March 14, 1906.

Dear Herald: The Saints of this city have been enjoying a series of meetings the past two weeks, and a special effort has been made to get the people interested in our work. Quite extensive advertising has been done. Elder James McKiernan, missionary in charge in the district, was with us for one week, and also Wardell Christy over two Sundays. This week Elder J. F. Mintun is continuing the meetings and giving a series of lectures on American history, ancient and modern. We hope that good will come from the effort which has been made.

During the winter there has been considerable sickness among the Saints and on a recent Sunday the Saints fasted from the morning meal and held a special prayer-service at the church during the morning hour of service, and earnest prayers were offered in behalf of the suffering ones. On the first Sunday of the month at the sacrament and social meeting the blessing of God was realized to the cheer and comfort of all present.

The church in all its departments is in active working order. The careless and indifferent ones are being urged to duty. The Sunday-school especially is having a wide influence among the children, and the Religio, entirely in the hands of the young people, is striving to maintain its place in the work. The Ladies' Aid Society, which has done so much in a financial way in the past, is actively at work, and during the winter has assisted several needy ones, and is now preparing for a bazaar in the near future.

The work in the district is prospering. The recent conference at Runnells was quite well attended, and all reports were encouraging. A letter for the HERALD pages concerning the conference, together with the conference minutes, was sent, but as neither appeared in these columns, they must have been lost in the mail. The next conference will convene in Des Moines in June, and this will be a rally-day for the district.

In gospel bonds,

A. A. REAMS.

NECK, Missouri, March 16, 1906.

Editors Herald: This is my first attempt to write to your columns. My sister, Minnie Wilson, is taking the HERALD and I take the *Ensign*, so in this way we both read the two papers. It is my desire to do all I can to advance this gospel work and to help build up Zion. When we do all we can it seems but a mite toward a preparation for the great gathering. It is my daily prayer that the work may go on and that the Saints will agree and walk together in love and unity. It makes me feel sad, when I read in our church papers of the different opinions on such important subjects. We that are isolated get nearly all the preaching we have through the church papers. For a short time our minds are made to wonder, but the next thought is that, although isolated as many of us are, we can have the Holy Spirit to guide us into the way of all truth and righteousness. I am aware of the fact that the church papers are constant and welcome visitors in many of our homes, and they contain so many gospel truths. The many good sermons and letters are so encouraging while we are trying to bear our cross. I do rejoice in this gospel, for I know it is the power of God unto salvation.

Dear brothers and sisters, pray for me that I may be faithful to the end, that my daily prayers may be effectual.

Your sister in the one faith,

L. J. WALTER.

MINATARE, Nebraska, March 25, 1906.

Editors Herald: Although I may be very insignificant and of little importance in the world, I nevertheless feel that I am destined to occupy my sphere in the great creation, and in this sphere I believe I have rights and privileges of which no one may justly deprive me; nor can deprive me if I remain in the bounds of my creation. This same principle I hold to be true of all others. But here is where the great difficulty comes in. We will not remain in our bounds or sphere. We get dissatisfied with our surroundings and conditions, like the fallen angels spoken of by Jude, and our fore-parents in Eden, and thousands of other instances. We then advance to regions and conditions unknown and unexplored by us and we soon find ourselves confronted by all kinds of obstacles and difficulties. But too ignorant or unwilling to retrace our steps to our once happy sphere, we now engage all our abilities to bring all opposing conditions into subjection to our will. But alas for us, the greater our efforts the more our difficulties increase. This seems a divine and an unalterable decree from which no nation,

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power, tongue, church, or individual can escape. Repeated history and experience tell us all of this; and yet in the face and facts of all this we still advance with a fool's bravery, regardless of the consequences.

Is it a wonder that Solomon said he found one wise man in ten thousand? Ah, poor man, himself perhaps was not worthy to be the one in ten thousand, when we consider the follies of his later life. O Lord God, grant us wisdom and power to remain in our God-given sphere.

But why is it that we will not learn? Can we not learn that simple philosophy given by the wise man: "Surely the wringing of the nose brings blood, and the churning of milk brings butter"? And have we yet to learn that all things are governed by law in heaven, earth, and hell? Have we yet to learn that a man can not serve two masters at the same time? Have we yet to learn that a fountain can not at the same place send forth sweet and bitter water; nor the fig-tree produce olives, or the vine figs? (See James 3:11, 12.)

Have we yet to learn the law of affinity, "That they all may be one"? (John 17:6.) Have we yet to learn that ye can not be partakers of the Lord's table and the table of devils? Have we yet to learn that if we are not gathering, we are scattering? Have we yet to learn why God brought his people out of Egyptian bondage? And have we yet to learn, or learn to believe, why God caused *his church* to be organized on the 6th of April, 1830? Was it not for *spiritual* and *temporal* benefits and protection? Is God or man the author? Who will answer? Shall we rest our case here, and be willing to trust God who created the heavens, the earth, the seas, and the fountains of waters, or shall we trust man whose breath is in his nostrils? O God, in Jesus' name, send deep convictions to thy people. Amen.

D. W. SHIRK.

IONE, California, March 22, 1906.

Editors Herald: I wrote a report of our district conference to the Ione Valley *Echo* which appeared in the number for March 17. I reported that at the conference members, friends, and strangers were alike peaceable and happy. That Elder J. M. Terry of Oakland was reëlected president of this northern district, and seven delegates were appointed to represent the district at the General Conference to be held at Independence, Missouri, April 6 to 14. That there are only two hundred and thirteen members in the Sacramento Branch and only twenty branches in California. That "strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." (Matthew 7:14.) That we are all to be judged and rewarded according to the work that we do in this life, and the more good we do the better it will be for us. (See Matthew 16:27; 1 Corinthians 3:13; Revelation 20:12-15); but the scripture was omitted in the paper for want of space. I had written the name of the church in full and the place of our chapel which appeared in the *Echo*. Yours in the work,

EDWIN T. DAWSON.

PORT ELGIN, Ontario, March 25, 1906.

Editors Herald: I am laboring among the Indians or Lamanites at a place called Chippawa, Ontario; and a good work is being done. They are much interested in our preaching. I am preaching in a private house but a large room, and it is full of earnest listeners. Some have spoken of being baptized, and I am satisfied after we bring the work more closely to them, quite a few will come into the church.

I am preaching at Bruce, Port Elgin, Chippawa, with good interest at each place, with divine evidences that some will obey the gospel at each place. A good work was done at Davisville, Ontario; in less than one year a church built and a branch organized with now twenty members, also a Sunday-school and Religio organized. Since coming from there, have heard one more was added to them by baptism. So the Lord's work rolls on. The conference will have my prayers, and trust that each one going will, as was the command to former-day Israel, consecrate himself to God, that the Holy Spirit may richly dwell with him.

Yours in the struggle for victory,

R. B. HOWLET.

MIAMI, Indian Territory, March 23, 1906.

Dear Herald: Your weekly visit to our home is one to which we look forward in eager anticipation, as it gives us encouragement to hear of the great work being done throughout the land by the servants of God.

Very seldom indeed do we have the pleasure of hearing a sermon from one of our faith, and the doctrine as taught by some others often makes us wonder how and where they find such teachings. For instance, not many days back a "learned" man came to our town and began a series of meetings in the Baptist church. He "converted" some one hundred and fifty-seven persons, and when they asked him to baptize them he replied that as he was only an evangelist and had never been baptized, he could not comply with the request until he first entered the waters of baptism; so the following Sabbath he was immersed that he might immerse others. To me, not very old in years or well-versed in religious creeds, the whole proceeding seemed very strange. Much comment was made by people of all denominations, and I was glad indeed no one could point out a similar circumstance among our people.

There is much prejudice here, and no one not of our faith enters our church. When on the eighteenth of this month the Angel of Death entered our home and took from us our infant brother, Marion Edmund, we had the sweet assurance that he was in better hands than ours; and though it was hard to part from him, our pain was not such as it might have been if we had not the hope of meeting him where parting is no more.

This is a glorious gospel indeed, and each and every one of us should try very hard to live up to its pure and holy teachings.

Ever praying for the Saints, and for the welfare of Zion, I am, Your sister in the gospel,

FLORENCE I. CATO.

Pride.

I thought I would write a few lines on the subject of pride. Although it is a greater subject than I ought to attempt to write on, still, what was said of the widow's mite, She hath done what she could, may be applicable here.

Pride is one of the great evils abroad in the land to-day. The ancient worthies of the Book of Mormon warned us in many places in this grand old book to beware of pride, showing us the misery which came upon the people who became so weak as to indulge in it. Alma 2:5 tells us how the people of the church began to wax proud because of their riches, their silks, their flocks, and herds, and a little farther on tells of those once happy and good people turning their backs upon the sick and afflicted, the poor and needy. Saints, think of the blessings the Father bestowed upon those people and how they were prospered as long as they were obedient, but when they rebelled the Father withdrew his protecting hand, for we are told that when we do what he says the Lord is bound to keep his promise to us, but when we do not we have no promise. Shall we follow in their steps or will we profit by the lesson?

How many of us who possess them would be willing to give up our stylish clothing and riches in general and put ourselves on a level with the poor and needy, and relieve the sick and afflicted? How many of us are heeding the command, Let your garments be plain, etc.? If this were practiced more there might be more of us keeping the law of tithing, and a little more money would be ready to help the missionary on to the next point of labor. Love of the world's foolishness is about what it might be called. It does not look as if we had obeyed

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the command, "Wherefore come out from among them, and be ye separate." The world in general knows what our doctrine is in regard to dress, and when we come short of practicing what we teach, I, for one, believe it hinders the work. Ye elders' wives, who are looked upon as examples, (and should be too,) are you letting the world see by your dress that you do not practice what your husbands teach?

And I believe when a person goes to church and finds the church full of its own members, and then can hardly get sight of the minister on account of the high hats in front of them which the sisters may have on (in order to be in style) that such persons can see that there is something wrong.

One man said to me once when I was contemplating uniting with the church (he was a bitter opposer), "You could not be a good member of that church for you are too proud, and the doctrine of that church is plain dress." So we see the world is watching. Others, who may have known me in former days, on reading this might say, Physician, heal thyself, but I will say in self-defense that I was at that time an alien from the commonwealth of Israel—a stranger to the covenant of promise, etc. Dear Saints, let us crush out pride. Let us not be called to order by the world because we are not practicing what we teach.

And I do not mean to say that pride exists only in dress. There are many other points, but I will not speak of them now.

TRYON, Nebraska. MINERVA JOHNSON.

Independence Items.

Our congregations are still on the increase. One of the visiting elders while taking part in the Doctrine and Covenants class yesterday morning spoke of the good a people like ours here should do, which has reached the sixteen hundred, and we could but query what of the great value to the Saints and to the world of the grand ideas expressed by the elders in the stand and the fireside, by the many witnesses in testimony-meetings and through the columns of the church publications, if only efforts were put forth to receive them. We have heard during the last month from Brn. I. N., Alfred, and J. D. White; from Joseph Arber and Luff, Bond, Parsons, E. L. Kelley, Chatburn, Garrett, Hilliard; also H. C. Smith and Bro. U. W. Greene, who held forth yesterday, morning and evening, respectively.

In the early part of last month the Metho-bapti-presbychristian or "church of Christendom," as one minister called it, held union services daily at the Baptist chapel, which during "the week of prayer" were attended by about forty, mostly women, and as a result a few became converted. Reverend J. J. Martin, who preached at the tent during the Saints' revival services here about three years ago, was the first speaker at the union meetings, and he felt to say concerning "Freedom in Christ," which was the first subject on the program, that the scriptures written concerning Christ's commission to his disciples are in part correct; but the words "and these signs shall follow," etc., to the end of the chapter are interpolated, "and I know it!" said he with emphasis.

During his remarks he spoke of the Jews here, few in number, who on their New Year's Day met in the little obscure shoe-shop and amid their praying and wailing cried out, "What have the Jews done that they must mourn so bitterly?" and Reverend Martin's reply was, "Because your people have refused to turn toward the life-giving Son of God."

To use the words of Bro. H. O. Smith in a late sermon, "Men are quarreling everywhere on religious questions, such as the intermediate state, the sacrament, etc. But *an angel* told Alma there is a state between death and the resurrection and the warning continues sure and steadfast, 'Thou shalt teach the things that are contained in the three books.'"

There is in the sermons preached from time to time that which will tend to build up the faith of those who hear in the sure fulfillment of the word of God.

Bro. Arber a short time ago chose for his text Ecclesiastes 3:14, and speaking of his arrival here from the old country said, "A supreme feeling of thankfulness possessed my soul after the long days of cloudiness and drizzling rain over the sea whence I had come to these pleasant shores where the sun shines day after day, and I felt thankful that God had set in the heavens the means for our rejoicing and benefit." He showed us the difference between the teachings of Christ and many of the popular doctrines of the day. In the evening Bro. Alfred White also said "the true servants of God in the latter days had always performed the ordinances in conformity with that which Jesus Christ had taught, imparting trust and confidence in God, the Spirit giving life and light." Bro. I. N. White a little later on spoke on the same line of thought and this word of the Lord had been given to him: "It is upon record in your defense that I have blessed you by reason of your keeping my word, the Word of Wisdom, and you have not known this sacrifice for this work and you will receive a crown of life at the end of the race." And another good word proceeds from the utterances of Bro. Bond: "Let us adopt the motto," said he, "'The Word of Wisdom: plain living and high thinking go together'"; and again, "We ought to fast and pray to get rid of this covetousness, for it takes courage, it takes faith to so order our steps that we can say, 'I have kept the faith, I have finished my course'; our real and final interests which should most concern us." This poor record of the discourses of the elders contains but a very meager portion of the good word imparted and in the words of the last speaker quoted we conclude: "How important the work of the heavenly messenger! and the thought that the uncertainties pertaining to religion have with us as a people passed away, and that we have for our guide the faithful and true witness, Jesus the Christ, fill our hearts with joy."

Within the last month three of the Saints have passed away, Bro. Charles A. Griswold, Bro. J. Cole Moxon, and Sr. Harriette A. Bear. Quite a number have had attacks of serious illness and there have been a few cases of accidents. Bro. George Frick, who about a month ago was thrown from his wagon and received much injury, is getting along tolerably well although not yet able to walk. Bro. W. M. Aylor returned home from his western mission quite ill from lagrippe but is well on the way to recovery. Our brother's grandfather, Adam Rodecker, died at Darlington, Missouri, on the evening of the last day of the old year. He was over ninety-five years of age and left nine children living. He had twenty-nine grandchildren, fifty-two great-grandchildren and one great-great-grandchild, all now living. His faith in God was firm and he lived a Methodist seventy-five years; was active and strong to the last and rejoiced in the knowledge of his grandson's work in the gospel.

Several of the pioneers of Jackson County have lately closed an eventful career,—among them Judge Joseph Mercer, late president of the National Bank and at one time county treasurer. Those of our number who with us possibly hold dear their recollection of Boston, the hub of the sixties, will perhaps remember the struggles and achievements of the few and honorable patrons of abolition and woman's suffrage, among them Mary Livermore, Lucy Stone, Doctor Mary Walker, and Susan B. Anthony, who has just passed on before; she would possibly have been more successful in a different and no doubt as despised a cause.

There was a season of hearty hand-shaking yesterday—Sunday afternoon—at the close of the prayer-meeting, where, mingled in harmony, were heard the voices of the Saints in songs of praise and prayer and testimony, also in gifts of vision and prophecy to the cheer and comfort of all present.

Among those present were Brn. F. M. Smith, R. C. Evans, Brn. Sheehy, Griffiths, Chatburn, R. Etzenhouser, and others, also H. C. Smith and U. W. Greene. Little Master Archibald

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Arber was blessed by these last two brethren, also Brn. Jesse Roberts and Horace Roberts were ordained as priest and deacon respectively by the stake presidency. Bro. May, one of the speakers of the afternoon, uttered his sentiments with much feeling concerning the great calamity that had quite recently befallen our beloved brethren and sisters of like precious faith on the islands across the high rolling sea; and he expressed the serious thoughts of the Saints when he said we ought to show our love for our brethren afar off by contributing our means for their relief and welfare; and as to those who remain let us remember them in fervent prayer, also all the afflicted and bereaved ones, far and near.

The weather-man has furnished us with many and variant kinds of atmosphere lately, namely: first warm and balmy, then cloudy and cold; next, freezing with plenty of the beautiful snow; then winds from the south wafted this way, and we experienced after a night of electric storms the change from severest winter to balmiest springtime, which continues to the present time.

The spiritual forces of the unseen ushering into our presence a feeling of expectant good company seem to evince activity developing a renovating process in the corners, and a quieting influence among the faultfinding lovers of the old ruts.

Great changes are on, and we of the bird-millinery tendency after perusing the article in the last issue of the HERALD on "Hurtful pride" are laying away in our last year's band-box all our red hats, white wings, and luxuriant quills in conformity with the teachings of The Society for the Prevention of Cruelty to Animals, the Audubon Society, and the editorial department.

The work of preparation for General Conference is progressing, and every effort is being put forth for the completion of church improvements. May the toils and sacrifices of all the laborers throughout the church for the good of Zion and the welfare of her children be amply rewarded.

March 26. ABBIE A. HORTON.

Miscellaneous Department

Conference Minutes.

Utah.—Conference convened at Pleasant Grove, Utah, March 17 and 18, the president of the district, J. E. Vanderwood, presiding, Sr. Sadie Radmall acting as secretary. Branches reporting: Ogden, Union Fort, and Pleasant Grove. Ministry reporting: A. J. Layland, J. E. Vanderwood, J. C. Jensen, Oscar W. Okerlind, David Lundquist, H. J. Radmall, and Ola Johnson. Officers elected: J. E. Vanderwood, president; Oscar W. Okerlind, vice-president; Margaret McLane, secretary. Bishop's agent, J. E. Vanderwood, reported: Received, $283.25; paid out, $278.25. The report was approved and the agent sustained. Adjourned to meet at the call of the district president, the time and place to be named by him.

Southern Missouri.—Conference convened with Springfield Branch March 17, 1906, at 10 a. m., district president A. M. Baker, in the chair. Ministry reporting: A. M. Baker, J. T. Davis, O. E. Ensley, W. P. Bootman, J. W. Quinley, T. J. Simpson, C. E. Erwin, W. P. Buckley, W. H. Hutchinson, J. C. Chrestensen, J. F. Cunningham, William Taylor, W. A. Brooner, G. W. Bootman, J. Ensley, Grant Burgin, D. N. Tillman, J. Kirby, A. J. Fletcher. Branches reporting: Springfield 173, Beaver 60, Ava 92, Pomona 75, Denlow 35, West Plains 50, Thayer 27. Bishop's agent, A. W. Duemler, reported: On hand last report, $15.53; received, $154.46; paid out, $161.05. Financial secretary and treasurer, J. C. Chrestensen, reported: On hand last report, $5.80; amount collected, $6.45; amount expended, $7.68. On motion all the district officers were sustained for the ensuing three months. G. W. Bootman and W. A. Brooner were ordained to the office of elder. Elders acting as branch officers, and all priests, teachers, and deacons, in all branches of this district, were instructed to make their reports to the president of their respective branches (at business-meeting), he to summarize and report the same to each district conference. Resolved that as officers and ministers of this district, we will not from this time forward give our sanction or consent to the ordination of any addicted to the use of tobacco. Resolved that as the Saints of Springfield Branch have organized a coöperative company for the good of all the Saints in the district, we as a conference look with favor on such a move, and are willing to give it our support. Signed by H. Sparling and J. W. Quinley. Carried. On motion H. Sparling and wife, J. T. Davis and wife, J. C. Chrestensen and wife, G. A. Davis and wife, A. M. Baker, W. P. Bootman, W. A. Brooner, J. F. Cunningham, C. E. Erwin, W. P. Buckley, W. P. Pickering, M. A. Shedd, J. W. Sellers, and Kate Sparling were appointed delegates to General Conference, the ones present to cast the full vote. Adjourned to meet with the Pomona Branch, June 30, 1906, 10 a. m. J. C. Chrestensen, secretary, Beaver, Douglas County, Missouri.

Ohio.—Conference convened at Davisville, Ohio, February 24, 1906, U. W. Greene chosen to preside, with A. B. Kirkendall and S. J. Jeffers associates; E. E. Long, secretary pro tem. Branches reporting: Milton, Liberty, Creola, LaGrange, Hocking Valley, Highland, Byers, North Columbus, and Vinton. Ministry reporting: L. R. Devore, A. W. Kreible, F. J. Ebeling, T. J. Beatty, V. M. Goodrich, J. Munyon, J. L. Goodrich, Charles Cooper. Bishop's agent's report: Receipts, $384.75; expenditures, $416.73; balance due agent, $26.98. On motion U. W. Greene, S. J. Jeffers, L. R. Devore, F. J. Ebeling, T. J. Beatty, V. M. Goodrich, E. E. Long, J. M. Baggerly and wife, H. E. French, T. R. Wren, O. B. Thomas, Mortimer Jones, Lucy Smith, Sr. T. J. Beatty, George Williams, Francis May, and J. L. Goodrich were named as delegates to General Conference, with instructions for delegates present to cast full vote of delegation. S. J. Jeffers was elected president until next conference. D. E. Fri was sustained as secretary, A. B. Kirkendall treasurer. The Bishop's agent, missionary, and sub-missionary in charge were sustained.

Northern California.—Convened at Sacramento, March 3, 1906, J. M. Terry presiding, with C. A. Parkin and C. E. Crumley associates; E. H. Smith secretary, assisted by Sr. C. C. Day. Ministry reporting: J. M. Terry, C. A. Parkin, C. E. Crumley, G. S. Lincoln, T. J. Lawn, Samuel Wyatt, A. M. Starkey, Sr., S. B. Robinson, J. S. Hommes, J. A. Saxe, M. Cannon, W. H. Barker, and Lytle White. Statistical reports: Alma, Berkeley, Chico, Humboldt, Oakland, Sacramento, San Francisco, and Santa Rosa. Officers elected: President, J. M. Terry; vice-president, C. A. Parkin; secretary, E. S. Chase; treasurer, C. A. Parkin. Bishop Parkin reported as follows: On hand last report, $1,217.90; received, $2,628.93; disbursed, $2,563.91; on hand, $1,282.92. Delegates to General Conference: C. A. Parkin, Mrs. C. A. Parkin, C. E. Crumley, J. M. Terry, J. M. Cockerton, Mrs. J. M. Cockerton, and Mrs. W. W. Morrison. Adjourned to meet in conjunction with district reunion at Irvington.

Convention Minutes.

Northern California.—Convention convened at Sacramento on March 2, 1906, at 2 p. m., assistant superintendent, T. J. Terry, presiding, L. Day secretary. Officers' reports were read and accepted. Treasurer's report: On hand, $23.12; receipts, $13.02; expenditures, $12.51. Schools reporting: San Francisco, Oakland, Berkeley, Santa Rosa, Sacramento, Chico, Fieldbrook, and Windsor. Election of officers: Sr. M. A. Saxe reëlected superintendent; Bro. J. M. Terry reëlected assistant superintendent; L. Day reëlected secretary; Sr. Gertie Harlow chosen as treasurer, and Cecil Hawley district librarian. Delegates to General Convention: J. M. Cockerton, Sr. J. M. Cockerton, Sr. W. W. Morrison, C. A. Parkin, Sr. C. A. Parkin, C. E. Crumley, and J. M. Terry; delegates present authorized to add to their number such other members of the district as may be present and are eligible; in case of division to cast majority and minority vote. Adjourned subject to the call of the district authorities.

Pittsburg.—Convention convened at Wheeling, West Virginia, March 9, superintendent J. E. Ebeling in charge. Reports were received from all schools except Glen Easton. Moved and carried that the school secretaries report semiannually to district secretary and report blanks be sent them in the months of June and December by secretary of district. The officers were sustained for the ensuing term. It was decided to have an entertainment at next convention; committee: Srs. Annie Ashton, Kate Winship, and Maggie Martin. Adjourned to meet at Fayette City, Pennsylvania, at the call of superintendent. Louis A. Serig, secretary.

Nodaway.—Convention met with the Guilford school Friday, February 2, 1906, at 2.30 p. m. Officers elected for the year were W. B. Torrance, district superintendent; E. S. Fannon,

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assistant superintendent; Eliza Byergo, secretary; Isaac Ross, treasurer; E. S. Fannon, librarian. Delegates to General Convention: E. S. Fannon, W. B. Torrance, Eliza Byergo, J. T. Ford, R. K. Ross, Annie Ivie, W. S. Bond, Will Haden, Letha Ivie, John Holley, J. W. Powell, Srs. C. C. Nelson, A. B. Anderson, Tom Ivie, Robert Nelson, Ben Holley. Convention meets with the Sweet Home school at 2 p. m. Friday before next conference.

Conference Notices.

Northern Wisconsin District will convene June 2 and 3, 1906, with Searles Prairie Branch, near Necedah, Juneau County. As many Saints as possible please attend as an election of district officers will be held. All make plans to come Thursday to be in attendance at the convention also. Branch clerks please send reports early to Mrs. Rillie Moore, Necedah, Wisconsin.

Western Maine District conference will convene at Stonington May 5 and 6, 1906. Branches will please bear in mind the conference resolution that reports should be forwarded to the district secretary two weeks previous to the time of conference. Mary Leland Carter, secretary.

Convention Notices.

Northern Wisconsin District Sunday-school convention will convene on Friday, June 1, 1906, with Searles Prairie Branch, near Necedah. Schools notice change from Monday and send as many delegates as possible. Also superintendents are requested to send report of condition of schools, also if home class work has been taken up yet. Entertainment will be given on Friday evening. All are requested to come on Thursday. Send reports from superintendent to Mrs. Rillie Moore, Necedah, Wisconsin.

Western Maine Sunday-school association will meet in covention at Stonington, May 6, 1906.

Church Notice.

Los Angeles, California, chapel at 1114 Wall Street. Sunday-school 9.45 a. m.; preaching at 11 a. m.; Zion's Religio-Literary Society at 6.45 p. m.; preaching at 7.45 p. m.; prayer-meeting on Wednesday evening, 7.45 p. m.; sacrament-meeting first Sunday in each month at 11 a. m. ti

Died.

HIDY.—Joseph Lafayette Hidy was born in Fayette County, Ohio, November 29, 1825. In 1852 was married to Joanna Janes at Jeffersonville, Ohio. To them were born five sons: A. W., of Fort Scott, Kansas; W. C., of Nevada, Iowa; G. H., of Kansas City, Missouri; J. C. and E. L. of Collins, Iowa; all are living. He and his wife joined the church in 1871, four sons following. He was a faithful member until his death. Died at Nevada, Iowa, February 11, 1906. Funeral conducted by W. C. Nirk at Collins, Iowa. Buried in Collins Cemetery beside his wife.

JOHNSON.—Sr. Hattie Hawkins Johnson, wife of J. T. Johnson; daughter of J. J. and Julia Hawkins. She was born May 4, 1878, was baptized September 4, 1894. Married to Mr. Johnson July 26, 1903, and died February 26, 1906. She leaves husband and one child, father, mother, brothers, and sisters, and other relatives to mourn their loss. Funeral-sermon by Elder F. A. Smith.

WICKES.—Ettie, wife of Robert Wickes and daughter of William and Phebe Chandler. Born April 16, 1870, died March 21, 1906, at Des Moines, Iowa, of diphtheria. She leaves a husband, one son, and one daughter, a heart-broken mother, one sister, and two brothers, one sister having died with same disease some years ago.

WICKES.—Lilly, daughter of Robert and Ettie Wickes. Died March 22, 1906, at Des Moines, Iowa, just twenty-five hours after her mother, of diptheria, aged nine years. She was a bright and loving child, greeting every one she met with a smile. Mother and daughter lie side by side in one grave to await the resurrection of the just.

WHEELER.—Catherine Wheeler was born April 9, 1840; died at the home of one of her sons, at Knox, Indiana, January 10, 1906, aged 65 years, 8 months, and 10 days. Her husband preceded her five years. To them were born seven children. Two sons and one daughter are left to mourn their loss. Funeral held in the Saints' church at Knox, Indiana. She died strong in the faith. Sermon by W. A. McDowell.

PERRIN.—Elizabeth Jane Perrin was born April 19, 1853, at Utica, Lasalle, County, Illinois. Married to Charles Q. Perrin January 1, 1872; unto them were born one daughter and three sons. The daughter died in her infancy. She was baptized by W. S. Pender June 25, 1893, at Flora, Wisconsin. Died at her home near Beetown, Grant County, Wisconsin, March 4, 1906. Though greatly afflicted for years, she bore it with patience and died strong in the faith. She leaves to mourn their loss, a husband, three sons, and three daughters-in-law who are members of the church. Funeral-sermon preached at her home by W. A. McDowell, assisted by J. O. Dutton.

YARTON.—At Kansas City, Missouri, March 24, 1906, infant daughter of Mr. and Mrs. L. A. Yarton. Thus the little bud of promise is transplanted from this world into the paradise of God to dwell with the blessed and redeemed of God, beckoning her parents to come. Funeral-sermon by F. C. Warnky at the residence.

SYLVESTER.—Louise C. Sylvester, wife of Isaac Sylvester, was born December 28, 1860, at St. Louis, Missouri; died at Omaha, Nebraska, March 22, 1906, at their home. She was the daughter of Nicholas Rumel, (deceased,) and Amanda Rumel and was a member of the church since childhood. Her life was one of service to others. Was married March 17, 1887. Funeral-service in the Saints' chapel in Omaha; sermon by Edward Rannie; interment in Prospect Hill Cemetery.

TERRY.—Mary Ann Terry was born in Cecil County, Maryland, May 17, 1819, and died at the home of her daughter and son-in-law, Mr. and Mrs. John Allen, at Millersburg, Illinois, March 24, 1906. Her maiden name was Wilson; was married in 1839. To this union were born three sons and five daughters. She united with the Christian Baptist Church soon after marriage and was baptized into the Reorganized Church by J. F. Adams, June 19, 1865. There remains to mourn their loss, two sons, two daughters, twenty-eight grandchildren, fifty-five great-grandchildren, three great-great-grandchildren, two nephews, two nieces, and a host of friends. Funeral at the Saints' chapel conducted by M. D. Murdock.

QUANDT.—At Reedsburg, Wisconsin, Sr. Louisa F. Quandt, of Bright's disease and pneumonia, March 3, 1906. She was born in Schwerin, Mecklenburg, Germany, June 27, 1844; was married to John Quandt at that place August 22, 1862. To them were born twelve children. Came to this country February 5, 1867. She was baptized into the Reorganized Church March 30, 1873, by John P. Bierline and ever remained faithful to her covenant. She leaves to mourn her departure husband and seven children, besides a number of grandchildren and other relatives and friends. Funeral-sermon by Frank Hackett. Interment in the Oak Hill Cemetery at North Freedom.

Passengers east from Chicago to Fort Wayne, Findlay, Fostoria, Cleveland, Erie, Buffalo, New York City, Boston, and all points east, will consult their interests and find advantage in selecting the Nickel Plate Road east from Chicago. Three through trains are run daily, with through day coaches to New York City, and modern Pullman sleeping-cars to destination. Rates always the lowest, and no excess fares are charged on any train, for any part of the journey. Modern Dining Car Service, with Individual Club Meals, ranging in price from 35 cents to one dollar; also meals a la carte. Ask for tickets via the Nickel Plate Road. Chicago depot, La Salle and Van Buren Streets, the only station in Chicago on the Elevated Loop. Chicago City Ticket Office, 111 Adams Street. Detailed information may be secured by addressing John Y. Calahan, General Agent, 113 Adams Street, Room 298, Chicago. 12-6w

Joys of Archaeology.

During many years in the fall the most important sites in Greece were visited. Ruins were explained. Typography and history became lucid from mountain-tops. In the winter came the second function, namely, lectures on the invaluable contents of the museums. It would be difficult to decide which is the more important of these two functions. Directors of the other schools, except the French, give lectures to which all of the schools are admitted. So numerous are these lectures that one must make a choice. The lectures draw to a close in the spring. Then the director regards excavations as his duty and pleasure. The students also wish to share the strenuous labor. The best must naturally be selected. This reward is to the strong. To him that hath is given. When an object is dug up

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from where it has lain for millenniums and assigned to a man for writing an article about it, or as we say "publishing" it, it stirs the blood. There is nothing like it.

Of this exquisite joy the members of the Roman school are deprived. The Italian government allows no foreigners to excavate. But they can do much that is nearly as important; articles on extant monuments, collations of old manuscripts, for example. But they have not the intense excitement of those who take part in excavations.—From "Schools of classical studies in Athens and Rome," by Professor Rufus B. Richardson, in the *Chautauquan* for March.

Plutocracy.

The March *Arena* contains a notable conversation with David Graham Phillips on the American plutocracy. In it the brilliant young novelist and essayist deals in the direct and succinct manner for which he is justly famous with "The menace of plutocracy." Mr. Phillips is a graduate of Princeton and for several years was an editorial writer on the *New York Sun* and *World*, before his great success as a novelist and as a special journalistic writer made his contributions eagerly sought by magazine editors and book publishers. His romances, "Golden fleece," "The cost," "The plum-tree," and "The deluge," have enjoyed enormous sales and he is one of the most popular novelists of the day. He is a sturdy democrat, using the term in its broad signification, and regards with the gravest apprehension the rapid encroachments of corrupt and privileged wealth and its polluting influence in Congress and other departments of government. In the March *Arena* Mr. Phillips appears at his best, and it is a discussion that should be widely read now that the American people are awaking to a realization of the grave danger that menaces the Republic. A charming character sketch by Mr. Flower precedes the conversation.

Among other notable features of the March *Arena* are "Main currents of thought in the nineteenth century," by Professor Robert T. Kerlin, A. M.; "The trust evil as illustrated by the smelter-trust," by Honorable J. Warner Mills; "The march of direct-legislation," by Eltweed Pomeroy, A. M., president of the National Direct-Legislation League; and an extended editorial on "Our most dangerous class: Its method of procedure and how it threatens free institutions," written in Mr. Flower's most vigorous and incisive manner. There are several other attractive features, including a capital story by Wilmatte Porter Cockerell, and a number of fine illustrations.

The *Arena* has taken its old place as the leader of the liberal and progressive reviews of America.

Planked Eggs.

These are a decided novelty, and like any planked dish they are a feast to the eye as well as to the palate. Butter an oval plank and arrange a border of duchess potatoes, also cases for eggs, using a pastry bag and tube. Put in the oven to reheat and brown the potatoes, then slip a poached egg in each case. Garnish with halves of broiled or sautéd tomatoes and parsley. —Fannie Merritt Farmer in *Woman's Home Companion* for April.

The April Housekeeper.

In the April issue of the *Housekeeper* begins the new serial, by Emily Ruth Calvin, entitled, "The quaintness of Bobby." Despite the name, Bobby is a girl, and a girl with decidedly queer but charming ideas of the world about her such as a girl might naturally have whose father would name her Robert and whose mother was dead.

There is an abundance of fiction. "Black-Eyed Susan's custard pies" is an Easter story by Edith Livingstone Smith. "In Sybil's wardrobe," by Grace McElroy Iurs, is concluded. "Hints on spring hygiene" by Doctor Kate Lindsay is a timely talk on how to preserve the health of the family through the spring months. Mary Taylor-Ross tells of the best methods of housecleaning and there are two descriptions of luncheons, one being an Easter Day luncheon and the other a violet luncheon. The Housekeeper Corporation, Minneapolis, Minnesota. Sixty cents a year.

Tree-Planting on the Prairies.

In the States of the Middle West there is pressing need of more trees, both for wood and for windbreaks and shelterbelts. This need has been felt since the prairies were first settled, but the attempts made to supply it have, as a rule, fallen short of the benefits which might have been secured. The early planting was done chiefly for the sake of ornament or shade; the usefulness of the species for wood was seldom considered. In many cases, also, trees were planted outside of the range to which they were adapted, and on soil and in locations unfavorable to them. On the other hand, many valuable species were neglected.

Experience has now furnished the basis for better practice. Various kinds of trees can be grown in these regions which will serve just as well for protection and ornament as those which have been most used, and which at the same time will furnish valuable wood. For several years the Forest Service has been investigating this subject, with results which are recognized throughout the prairie region as of great practical value. The work consists of field studies of the existing forest growth, both natural and planted, of its relation to soil and climatic conditions, and of the effect of various cultural methods.

In carrying on the work Service field parties examine and make measurements of representative groves. From these measurements of volume and yield tables are made which show the returns in cord-wood, posts, stakes, and lumber to be expected in a given time for each of the species studied. In addition to the measurements, the characteristics of growth and reproduction of the trees are noted, and valuable data on the natural distribution and advisable planting range obtained.

The work in the eastern part of the two Dakotas, Western Minnesota, Illinois, Eastern Nebraska, and Western Kansas is already done. A bulletin based on the study in Western Kansas has been published, giving information concerning the species most suitable to the locality, and telling how and where to plant them. Bulletins of the same character covering other States are in preparation. This summer Iowa will be studied, and later other States of the Middle West, until the whole region is covered. Considerable tree-planting has been done in some of these States, occasionally with complete success; but there have been many total failures, and many attempts successful only in part. As a rule, the lack of success was due to lack of knowledge of how and what to plant. But these plantations, whether successful or not, provide valuable object-lessons in respect to future planting.

An important part of the study will be to determine to what extent the natural forest growth along streams and elsewhere is encroaching upon the drier upland in consequence of the protection from fire which settlement gives. Where this native growth can be utilized, it may be advisable to encourage it. Generally, however, the planting of species obtained from a distance will be necessary. The problem is to establish on the fertile prairies of the Middle West the trees that will grow rapidly, and thus quickly furnish protection from the drying winds of summer and the bleak winds of winter, while at the same time yielding the timber most desirable for farm construction purposes, and possibly for lumber. It is the intention of the Service to determine exactly which are the most suitable species, and how they should be planted and cultivated to secure the best success.

Successful Fire Protection in California.

An item of news of wide importance to timberland owners is the announcement that a California lumber company, which applied a plan of fire protection to a single township during the summer of 1905, is now preparing to extend the same protection to the rest of its large holdings of cut-over land.

Except in the National forests, but little attempt has as yet been made to protect from fire the forests or cut-over lands of the Pacific coast. In California, it is true, the State forester has taken up fire protection as one of the most pressing problems of his administration. But in Oregon and Washington particularly, and on private holdings in California, fires are so destructive that little hope is cherished by owners securing crops on cut-over land before fires have prevented or destroyed them. The severe losses which have come from these fires have, however, made a deep impression upon lumbermen. Where timberlands are owned, too often the investor must be contented with the profits of his first lumbering operations, since, despite the excellent natural reproduction which would, under better conditions, restore the lands to forest, fire is almost certain to burn over, killing seedlings, scorching larger growth, and so deferring future crops indefinitely. In the summer of 1904 the McCloud River Lumber Company, of McCloud, California, appreciating the seriousness of the fire losses common to lumbering operations in the region, agreed to attempt to protect its land according to the advice of the Forest Service, provided the plan of fire protection could be shown to be practicable and not too costly. The area chosen for the plan was cut-over land, a township in extent, on which the amount and character of the young timber was, as is commonly the case, sufficient to warrant expending something to guard it until it should establish a renewed forest.

Last summer the plan was put in operation. It called for clearing and burning broad fire lines from two hundred to three

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hundred feet in width, to serve as base lines from which to fight possible fires; organizing a patrol; locating tool-houses for the storage of fire-fighting tools; erecting telephone lines to summon aid; and other similar measures. In making the fire lines, the old logging-trams were followed as far as possible. Twenty miles of lines were cleared.

During the dry season of 1905 the operation of this plan proved so successful that the company took steps to extend the protection to the rest of its holdings—from three to four hundred thousand acres—and may now apply to the Forest Service for another plan to cover an additional twenty thousand acres recently purchased in Southern Oregon.

The holdings of the McCloud River Lumber Company are in a region where the danger from fire is unusually great, since the long dry season and the abundance of slash and chaparrel not only make the starting of fires very probable, but also render their control difficult in a high degree.

One of the most important and significant points in connection with this use of a fire-protection system by a private owner is the fact that it means the recognition of the future value of young timber, proof that forestry has made rapid strides in California.

Vines as Screens.

The first thing is to take a survey of the new premises. It will always be the case that there are some features to be concealed, and also some to be beautified and improved. The first must be considered. Is there a tumble-down fence, a rickety old building or outbuilding to cover, or conceal, a neglected summer house to cover, or trellises to restore to their former state of beauty? If so, they demand the first attention. Use some of the quick-growing annual climbers, as the wild cucumber vine, combre scandens, cypress vine, dolichos morning-glory, and any of the ornamental gourds. Any of these planted as late as the first of June in very rich soil and kept freely watered will make a quick growth, and by the middle of summer make a fine showing. If the soil is not naturally of the best for these vines enrich it with one third its bulk of well-rotted cow manure and run the spade down deep in digging, even if some of the subsoil comes up with it.

The next thing to consider is the matter of screening, and the making of imitation shrubbery. If the back yard or vegetable garden is unsightly or it is desired to cover any feature of the garden with a screen, plant rather closely (a foot apart) Ricinis, or castor bean. These must have soil the same as the climbing vines, and in addition be well mulched as soon as the dry season arrives, and they will require a great quantity of water to stimulate them into quick growth. By midsummer they should form a screen or hedge, or whatever shape they are planted in, six feet high, and impervious to the sight.—From "A one-summer garden" in *Woman's Home Companion* for April.

A Road Four Thousand Miles Long.

The Roman road was the pathway of the legion; it was preeminently a military road, *viae militares*. Road-building did not precede conquest, but, rather, completed it; for with a firm road into any province and with posts established every six miles provided with two score horses, intelligence could be conveyed with great rapidity and a conquest begun was made complete. The itinerary of the great road referred to from the wall of Antoninus in Scotland to Jerusalem shows the route and important towns on it. From the wall to Antoninus to York, 222 Roman miles; London, 227 miles; Rhutupiae (Richborough) 67; Boulogne (by water), 45; Rheims, 174; Lyons, 330; Milan, 324; Rome, 426; Brundisium, 360; Dyrrachium (by water), 40; Byzantium, 711; Ancyra, 283; Tarsus, 301; Antioch, 141; Tyre, 252; Jerusalem, 168. Total 4,071.—From "The Roman road builders' message to America," by Archer Butler Hulbert, in the *Chautauquan* for April.

The Saints' Herald.

ESTABLISHED 1860.

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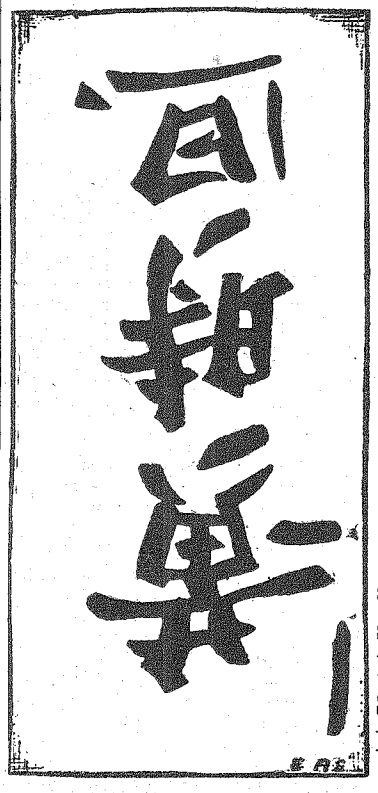

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The Saints' Herald

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

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THE world's best timekeeper is said to be the electric clock in the basement of the Berlin Observatory, which was installed by Professor Forster in 1865. It is inclosed in an air-tight glass cylinder and has frequently run for periods of two or three months with an average daily deviation of fifteen-thousandths of a second. Yet astronomers are not satisfied even with this, and efforts are continually being made to secure ideal conditions for a clock by keeping it not only in an air-tight case, but in an underground vault, where neither changes of temperature nor of barometric pressure shall ever affect it.—New York *Herald,* December 4, 1904.

"MEN have certain work to do for their bread, and that is to be done strenuously; other work for their delight, and that is to be done heartily; neither is to be done by halves or shifts, but with a will, and what is not worth that effort is not to be done at all."—John Ruskin.

Editorial

THE VALUE OF OLIVE OIL.

Bro. C. J. Hunt sends us the following clipping from the Iowa *Health Bulletin,* Des Moines, Iowa, March, 1906. It emphasizes what may be accepted as true, that there is a growing disposition upon the part of medical authorities to recognize the valuable medicinal and food properties of olive-oil:

"OLIVE-OIL AS A FOOD.

"Olive-oil is a highly concentrated food, a valuable article of diet, and should be used by American people as food, and not merely as a condiment. The body wastes away when deprived of fat, and a pure vegetable or fruit fat is superior to any other.

"Olive-oil is a valuable aid to digestion, a marvelous tissue builder, blood and nerve renovator, and its purifying and healing qualities are of superior value. Appendicitis would die a natural death if olive-oil were freely used.

"But many people raise the cry 'fats are so difficult of digestion, they produce gas, and a bad complexion, they are bad for the liver and cause biliousness, and besides the idea of eating fat is repulsive.' All these things may be true of animal fats, butter, lard, and even fat meats that are so carefully left on the plate of those who dislike fats.

"Set aside all these excuses, for one can become accustomed to the use of almost anything—the habit once formed the article in question becomes delicious. The human laboratory will digest and assimilate every drop of this highly nutritious oily food. The skeleton frame calls for it; the wasted flesh and starved nerves demand it. The sluggish blood stream needs a lubricant, the pale cheeks a rosy hue, the dead scalp and falling hair, the dry skin call for nutrition, which can be obtained by introducing this pure oil into the daily rations. A pint or more a week, with food, may be used with perfect safety. Season not only the salads with it, but everything you eat, and as an extra, take a dessert spoonful before each meal.

"If you desire a different flavor add lemon or other fruit juices, milk, or salt until you can take it clear.

"How many drawn, wrinkly, dried-up faces we meet, with a ghastly smile now and then—they all need oil. Try it as an article of diet, and see the freshness return to such faces that now look so care-

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worn, hurried, and worried. Do not expect the miracle of an immediate fresh face, for you have been years in growing those special features, and it may require months to remodel those lines into artistic health.

"Observe all the conditions leading healthward. The body is the only thing we have for the manifestation of the real self. We must carry it about all the time, be it fat or lean, be it sick or well, active or sluggish—hence it is our duty to prepare it for the most perfect work of its occupant, and see that it is always in the best condition.—Ellen Goodell Smith, M. D.

"[Two years ago, when journeying in the eastern Mediterranean countries the Editor and his companions were impressed with the sleek, well fed, healthy looking condition of the people. They showed evidence of awful poverty in clothing and dwellings, but they did not show it in body. Syrians of all nationalities, Arab, Turk, and native, seem vigorous, alert, and healthy. Everywhere the food is simple. There are two great staples, bread and olives. They are eaten together, and seem to form a perfect diet. The missionaries themselves have in many cases adopted the native fare as a basis of their dietary, to their health and profit. The need of fats is universal. It is not unlikely that other sources than our American hog may be more desirable and satisfactory.—Editor.]—The *Healthy Home.*"

There are those who insist on their wives keeping their homes clean and beautiful—who are in favor of all manner of vice and foulness in the city. Why should men insist on purity in their own homes and stand for impurity in the homes of others? There is only one reason—their hearts are impure.—*American Issue.*

General Conference

APRIL 6.

Promptly at ten o'clock the assembly was called to order by President Joseph Smith, who, after the singing of hymn No. 156, offered the opening prayer.

ORGANIZATION.

The First Presidency were chosen to preside over the conference. Richard Salyards was selected as secretary of the conference, with right to select assistants. He named F. A. Russell, Charles Fry, and J. R. Salyards.

The chair, being so authorized, appointed as committee on credentials Myron Fisher, Charles Crumley, and Alvin Knisley.

Arthur Mills was chosen as chorister with power to select assistants; R. G. Smith organist with power to chose assistants; local janitors and ushers authorized to act for the conference; press committee, W. W. Smith, Frederick Gregory, Calvin H. Rich; Leon A. Gould stenographer, authorized to select assistants. Sr. Belle James was named as associate stenographer.

The Presidency were authorized to arrange for seating the assembly, fix time and determine character of meetings, appoint speakers and officers in charge.

Committee on credentials reported showing that the following-named districts, with the number of votes to which each are entitled, have forwarded proper credentials: New South Wales, Australia, 22, Brisbane, 1; Manchester, England, 17; Western Wales, 3; Chatham, Canada, 36; London, Canada, 118; Nova Scotia, 2; Mobile, Alabama, 20; Arkansas, 2; Central California, 15; Northern California, 42; Southern California, 29; Eastern Colorado, 28; Florida, 14; Honolulu, 4; Idaho, 13; Central Illinois, 8; Kewanee, 23; Nauvoo, 19; Northeastern Illinois, 35; Southeastern Illinois, 33; Des Moines, 35; Fremont, 29; Gallands Grove, 39; Lamoni Stake, 100; Little Sioux, 68; Pottawattamie, 35; Northeastern Kansas, 22; Spring River, 48; Western Maine, 12; Massachusetts, 34; Northern Michigan, 80; Southern Michigan and Northern Indiana, 35; Minnesota, 21; Clinton, Missouri, 35; Far West, 61; Independence Stake, 120; Nodaway, 11; Northeastern Missouri, 18; St. Louis, 28; Montana, 8; Central Nebraska, 12; Northern Nebraska, 23; Southern Nebraska, 31; Evergreen Branch, 1; New York and Philadelphia, 17; North Dakota, 8; Kirtland, 25; Oklahoma, 12; Portland, 6; Southwestern Oregon, 5; Pittsburg, 23; Central Texas, 8; Northeastern Texas and Choctaw, 31; Northwestern Texas, 2; Southwestern Texas, 7; Utah, 18; Seattle and British Columbia, 10; West Virginia, 17; Northern Wisconsin, 15; Southern Wisconsin, 16.

The recorder's report was read, and among other things showed that there has been the largest growth in numbers during the past year of any since 1898. That year showed a net gain of 2,269, and the year before that a net increase of 3,556. But since then the average increase during the seven years was but 1,600.

There have been placed upon the church records during the past year 2,843 as new baptisms, and a net gain of 1,928. Five hundred and eleven of these have been gained in foreign countries, and 1,417 in the United States. The net membership as shown by the records is 53,781. The number received by letter in the branches is 1,377, and the number receiving letters of removal, 1,423. There have been recorded 677 deaths, and a loss of 192 by expulsion. New branches organized, 11.

Missouri leads both in baptisms and in net gain. Baptisms have been 360; net gain 420. These items

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for some of the other States and countries are as follows:

State.	Baptisms.	Net gain.
Iowa	353	140
Canada	350	325
Michigan	208	115
Illinois	127	24
Australia	80	74
Ohio	83	64
Kansas	81	46
Colorado	64	63
Indian Territory	61	65
Idaho	60	53
Pennsylvania	59	54
Wisconsin	58	51
Washington	50	76
England	59	
Nebraska	57	
Wisconsin	46	
Alabama	43	
Oklahoma	42	
California	53	

Of seventy-five districts, only ten failed to get reports for record.

In his report Bro. Henry A. Stebbins asked to be released from the office of General Recorder, believing that a continuous discharge of the duty for thirty-two years was enough for any one man to be required to perform.

A motion prevailed that the request of Bro. Stebbins be granted, and that he be released upon the appointment of his successor.

C. I. Carpenter and W. R. Smith were nominated to succeed him, and it was then decided by motion that further action be deferred until Monday afternoon at three o'clock.

Bro. R. Etzenhouser, Duncan Campbell, and T. W. Chatburn were appointed a committee to draft resolutions expressing the appreciation of the body of the long services of Bro. Henry A. Stebbins as Recorder.

Report of the Church Secretary, R. S. Salyards, was read and received. The suggestion that a committee be appointed to compile late conference resolutions, and that they be added to a republication of General Conference Resolutions was acted upon, and the chair authorized to appoint a committee of three to do this work. A motion that this committee be authorized to revise the present edition was lost.

The following was read and received:

To the General Conference; Greeting: The Quorum of Twelve passed the following preamble and resolution of condolence, with instruction that it be presented to the conference:

"Whereas, By the hand of death during the last year, there has been removed from the ranks of the church militant our beloved colaborer in the gospel ministry, Elder James Caffall, whose close association with us as a member of the Apostles' Quorum and whose long record of faithful service and sacrifice as a minister of Christ and servant of the church has given him permanent place in our affection and made his name to us a synonym of integrity and diligence,

"Resolved, That, while meekly resigning ourselves to this interposition of Providence, we, nevertheless, record the grief his removal has occasioned us and join in this expression of our assurance that to him the change was a promotion to higher good and the enjoyment of well-earned rest. His memory will ever be to us an inspiration and his devotion and fidelity an incentive to holy emulation,

"Resolved, That a copy of this expression be sent to his widow, together with the assurance of our sympathy, and our action be also reported to the General Conference at its convening, April 6, 1906." F. A. SMITH, Secretary.

INDEPENDENCE, Missouri, March 22, 1906.

The order of seating was announced as follows: On the rostrum, the First Presidency, Quorum of Twelve, Order of Evangelists, Bishopric, and the council of Seven Presidents.

On the left wing of the floor, the High Priests' Quorum, and on the left, back of the High Priests' Quorum, the priests, teachers, and deacons.

On the right wing, and as far back on the right side as necessary, the various quorums of Elders in their order.

In the center, the three quorums of Seventy, the remainder of the floor to be given to the delegates.

Adjourned till two o'clock. Benediction by President Joseph Smith.

At two o'clock business continued. Session opened by singing hymn No. 14; prayer by A. H. Smith, President F. M. Smith in chair. Chorister announced as assistants, Flo McNichols, F. G. Pitt, A. M. Chase, and F. A. Russell. Assistant organists: Paul Craig, A. H. Mills, and Sr. Audentia Anderson.

A request from the Daughters of Zion for the use of the lower auditorium on Tuesday, April 10, from nine to twelve o'clock was granted.

Request from E. Peterson for use of the church in which to deliver a lecture on the redemption of Zion, the building of the ideal city, and kindred topics was read. It was moved that the request be granted, and the time appointed by the Presidency. A substitute was moved that the matter be left in the hands of the Presidency, they to do as wisdom might direct. A substitute for the substitute was offered that on account of all of our evenings being occupied, the request be not granted. The substitute for the substitute prevailed.

A request for the reorganization of the First Quorum of Teachers, signed by a number of regularly ordained teachers of the Independence Branch and Stake, was referred to the Quorum of Twelve.

A report of the matter submitted by the conference to the High Council last spring, a report of which was published in the HERALD, was presented and, without reading, received subject to order.

A petition for division of Oklahoma District was referred to a committee appointed by the chair consisting of F. A. Smith, H. O. Smith, and Hubert Case.

Petition asking for the division of the Northern

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Michigan District was referred to a committee appointed by the chair consisting of Heman C. Smith, C. G. Lewis, and A. S. Cochran.

Church Historian's report for 1905 was read.

It was moved that hereafter the Historian's report be published in the HERALD previous to the conference, thereby saving the time it takes to read it in the conferences. Motion lost.

The following was read and its adoption moved:

INDEPENDENCE, Missouri, March 29, 1906.

To the General Conference Assembled; Greeting: The Quorum of Twelve passed the following preamble and resolution, and instructed the secretary to present it to your honorable body. Very respectfully,

F. A. SMITH, Secretary.

"Whereas, There are several editions of the Book of Mormon extant, differing in the divisions of chapters and paragraphs, thereby rendering it impossible to prepare concordance and works of reference. Therefore, be it

"Resolved, That we recommend to the conference the appointment of a committee composed of F. M. Smith, Heman C. Smith, R. S. Salyards, F. M. Sheehy, and C. Scott to investigate and prepare a uniform plan for the divisions of chapters and verses, and, if thought advisable, to prepare or adopt a system of references."

It was moved to amend the resolution by adding the names of E. L. Kelley and F. B. Blair. It was moved to amend the amendment by striking out the name of E. L. Kelley and inserting the name of Joseph Smith; but President Smith declined. Motion to amend the resolution carried, and the motion to adopt prevailed.

Closing song 145; dismissed by E. C. Briggs.

Preaching at a quarter of eight by U. W. Greene, assisted by Henry Kemp.

APRIL 7.

At nine o'clock the prayer-service was in charge of J. W. Waldsmith and S. J. Jeffers.

Preaching at a quarter of eleven by Joseph R. Lambert assisted by Charles Derry.

At two o'clock conference assembled for business, President Joseph Smith in the chair. "Redeemer of Israel" was sung; prayer by W. H. Kelley.

Additional report from the credential commitee recommended that delegates named be accepted from Ohio District, Southern Missouri, Spokane, Society Islands, and Eastern Iowa.

President R. C. Evans was called to the chair.

Report from Religio was read showing sixteen new locals organized, a present membership of about six thousand, and about three hundred dollars collected for the Book of Mormon translation fund.

Reports from the following were read and will be published complete in the minutes: Church Librarian, Seventh Quorum of Elders, Sixth Quorum of Priests, Second Quorum of Teachers, and Second Quorum of Deacons.

In the last, a request that Daniel Anderson be ordained first counselor to the president of the quorum, C. F. Church, was granted and the ordination authorized.

A resolution that the sense of this body is that the chapters and verses in the new edition of the Book of Mormon contemplated should conform with the chapters and verses in the large-type edition was laid on the table.

Report of the Quorum of Twelve was read concerning the adoption of new missionary report blanks, and the discarding of the old forms as inadequate to meet the requirements.

It was ordered that the *Ensign* Office be requested to furnish printed copies of the proposed new blank, so that the members and delegates can see what it is, and that this matter be made the order for Monday at two o'clock.

Report of the committee on appeal case of H. L. Holt was read, and by motion referred to the First Quorum of Seventy for further consideration, and all except a reference to the case and its final disposition be expunged from the record.

The committee to whom was referred the matter of division of Oklahoma District recommended that the matter be referred to the district conference and the minister in charge with authority to divide if found advisable.

Invitation was read from Lamoni Branch and Stake asking that the next General Conference be held at that place.

Lamoni, Independence, Kirtland, Chicago, and Toronto, were placed in nomination, and the vote resulted in the choice of Lamoni.

Preaching in the evening by F. J. Chatburn, assisted by Arthur Allen.

APRIL 8.

Prayer-meeting at eight o'clock in the morning in charge of F. G. Pitt and W. H. Garrett.

At half past nine Sunday-school in charge of the local authorities.

At eleven o'clock there was preaching in the upper room of the church by A. H. Smith assisted by T. W. Chatburn; in the basement by Columbus Scott, assisted by F. J. Ebeling; in the old *Ensign* building by Alvin Knisley, assisted by C. H. Rich.

At half past two in the afternoon preaching in the upper auditorium by Heman C. Smith, assisted by W. H. Garrett; in the basement by Isaac M. Smith, assisted by Charles E. Harp; at the old *Ensign* building by Warren E. Peak, assisted by J. F. Curtis.

In the evening at a quarter of eight preaching in the three places respectively by E. L. Kelley, assisted by S. B. Kibler; Walter W. Smith, assisted by F. A. Russell; and W. A. Smith, assisted by R. Baldwin.

(Continued on page 358.)

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Religio Convention

At the hour of eight, April 2, a happy, smiling, hand-shaking crowd assembled in the lower auditorium of the church, at Independence, Missouri, renewing old acquaintances and establishing new ones. Shortly after eight the murmur of voices was hushed by President J. A. Gunsolley calling the meeting to order. Sr. Stella Wight was chosen secretary for the preliminary organization, and a credentials committee consisting of John A. Gardener, David L. Morgan, and Mary O. Lewis was appointed by the chair.

Pending the report of the credentials committee it was moved that the evening be spent in five-minute speeches, and Walter W. Smith, vice-president, S. A. Burgess, librarian, Elbert A. Smith, editor of "The Religio's Arena," Louise Palfrey, editor *Religio Quarterly*, Sr. L. A. Schmutz, Albert Carmichael, A. H. Parsons, M. C. Fisher, F. G. Pitt, Allie Thorburn, and Alma Booker responded in earnest and encouraging words.

APRIL 3.

A devotional service was held at nine o'clock, with the presidency in charge, and at five minutes past ten, after a few minutes' intermission, the convention proceeded with the transaction of business. A report on credentials was read and approved as corrected. The temporary secretary was appointed secretary pro tem., and authorized to select assistants. She selected J. F. Mintun. F. G. Pitt was chosen chorister, and empowered to select assistant chorister and organist. Motions prevailed as follows: 1. That the chair appoint ushers. 2. That the chair appoint three as a press committee. 3. That the courtesies of the floor be extended to all present. 4. That the chair appoint a committee to report to the Presidency and Twelve that the convention was in session and ready to receive any communication from them.

For the latter committee the chair named Edward Rannie, Arthur Philips, and Arthur Lane.

As press committee, D. A. Anderson, J. W. Gilbert, and C. A. Rich were chosen.

Reports were read from J. A. Gunsolley, president; Walter W. Smith, vice-president; Etta M. Hitchcock, secretary; W. J. Mather, treasurer; S. A. Burgess, librarian; Catherine Haines, superintendent home department; and an auditing committee consisting of Charley May, Joseph Tanner, and M. A. Etzenhouser was appointed to audit the financial portions of these reports.

Lyman Fike and Vern Newberry were appointed by the chair to take charge of the ushering, authorized to select the helpers needed.

At two o'clock the convention came to order and the reading of reports continued. Reports were received from the editor of the *Religio Quarterly*, Sr. Louise Palfrey; editor of "The Religio Arena," E. A. Smith; librarian, S. A. Burgess; committee on credentials, lesson revising committee, and auditing committee. Expenses incurred by vice-president and librarian were ordered paid.

Proposed amendments to the Constitution were taken up. It was moved to amend section 1 of article 4, page 13, by adding "and those who are under twelve years of age shall enjoy all the rights and privileges of the society, except to vote." Moved as a substitute to add the words: "Excepting that wherever local sessions are held at night, children under twelve years of age be discouraged from attending, unless accompanied by parents." It was finally moved and carried to lay the whole matter on the table. At this juncture the regular order, as announced for half past three, the election of officers, was taken up, resulting in the selection of J. A. Gunsolley, president; Walter W. Smith, vice-president; Sr. M. A. Etzenhouser, secretary; Richard Trowbridge, treasurer; and S. A. Burgess, librarian.

The consideration of amendments was then continued. The proposed amendment to section 4 of article 3, to strike out the words, "There shall be no nominations to office," was adopted. The same section was also amended to provide for semiannual elections at the first meetings in January and July; and it was moved and carried that this amendment take effect at the close of the present term of office for which the local officers were elected.

The superintendent of the Sunday-school Association announced as committee on credentials for the Sunday-school convention, W. R. Adams, Carrie McPhee, and Archie McLean.

The convention adjourned until a quarter of eight in the evening when it reassembled for business. The following communication from the Presidency was read:

To the General Convention of Zion's Religio-Literary Society: The Presidency has been waited upon by your committee and formally notified that your annual convention has begun its sessions. I have been authorized by the Presidency to extend to you fraternal greetings, to acknowledge the courtesy of your action, and to convey to you the hearty good wishes of the Presidency that your efforts in the work which the Religio Society is endeavoring to accomplish may be richly blessed. May the Spirit of the good Master be with you through the sessions of the present convention and throughtout the coming year.

We wish to express our confidence in the Religio Society and its corps of earnest workers, and shall pray that nothing shall intervene to prevent a closer and closer coöperation of the church and its auxiliary societies, and that every effort shall be put forth to promote a spirit of brotherly love and confidence. The success of the work which lies near to all our hearts demands coöperation, and this in turn demands confidence in those who have the great burdens to bear.

FREDERICK M. SMITH,
Secretary First Presidency.

INDEPENDENCE, Missouri, April 3, 1906.

It was moved that it is the opinion of this body

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that all locals should appoint a temperance committee whose special duty is to discourage the use of tobacco in all its forms.

Moved as a substitute that the General Convention disfavor the use of tobacco by our members, and urge our local temperance committees to discourage the use of tobacco in all its forms.

It was moved to amend the substitute so as to read: "That we disfavor the use of tobacco by our members, and urge that our locals should appoint a temperance committee who shall discourage the use of tobacco in all its forms." The substitute as amended prevailed.

A petition from the Northern Michigan District association asking that provision be made for a division of the district, the boundary lines to conform with the boundary lines of the district as they may be determined by the General Conference, was referred to the executive committee with power to act.

The following was moved: "Whereas, a history of the church adapted to the needs of our young people is greatly needed, therefore be it resolved, that this convention appoint a committee of three to confer with the Presidency, Church Historian, and Board of Publication for the purpose of having such a history written and published." A substitute was offered as follows: "Believing that it would be to the interest of the young people in their efforts to become familiar with the history of the church to have an abridged edition of the same, resolved, that we communicate to the First Presidency our desires to see such publication made as soon as practicable."

APRIL 4.

The closing session of the convention opened at half past eight Wednesday morning.

It was moved to indorse the suggestion in the president's report in regard to appointing a field-worker, providing the Sunday-school in their convention take similar action, and that the executive officers be constituted a committee with full power to confer with a similar committee from the Sunday-school convention, the Religio Society to contribute its proper proportion toward maintaining such officer as necessity demanded.

It seemed from the discussion that the majority were of the opinion that the time had not come when it would be wise to undertake, even in conjunction with the Sunday-school Association, to maintain a field-worker, and a motion carried to refer the matter to the executive committee and request them to report at the next convention.

The question of authorizing a gathering at Nauvoo came up and the following was adopted:

"Resolved, That we order an assembly of Religio workers in the city of Nauvoo during August of 1906, the exact date being left with the executive committee, and they to have the power to determine the program and to appoint all necessary committees."

Moved that we invite the Sunday-school Association to take similar action and unite with us in the meetings. Carried.

It was also moved and carried that the citizens of Nauvoo be notified of the action taken.

In harmony with a motion adopted, the chair appointed Mark H. Seigfreid, Floralice Miller, and S. A. Burgess a committee to express the thanks of this convention to Sr. Hitchcock for her past services as secretary.

The following from the retiring secretary furnishes interesting information concerning the past year's work:

To the Religio Convention; Greeting: We are glad to report that the work this year has about kept pace, in organizations of new locals and numerically, with last year; but, owing to the fact that there were no mid-summer reports, the secretary has gleaned from some of the letters the past three months, a lack of interest at various places, and a decided carelessness in the manner of keeping the records. A number of local reports have not yet been received, corresponding delegate certificates are not in, although we have waited until the very last. The carelessness noticeable is due, your secretary believes, to the fact that yearly elections in locals are not the proper thing; it may work all right in the large districts, but we have not found that it is a good plan for locals. We do not even admit that it is a good thing in the larger districts; we do not say any of this in a fault-finding spirit, but as one who in a measure feels the pulse of the Religio life as determined by itemized statements and promptness of replies.

During the year April 1905 to April 1906 we have had sixteen locals organized, with an increased membership of two hundred and ninety-six.

The present membership of the Religio, all over the world, may be conservatively set down as 6,177.

Again have the ministry shown their willing spirits and helpful coöperation; Brn. J. W. Wight, L. G. Holloway, Bro. Enge, Edward Rannie, and Alma Booker have been instrumental in organizing Religios.

The Canadians, whom I have ever characterized as hustlers, have shown their wonted energy this year, and reports from there are encouraging.

Bro. Alma C. Barmore, Australia, writes in a personal letter: "Just a few words to acquaint you with the status of the Religio in this country. No doubt the secretary of New South Wales District has reported to you since the convention of last Easter. I will, therefore, give you a general view of the situation. To begin with: The societies at Hastings and Richmond, Victoria, have died. This leaves Victoria without any Religio. The societies which were organized at Nambucca, Bulahdelah, and Stockton have also died. All of the last were, I think, home classes. To offset these losses, which, in the main, occurred over a year ago, the Hamilton Religio has been reorganized during the past year and is now stronger than ever before. Our societies now are Balmain, Wallsend, Tuncurry, Hamilton, and Dudley. The last named is a home class. On the whole we can truthfully say that 1905 was a year of progress, and we are expecting more for this year. Everything is shaping for a good convention at Bulahdelah at Easter-time.

"Praying that God's richest blessings may rest upon both conventions and the conference, I am," etc.

Numbers in Australia, as gleaned from the secretary's report of last year, 145.

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England, Scotland, and Wales are, up to date, among the delinquents, but the work is gradually becoming stronger, better organized, and accomplishing more good, under the wise care of Bro. Rushton and his colaborers.

Gain in district organizations for the year, two.

Bro. Waller writes thus cheerily from his far-away home:

"I thought I would just write and let you know that our local Religio society is still flourishing, and we are hopeful of extending our influence. We use, as you know, the *Religio Quarterly* in our Book of Mormon classes and find them very helpful.

"I trust that you may have a profitable and enjoyable time at the convention and that good to the society and church may result from your efforts. Hoping that the Lord will bless and guide you by his Spirit, your brother."

Our work as your general secretary is concluded; the Religio and its interests will ever be dear to us! In putting aside the duties of this office we do so, praying God to bless the one who will take them up. With a prayer for the cause whose "Onward and Upward" motto has been of thrilling heart-interest in the years that are past, and ever will be, we are pleased to sign ourself,

Faithfully yours,

ETTA HITCHCOCK.

ST. LOUIS, Missouri, March 29, 1906.

Sunday-School Convention

At twenty minutes of eleven of April 4 the Sunday-school Convention came to order with Superintendent T. A. Hougas presiding. His appointment of the credentials committee was indorsed, and the report received. Sr. Belle James and J. F. Mintun were appointed secretaries to assist the general secretary, D. J. Krahl. D. A. Anderson chosen chorister, and Sr. Brocaw organist, and a motion prevailed to extend the courtesies of the floor to all. The chair was instructed to appoint a committee to notify the Presidency and Twelve that the Sunday-school Association was in session and ready to receive any communication from them, and the chair named Edward Rannie, Charles Fry, and R. O. Self as such committee. A press committee was also appointed consisting of R. Etzenhouser and E. A. Smith.

At two o'clock in the afternoon the convention reassembled and reports from the following were read: Superintendent, T. A. Hougas; first assistant superintendent, J. A. Gunsolley; second assistant, A. Carmichael; secretary, D. J. Krahl; librarian, Sr. L. Etzenhouser; home department superintendent, Sr. T. A. Hougas; treasurer, John Smith; Revising Committee; Sr. R. O. Self, field worker for Western Nebraska and Black Hills; Roxana E. Anderson, field worker for Kirtland District.

The treasurer's report showed receipts for the year to be $3,700.21; expenditures, $2,594.94; and a balance on hand of $3,139.35.

Petition from Northern Michigan association asking for division contingent upon a division of the district by the General Conference, was referred to the executive committee with full power to act when conditions are such that the division can take place.

A resolution from the Lamoni Stake was read asking the General Convention to express itself upon the question of the propriety of awarding banners with the giving of the Christmas offering. It was moved that the convention approve of the policy of awarding banners to the Sunday-school in connection with the giving of the Christmas offering. A letter from Sr. M. Walker was read, and the chair announced that further consideration would be deferred until the evening session.

At the evening session a report was read from the editor of the *Quarterlies*, also from the Home Class superintendent.

The following communication was received:

INDEPENDENCE, Missouri, April 4, 1906.

To the General Sunday-School Association in Convention Gathered; Greeting: The First Presidency is pleased to acknowledge the receipt through your committee of your formal notification that your annual sessions are now being held. We appreciate the courtesy shown by this formal notification.

We are disposed to think that there is an end to be served in this courtesy other than a compliance with mere formality or a tendency to string red tape. We cherish the hope that there is a closeness of coöperation between the church and the Sunday-school organization which will not only dispose the Sunday-school Association thus to go through the formality of notifying with due degree of dignity the Presidency that the convention has begun its sessions (which formal notification can generally be construed as an indication that harmonious relations exist) but that there shall be a growing disposition on the part of the Sunday-school authorities to promote closer relations and understanding between them and the general authorities of the church, so that the question, "What are the Sunday-school authorities doing and what do they contemplate doing," can be answered by some other reply than, "We do not know."

It is gratifying to us to know that the work of the Sunday-school is meeting fitting recognition throughout the several missions of the church. We hail with gladness every evidence of success attending the efforts of the Sunday-school Association; and while we do not feel inclined at this time to offer any suggestions upon any particular part of your work, yet we join the many others in bidding you God-speed in your important mission.

With fraternal feeling,

THE FIRST PRESIDENCY,
per F. M. Smith, Secretary.

The discussion on the subject of the association favoring the giving of banners was continued. By motion the speeches were limited to three minutes. Previous question was ordered, and the resolution favoring banners lost by a vote of 146 to 40.

Resolved, That we as a convention look with disfavor upon keeping rolls of honor, awarding of prizes, and the printing of the Blue *Hope* as incentives to punctual attendance or individual effort.

Previous question was ordered and resolution lost by a vote of 40 to 142.

APRIL 5.

At nine o'clock a social service was held, and fifty minutes pleasantly spent in prayer, testimony and song.

At ten o'clock business continued with J. A. Gunsolley in chair. The following communication was read from the Quorum of Twelve:

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To the Sunday-School Convention in Session at Independence, Missouri; Greeting: In response to your official notice to the Quorum of Twelve of being in session and in readiness to consider matters relating to Sunday-school work, the quorum has nothing before it at present claiming the attention of the convention, but it assures the convention of its hearty concurrence in the work of the convention, and are in deepest sympathy with the Sunday-school movement, and take pleasure in keeping in touch with its ready workers and encourage whatever contributes to the good of the Sunday-school cause.

We congratulate the convention on the favorable auspices under which it has assembled, the good work done in the past, and the hopeful outlook for achieving good in the future; and be assured that the workers in this most commendable work of the church will always find sympathy and encouragement from the members of the Quorum of Twelve.

May success attend your present and future work.

Respectfully,

WM. H. KELLEY, for the Quorum.

The following resolution was adopted:

Whereas, This convention recognizes with true brotherly love the noble effort put forth by Sr. M. Walker in connection with the Jubilee offering of the past year, therefore, be it

Resolved, That we as a body extend to her a mark of our appreciation, and sincerely commend her to the favor of the kind Master whom she serves, for the peace and consolation which he will surely bestow upon his faithful servants.

The executive committee of the Sunday-school Association was authorized to confer with the Board of Publication, with authority to take such steps as necessary to have the work of preparing marginal references for the Inspired Translation performed.

It was moved and carried that the church treasury be designated as the depository for Sunday-school funds, and that these deposits be without interest.

A motion providing for the appointment of a field-secretary was lost by a vote of 30 to 104.

At the two o'clock session the election of officers was taken up. T. A. Hougas was chosen superintendent; Mark H. Seigfreid, first assistant; A. McLean, second assistant; D. J. Krahl, secretary; John Smith, treasurer; Lucina Etzenhouser, librarian.

Moved and carried that we reëlect the present Revising Committee. Report from committee instructed to report on reunion at Nauvoo was read.

It was moved that the Association hold a reunion at Nauvoo in August, time and place left to executive committee, they to coöperate with Religio executive. Resolution prevailed.

An appropriation of $225 for contingent expenses for next year was ordered.

The *Exponent* was recognized as the official organ, and the executive committee authorized to provide for its editing and publication.

At the evening session a communication was read from Superintendent T. A. Hougas offering resignation to take effect immediately. It was moved to decline to accept the resignation, and to request Bro. Hougas to act as superintendent of the association. Bro. Hougas stated that for the coming year he would endeavor to do the best he could, and his resignation was withdrawn.

The appointment of a home class superintendent was left with the executive committee.

The secretary was authorized to notify the city clerk of Nauvoo of the action of the convention at the afternoon session.

Adjourned to meet at time and place provided for in the Constitution.

Original Articles

ANOTHER VIEW OF ZION AND THE GATHERING.

For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, this man began to build, and was not able to finish.—Luke 14:28-30.

The above language of Christ is just as applicable to us in attempting to build up Zion as in any other work we may undertake and, if we follow it, it may save us many heartaches and from the ridicule of the onlooker which we will receive if we do not pay sufficient heed to what the Master has written for our profit.

We have no precedent to guide us only the historical fact that the Nephites and Enoch succeeded in eliminating poverty from among their people. The details of how they accomplished their work we have no knowledge of, and at present extreme views are discernible and it seems as if it will be necessary for God to give us more light and it is quite likely the truth will be found between the two extremes and some of us will have to come down from our self-exalted positions.

When the message reaches the world that we have the true Zion and that poverty is not found among us, no need for insurance against death, accident, and misfortune as a result of fire and storms, and no need to provide for a rainy day, for the Lord's storehouse will always be full; and the widow and her children will have no need to fear that the wolf will gnaw at their door.

There will be two classes which will flock to Zion like bees to a clover-patch. One is the honest, industrious, and pure minded who seek to serve God in the spirit of truth and humility, and there will be thousands of them when they see the fruits of righteousness and when they see the faith of God's people manifested by works. Many people now believe our work, but fail to unite with us because we do not practice all that we believe. Suppose we have five hundred missionaries out in the field. One hundred baptisms each per year would not be too high an average, which would be fifty thousand, and with the local work and several children to each family added you have an influx of about one hundred thousand yearly to Zion. The majority of them will be poor and all must have an inheritance. Suppose there are one thousand families that needed assist-

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ance; five hundred dollars for a home for each would be five hundred thousand dollars per year. The other class will be those who are after the loaves and fishes and they may be more numerous than the other class above referred to. Who is going to determine who is worthy or unworthy to enter the church? and when they enter, do they not become entitled to the privileges of Zion, after they have been invited to come?

Our missionaries will be in all nations and what a steady stream will pour into Zion and they will have to pass the rigid examination provided for by the Bureau of Immigration. China, Japan, India, Russia, Turkey, Greece, Germany, Austria, Italy, France, and the British Isles—what a cosmopolitan class of people, all to be assimilated and made good Americans and become a useful class of producers—a real benefit to society. Who is going to manage such a stupendous enterprise, the like of which the world has never seen? The bishopric will need an army of competent and well-trained men, another great army of priests and other branch officers to teach them their duty in spiritual things, and they will have to practically begin life over and adapt themselves to new occupations under new conditions and in a different climate.

God knows about all these difficulties and has a divine plan to carry on his marvelous work, but we do not know what it is and are we going to guess at it and go into it blindly and realize to our own shame the saying of our Master, "When the blind lead the blind they both fall into the ditch together"? Where are the wise men whom God needs to carry out this wonderful undertaking, if we have none wise enough to tell us what God's plan is and the details to carry it out? How can we expect men to do a work of which they have no knowledge, and it seems an evident fact to the writer that the majority of mankind are incapable of taking care of themselves and the great task will depend on the few until under favorable conditions all can be brought to a higher condition where they will be better able to help themselves and be less dependent on others. Will the careful, prudent, and industrious man that has a surplus of material wealth cast it into the church treasury without he sees a reasonable probability of its being used wisely by men who have shown their wisdom in the management of temporal affairs?

Another important consideration is, Who will make good the losses from failures in these various enterprises that the church is supposed to control if the church must make good such losses? How long can we stand it? Will it not be a temptation to extravagance and to run unusual risks in business enterprises when the losses are to be paid by some one else? Everything that the church has done in recent years has caused dissatisfaction among some; how will it be when we embark in larger enterprises?

EDWARD RANNIE.

OMAHA, Nebraska.

RETROSPECTIVE.

Although my whereabouts have been incidentally referred to in the HERALD and *Zion's Ensign* during the current conference year, I have said nothing of labors and experiences during the time indicated. I have not, however, been idle, nor has my hope in the ultimate triumph of the great work of God, as set forth in the prophecies relating thereto and the latter-day revelations, waned. No. On the contrary my faith in the work has been confirmed in some regards during the year.

Our Savior said, speaking of the last days, "Because iniquity shall abound, the love of many shall wax cold"; "And all things shall be in commotion." (Matthew 24: 12; Doctrine and Covenants 45: 4.) A moment's survey of the condition of things abroad in the world displays the fulfilling of these statements now, undeniably.

That the nations are being distressed with perplexity, (see Luke 21: 25,) needs only to be mentioned to be clearly seen. Again: "And it shall come to pass that he that feareth me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of Man."—Doctrine and Covenants 45: 6. And to note the startling events as they crowd the world's canvas with such marvelous rapidity, it but surprises us into wondering silence and great admiration! Historical epochs are made in a day, as was the fate of Russia in the far East, on both land and sea; as was church and state separated in France just a few days since. (See Revelation 17: 15–18.) And only poor little Spain, of all the ten horns of the Apocalyptic beast, seems willing to bear the burden of the bondage of the union of church and state! The words of God are being fulfilled. Since 1800 A. D. when the deadly wound of the beast was inflicted, the deadly wound was healed in Italy, France, and Spain, but at present Spain alone bears this yoke of bondage. Serious troubles harass Turkey in Europe, and ere long Europe will spew Turkey out, and the Sultan will "plant the tabernacles of his palace between the seas in the glorious holy mountain, [in Palestine]. Yet he shall come to his end and none shall help him." (Daniel 11: 45.) And when this shall be accomplished, the way will be opened for Israel to go home and occupy the land promised them. After this restoration, and Israel's establishment in their own land, the "time of trouble" (of Daniel 12: 1 and Ezekiel chapters 38 and 39) will be fulfilled, and Israel be saved as predicted.

The revelations of such astounding character brought to light in the Reed Smoot trial before the Senatorial Committee, in the statements of President Joseph F. Smith and other witnesses in the case, wherein it is stated that some of the authorities of the Brighamite church are living in open and confessed violation of the law of God and of the land,

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also revelations coming to light before a committee of examination into the conduct of management of some of the old line insurance companies in New York, compel belief in the prophecy which reads: "And it shall come to pass, that there shall be a great work in the land, even among the Gentiles, for their folly and their abominations shall be made manifest, in the eyes of all people; for I am God, and mine arm is not shortened, and I will show miracles, signs and wonders, unto all those who believe on my name."—Doctrine and Covenants 34:3. All indicates that the perils predicted by the apostle Paul, when men were to be self-lovers,—full of selfishness, "individualism," (stop and look at that word, and then scan society and see how so many are "without natural affection,") all this plainly indicates that the day predicted is upon us now!

Paul, too, proclaims that the last days will witness "perils" because of the universal "covetousness," the love of money that prevails. Who that desires to can fail to see its fulfillment in the religion-blighting, soul-withering commercial waves that are sweeping society everywhere, and that say to religion, "We have no time for you," "We have this world and we must make the best of it"? It is a deadly enemy to religion, and happy are Saints who are not carried away with it, and thrice happy is he that is delivered from its thraldom—its death. "Its substance is that of an idol." The souls of so many are wholly set on its attainment, and as this is the day when the character of the "foolish" "virgins" are to be formed, it well becomes us to be wise, build on the rock of the word of God, (see Matthew 7:24; 25:1-13; Doctrine and Covenants 45:10,) to "seek first to build up the kingdom of God, and establish *his* righteousness," and afterward, or secondarily seek for the needed things that perish.

Never in the history of the world have the irresistible waves of evil assailed the influences of righteousness as at this time. They seek to assail with invincible force the citadel of gospel righteousness in its utmost strongholds, and they intend to carry to captivity, if possible, the heavenly ramparts. It is not being done by vile opposition in the form of persecution. They are organized to cultivate and cause to grow up strong prejudice to shut out even a hearing of the truth, to stifle free investigation.

Species of literature are being quietly circulated diligently to this end. Some on whose account the way of truth is being evil spoken of are used as a pretext for this kind of opposition. Satan's devices are subtle. He—his children—assume the role of charity apparently, and through feigned sociability woo the children of God,—some of them from the truth. We must not forget that to counterfeit if possible the virtues of the truth is to be a part of the wiles of man's enemy in the last days, [see 2 Timothy 3:8: "Now as Jannes and Jambres withstood Moses, so do these," (which creep into houses and lead captive silly women.)] Also "resist the truth, men of corrupt minds, reprobate concerning the faith."

How did Jannes and Jambres withstand Moses? By teaching things that Moses taught, and apparently doing the same wonders that Moses did. And when Moses stretched out his rod to indicate the sending of a plague on the Egyptians, the "magicians did so with their enchantments," and so far as Pharaoh could judge, or cared to, they brought the plagues also. (See Exodus 8:7.) Already some are asking: How is it some are healed, or have tongues, and yet they do not accept the principles of the doctrine of Christ nor acknowledge the restoration of the authority to minister the gospel, as taught in the Bible? (See Zechariah 2:1-5; Matthew 24:14; Acts 3:21; Revelation 14:6, 7.) Our answer to the above question is: Satan is willing to heal you now, or counterfeit the gift of tongues in order to have you stop right there, and discourage your seeking further for the gospel. The gospel is God's power *unto* salvation, and Satan does not want you to go on unto salvation. His object is to cause us to believe we are saved—will be—whether we adhere to all God's law, as administered by divine authority, or not. So he takes "a cinch" on us here, in order to secure us to himself hereafter. The gospel of Jesus Christ includes the gospel gifts of First Corinthians twelfth chapter, but the genuine gospel gifts may not be expected to grow where gospel seed has never been planted, and especially where any prefer not to hear or receive it. "He that is of God heareth God's words," is God's own test; "He that is not for me is against me." All these tests apply where opportunity has been offered to investigate.

And right here wrapped up in this question is one of the problems of the hour, and an elaborate one. Christian Scientists heal, Dowieites heal; spiritualists heal physical maladies. Healing of physical ills is growing into a popular proposition for public advocacy. And the mystery connected with the fact is said to be "the key to the Holy Scriptures." Ought we not, and in view of these things, shall we not "contend for the faith once delivered to the Saints"? Shall we at this late date in the world's history forget that "strong delusions" will be permitted to circulate among the peoples in these times, that many false prophets are to appear and show great signs that deception may reign? And such is to be the case because the truth will not be desired, (see 2 Thessalonians 2:11,) but on the contrary the people are to have "*pleasure in unrighteousness.*"

The world to-day are on a money- and pleasure-excursion. And when it is to end is the question. Extreme indifference to religious matters is the result. Also spiritual dearth.

And so conditions have changed, and the elders, many of them (us), hardly know how to adapt our-

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selves in our labors so as to meet the emergencies and catch the public ear with the gospel. What we might be able to do by inaugurating a campaign of circulating literature is a question. Some religious bodies engage extensively in endeavoring to propagate their claims by spreading their religious literature among the people. Christian Scientists, Adventists, and some others do thus; also our friends, the Brighamites. Should the church be able to supply the elders with suitable literature in sufficient quantities, the trial could be made, the question with us could be answered.

But now is a time, and conditions make it so, for men, the ministry, to be strong to resist evil, to seek for the special endowment of the Spirit to advocate and defend the right, the truth of the gospel, and successfully set forth the interests of the kingdom of God. We can not well afford to take steps backward at this time, by lessening our missionary force, or lessening our energies as a people to keep our missionary force up to the required demands.

A brother once said that to be engaged in this work was like riding a bycicle: one must keep going, as to stop meant "get off." And I strongly opine this to be true. If we are not going forward, we are falling to the rear. We may think to stand morally level and keep our names on the records, but are we not then waning in spiritual light and strength? To go forward in the line of duty both spiritually and relating to the temporal duties under the law, is our only hope of final success; not to continue thus to do, is surely to fail at last. To conform to the divine law is to result in success. It has always been so from Abel of old to the present. And to do, in the service to God, that which he has not by law required, is to meet disappointment and failure absolutely, and it ever has been so from Cain's attempt to offer "the fruit of the ground," instead of the lamb. Cain was willing to worship, to make an offering, but he adopted policy as a rule of action instead of the law given. King Saul once thought to compromise Deity, in deviating slightly in the face of a plain law, but he failed and fell, lost his kingdom and died with God's disfavor impending. (See 1 Samuel 15:20–23.)

If we are to see that the converted of the world are to obey the law of adoption in full in order to a standing in the church, shall we in keeping our watch as citizens of Zion stop short of seeing that the law governing us "is kept"? "I command," says God, "ye fail to keep the command; I then revoke," then we say the work is not of God. But such failure is ours, not of God or his law. A system of law necessarily includes a judgment. The law must be kept by those to whom the law is given that the promised blessings may be realized. If not kept, judgment and loss is inevitable. There is no escape. Sometimes the judgment may linger for a time through mercy and divine long-suffering that peradventure repentance may be wrought in the transgressor of the law. But should the law fail of being fulfilled the judgment will come, the penalty of a broken law must be inflicted. Such has always been the case in all past history, and such is principle. Principles are eternal. No evading it. Are, therefore, conditions in the world morally, now, as in Noah's day? (See Matthew 24:36–39.) Our Savior prophesied it would be. But the people in Noah's time, knew not the judgment was upon them till too late—"And knew not," says Jesus, "till the floods came and took them all away." "So shall it be" again, is the prophetic word. What were the charges preferred against the world in Noah's day? Here is one: "For the earth is filled with violence through them."—Genesis 6:13. A glance only need be taken by the observer at daily events as now occurring, to convince of its truth. Deadly violence is stalking abroad and no hand seems able to stay the continuously deepening and widening tide of violence on the earth to-day. Forty-one deaths in Detroit during the year 1905, by murder and suicide, attest irrevocably this charge. A bloody wave passing over Chicago, resulting in seventeen deaths in twenty-four hours since the new year 1906 began, is astonishing beyond all explanation;—only the spirit of violence is crazing the people. We are not prepared to give the average statistics of violent deaths and other casualties of the world or the United States, at this writing; but look at Armenia and other states bordering Turkey in Europe, and behold destruction by violence carrying men, women, and children by scores and hundreds,—then consider how death in terrifying waves carries its thousands upon thousands to destruction in its most violent modes, in the empire of Russia, and Russia's liberators and benefactors go down powerlessly before enthroned violence! Surely Jesus' prophecy in this regard is being fulfilled to the letter.

Another grievous charge made against the antediluvians was: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was evil only continually."—Genesis 6:5. What is the cause of the ever-increasing, overshadowing wave of evil now darkening the earth and spreading moral dearth over the earth except the evil imaginations of men's hearts? Imaginations, or evil thoughts, are the roots whence grow the trees of evil and their fruits—fruit even unto sin and death. Where are the hearts of mankind, with the religious indifference now prevalent everywhere? What must be the hearts of men who "hold the truth in unrighteousness," as is the case with many, largely at least, in Utah, and neighboring vicinities?

They have not scrupled to cast unjust odium on the prophet Joseph Smith and his faith in God, have

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caused his name to be evil spoken of so unjustly. They have falsely made his memory, after his death, to do service to a cause of heinous criminality against civilization and the law of God. And after he had said authoritatively to the church restored by heavenly command, in the marriage institution, that "fornication" and "polygamy" were "crimes," are "crimes," and further: "marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain [two] shall be one flesh, and all this that the earth might answer the end [purpose] of its creation; and that it might be filled with the measure of man, according to his creation before the world was made," (see Doctrine and Covenants 49: 3; 3: 4,) God ordained, according to this revelation through the Prophet, that in the marriage institution, one man—husband—and one woman—wife—in wedlock, that the earth might answer the end or purpose of God, in its and man's creation. Moreover God set the example to man at creation, creating but one woman—one wife for Adam. Also in Noah's family before and after the flood had destroyed the ungodly. Likewise at the founding of the Nephite kingdom. This, too, was revealed to us by the prophet Joseph. And when, in after-years, some of the wicked, degenerate Nephites imitated the lives of Kings David and Solomon, in multiplying to themselves wives, so called, and concubines, (I say multiplied to themselves concubines, for there is not one isolated command from God in all the realm of accepted, divine revelation, giving a right to man to have more than one wife at a time, nor any provision in the institution for man to live with more than one wife at a time in this world.) God reproved them for their "grosser crime" than pride, and denounced the sin of polygamy in David and Solomon, and in the Nephites as being "abominable" in his sight, and said further to them "there shall not any man among you have save it be one wife, and concubines he shall have none, for I the Lord God delighteth in the chastity of women." (Jacob, chapters 1 and 2.)

But the Nephites did not desire to enter polygamy till they began to "indulge in wicked practices" and grow "in iniquity," and historically wickedness, iniquity, and crime have generally attended polygamy. The book containing these repeated denunciations of polygamy is given to us as containing the terms of "the new and everlasting covenant" "the fullness of the gospel" to Latter Day Saints. Because of this crime of polygamy among the Nephites, God's prophet further said: "Ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad example before them; and the sobbings of their hearts ascend up to God against you."—Jacob, chapter 2.

Hence, it may be stated with additional force that no authority is found for any man to have more than one wife at one and the same time. Nowhere can such divine authority be found in any divine revelation, ancient or modern. And after these divinely authorized statements have been given of God to govern man for over six thousand years, to attempt at this late date in the history of the race to change the preordained marriage institution, and seek to give it credence by making the Prophet-Martyr responsible for the pretended change, and to make it go with the followers of the leaders of the Utah or Brighamite church, savors in its nature of "evil imaginations," and of "evil imaginations" only. The originators of that bungle called "A Revelation on the Eternity of the Marriage Covenant" ought to have known that when they presented it as a "new and everlasting covenant." If the claim was valid, it necessarily rendered null all other divine covenants binding. It would take away the first that the last might be established. (See Luke 22: 19, 20; Ephesians 2: 13–15; Hebrews 10: 9.) Ah, but you say, It is not intended to be a "new covenant" save in regard to the marriage institution. If this be all, it subverts that institution as ordained of God at man's beginning at Eden, and as confirmed later by the Christ. (See Genesis 2: 18–24; Matthew 19: 5–9.) But that we are not extreme in our position on this matter; that if this strange document is "a new and everlasting covenant," it does away all previously existing ones, will appear from the following two quotations:

1. There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.—Doctrine and Covenants, Salt Lake edition, 1890, section 130, paragraphs 20, 21.

This statement is evidently true, and harmonizes with all former gospel truth, that all blessings coming from God are based on obedience to that law upon which it is predicated. In harmony with this truth, all the blessings of God designed for man in time and in all eternity to come, including the fullness of divine glory, may be obtained by obedience to the gospel of Jesus Christ as ordained before the foundation of the world and ratified by the precious blood of Christ; it being "the everlasting covenant," as attested by the resurrection of Jesus Christ from the dead. But so far as God's everlasting covenant through Christ is concerned, God, and our Lord Jesus Christ, are denied, and the efficacy of the blood, *the atoning* blood of Christ, is denied (see 2 Peter 2: 1) by the following words of this so-called revelation, or rather a parody on divine revelation:

2. For behold! I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory; for all who will have a blessing at my hands, shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before

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the foundation of the world: and as pertaining to the new and everlasting covenant, it was instituted for the fullness of my glory; and he that receiveth a fullness thereof, must and shall abide the law, or he shall be damned, saith the Lord God.—Utah edition of 1890, Doctrine and Covenants, section 132 paragraphs 4–6.

According to the conditions of this so-called revelation, (each point of which is argued, as though if it were not it might not be true,) a person must be married by the authority provided by it, or they "are damned" and can not enter the exalted glory; and if a man be joined by said authority to ten virgins, the nine giving their consent to admit the tenth, they may commit all manner of sin except the shedding of innocent blood; they may ultimately enter their exaltation. Unmarried persons may be saved—be angels—but can not be "enlarged," can not multiply their seed and people kingdoms in the future world, nor can they attain to "the glory" of the celestial kingdom, nor become Gods! It is strange that all this "new and everlasting covenant," with its enlargements, its glories and exaltations, was never revealed to man till August 29, A. D. 1852! Neither angels, ancient worthies, nor the prophets of any of the ages previous to that date ever even dreamed of it. Strange! At the same time God is no respecter of persons? And he infinitely just!?

Contrast the foregoing with the teachings given to the church through Joseph the Martyr, as before cited on this question—of the marriage institution, and then read the following and study its logical sequences, and the character of Joseph Smith stands clear of the gross and evil charge urged against him in the title of this so-called revelation.

And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay.—Doctrine and Covenants 83:8.

This revelation is dated September, 1832. This new covenant, even "the Book of Mormon" and all "former commandments" on the marriage institution and its relations had enjoined and provided monogamy, and condemned polygamy; especially the Book of Mormon as before cited, and the Doctrine and Covenants, (see Matthew 19:3–5; 1 Corinthians 7:2,) "Thou shalt love *thy wife* with all thy heart, and *shall cleave unto her and none else;* and he that looketh on a woman to lust after her, shall deny the faith, and shall not have the Spirit, and if he repents not he shall be cast out." (Put out of the church.—C. S. Doctrine and Covenants 42:7. Also see Jacob, Book of Mormon, chapters 1 and 2.) The church was to remember and "*do*" the things enjoined in these revelations and "the new covenant" under the penalty of continued "condemnation," and a scourge if they did not obey this with all other commandments given. And the "scourge" meant to be sent out of the land of Zion, as to remain there and not obey would be to "pollute" the land. The being sent away to the intermountain region is prima-facie evidence that they did fail to observe the law of God given to Zion.

Joseph Smith never feared, never failed to submit to the church for its examination and acceptance a revelation given to him for its guidance. He was apprised of all this array of law on the subject under consideration. He knew that all gospel institutions are based on principles, and he knew that principles are eternal elements, and not susceptible to change. He knew by sad and sacred experience that "God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said; therefore his paths are straight and his course is one eternal round." (Doctrine and Covenants 2:1.)

It does not seem reasonable that the inspired prophet Joseph would represent God as moving in "one eternal round" on every principle of the truth except this one relating to the marriage institution, and on this, God changed after nearly six thousand years' experimenting, and sought to improve by changing, and allowing greater license to men on this subject. We have no unquestioned evidence that Joseph the Martyr ever saw or heard of the so-called revelation on celestial marriage, handed out for the first time to public gaze August 29, 1852, by Brigham Young, eight years after Joseph's death.

Brigham Young in presenting the so-called revelation to the assembly on that date, made the statement that it "contained a doctrine . . . the elders had not [to that date] practiced," although a number of the women of Utah were put on the stand some years after to swear that some of the elders had practiced the doctrine of polygamy before that date, even back in the state of Illinois, where the State law forbade bigamy and polygamy under severe penalty, thus throwing Brigham into a lie, if they told the truth, and rendering the elders and women so practicing this grosser crime against God transgressors of the law of the land. And all this in the face of a statement of divine revelation to the church, that the lawbreaker, man or woman, "shall be delivered up unto the law of the land." (Doctrine and Covenants 42:22.) Again, "Let no man think he is ruler, but let God rule him that judgeth, according to the counsel of his own will; or in other words, him that counseleth or sitteth upon the judgment-seat. Let no man

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break the law of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet. Behold, the laws which ye have received from my hand are the laws of the church, in this light ye shall hold them forth. Behold, here is wisdom."—Doctrine and Covenants, edition of 1897, 58:5. Every item of "law" given to the church up to and including this one, all relating to the institution of marriage, in the New Testament, Book of Mormon, and Doctrine and Covenants, enjoined monogamy and also forbade and some condemned polygamy as being an abomination unto God. And no honest man can hold the laws referred to in this citation forth as the laws given to the church of God, and enjoin and practice polygamy. And the judge in the church, which includes the president of the church, is to let God's given law rule, govern in this as in all other matters. But by the so-called revelation on celestial marriage, this paragraph of God-given revelation is nullified, for we are unable to see how any man can hold forth as a law of God to the church, the law of marriage as set forth in the books, and hold this document forth as a law to the church at the same time without being the most arrant of hypocrites.

And, now, after heaping all the obloquy attaching to attributing to Joseph Smith the hypocrisy of giving to the church this disgraceful document, and the perpetuating of it for all these years—all after he is dead and unable to resist this traducing of his character in the eyes of the whole world—they have added sin to their iniquity by carrying to the place of his birth this unholy besmirching of his character and name,—and by the erection of a monument to cover his whole life from birth to death, and his character ever after his death with this false and unholy and accursed cloud, all as a covering and an excuse for the sins of the followers of Brigham Young. It is almost an undefinable sin to crucify an innocent servant of God, but how are we to describe the degree of heinousness of memorializing to future generations by the erection of a monument of the unholy traducing by the traducers? It may be all right to erect a monument to the memory of Joseph Smith the Prophet, but it should be done by his friends, those who truly represent his faith, his holy life, his true character, as a servant of God, according to the gospel of Christ, and not by his worst enemies, those who after his death grossly misrepresent him as being a vile subverter of the laws of both God and the land that he ever honored in his life and manhood, by his every act and word. Surely "the imaginations of men's hearts are evil only continually before the Lord. Surely the prophecy of Jesus is being fulfilled. (See Matthew 24:37.)

The third charge made by the inspired Bible writer against the antediluvians was this:

> And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose. And the Lord said, My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years.—Genesis 6:1-3.

These sons of God were flesh, subject to their evil fleshly propensities as other men. Though they were "sons of God," had received and obeyed the truth like Enoch and Abel, yet like other weak men in other ages of the world they departed from the path of rectitude, like some in the apostle John's day, (see Revelation 2:6, and verse 15,) who adopted the doctrine of the Nicolaitans, (history of those times and events say this doctrine was a community of wives,) which God still hated as before the flood. Those "sons of God" were men as were Brigham Young and those associated with him. Once in the church of God, adopted sons of God, but like those referred to in the text above, they fell by the same device, going into polygamy, taking wives such as they chose, contrary to the law of God and of our land.

This sin, so far as the records show, had its beginnings, in each dispensation of grace, among the children—sons—of God: But those wicked, apostate sons of God suffered the vengeance of his wrath, being drowned in the flood, while Noah and his sons the monogamists were saved, and were declared to be "perfect in their generation," (Genesis 6:9,) and like Enoch "walked with God," and was a "just man," and was "a preacher of righteousness," and by his righteousness and holy life and teaching, "condemned the world [including the polygamists of that age—C. S.] and became heir of the righteousness which is by faith" (Hebrews 11:7). At a later time the sons of God, including David and Solomon, dipped into this polygamous abomination, and incurred the disfavor of God, and he said, of this grosser crime: "Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord."—Jacob, chapter 2. And again: "Wherefore, I, the Lord God, will not suffer this people to do like unto them of old." That which is an abomination to an infinitely just, and truthful, and an unchangeable God, is an abomination eternally, for truth and justice are based on principles, and principles are, in their nature, eternal.

We know of no enactment contained in the law given through Moses to Israel, providing for an institution of polygamy. Nowhere does any enactment of that law—no statute—authorize it, any more than it does divorce. No man is in any way authorized or commanded by that law to enter into this condition. It would have been a strange way for an almighty, an immutable, an infinitely truthful and just God to have done, to have given a law to Israel, permitting

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the practice of polygamy, even in exceptional cases, and then to denounce it as being "abominable" in his sight, in David and Solomon! Yet this is the inconsistent and crooked thing God did, if Brigham Young and others in Utah tell the truth. But it was evidently because that law did not authorize polygamy, that the later prophet in Israel reproved Israel for practicing this evil in violation of their law in later times. Hear him: "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them."—Malachi 3:7. The marriage institution as originally ordained contained one of the "ordinances" that Israel had departed from, and hence, reproving the people for their grievous sins, he says:

> And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand. Yet ye say, wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. And did not he make one? Yet had he the residue of the Spirit. And wherefore one? [Why not two or more wives for one man?—C. S.] That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For the Lord, the God of Israel, sayeth that he hateth putting away: for one covereth violence with his garment, saith the Lord of hosts; therefore take heed to your spirit, that ye deal not treacherously.—Malachi 2:13-16.

By this language of the "Thus saith the Lord" both polygamy and divorce are condemned. For these and other treacherous sins, their altar of sacrifice was covered with tears and weeping. By these and other sins Israel strayed from God's ordinances and kept them not. Here we are taught that God's order of marriage, in order to the raising up of a godly seed, was but one companion for man in wedlock. The language here can not be distorted to mean anything else. God's ways are one eternal round, neither doth he vary from that which he hath said. He who hated the doctrine of the Nicolaitans in the Revelator John's day, when some of the sons of God advocated polygamy, still abhor that doctrine and practice.

Now Christians generally do not condemn Noah because some of the sons of God entered into polygamy in his day. Nor do they hold the law given to Israel through Moses responsible for the subversion of the marriage covenant by David, Solomon, and others during the days it was binding from the days of Moses till the resurrection of Christ from the dead. Neither does the Christian world condemn the ancient Christian church, Christ, nor the apostles, because some of the sons of God in John's day dealt treacherously with the wife of their youth, and followed the false and pernicious doctrine of Nicolas, who was one of the seven chosen at Jerusalem, but who afterward introduced the doctrine of a community and plurality of wives into one of the seven churches of Asia. (See Acts 6, and Revelation 2:6-15.)

Now this being true, why should we condemn the Church of Jesus Christ of Latter Day Saints because Brigham Young and others associated with him introduced and practiced polygamy, in Utah, eight years after Joseph Smith's death in Illinois in June, 1844, and twenty-two years after the said church was first organized in 1830? Polygamy, and the sermon on which it is based, were born into the world at Salt Lake City, Utah, August 29, 1852. This was twenty-two years after the church was first organized, April, 1830.

But a very small portion of the membership of the church in 1844 accepted the leadership of Brigham Young, or accepted the teachings relating to the sin of polygamy. For over fifty years, or since 1852, the people composing the Reorganized Church of Jesus Christ of Latter Day Saints, with Joseph Smith presiding, have been endeavoring to show, in the spirit of kindness, the people of the Utah church their grave mistake in following after Brigham Young and his successors in office as leaders of the church, and of believing in polygamy.

It may be thought by some that much of this retrospective is too late to be of utility, but remember our announced purpose in this effort. Are the conditions that prevailed before the flood, that Jesus said would be reënacted here in the end of the world, now being inaugurated? They surely are.

How was it in Noah's day? Our being prepared for the coming of the end depends on our discernment of these things. Answering our question, Jesus says: They knew not in Noah's day till judgment overtook them. They were so deeply engrossed in the things and sins of the world that they gave no heed to the warning of one hundred and twenty years' duration, so judgment came on them to their destruction by the flood.

> And as it was in the days of Noe, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, [overmarried like some in Utah.—C. S.,] they were given in marriage until the day that Noe entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. *Even thus shall it be in the day when the Son of man is revealed.*—Luke 17:26-30.

Here are eight lines of conduct named by Christ that man will be engaged in when Christ comes, every one of which is right, is necessary, when legitimately engaged in. Eating, drinking, buying, selling, planting, building, marrying, giving in marriage. What, then, is the trouble? One trouble is, people are so *wholly engrossed* in these things that they have no time for service of God. As to buying and selling, witness the unscrupulous speculations indulged in in all departments of trade, and the graft that is being practiced everywhere. Building and planting. Witness the immensity of building, the

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money unnecessarily involved in immense structures both of a secular and religious character. Why is it necessary to invest millions of dollars in a dwelling-house, as is so often done of late years? It is a prodigal and absolutely sinful investiture of means that ought to be used to bless the perishing, sinful ignorant and poor with. Many are so busy raising corn and cattle and swine that they have no time whatever to give to the service of the Master.

Marrying and being given in marriage. An average of six hundred and twelve divorces in every ten thousand marriages in the United States is the estimate now based on statistics. And at least three fourths of these mean one or more additional unlawful marriages, as judged by the divine law. Then note the awful degree of unnatural affection connected with all this, of parents toward each other and the children. Further, consider what effect this state of affairs necessarily has on society, present and future! What of the life of the forsaken children? And in addition to this, that relic of undeveloped and heathen society, polygamy, is seeking to establish itself in the central bounderies of the United States, and the state of Chihuahua (Chewä wä), Mexico.

On this point note the statement of Elder W. M. Wolfe, professor of theology, lately of Brigham Young College, Logan, Utah. Also, let the elders and others take note of the fact that even the younger and more recent converts to the Brighamite faith, scattered throughout the United States, are as well posted on their doctrine of polygamy as any point of their faith.

The evils enumerated by our Savior in the above prophecy met their judgment and overthrow in the days of Noah, Lot, of Josephus at Pompeii. And they await their final extinction when the Savior comes in glory, power, and external justice, to "be a swift witness against the sorcerers, and the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts."

If the recent past has developed these enumerated evils, and the present fails to correct them, what of the near future of the world? C. SCOTT.

LAMONI, Iowa, January 18, 1906.

"If a man does not make new acquaintances as he advances through life, he will soon find himself left alone. A man, sir, should keep his friendship in constant repair."—Samuel Johnson.

"We must see that there is civic honesty, civic cleanliness, civic good sense in our home administration of city, state, and nation."—Theodore Roosevelt.

Mothers' Home Column

EDITED BY FRANCES.

A song of sunshine through the rain,
Of spring across the snow,
A balm to heal the hurts of pain
A peace surpassing woe.
Lift up your heads, ye sorrowing ones,
And be ye glad of heart,
For Calvary and Easter Day,
Earth's saddest day and gladdest day,
Were just one day apart!

Oh, when the strife of tongues is loud,
And the heart of hope beats low,
When the prophets prophesy of ill
And the mourners come and go,
In this sure thought let us abide,
And keep and stay our heart:
That Calvary and Easter Day,
Earth's heaviest day and happiest day,
Were but one day apart!

—Susan Coolidge.

Easter.

[We greatly regret that we have forgotten the name of our contributor who sent us the following, for while we feel sure of its full appreciation we would be glad to give the writer credit. —EDITOR.]

The thought that Jesus lives, that he lives now, and will live forever, should be firmly fixed in the mind, because it will be a great source of strength and confidence in the hour of trial and adversity, and especially in the hour that brings one face to face with eternal realities, when life is felt to be slipping away, and our eyes are about to close upon the scenes of life for ever. Then it is that we need the assurance that the Christ holds the keys of life and death; that he can shut and no man be able to open, that he can open and no man be able to shut.

We need to make ourselves familiar with the thought that the life which is in the Christ is the life which is in all things; which is in us and all things about us. This is the life which is just now springing into new activity, which is overcoming the effects of winter, and is showing very plainly that there is a power which is able to arouse the sleeping energies of Nature, and to bring forth from the dead again those things that were held fast in the embrace of Death.

As in the winter one looks upon the leafless trees of the forest or of the lawn and sees in them an emblem of the state of the dead, he also may see in the returning life of spring an emblem of the rising from the dead; a token and promise of the resurrection of men from the grave. These lessons should be so fixed in the mind that they will be ever present to give us comfort in the hour of discouragement and distress. We should think of them often, so that they will come to us just at the time that we need them, and that they will have such a hold upon our faith that we can not be shaken in our trust and confidence.

Jesus said to his disciples, "Because I live, ye shall live also"; and in these beautiful days of the springtide we have most excellent proof that the Son of God lives, that he still has in his possession the power to overcome the forces of death, and to raise again those that sleep in the tomb, to bring them forth again clothed in the garments of immortal life. This is a grand hope to have and to hold. Let us keep it, cherish it, and foster it with all our hearts, and it will be to us a well-spring of joy and blessing for ever.

In many respects the springtide is the most interesting season of the year. The many living forces of Nature begin to

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awaken after the long sleep of winter, and the peeping flowers, the springing grass, and the budding trees show that the reign of Death, for the time being, is over. However, the time allotted to this paper will not permit a recital of all the beautiful things that have been said and sung about the praises and glories of bright sunshine and warbling birds. We are now to deal with those higher things of which these outward signs are the mere symbols.

Easter is a festival in memory of the rising of Jesus from the dead; and because he has risen we have hope that we, too, shall rise; that we shall awaken from the slumber of death to a new and immortal life. We are therefore interested in the special lessons that we may learn from the works of God as we may see them all around us, and as it was the same God that made us that makes all the things that we see, and that also provided the plan of redemption, the way of salvation, and as he is always like himself, we may be sure there will be some likeness and similarity between his work in creation and his work in redemption. So if we will study his work in making the things we see around us, we may be able to learn some things that will be useful to us in studying that part of the gospel that relates to the rising from the dead, or what is called the resurrection.

When the Savior was in the world so many years ago, he told the ones he was teaching to consider the lilies of the field; and he told them this because there was something to be learned by it. He wanted them to know that God cared for the lilies, that he cared enough for them to give them very beautiful clothes; and besides that, we may see, though the lilies and other flowers die when the cold weather comes in the fall, he brings them to life again when warm weather comes in the spring. These facts should make us think that if God loves the flowers enough to give them such beautiful clothes, and to bring them to life again after they die, he loves us enough to do the same things for us.

He promises us in his word that if we will always do what is right, he will give us everything that we need in the way of food and clothing; and that he will bring us to life again after we die. But there will be this difference between us and the flowers as we know them in this world; after the flowers are brought to life they die again; they die every fall and are brought to life again every spring.

When through the power of Christ we are brought to life in the resurrection, we will not die any more; but we will be like the angels in heaven, we will live always; and we will not be afraid of being again parted from our friends by death. This will make us very happy and joyful, and the hope that such a good time is coming for us should make us very happy now. It is a good thing to think about very often, for the thoughts that make us truly happy also make us truly better. The truly happy are the truly good; and in the good time coming we are to be happy simply because we will have learned to be good. What we have to do now is to learn the right way and walk in it.

A year ago the trees put forth their leaves and during the summer they were clothed in a mantle of beautiful green; but with the coming of fall, its chilling winds and white frosts, they put off their garments as we do when we retire to rest at night; and now these same trees are putting on fresh raiment, and soon will be arrayed in all their glory, because the life which was dormant during the winter has awakened to new activity under the influence of genial sunshine and refreshing showers.

As the sunshine and the rain bring new life to plant and flower and tree, so does the Spirit of the Lord, the spirit of life from God, bring us into the new life as we rise from the dead, and we are clothed upon with immortality and eternal life. It was by the Spirit of the Lord that Jesus was raised from the dead, and it is by the same Spirit that we must be raised. This is the Spirit we receive when we obey the gospel and keep the commandments of God. We are told in the Scriptures that "if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

When Jesus stood near the burial-place of Lazarus he said, "I am the resurrection and the life," not I *was* the resurrection and the life, not I *will be* the resurrection and the life, but in the present tense, I *am*, that is, now, not merely in the future, but in the present as well.

Charity in the Sunday-School.

The apostle Paul has been the means of shedding a glorious light on the Christian religion by defining the "bond of perfection"—charity. He says charity suffereth long, is kind, envieth not, vaunteth not itself, is not puffed up, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth. As Jesus has bid us be like a little child, we may believe that little children have the elements of charity within themselves. The Sunday-school or, more definitely, the teachers are those who accept the work of developing and cultivating in the child that divine principle. The editors and teachers of our *Quarterlies* have undertaken an important task in arranging and teaching Bible-stories from the prophecies. The subject-matter and mode of presenting the lessons may shape the future destiny of the child. Charity is kind; the teacher's kind looks, questions, and actions bring out similar traits in the child. The brevity of time and of the lessons may limit our opportunity for good, but a gleam of sunshine through the clouds is remarkably pleasant.

A teacher of a class of Chinese boys understood charity as it was manifested by the actions of two of her scholars. One had spelled a word which another was unable to spell, when to take the other's place he refused and said "it would make him solly." The other appreciating the kindness said "him try be like Jesus."

"Quiet, Lord, my froward heart,
Make me teachable and mild;
Upright, simple, free from art,
Make me as a little child.
From distrust and envy free,
Pleased with all that pleaseth thee."

The teacher can influence the mind of the child to be charitable to others by pointing to the life of Christ. He brought comfort and strength to the weary and sick, peace and joy to the troubled and broken-hearted, light and truth to the darkened in mind, hope and confidence to the fallen and erring ones.

"He was so gentle and so mild
He would have listened to a child."

Charity is not only the source; it is the stream. It thinketh good and not evil, it doeth good and not evil. "Doth not behave itself unseemly." Charity is divinity expressed. The power of the Sunday-school reaches from infancy into eternity. Every word uttered by the inspiration of the Holy Spirit is a divine seed sown in the soul of whom Jesus said, "Of such is the kingdom of heaven." Mortals fade and pass away; the word of the Lord endureth for ever. If we sow with the Spirit in our Sunday-school work, we will equip the child with the armor of truth, the sword of the Spirit, the shield of faith, the helmet of salvation, the means to do good unto all men. Charity like other things can often be better understood by its contrast. "Charity covereth a multitude of sins"; it does not absorb them, make fun of, or ridicule them; "it rejoiceth not in iniquity." Simplicity is necessary in our work in the Sunday-school; it gives strength and confidence to the young mind and

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is the greatest safeguard against error and the cunningly devised fables of "Babylon."

The Sunday-school—how beautiful
Its lessons and its songs of praise,
Its stories old and wonderful.
I love the place; my heart is filled
With gratitude, and fervent prayer
That life of mine may always yield
The fruits of peace and charity here.

EMMA WATERMAN.

Prayer Union.

Sr. A. V. Davis, of Woodburn, Indiana, asks the prayers of the Prayer Union for her daughter Vina, as, unless the Lord helps, there seems small hope of her recovery.

Letter Department

LITTLE SIOUX, Iowa, March 16, 1906.

Editors Herald: In reading the HERALD I often see letters from those I have met with in the past at different places and it makes me rejoice to hear from them. I am still alive in this great work. In looking over the past I can see many mistakes I have made, and can see many pitfalls that the Satanic power has laid to destroy my usefulness in the Master's cause. At times Satan has endeavored to cause me to give up and quit trying to overcome my weaknesses, but I know what I would lose if I listened to him, and when the good Master has come to my rescue and given me the victory, I have renewed my energies with a determination to press on. I realize, as I was told in my blessing, that God has been very merciful to me. He has at times given me his Spirit in power to enlighten my mind and to quicken my understanding and also to enable me to speak words of cheer and comfort to others.

I could relate many instances of God's goodness to me, but will forbear. I can testify truly that God has restored his church and gospel to earth with its gifts and blessings.

The work in the Little Sioux District is moving on. Our last district conference was a success, I think, in every respect. We began the conference with a prayer- and testimony-meeting, and the Lord spoke to us and said that he was well pleased with our prayers and he would bless us. Two prophecies were given at that meeting, telling the Saints to come out from the world and he would bless them, and also giving the ministry encouragement and telling them to push out into new places where he had many souls to be gathered into his kingdom. Bro. Charles Derry received a message encouraging him in the labor that he had done and also concerning the future. Sunday morning the Lord poured out his Spirit both in prophecy and tongues, encouraging us Zionward, admonishing us to purify our hearts, etc. The preaching was good, the Lord giving his Spirit to all the speakers. Bro. Derry's sermon was highly spoken of, both by the Saints and others. His subject was "Heart purity." It was one of the grandest sermons I ever heard.

May God bless his people is the prayer of

Your humble servant in Christ,

D. A. HUTCHINGS.

DIMONDALE, Michigan, March 25, 1906.

Editors Herald: I bear testimony of the many blessings I have received of the Lord in the past. We have no branch here but I have my meetings with the Lord, and will testify to some of the things that I have received by his Holy Spirit. In 1905, early in the fall, it was shown to me that we would have a mild winter, different from any in the past. Just as it was given, so has the Lord brought it about, and it has been talked about all over the country. I do praise his holy name for the blessing. It has been good for the poor in both city and country—less expense for fuel.

I had another manifestation early in 1906. I was in a large field covered with corruption, and another person and I were sweeping the rubbish up into a pile. We got it all swept into a pile on the south side of the field ready to be gathered up, when I awoke. I believe this means something and would like to know what it is, as I do not understand it. On the 13th of March I beheld a field of potatoes and corn. Insects were eating the potatoes and had nearly destroyed them. I crushed some of the horrible things by stepping on them. It seemed that on many fields that had produced big crops, nothing was left to gather. If the Lord should fulfill this it will be hard for the farmers. It may be fulfilled in these parts. I doubt not that it will be somewhere, for iniquity is abounding, excess of pride and vanity, even among those claiming to be the children of God. Is it a wonder that a famine should come down by the chastening hand of a just God who wants honor and praise to his holy name? If the people would put away iniquity he would take away the pestilences.

I desire to honor and praise my heavenly Father for what I receive at his hands, and that I may be a help to his cause is my prayer in Jesus' name.

S. WHITE.

NIANGUA, Missouri, March 25, 1906.

Dear Herald: Being isolated now after so many years where we could be with the Saints every Sunday when able to go, I often ask why it is we are here. My husband, being in poor health for many years, thought the change might be a benefit; besides we had a daughter in this part. But to be among strangers and not one Saint is very trying after being with Saints so long.

It was in the summer of 1877 that I heard and obeyed the gospel at Webb City, Missouri, I and fourteen-year-old daughter being the first ones to be baptized. The gospel was not new to me, for I was cradled in the arms of a sainted mother and father, but the church being broken up and scattered, father dying when I was young, and many being deceived, I stood aloof, waiting but hungering for the truth. I went to God in solemn prayer and with tears I ask him if my father's faith was the true church and if he had a people on earth that it might be made known to me.

About two weeks from that time the way was opened and Bro. A. J. Cato came to Webb and preached the third sermon. He bore testimony to the truthfulness of the restored gospel and there was a light shone around him and I was made to know the light was the same as Paul saw and was told that it was now for me to accept or reject. But I thought I would treasure all this up in my heart and wait and see if there were not some one else that would go first; but the next morning the elder came to our house and said, "What do you think of the gospel now?" and I said I always believed Joseph Smith to be a prophet of God. He said, "I had a dream last night and I thought I caught a fish and thought it was you. Now if you have had a testimony of this work it is your duty to obey it, for before this you did not come under condemnation." I had not told him of what had been shown me but I thought, The Lord has revealed it to him for he surely doeth nothing except he reveal it to his servants; but I said, Convert my husband and I am ready to go. He said, "I can promise you that your husband will follow." That was enough, and I obeyed the heavenly message and am here to-day, a living witness of his goodness and mercy. Although I have passed through many trials I have also received many blessings and my life has been prolonged, and it has been told me there was yet a work for me to do.

It has always been my greatest desire to cause others to see the true gospel and I have tried to present tracts and other reading-matter to the people of this place, but it is all new. Some seem to think it all right while others seem afraid. Bro. Baker came and preached several sermons and some are inquir-

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ing as to when he is coming back. One man asked my son why they did not get the Baptist church—said he was one of the trustees and that they could have the church, which makes me feel to thank the Lord, for I have prayed that the way might be opened and that we might not be alone in this place, as there are good, kind people here and this is a very moral place. There are no saloons—no intoxicants sold here; there are three churches—the Methodist Episcopal, Christian, and Baptist; a canning-factory, flour-mill, etc. The land is not the best, but people live and have good houses for a village. There is good sale for poultry and cattle, as they are shipped to St. Louis.

If there is a work to be done here I am glad we are here to be a help in that direction. There is one lady who seems to understand the gospel and has talked in favor ever since I talked to her, yet she has heard only one sermon.

May the Lord help us to live worthy is the desire of your sister, MRS. R. M. BRADLEY.

LINCOLN, Nebraska, March 3, 1906.

Editors Herald: It is now more than seven weeks since I left home and loved ones to care for my fever stricken son, Daniel. Weeks have seemed as months, but the day came at last to leave St. Elizabeth Hospital with all its environments, and we are now carefully sheltered in the home of our aged Sr. O. A. Hubbard, 1621 Poplar Street.

Here I have had a good home for three weeks and each Sunday I have tried in my humble way to instruct and edify the few who are trying to serve the Lord. I feel sad and almost discouraged over my effort in this place. I say effort, for indeed I did make a strong effort to use my time to the best advantage possible. I soon discovered that it must prove a financial loss. I also saw by an eye of faith that it was possibly heaven-ordained; nor can I yet believe otherwise. And as I am writing these lines I am reminded of Paul's voyage towards Rome; of their fourteen days' fasting; of the terrific storm, and how the angel of the Lord appeared to Paul, telling him of the shipwreck, but that all of the passengers were to be saved, as found in Acts twenty-seventh chapter. This chapter affords me no little comfort.

Now of my sojourning here I have some things to relate. Shortly before receiving the message telling of my son's serious illness I had a very strange dream indeed, one which I could not interpret at once. I thought at first it might have reference to the Olive Branch, as it was and is now in a very low condition spiritually, which has caused me no little sorrow, and I can not see the end, but I hope that in God's sight we are yet worthy to be called an olive branch. In the dream I seemed to be facing the east and just before me was a large basin or receptacle, ten or twelve feet across the top, the top being down even with the ground. In this, near the center, lay the head of a man, and it was alive, with no signs of dying. I saw that it possessed full reasoning faculties and sensibilities, and noticed that there seemed to be a scathing heat lashing against the cheek or face. I also perceived that this heat was producing excruciating pain by the expression on the face, but having no body it was unable to move away. Being so affected by the sight I rolled it out with my foot, and I then understood that it would, or did, take on a body and it became a full man. I was told by some spirit power that that head was, or is, Jesus Christ. Well, the mist soon cleared away when I found my son in a Roman Catholic hospital, with all that that means, and it is much. I also found myself boarding and lodging with a Catholic family, the wife being a devoted Roman Catholic, the man a disciple of Robert Ingersoll. It did not take me long to tell the dream and the interpretation, for who can not see that the Roman Catholic Church represents a full apostasy, and not only so, but that the very name of Jesus Christ is blasphemed through their traditions and apostasy. I have just recently read that they claim that the priest is superior to Christ inasmuch as he can turn bread and wine into the actual body and blood of Jesus Christ. Well, well; is it possible that mankind can be so blind!

I am just about forced to the conclusion that they are wrong on all cardinal points of Christ's doctrine. Now this being true I should like to know what virtue or authority so-called Protestants can obtain from Romanism or the "mother of harlots." And who can not see the necessity of Jesus Christ taking on a new body, or forming his church anew? Who will deny that he has not the power, since it is written, "All power is given unto me in heaven and in earth."—St. Matthew 28:18. Further, who will deny the possibility of God's church playing the harlot, and she certainly did. All reform movements or Protestants speak as it were in tones of thunder that it is only too true.

Now, under such conditions, what honest, God-fearing soul would not welcome the message that God and his Son Jesus have again restored the true church as early as the sixth day of April, 1830. I would like to know what more evidence the world needs. Did not Joseph Smith say in 1827 that the early and latter rains would be restored to Palestine? And did he not say that the Jews would return to their own land? And did he not prophesy the rebellion of South Carolina, etc., on the 25th of December, 1832? Who is that man that can successfully deny it? And who is the man that can successfully refute the fact that Joseph Smith did organize the true and only church of Jesus Christ on the sixth day of April, 1830? I will frankly confess that in my humble judgment no man has ever yet succeeded.

For the first time in my life I attended Jewish worship to-day. It seemed strange indeed. There were about twenty-five Jews present. All wore hats, caps, or turbans. They are quite devoted in their worship I believe. None knelt for prayer. They wore large mantles or vestments while at worship. During worship they brought out of an encasement or ark, the five books of Moses. These are like long strips of white wall-paper fastened on two rollers. They are of great interest or value to the Jewish worshipers, for I noticed that several kissed the outside of the rolls. They manifested much interest while the rabbi or priest read therefrom. Several would gather about him and listen attentively. I noticed that there was not a woman present, so I asked the priest about it, and he said they did not come much to worship. I also noticed that the house was quite cold, and when the little Gentile fire-builder came in the priest told him to keep up a better fire hereafter.

I visited with the priest a few days since. He received me courteously in his private room, for I desired to have a good talk with him about their beloved Canaan, the Zionist movement. The first thing he did was to put on his turban (cap), and light his cigarette; then he seemed ready to converse about Israel's God and the Jews. This gave me a very bad impression, and I was badly disappointed, for he seemed to know less than we know about these things. He has lived several years in Jerusalem and says that the city has some fifty thousand Jews and that the land is very fruitful. I have visited many places of interest since I came here of which I can not write. I have attended several places of worship, both of Protestants and Catholics, but I seemed to feel more of the Spirit of Christ in the penitentiary worship than any other place. Truly "Christ came into the world to save sinners," and not the self-righteous. I attended Dunkard worship and have called three times at the elder's house but was never invited indoors. While I have been here I anointed six persons, one a member of the church, the others nonmembers. I can not speak of the ultimate results, but I do pray God in Jesus' name to extend his mercy to all. I visited all the Saints here that I could hear of. They all speak very kindly of each other. May God help them to grow more and more affectionate toward each other, for "love is of God." In the bonds of the gospel,

D. W. SHIRK.

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POND CREEK, Oklahoma, March 14, 1906.

Editors Herald: I write to let you know what we are doing in this far-off land. Elder A. V. Closson preached at the Christian church three evenings, and one Sunday forenoon at eleven o'clock; subject: "Sunday, and why we keep it." It was fine. I heard several comments in favor of it. Some are inquiring and want to hear more. He preached once on the "Apostasy of the church," touching lightly on the restoration. Some of the preachers spoke highly of it. One very intelligent lady, a school-teacher, told me it was fine; said he proved every point. We closed the services on account of other services at the Christian church and at other churches. A lady has been lecturing on temperance. She is a worker for the Woman's Christian Temperance Union. Bro. Closson is now out in the country holding meetings seven or eight miles southeast of town. We expect him back this week and he may preach again at the Christian church.

The Presbyterian preacher here advertised in last week's paper that on last Sunday evening he would lecture on Mormonism. Mr. McCullough and I went and took notes. He commenced with the rise of church, rehashed the same old Spalding romance, Sidney Rigdon, protracted meeting, Joseph Smith's "peep-stone," big goggles, plates, Joseph Smith trying to walk on the water like Jesus Christ, and when some boys took the kegs out he went under, etc. He also said that Joseph Smith told the people the Book of Mormon was true, and to prove it he would ask God to strike a certain tree with lightning and if he did they would know the Book of Mormon was true. The tree was shattered and the people, many of them, were excited and confessed that it was true, but some one did not believe and went and examined the tree and found there had been powder used, etc. He is to lecture next Sunday night and will continue, no doubt, but he will try to make Joseph Smith the author of that foul doctrine out West in Utah. He says he has the books of the Christian or Campbellite Church and they have many sworn testimonies. He has lived in Utah some time. He stationed himself near the door after the lecture and when he shook hands with us and invited us to come again, I pleasantly said, "Brother, will you discuss that question?" He said, "Yes, yes." I said, "All right; you know there are always two sides to every question."

This preacher, Harris, called to see us last summer. I told him what church I belonged to; told him the difference between the Reorganized Church and the Utah church, and gave him quite a number of tracts, but when he returned them to get more I was not at home. He told me of the wicked doings of the Utah people. He told me the Book of Mormon was gotten up from the Spalding romance. I told him it was a mistake. I had a copy of the romance and there was no similarity between them, and that the original manuscript was now in Oberlin College, Ohio. It had been lost with an amount of printed matter from the old printing-office, and the Lord had it hid for forty years at Honolulu, but it was found while looking over old papers by accident by one not a member of the church, so they would have to hatch up some other lie now. He is a young man and may believe what he says for all I know. He has, so far, quoted what he has heard or read from Campbellite books. I hope Bro. Closson will be here to attend the lecture next Sunday evening.

I received a letter from my sister, Mrs. Ida Gillham, No. 828 Twenty-third Avenue, Seattle, Washington. She stated that she heard there was to be a tent-meeting of Latter Day Saints at Seattle, and would like to attend; asked me where and when, but I do not know. Will some of the Saints please hunt her up and explain the difference between our church and the Utah church? If some of the sisters would make her acquaintance and have her attend meetings I would be so glad. They are building and may move. Please go soon.

Some time ago, after I wrote to HERALD and spoke of the Christian Science belief, I received a letter from a person, a man I suppose from the handwriting, who was very much offended at what I said. He says if I want to have a letter published to see that I do not misrepresent them, but give all they have said in full and not pick out a little here and there to comment on. And further says, "Don't take unfair means, for mind, your enemies will be willing to give both sides. I do not want to go to an enemy to get justice done me."

Now, I am sorry they think I am an enemy to them for I am not. I have friends who are Christian Scientists. I had made a study years ago of Weltmerism, spiritualism, and allied sciences, and came near being deceived by them before I came into this church. There is a law governing everything. I have sought to find where the dividing line was between the full gospel as taught by Jesus and his disciples and other forms accepting some and rejecting other parts. I believed the Bible and saw that in Moses' time they had a power not of God that performed miracles, Simon the sorcerer, witch of Endor, and others. "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceiveableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness."—2 Thessalonians 2:8–12.

I believe the Bible when it says Jesus was the Lamb slain from the foundation of the world; that he shed his blood for us and without the shedding of blood is no remission of sin. The plan of salvation is so plain that I was looking for the pattern before I came into the church. I felt like speaking of it to the Saints. Satan will work harder as the time approaches to the end and there will be many trials and temptations, but we have the blessed promise that the Lord will never leave nor forsake those who put their trust in him, and will not suffer us to be tempted above what we are able to bear, but God will have a tried people.

Pray for us that we may be faithful and fill the little niche God has assigned us, and that he will in his own good time gather us home to Zion.

The person who wrote to me signed the initials K. M. J. It was postmarked, Peoria, Illinois. If he will write to me, I will answer and show him that I am not an enemy but a friend.

Your sister in hope of eternal life,

MRS. EFFIE J. McCULLOUGH.

LIVONIA, Missouri, March 20, 1906.

Dear Herald: Mother and I were baptized into the church October 23, 1905, by Bro. Tanner, and were confirmed under the hands of Brn. J. A. Tanner and W. S. Macrae. There are just three other members besides us that we know of and there is no church any nearer than Polock. We do not get to hear the gospel preached only twice a year and sometimes only once. Will all of the Saints pray that we may gain in number and strength in this neighborhood? I am greatly pleased with the latter-day work, and I feel that I have been blessed in it. We read the *Zion's Ensign* and the HERALD, and feel that we could hardly get along without them.

ANNA JOHNSON.

GRAVELLY, Arkansas, March 30, 1906.

Dear Herald: I wish to correspond with some of the Saints in St. Louis, as I desire some information and wish some would write to me. The work is very dull here. We have the Campbellites to contend with. I have distributed tracts all over the surrounding country and have created some interest.

Yours for Christ,

C. C. CHRISMAN.

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MURRAY, Kentucky, March 21, 1906.

Editors Herald: I am still in the faith and never felt more determined to do my duty than I do now. I find a great deal of work to be done in this country of late, but I have come to the conclusion that the Lord does not want me to do all the work I can see ought to be done, so I shall content myself with doing just my part of it and leave the rest with him and others that he may choose to do that work. It is often said by some that they find more to do than they can do, leaving the impression that God was requiring them to do all the work they could see ought to be done. Now I never have read in any of the three books where Christ ever complained of finding more work than he could do; neither do we read of any of the servants of God in other times complaining of finding so much that they could not do it. It is true the harvest was great and the laborers were few and they were commanded to pray the Lord to send more laborers into his vineyard, but nothing said about more work than they could do. They were willing to do all they could and that was all that was required of them.

I am glad to say the chances were never better for work in this district than at present. There is no trouble in getting a place to preach and a crowd to preach to. I was elected at the last conference to preside over this district the next year and take this way of asking all the officers in the Kentucky and Tennessee District to assist me in the building up of the work in and around the branches. I want to impress this on your minds, that on you depends largely the care of the branches. You are expected to labor in and around the branches under the direction of the district president. I want to meet with all the local officers as soon as I can to consult with you concerning the present year's work. I hope you will do all you can in the way of Sunday-school work. Also see that the church meets often in prayer-meeting. I want all that can do so to hold meetings every Sunday. Do not think it is the duty of the traveling ministry to spend all their time laboring in the branches. You are to take oversight of the branches, to feed the flock to which the Holy Ghost has made you overseer. I hope you will all come to the front of the battle and work manfully for the advancement of the work in this district. I will try to arrange with the missionaries to assist you some during the year. I do not want the missionaries to think I am dictating to them, as I shall leave that altogether to the one in charge of the mission. I simply want to say I will confer with the missionary in charge when it becomes necessary for some or all of the missionaries laboring in the district to spend any time in the branches. I do this that you may know that we do not aim to keep you from your fields of labor in new places, and it will relieve you from traveling around in the same old ruts as has so often been done.

I would advise all the local force to study the word, that you may be able to feed the Saints on the bread of life, for how can you feed the Saints if you do not first eat of that bread yourselves? I have known Saints, even elders, who were more anxious to investigate other books—books that taught another gospel—than they were to investigate the three books that the Lord says shall govern the church. I have in mind some who are out representing the church who have never posted themselves much on the books that are accepted by the church, and when they have come in contact with some new or strange doctrine that is being preached in this country of late they get their literature and post themselves up on that doctrine and finally conclude the new doctrine is better than what they have, and so get weak in the faith of the Latter Day Saints. It is all right to investigate all kinds of doctrine, but let me suggest to you, brethren, first investigate the doctrine of the Latter Day Saints, contained in the Bible, Book of Mormon, and Doctrine and Covenants. Then you will not be so easily carried about by every wind of doctrine and the craftiness of men.

It seems strange to me to hear Saints stand up and tell the people that they know this latter-day work is the work of God, and then turn right around and say, "I stand open for conviction. If anybody has anything better I am willing to lay this down and accept theirs." We should be careful to think before we speak. It has been said of me, and truly too, that I am too quick to speak up, but will try to avoid such serious mistakes.

Let us all strive to represent Christ in our lives. Hoping that the Lord may ever direct his people, and that we may soon come to a unity of the faith and a knowledge of the truth, I am, as ever, a friend to truth and fair play,

C. L. SNOW.

BELLAIR, Illinois, March 28, 1906.

Editors Herald: I have never for a moment regretted the step I took on the fourth day of June, 1905. I was baptized by Elder Amos T. Hidgon, and confirmed by Bro. Isaac M. Smith. Bro. F. M. Slover preached the first Latter Day Saint sermon I heard. I thought, How much more of the Bible and more plainly he preached than any other sermon I had ever heard.

I am young in this great work, and I want all the Saints to pray for me, that my faith my increase, and that I may learn more of this restored gospel.

Bro. R. T. Walters and Bro. Mannering were here and held a series of meeting. We had good crowds and good interest. They baptized six, one being my brother, Isaac Goodin. I was so glad when I saw him buried in Christ in baptism. The Saints organized a Sunday-school at Bellair, March 25, 1906, and we will have Sunday-school Sunday, for the first time.

I will relate a dream that I had on May 28, a week before I was baptized, and I do believe that that dream has meaning. I dreamed that Sr. Mary Ferguson and mother and I were at some place, and all at once Sr. Ferguson went straight up. Mother thought that she would go also. They got up all right, and never had a bit of trouble.

I thought that I would go also. But the way was so rocky and steep that I could hardly get up where they were, but I kept on trying until I got up to the top. Then I could feel myself falling, and I could look down and see that if I did fall, I would be dashed to pieces. Then I thought that I never could get to the top again. I looked up and saw mother. I asked her to help me. She said she could not but for me to let loose with one foot, and take hold with the other. I did so and got up all right. I could see Sr. Ferguson, mother, and others enjoying themselves, but I felt slighted. It seems to me that we will have to do some things for ourselves, and not depend on others to do all. For we can not save one another's souls.

If Bro. Amos T. Higdon sees this letter I wish that he would send me a certificate of baptism as I never got any.

Pray for me that I may ever be faithful, I remain,

Your sister in the one faith,

MERTIE GOODWIN.

DUNLAP, Iowa, March 30, 1906.

Dear Herald: As there has been so much written of late in regard to the Spirit of God, the Spirit of Christ, and the Holy Ghost, some claiming one thing, some another, I thought I would present a few thoughts also.

1. The Spirit of God is the spirit of fatherhood; it is sent to every man and woman born into the world and teaches them to know good from evil, commending them when they do right and condemning them and making them feel guilty and ashamed when they do wrong; teaching them of sin and of righteousness and of a judgment to come. It comes to all men regardless of time, place, or environment, but its work is outside the church.

2. The Spirit of Christ is the spirit of sonship, or reconciliation. It intercedes with God for man, and pleads with man, that he be reconciled to God, his Father, pleading by pointing out to them all the blessings. God gives to the just and unjust alike. Hence, they must receive the Spirit of Christ—sonship

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or reconciliation—before they are proper subjects for the kingdom of God, but its work is outside the church. Then when they are born into the church by baptism comes the birth of the Holy Ghost, the spirit of citizenship in the kingdom of God. Its work is to the church exclusively, for it guides them into all truth and is that Spirit that is the testimony of Jesus—by which, and only by which, men can know that Jesus is the Christ. It brings them into perfect harmony with God if they heed its teachings at all times. They will live by every word that proceedeth forth from the mouth of God. It will perfect their citizenship by obedience to the spirit of citizenship.

They are one in perception and teaching of truth, but otherwise are as distinct as the Father, the Son, and the Holy Ghost of the Godhead. They are the spirit of each person of the Godhead and each one has distinctly different work to perform.

Your brother in Christ,

D. S. BAUGHMAN.

We have purposely omitted giving any scriptural evidence as to the positions assumed, believing it best to let these thoughts be presented as suggestive thoughts, for future investigation.

D. S. B.

CRANSTON, Rhode Island, April 2, 1906.

Dear Herald: I have been reading over again Bro. Gilbert's article, "We must gather to Zion," in HERALD of January 17. What a grand piece it is! Oh, how it makes my heart rejoice and fills me with a desire and a willingness to lay my all on the altar of such a loving Father, who has so wisely provided for his children and is willing to take every one of us into partnership with him to establish Zion! Dear Saints, are we willing to enter into that partnership? If not, why not? He has promised us many blessings in this life, and in the next celestial glory—what more can he say or do? Will all the dear Saints get a HERALD and read Bro Gilbert's article, especially on page 63 where he says, "What would be the results if every member should give to the redemption fund even twenty-five cents a week? It would amount to fifty thousand dollars each month. In twenty months one million dollars." Only think, Saints, what we could do if we would make up our minds to do it. How many of the Saints will join with me and give one quarter of a dollar per week for the redemption of Zion? It may be a little hard sometimes but what would that little hardship be compared with what Christ endured for us? If some can not give twenty-five cents give what you can—only give something. Remember the widow's mite. We have got to make sacrifices for this work if we ever expect to receive any reward, because God has said so; and the sooner we humble ourselves and do so the more of the Spirit we will enjoy and the more of the Spirit we enjoy the better we can prepare to gather to Zion. Oh, there is something that fills my soul with delight when I read or think what a blessed time we shall have with the pure in heart in Zion! Yes, each will love his neighbor as himself. Dear Saints, do join with me at once and see what we can do. We only need unity in this and we would be surprised at the results. I have been urged on by the good Spirit to pen these few thoughts and think good will come of it. If it does, to God will belong all the praise, for I have put them away several times thinking I would not send it to the HERALD; then again I would feel under condemnation in not sending.

SISTER M. M. NANTAIS (nee Brooks).

Extracts from Letters.

J. F. Curtis, Independence, Missouri: "We moved here from near Bellair, Illinois, last December and are very much pleased with our new home in Independence. We enjoy the association of the faithful Saints, and the Sunday-school and church privileges, which we were deprived of to a great extent at Bellair. We enjoy reading the HERALD and hope its pages will be filled with good conference news for a few weeks."

GENERAL CONFERENCE.

(Continued from page 340.)

Two were baptized by President Evans, one by B. J. Scott, and confirmed in the afternoon.

APRIL 9.

The morning prayer-service was in charge of William Lewis and John Smith.

Preaching in the forenoon by C. G. Lewis assisted by J. B. Wildermuth.

Conference came to order for business at the usual time with President R. C. Evans in the chair. Hymn No. 110 was sung; prayer by Charles Derry.

Special order for two o'clock, annual ministerial report forms taken up. After discussion they were adopted.

The selection of a Church Recorder, which was previously made the special order for three o'clock was taken up. A motion to refer the matter to a joint council of the Presidency, Twelve, and Presiding Bishopric with power to act was lost.

Vote being called on the names presented, stood, C. I. Carpenter 281, W. R. Smith 72.

A request for the organization of a new quorum of elders was referred to the Quorum of Twelve.

A summary statement of church finances by the Presiding Bishop was read and received. An itemized statement will be published in due time.

Report of the Board of Publication was read and received. It shows that the indebtedness of the Herald Publishing House has been cancelled except for money borrowed to purchase *Ensign* office.

Reports from First Quorum of Elders and the Fourth Quorum of Priests were read. The latter reported a vacancy by the ordination of their president to the eldership, and selected George Edwards to fill the vacancy. Bro. Edwards selected R. F. Hill, first counselor; J. W. Paxton, second counselor. The quorum asked for provision to be made for the ordination of these brethren, and the matter was referred to the Quorum of Twelve.

Preaching in the evening by J. M. Baggerly, assisted by H. E. French.

Miscellaneous Department

Conference Minutes.

Spring River.—Conference was held at Webb City, Missouri, February 10, 1906. W. S. Taylor, H. J. Thurman, and F. C. Keck in charge, Mollie Davis secretary. A goodly number of the priesthood and delegates from various branches were present at the opening session, evincing interest in the work, which was characterized through the entire conference. Branches reporting: Pittsburg, Pleasant View, Weir City, Columbus, Galena, Joplin, Webb City, Traverse, Fairland, Lamanite, and Shaw. Ministry reporting: F. C. Keck, F. J. Chatburn, J. T. Riley, J. A. Davis, W. S. Taylor, W. S. Hawkins, S. F. Cushman, Lee Quick, W. H. Smart, M. Rickelson, F. L. English, J. M. Richards, A. H. Herke, H. J. Thurman, J. W. Thorp, S. Briggs, S. G. Carrow, A. P. Free, W. P. Hillen, R. E. Martin, J. W. Waldron, M. T. Beck, J. C. Powell, G. M. Rhonemus,

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and B. F. Bowman. Bishop E. Short presented financial report. Adjourned to meet at Pittsburg, Kansas, June 8, 1906.

Clinton.—Conference met at Eldorado Springs, Missouri, March 24 and 25, 1906, A. Lloyd and F. M. Slover in charge, A. C. Silvers secretary. Branches reporting: Lowry City 83, Eldorado Springs 144, Veve 98, Coalhill 63, Richhill 156, Wheatland 78, Walker 20, Ft. Scott 48, Taborville 50, Nevada 93. Ministry reporting: A. Lloyd, William Waterman, F. M. Slover, George Jenkins, G. W. Beebe, Sr., T. R. White, A. I. Roberts, S. C. Andes, A. C. Silvers, C. H. Athey, L. A. Lyon, C. W. Keck, W. E. Reynolds, Samuel Rusaw, A. S. Leeper, J. W. Paxton, G. W. Breeze, and S. C. Williams. Bishop's agent, G. W. Beebe, reported: Amount received, $1,123.89; paid out, $1,090.89; property on hand not included in above, on account, $30. Delegates to General Conference were elected as follows: George Jenkins, F. C. Keck, F. M. Slover, G. W. Beebe, Sr., G. M. Sharer, R. T. Walters, J. W. Paxton, Sr. M. A. Vaughn, Iva Keck, Sr. E. M. Goff, Sadie Dempsey, Sr. S. A. Snodgrass, Ada Matson, S. C. Andes, T. R. White, J. S. Andes, A. C. Silvers, Lucy Silvers, Emma Keck, Sr. M. Dove Lowe, W. H. Mannering, Pearl Dempsey, Minnie Andes, Julia Matson, W. J. Hulse, Alta Matson. C. H. Athey was ordained to the office of elder. Next conference will be held at Nevada, Missouri, June 30 and July 1, 1907.

New York and Philadelphia.—Convened at Philadelphia February 10, 1906, George Potts, Benjamin R. McGuire, and Ephraim Squires presiding, Ephraim Squires and E. B. Hull secretaries. Ministry reporting: Joseph Squires, Sr., John Zimermann, William Lewis, Walter Smith, George Potts, Daniel Carter, Homer Buttery, A. D. Angus, J. H. Newstead, Evan Lewis, B. R. McGuire, Ephraim Squires, J. R. Gibs, H. H. Bacon, James Clocks, William Hobson, William Plunkett, W. H. Lewis, Fred Harper, George Morris, and Samuel Guilfoy. Branches reporting: Brooklyn, Philadelphia, Broad River, Baldwin, Scranton. Bishop's agent of the district, John Zimermann, reported: Balance on hand at last report, $1,678.94; receipts, $2,551.03; expended, $3,430.50. Bishop's agent of Brooklyn Branch, F. N. Lester, reported: Balance on hand at last report, $99.44; receipts, $281.95; expended, $220. Treasurer of the district, John Zimermann, reported: Balance on hand at last report, $18.22; receipts, $8.15. Moved that this conference indorse a communication from the Massachusetts District requesting this district to join them in their annual reunion. Delegates to General Conference: John Zimermann, W. W. Smith, F. M. Sheehy, Eunice Smith, Joseph Squires, Sr., and A. D. Angus. In case of division delegates to cast majority and minority vote. Adjourned to meet at Brooklyn, September 1, 1906.

Conference Notices.

All those expecting to attend the district conference at Pottersville, please take notice: The trains will be met as follows: From the east at Osborne, from the west at Luray, both May 3. Those intending to attend will confer a favor by dropping a card to either John O'Conner or the undersigned, addressed to Cheyenne, Osborne County, Kansas. F. E. Taylor.

Convention Notices.

Northwestern Kansas District Sunday-school convention will convene with Twin Creek Branch at the Union Star Church, May 4, 1906, at 2.30 p. m. Program in the evening. New officers to be elected. All try to come and have a good time. Trains will be met on Thursday at Downs, Osborne, and Luray. Please send reports in early to Myrtle Coop, secretary, Downs, Kansas. R. F. D. No. 3.

Died.

BUTTS.—Annie E. Lanyon was born of English parentage May 29, 1838, at Salisbury, Connecticut; died March 16, 1906, at Little Sioux, Iowa. When six years of age moved with her parents to Pittsburg, Pennsylvania, residing there fourteen years. Came to Preparation, Iowa, 1858, married to D. W. Butts in 1859. United with Reorganized Church June 23, 1889; baptized by J. F. McDowell. Remained a faithful and steadfast member till death, ever manifesting a charitable and patient disposition. Leaves to mourn the loss of her companionship, her husband, daughter, one sister, and four brothers. Funeral-services held from Saints' chapel March 18, 1906, sermon by G. H. Shearer.

BEAR.—Sr. H. A. Bear in the sixty-sixth year of her age of hemorrhage of the lungs, March 21, 1906, at her home in Independence, Missouri. She was wife of Elder J. L. Bear; was baptized by F. C. Smith and has lived many years a consistent Christian; died strong in the faith she loved, leaving a husband, one sister, and two brothers to mourn. Funeral from the church, conducted by W. H. Garrett.

Church Notice.

Los Angeles, California, chapel at 1114 Wall Street. Sunday-school 9.45 a. m.; preaching at 11 a. m.; Zion's Religio-Literary Society at 6.45 p. m.; preaching at 7.45 p. m.; prayer-meeting on Wednesday evening, 7.45 p. m.; sacrament-meeting first Sunday in each month at 11 a. m. tf

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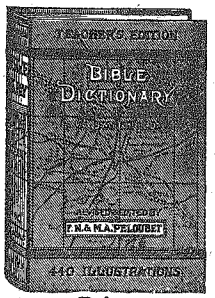

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The Saints' Herald

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you f John 8: 31, 32
"There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Ja 5

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SOME interesting facts concerning the mineral adulteration of textiles in every-day utility have been published by the *Lancet*, of London. According to this authority, whereas one hundred years ago the rustling of a lady's silk dress was attributable to the high quality of the silk, it now rustles owing to the impregnation of 36 per cent of salts of tin. Epsom salts, which have hitherto been mostly employed for medicinal purposes, are widely adopted for giving weight to flannel. Similarly, the old-fashioned pure linen used for table clothes is now largely substituted by cotton filled with china clay, starch, and size, while our linen collars are also founded upon base materials with simply a linen facing.—*Scientific American.*

BE PATIENT with every one, but above all with yourself. I mean, do not be disturbed because of your imperfections, and always rise up bravely from a fall. I am glad that you make a daily new beginning; there is no better means of progress in the spiritual life than to be continually beginning afresh. —S. Frances DeSales.

General Conference

APRIL 10.

Morning prayer-service in charge of George W. Blair and F. M. Weld.

Preaching at eleven o'clock by D. A. Anderson assisted by L. G. Holloway.

Assembly called to order promptly at two o'clock; President F. M. Smith in the chair. Hymn No. 64 sung, prayer by A. H. Smith. Report of the committee appointed to draft resolutions repecting the services of the retiring Church Recorder was read, as follows:

To the Presidency and General Conference Assembled: We your committee appointed to draft testimonial of appreciation on the retirement of Henry A. Stebbins, beg leave to report as follows:

TESTIMONIAL OF GRATEFUL APPRECIATION.

To Elder Henry A. Stebbins Upon His Retiring from the Office of Recorder of the Reorganized Church of Jesus Christ of Latter Day Saints:

Beloved Brother: In granting your request for release from official service as its Recorder, the church desires to formally express its appreciation of the faithfulness that has characterized your thirty-two years of labor in said capacity, whereby a system and a degree of perfection thereunder has been acquired in the records deserving of gratitude and admiration. Upon the lines of those valued books prepared by you we see the evidence of care and efficiency clearly detailed, and *between* those lines we see as unmistakable evidences of devotion, of patience, and of love. Hence this testimonial from the body you have thus so well served is offered with a prayer that your future days and labor, in whatever capacity employed, may be equally fruitful to the church's good and to the Master's praise.

R. ETZENHOUSER,
DUNCAN CAMPBELL,
T. W. CHATBURN,
Committee.

April 10, 1906.

The report was adopted unanimously.

Reports from the Second Quorum of Seventy and Fifth Quorum of Elders were read.

Report from the trustees of Graceland College was read in which it was stated that the running expenses have been fully paid, leaving a small balance of cash on hand.

The First Presidency's report was read. List of officio members read.

A communication from the delegates of the Pittsburg District authorized by their district to bring before the General Conference the question as to who should preside over district conferences, was referred to the First Presidency to report to this body.

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Report from the First Quorum of Seventy regarding the H. L. Holt matter referred to it was read. A motion that in case the defendant was not satisfied with this report he be privileged to appeal to the High Council of the church prevailed.

A communication from the Israelite House of David, etc., asking that they be given one or two sessions in which to discuss the differences of faith with one of our representatives was read and referred to the missionaries in charge of Missouri and Michigan, that they take action, with the recommendation that if the discussion takes place here, the discussion of the same questions shall take place before the society of this people at Benton Harbor, Michigan, also.

By request W. W. Smith, A. B. Phillips, L. E. Hills, and other Book of Mormon specialists were appointed to hold a Book of Mormon service Wednesday evening at a quarter of eight.

President Joseph Smith stated that although the High Council was convened early, they had not succeeded in disposing of all the cases brought before them up to this time, and as a consequence there had not been as yet the opportunity desired to meet with the other quorums. In addition he made the following statement:

One morning after waking, before I left for the conference, I passed a period of three hours, and I never expect to be happier or more contented in the Spirit than I was during that three hours. Certain matters were presented to me, and among them, and principally, was this: We appear before the world as advocates for what are called signs of the gospel, the gospel signs, the accompaniments of the gospel economy as instituted by the Christ. A great deal of comment has passed among our elders, and among our membership, very largely, in our large branches, as to why it is that there are not more persons healed by the administration of the oil and the laying on of hands than there are. My observation leads me to the conclusion that there are a great many more healings occur than are taken notice of, or than we are given credit for, while there are a great many that are lost as a matter of course.

The thought which was presented to me was this: that we ought as a people to take this kind of a step, to establish here—and I hope these Independence people will not go wild over it, because I saw it, and it was presented to me—what might be called a sanitarium or a hospital—call it whatever word you like—that shall be under the supervision of some earnest, upright, and spiritual-minded officer of the church; and that this sanitarium shall be a place where our sick who may not be properly treated at their homes may be treated by the laying on of hands, by the nursing as provided for under the law, and by such careful treatment as medical knowledge within the province of our own membership may give, and thus see whether or not we may try the spiritual forces, for which we have been so long contending, and at last put our hands and our sacred honors in juxtaposition and say to the world, We are willing that it shall be given a trial, an open trial. And I was assured, in that three hours of spiritual exaltation, that there would be a fulfillment of the prophecy that the faces of Jacob's children shall not wax pale.

To me this is one of the things that shall mark the hastening-time. And we surely are sufficiently strong to give this matter our careful consideration. Nothing venture, nothing have. If we do not put ourselves to the front, and make up our minds in this regard, we will be struggling along for a while yet. But it must come sooner or later. I may not live to see it. I hope I may. But to be honest with you, I never came nearer being thoroughly discouraged as to this temporal life than I did this last winter. I hope never to be put to such a trial again. I suppose it may be good discipline, and it may be a wise one. That is beyond my province to say. I suppose no rogue ever took the whip with a real sense of its justice; and I may not have taken this affliction with the proper consideration of a sense of its justness.

What we want now is for the present. I present this thought to you as having been presented to me in the Spirit for the consideration of this conference. I give it to you now in this early time. I had hoped that we would get through rapidly; that nothing would occur that would hold us together beyond a certain period. But if we can do something, and do it cheerfully, I believe the good Lord stands ready to help our elders and our nurses and our physicians that may have given this matter thought and consideration, and who are ready to devote their lives and their labors in an institution of this kind.

We have a home for the extreme indigent, and we have a school for our children, for those of us that choose to make use of it. The college has had a hard struggle, and unfortunately it has met with some opposition that it seems to me to have been very unkind and very ungenerous; and that is, when speaking of it, a contemptuous shrug of the shoulder, or an ironical smile barely escaping a sneer. This ought not to have occurred after what had been done in reference to it. It is unfair and unkind, and we never can have a proper degree of confidence with each other when we as quorums, or we as individuals even, disparage the efforts of our contemporaneous brethren, whether in the majority or minority, by acts of that kind.

It is unbecoming of a minister to speak derogatorily of the fellow men in the field. And it is equally so to find fault with the men of the quorums over that which they do. If they do not that which is right there is the constitutional method of approaching them. This ought to be preferred instead of using the other.

I hope that you will take this matter under advisement, and I do not object to your praying over it. I fully believe that to many of you there will come a degree of manifestation that will satisfy you in this regard.

Moved that this matter referred to by the President be referred to the joint council, the Presidency, the Twelve, and the Bishopric for consideration and report. Carried.

Preaching in the evening by R. C. Russell assisted by E. Rannie.

APRIL 11.

Morning prayer-service in charge of G. E. Harrington and W. A. McDowell. Preaching at eleven o'clock by J. W. Peterson assisted by J. W. Gilbert.

Business at the usual hour, President Joseph Smith in the chair. Hymn No. 110 was sung; prayer by John Kaler.

Daughters of Zion presented the following:

By personal observation and inquiry, the Daughters of Zion are convinced that the present condition of affairs indicate the necessity for a home for children. There are in the church and in the world to-day children without parents, children who have lost one parent, children who have been deserted by parents, and children of unfortunate parentage, who are appealing to us for a home.

As a result of these observations the Daughters of Zion present the inclosed petition for a home, recognizing the right of

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the church proper to establish and determine the working details of such a home—whether it shall be a home-finding institution, an industrial home, a permanent home, or a temporary home.

For the past two years the Daughters of Zion have given especial attention to this work, and with the counsel and coöperation of the Bishop have succeeded in securing about seven hundred dollars in cash as a nucleus for this purpose. In accordance with this action the Daughters of Zion present the following petition:

To the Latter Day Saint Church in Conference Assembled: We, the Daughters of Zion in convention assembled do hereby petition the church to establish a home for children, and to sanction the efforts of the Daughters of Zion in its behalf.

MRS. B. C. SMITH,
DORA YOUNG,
AMY D. WELLS,
Committee.

INDEPENDENCE, Missouri, April 11, 1906.

This report was referred to the joint council to whom was referred the matter of a sanitarium, for report.

Reports from the Board of Auditors, First Quorum of Seventy, and Third Quorum of Seventy were read and received.

A communication was received from the Eastern Michigan District asking the conference to decide as to the constitutionality of a resolution adopted by that district to the effect that a failure of any of the priesthood to report to the district conference once a year would forfeit their license. It was moved that the resolution adopted by the Eastern Michigan conference at Port Huron, 1903, be the opinion of this conference. The motion was lost.

The proposed amendments to the Articles of Association as published in HERALD for January 17 were taken up and discussed. Vote being called it stood 168 for, 92 against. Since it required two thirds majority to carry, the motion to amend was lost.

A motion to reconsider was also lost.

I. W. Allender and R. M. Elvin were nominated and chosen to succeed themselves on the Board of Trustees of Graceland College.

Albert Carmichael was chosen to succeed himself on the Board of Auditors.

It was moved and carried that College Day be changed from the first Sunday in September to the first Sunday in October.

A motion to the effect that the press committee use their influence with the reporters for the Kansas City dailies to cease using the terms *Mormon conference, Mormon Prophet,* etc., and use instead the proper name of the church in their reports, was carried unanimously.

In the evening, preaching in the upper room by Frederick Gregory, assisted by Fred T. Mussell. In the lower room, Book of Mormon lecture in charge of Walter W. Smith, A. B. Philips, and L. E. Hills.

APRIL 12.

Prayer-meeting in charge of M. H. Cook and T. T. Hinderks.

Preaching in the forenoon by S. A. Burgess assisted by S. F. Cushman.

One confirmation was attended to.

Business session at two o'clock with President F. M. Smith in the chair. Opened by singing No. 92; prayer by Joseph R. Lambert.

Reports read and received from the Third Quorum of Priests and the Second Quorum of Elders.

A newly organized quorum of elders, the Eighth, reported the effecting of their organization by G. T. Griffiths and U. W. Greene. L. M. McFadden was chosen president of the quorum, H. W. Hattey first counselor and E. P. Cook second counselor; S. A. Burgess secretary.

The joint council to whom was referred the matter of the hospital or sanitarium reported as follows:

INDEPENDENCE, Missouri, April 12, 1906.

To the General Conference: At the joint council of the First Presidency, the Twelve, and the Bishopric held this morning, the following action was had on the matter referred to this council by action of the conference on April 10:

Whereas, The president has advised the conference that light from God has been received, or is available, bearing, among other things, upon the establishment of an institution for the care of the sick, and

Whereas, We look with favor upon such a proposition and are desirous of moving in harmony with the will of God regarding it,

Resolved, That we welcome the intimation referred to, and present ourselves before the Lord in fasting and prayer, that through the Prophet he may favor us with instructions which may relate to this and other matters wherein the church's present need is revealed.

Resolved, That we request the President to direct us as to time and manner of carrying out the above, and the conference be asked to join in what exercises may be appointed.

Respectfully submitted,
FREDERICK M. SMITH,
FREDERICK A. SMITH,
Secretaries of Council.

The above was unanimously adopted.

By motion Friday afternoon, the 13th, at fifteen minutes past two in the afternoon, was fixed as the time limit for the introduction of new business.

President Joseph Smith, chairman of the committee, reported that the Committee on Revision of Church History had had nothing to do, therefore nothing to report.

The report was adopted and the committee continued.

Bishop E. L. Kelley, chairman of the committee, reported that the Committee on Incorporation in Canada had not been in a situtation the past year so that they could take the matter up and look into it on account of Bro. Hilliard being detained at home.

The report was received and committee continued.

Patriarch A. H. Smith, chairman of the committee, reported that the committee to confer with the Church of Christ adjourned at their last meeting subject to the call of the chairman of the committee and Elder Hill of the Church of Christ. There has been

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no conference between the Chairman and Elder Hill, and no call has been made for the meeting of the committee.

Report was received and committee continued.

No objection being made the Church Secretary was permitted to add to his report that the present rate to the conference was concurred in by the Eastern Canadian Passenger Association territory, running from southwestern Ontario up to Montreal, New Brunswick.

Bro. Charles Derry offered his resignation as a member of the Committee on Revision of Church History. It was accepted, and a vote of thanks tendered for his services upon the committee in the past.

F. M. Smith was chosen to fill the vacancy.

The following was moved and seconded:

Whereas, Many of the Saints desire to know the views of the Presidency relative to secret, oath-bound societies, and

Whereas, Their ideas were clearly defined in an editorial in the SAINTS' HERALD for June 15, 1889, therefore be it

Resolved, That this conference request said editorial republished in SAINTS' HERALD before May 15, 1906.

Moved to amend by adding, "and that the editorial of 1906 upon the same matter be published in connection therewith; and that thereafter we have no more publication upon the question through the HERALD."

Moved to amend the amendment by striking out the last clause, "and that thereafter we have no more," etc.

A motion to lay the whole matter on the table prevailed by a vote of 212 to 99.

The following was moved and seconded:

Whereas, One of the most notable events in the history of the missionary work is that of President R. C. Evans and others recently in Toronto, Canada, and

Whereas, The same did not appear in the Historian's report to this conference, therefore

Resolved, That this body order it embodied in this report.

The Historian stated that his report did not include events occurring after the end of the year 1905, and that an account of this matter would rightly come in next year's report.

A motion to lay on the table prevailed.

President R. C. Evans disavowed any knowledge of such a resolution to be offered, and thought the reason for it was that the framers thought the matter had been overlooked, as similar work performed at the same place by the same person last year was omitted, as other things.

The Historian stated that there was no intention of overlooking anything, and if it was overlooked it would be incorporated gladly when his attention was called to it.

The following resolution was introduced:

Inasmuch as the church has declared itself with reference to the law of consecration, and the traveling elders are sent out to teach the law by example as well as by precept, therefore be it

Resolved, That hereafter no elder be given an appointment who has not made an inventory to the Bishop.

Moved and seconded.

A motion to lay on the table prevailed.

By request, the Presidency appointed another meeting for the continuing of the Book of Mormon topics to be held in the basement Thursday evening, F. M. Sheehy in charge.

A request that an evening be set apart for a symphony on the best methods of street-preaching was granted, and the appointment made for Friday evening, in the basement, F. A. Russell and O. H. Bailey in charge.

President Joseph Smith made the following statement:

You have noticed that the report from the joint council this morning provides that there shall be time and manner presented in which there may be a uniform action asking for light in regard to this contemplated sanitarium, and in connection therewith a children's home. Now, if the body present, and the different quorums and councils that are to meet on the morrow, will spend the hour between nine and ten o'clock in prayer, fasting, we will have discharged our duty at all events, and leave the matter in the hands of Him who doeth all things well.

Preaching in the evening by Paul M. Hansen assisted by E. B. Morgan.

APRIL 13.

Morning prayer-service in charge of A. H. Moore and A. S. Cochran.

Preaching in the forenoon by C. E. Crumley assisted by D. L. Morgan.

Business-session called to order at about five minutes after two in the afternoon with President R. C. Evans in the chair. Prayer by F. A. Smith.

Additional report was read from the Daughters of Zion. The outlook for the society seems better than ever before, and they are hopeful for a successful year. They report seven hundred and sixty dollars in the children's home fund. Members of the advisory board for the coming year are, Mrs. B. C. Smith, Mrs. Callie B. Stebbins, Mrs. F. M. Smith, Miss Dora Young, Mrs. T. A. Hougas, and Mrs. M. H. Hulmes treasurer.

First Quorum of Priests reported the resignation of their president, J. J. Luff. They recommended for ordination as president J. W. Gunsolley, and those whom he had selected as first counselor, A. L. Lightfoot, and second counselor Jesse A. Roberts. The request was granted.

Additional report was received from the First Quorum of Elders, also reports from the Third and Fourth Quorums of Elders.

The committee to whom was referred the petition from the Northern Michigan District asking for division of the district reported, recommending that it be divided into three districts, naming boundaries of each. The report was adopted.

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Original Articles

SOME OBJECTIONS TO THE BOOK OF MORMON.

CONSIDERED IN THE LIGHT OF HISTORIC AND SCIENTIFIC FACTS.

When Lehi and family journeyed from Jerusalem to the Indian Ocean through Arabia, it is urged that the Book of Mormon makes huge blunders in its record of the itinerary. Page 4, paragraph 14, states: "And it came to pass that when he had traveled three days in the wilderness, he pitched his tent in a valley by the side of a river of water. . . . he called the name of the river Laman, and it emptied into the Red Sea; and the valley was in the borders near the mouth thereof." The objector says: "There is no river emptying into the Red Sea from the eastern or Arabian side; Arabia being a desert, has no river system." While Arabia is a desert region, it has a large number of dried-up watercourses. Instead of a river system, there is a system of wadys—great receptacles for the water brought down by the mountains. There is a possibility that the rivers then running through the country may have sunken and disappeared by upheaval. The Bible Dictionary says: "The land at the head of the gulf has arisen. The sea has retired gradually since [that time]. The sea has receded many miles." Besides, hear what the encyclopedia says: "Of the rivers of Arabia, none are navigable; few are perennial or reach the sea. Some such, however, have been marked by the travelers, Wellsted and W. B. Harris. Glaser would identify the Wady Hund, first traced by Doughty, which traverses the Hijaz and flows into the Red Sea."—Dictionary of the Bible, vol. 1, p. 132. The New International Encyclopedia says: "The Wady Rumen is the longest river, traversing under different names the entire country from west to east."—Volume 1, p. 691. This river is in the northern part of Arabia, and about three days' journey down the Arabian shore of the Red Sea.

Again: In following "the directions of the ball," the family "came to a place which we called Bountiful because of its much fruit." (Book of Mormon, p. 36, pars. 17, 18.) "There," says our opponents, "is a fatal account." Why is it fatal? "Because Arabia is a desert, a desolate, howling waste; nothing produced." Well, largely so; but what will you do with the following: " 'Arabia Felix'—the southern coast, —Hadramanta—"here are found all the fruits of temperate and warm climates, among which the date, the fruit of the palm-tree, is the most common, and is, along with species of grain called *dhourra*, the staple article of food."—Encyclopedia Biblical Literature, vol. 1, p. 180. If the above is insufficient, what of the following: "Arabia Felix"—the most southern district of Arabia—"was rich in gems and gold," (1 Kings 10:10; Ezekiel 27:22) "in spices and odoriferous shrubs and fragrant gums. Among the vegetable products are the manna of commerce, nutmegs, dates, cocoa, banana, sugar-cane, tamarind, coffee, melons, pumpkins, all of which are indigenous, or have grown in the valleys from the earliest ages. With these grow lavender, wormwood, jasmine, and other scented plants, likewise the fig, vine, pomegranate, orange, lemon, quince, plantain, almond, apricot, acacia, caster-oil plant, senna, white lily, aloe, sessamum, all kinds of grain, tobacco, indigo, and different dye-herbs, with numerous sort of fruit and vegetables. To these may be added spicery, balm, myrrh, besides frankincense and many other aromatic gums."—Imperial Bible Dictionary, vol. 1, p. 112, article "Arabia."

All of this just north of "Irreantum,"—Indian Ocean,—where Lehi and family pitched tent. Is it any wonder they called the name of the place "Bountiful"? And, too, the Mountains of Arabia trend from northwest to southeast, and this would leave the fertile valleys on the borders of the Red Sea, widening out as they approached to Indian Ocean. While residing in this "bountiful" spot Nephi was commanded of the Lord to construct a "ship," and was given information how to do so. He asked the Lord where he would find the "ore" to make tools to build the ship. Also, Nephi "did go into the mount oft, and prayed unto the Lord." (Book of Mormon pp. 36, 41.) Here, we are told, "are two fatal blunders." What are they? "There are neither 'ore' nor 'mountains' in southern Arabia." Now, let us see what standard authority has to say: "The elevation of the mountains in the extreme south of the peninsula is estimated at thirteen thousand feet." —New International Encyclopedia, vol. 1, p. 691. The Britannica says: "Some have been calculated to be five thousand feet in height, and trend from northwest to southeast."—Page 237. As to the existence of mountains, any one who will look upon the map will find it girdled with mountains on three sides, and as I now look upon the map of Arabia as drawn in Rand, McNally & Co's. Unrivalled Atlas of the World, I see the name of "Shamah Mountains," and "Mount Dahura." This latter mountain is registered "8,000 feet." These are found skirting the inland shore of Indian Ocean in Hadramanta. Yes, there are mountains in southern Arabia.

Now for the "ore": "The mountains consist of porphyry, jasper, quartz, sandstone, alabaster, basalt, marble, limestone. The minerals are blue alabaster, agates, cornelia, tourmalins, the emerald, the onyx, gypsum, salt-peter, sulphur, naptha, asphaltum, iron, lead, and copper. Mines of iron, lead, copper, and rock-salt, are still wrought."—New American Encyclopedia, vol. 1, p. 738.

"The southern portion of Arabia, the coast land, is low, the interior dry, and broken with ranges of mountains, and hills. . . . The country affords fine horses, camels, wool, dates, gums, and grain. Cop-

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per, coal, and bitumen exist."—Johnson's Encyclopedia, vol. 2, p. 756.

"Among the minerals of Arabia, may be mentioned iron, copper, lead, coal, basalt, and asphaltum."—International Cyclopedia, vol. 1, article "Arabia."

I guess now, when this evidence is presented, the supposed blunders become harmonious truths, and the objections themselves vanish. We find both mountains and ore on the plat stated by the book as the place where Nephi built the ship.

From the time Jeremiah warns them to get "out of the reach of the king of Babylon," to "dwell deep"—go secretly, unobserved, down the borders of the Red Sea, into the wilderness, down to the place called "Bountiful," all the objections, so far, are swept away by standard authority. We change the nature of the objections just a little. But allow us to state that upon the map of South America, as given in Rand, McNally & Co's. Atlas, there is a river flowing down out of the Andes Mountains, into the Amazon, or into a branch which flows into the Amazon, having its origin in that country where Moroni fortified cities to protect against Lamanite invasion, and on the modern map published in 1904 the name of this river is "Morono River," the final letter "i," changed to "o," being the only difference between the name of the man in the Book of Mormon, and the river which has its rise in Ecuador. (See page 94, of the atlas cited.) This discovery led me to wonder if the Utah Mormons had been in South America and changed, or given names. Again, on page 329 of the small edition Book of Mormon paragraph 16 says: "And there were some who died with fevers, which at some seasons of the year were very frequent in the land [Ecuador, Peru, Columbia]; but not so much with fevers because of the excellent qualities of the many plants and roots which God had prepared, to remove the cause of diseases to which men were subject by the nature of the climate." The atlas cited says the traffic in roots, herbs, and drugs is yet carried on in that same country. "The natives gain a subsistence by the sale of sweet herbs, roots, and drugs, and have been known to traverse on foot the immense wilderness east of the Andes to offer their wares in the capitals near the Atlantic coast. The Bolivian forests are the home of the calisaya, and other rich varieties of cinchona plant." These little points "chink in" sometimes, and fill the niche which otherwise would be vacant.

As the practice of engraving, or writing on brass, by the Israelites, has been questioned, and as the Nephite colony claim to have possessed such material both on the Eastern and Western Continents, please allow me to present the following: "The books of Moses are the most ancient, being written between fifteen and sixteen hundred years before Christ. At first men used to write on tables of stone, lead, brass, etc. Afterwards on the films of the papyrus or paper reeds."—Brown's Dictionary of the Bible, p. 42, article "Book."

"Anciently, men wrote on tablets of stone, lead, wood, and brass, etc. In the days of Ezra, Isaiah, Jeremiah, Ezekiel, and Zechariah, the form of books was in rolls."—Pronouncing Dictionary of the Bible. Yortson & Virtue, p. 36, article "Book."

"The metals also are mentioned as a material for writing, as lead, brass, gold, and stone. In all ages it has been customary to engrave on metal and other durable material with the view of securing the permanency of the record."—Imperial Dictionary, p. 1108.

In speaking of the Hebrews, Smith says: "They (the Hebrews) were moreover acquainted with the art of engraving on metal and gems. Wood was used on some occasions, but inscriptions, and documents intended to be permanent, were written on tablets of brass."—Smith's Dictionary of Bible, p. 1081.

"Books of papyrus and of parchment were generally made in one long, narrow piece and wound around a wooden roller just as a wall-map is rolled up. Books of this kind were used by the Greeks and Romans, and by all other ancient peoples, but they also had books made of bronze, and other metals."—Encyclopedia Common Things, article "Book."

The Babylonians practiced the art of writing on brass, and the practice was in vogue about the time Lehi left Jerusalem for "the promised land," 600 B. C. "The writings used in Babylonia from the earliest period down through the times of the Greek supremacy was of the pictorial form, which in course of time became linear. The writing is commonly known as cuneiform—i. e., wedge-shaped. While clay was the ordinary material for writing, for recording commercial transactions, the earliest inscriptions of a votive or commemorative character are on stone and metals—gold, silver, and bronze are employed, and have been found in later times."—International Encyclopedia, p. 318, A. D. 1903.

"The Babylonians and Egyptians traced inscriptions on sheets of wood, ivory, and various metals. . . . For the most important purposes, the laws and edicts, they employed ivory, bronze, and other metals."—New American Cyclopedia, vol. 3, p. 495.

"Books are mentioned as known as early as the days of Job. They were written on skins, linen, and papyrus. Tablets of wood, lead, and brass were also employed, the latter of which was considered most durable."—McClintock and Strong's Encyclopedia, vol. 1, p. 851.

"The metals are also mentioned as material for ancient writing, such as lead, gold, and brass."—McClintock and Strong's Supplement Encyclopedia, vol. 2, p. 996.

"The materials of which books have been com-

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posed have differed much in different nations, and in different stages of civilization. Plates of copper and stone were anciently employed for this purpose."—Johnson's New Universal Encyclopedia, vol. 1, p. 554.

"Various have been the materials and implements used for writing. Moses hewed out of the rock two tables of stone on which the commandments were written. (See Exodus 34:1.) After that the Jews used rolls for their sacred writings. They also engraved writing upon gold plates."—The Popular and Biblical Encyclopedia, vol. 3, p. 1736.

"Before the invention of paper or other light substances for the record of events, public acts, devotions, and other documents were inscribed on bronze. . . . Gold plates were inscribed and placed in foundations under the temples. The exequaturs of consuls among Greeks, and the discharges of the soldiery among the Romans, were inscribed on bronze tables."—International Encyclopedia, vol. 8, p. 39.

Ought not this to be sufficient to for ever explode the objections to the Book of Mormon? But we can cite many more if necessary. The only code of laws, the first code of laws in the Roman Republic, was "engraved on thick sheets of brass." (See World's History and Its Makers, vol. 1, p. 199.) This event occurred 452 B. C.

Having cited so many authorities on ancient writing material, let us ask how such material was preserved. What was the practice of ancient nations in the preservation of their records?

"The materials generally used by the ancients for their books were liable to be easily destroyed by the damp, when hidden in the earth; and in times of war, devastation, and rapacity it was necessary to bury in the earth whatever they wished to preserve from the attacks of fraud and violence. With this view, Jeremiah ordered the writings which he delivered to Baruch to be put in an earthen vessel. [See Jeremiah 32.] In the same manner the ancient Egyptians made use of earthen urns or pots of a proper shape for containing whatever they wanted to inter in the earth, and which without such care would have been soon destroyed. We need not wonder, then, that the prophet Jeremiah should think it necessary to inclose those writings in an earthen pot which were to be buried in Judea, in some place where they might be found without much difficulty on the return of the Jews from captivity."—Encyclopedia of Religious Knowledge, p. 255.

This custom of burying records, by the Jews, in Judea, reminds one of the "plates" "hid up" in the earth on Cumorah by their kindred about A. D. 420. The custom seems to be kept alive by their descendants around the Great Lakes, and is practiced in modern times. We quote:

"The Ojibway Indians had three depositories for sacred records near the waters of Lake Superior. Ten of the wisest and most venerable men of the nation dwelt near these and were appointed guardians over them. Fifteen years intervened between the opening of these records. If any vacancies had been caused by death, others were chosen in the spring of the year; and in the month of August these were called to witness the ceremony. As they were opened, all the information respecting them was given. After this the plates were closely examined, and if any had begun to decay, they were taken out, an exact copy was made and placed in its stead. The old one was divided equally among the wise men. It was very highly valued for being deposited; every fiber was sacred, and was considered capable of endowing the possessor with wisdom. These records were written on slate-rock, copper, lead, and the bark of birch-trees. It is claimed they contain the transcript of what the Great Spirit gave the Indians after the flood, which has been transmitted by the hands of wise men to other parts of the country ever since. There is a code of moral laws which the Indians call a 'pathway made by the Great Spirit.' They believe a long life will result from obedience thereto. The records contain certain emblems, which transmit the ancient form of worship, and the rules for the dedication to the four spirits who alone are to expound them. In them are represented how men lived before death entered the world, and the path he then followed marked out an example for those of the present time."—Prehistoric America, by Reverend S. B. Peet, vol. 1, p. 244.

The foregoing statements favor the idea of an Asiatic origin. Eastern nations of ancient date buried their important records, and the custom was followed on the Western domain. The efforts to-day by the opposers of the Book of Mormon are to disconnect the Western peoples of antiquity from an Eastern or Israelitish origin, but so far the evidence is against this theory ethnologically, sociologically, and in almost all points essential to the success of such a theory.

The American Antiquarian, volume 27, page 289, A. D. 1905, contains an array of facts, a part of which we insert. The editor, Mr. S. B. Peet, is an able antiquarian, and author of two volumes on the Mound-builders. But the article cited is by H. L. Stoddard under the title "Phallic symbols in America." In endeavoring to connect the prehistoric inhabitants of America with Asiatic nations, he says:

"The principal design of the *yoni* [a symbol adorning the stones over the portals of the ancient temples of Yucatan and Peru.—Scott] was one that was known under the name *asherah*, which is translated and referred to in the Bible as the 'grove' or 'groves.' This image was a symbol of Ashtoreth, or the union of Baal and Ashtoreth, the male and female procreate deities of the Assyrians, and is

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equivalent to Chemosch, Molloch, Nana, and Astarte the abominations of the Zidonians, Amorites, Moabites, and Hittites after which Solomon strayed off. This symbol was regarded preëminently as the 'door of life.' Designs of this image frequently occur in the sculpture of Babylon and Nineveh." We learn from the Old Testament how intimately the "high places" and "high hills" were associated with the devotions of apostate Israel to this feminine deity. I quote one of the most eminent authorities, Theopholus G. Pinches, F. R. A. S., Department of Egyptian and Assyrian Antiquities, British Museum, London. He says: "The Phœnicians in common with the Canaanites, Philistines, Moabites, Edomites, and Amorites, worshiped Baal and Ashteroth as their principal deities. The meaning of Baal Aram ["Baal" in Baal-ze-bub] is 'lord' and designated the sun. The Bible names are 'Moloch' and 'Milcom,' both meaning king. Baal, like Ashtoreth, was worshiped under many different forms, each of which could be regarded as a different deity, as was also the case with Akkadai polytheism of Babylonia and Assyria. This worship with that of Astarte or Ashtoreth, constantly led Israel astray, partly on account of their speaking their language, partly because of living in continual communication with those who practiced it. This worship had, moreover, all the seductions of a sensual nature worship. Baal is called in the inscriptions Baal Solaris—sun-god—and regarded as chief. Though fundamentally the same as the Babylonian Bel merodach, the sun-god, the worship differed from that of Bel in being of a far grosser nature; hence the severe punishment meted out to those who had joined in the worship of Baal Peor."

Yes, "Israel joined himself unto Baal Peor: and the anger of the Lord was kindled against Israel," and Moses was commanded to "take all the heads of the people—the leaders in this abomination—and hang them up before the Lord against the sun." (Numbers 25:2, 3, 4.) And in Deuteronomy 4:3 Moses says: "Your eyes have seen what the Lord did because of Baal Peor; for all the men that followed Baal Peor, the Lord thy God hath destroyed them from among you." When Israel apostatized on the Eastern Continent, they went into idolatry, worshiping the picture of the "sun toward the east." They did the same on the Western Continent as the numerous sun-symbols on the exhumed temples abundantly show. Besides Moloch, the sun-god was called "Malcom" as Jeremiah 49:1-3 reads in the marginal.

In the Twentieth Annual Report, Bureau of Ethnology, is the account of the finding of a sun-dial in Menard's Mound in Arkansas. The Report says: "On the reverse side of the dial is a perfect analogy of the *yoni* emblem depicted upon a water-bottle. The sun-dial is divided into thirty-six divisions of ten degrees each, as Ahaz's sun-dial, ten degrees being spoken of five times." Ahaz was a worshiper of high hills, high places. His sun-dial is the first one there is any record of in the history of the world. The American dial must necessarily be of an age 570 B. C., as "hours" are not spoken of prior to Daniel's captivity. The first hint of the word *hour* in the Bible, is in Daniel 3:6. It is reasonable then to suppose that the Jews borrowed this mode of dividing time from the Chaldeans. Mr. Stoddard continues:

"It appears, however, that some advancement toward a more regular and artificial division was made before the captivity, as such an instrument as the sun-dial appears to have been used first at Babylon for royal service and convenience, and was carefully preserved for many years. Ahaz reigned 742 B. C. He died 713 B. C. Isaiah turned the shadow back ten degrees on Ahaz's dial 713 B. C. [2 Kings 16:20.] It is an evident fact that the stone dial (found in Arkansas) was wrought before the division of time into hours; hence it is a replication of Ahaz's sun-dial or else the original. The dial antedated the time 'hours' first began to be used, inasmuch as three hundred and sixty degrees are subdivided decimally."

Hours are not spoken of previous to 570 B. C., and as Ahaz's sun-dial was divided into divisions of ten degrees each, the correlation is complete. A more eloquent, though mute, witness could not be found than the dial found in Arkansas. It is not possible to ascertain the time on the American dial by any other system than the Ahaz sun-dial system. Question, How did it find the American continent?

"Dial" is an instrument for the measuring of time by the shadow of the sun. They are not mentioned before the days of Ahaz, nor "hours" before Daniel's captivity in Babylon. The emblem (*yoni*) on the reverse side of this dial,—a symbol of the sun-god worshiped on "high hills," would stamp it as being Israelitish, for the Hebrews supposed that sacred rites performed on elevated places were peculiarly acceptable to the Deity, and they were accustomed to offer sacrifices upon mountains and hills, both to idols and to God (see 1 Kings 3:4), and to build chapels there (see 2 Kings 17-29.) And so tenacious of this ancient custom were the Jews, that even after the building of Solomon's temple, notwithstanding the express law in Deuteronomy 12, they continued to erect such chapels on the mountains around Jerusalem, and to offer sacrifices in them.

When Israel departed from God, they constructed images to worship: "And they left all the commandments of the Lord their God, and made them molten images, and worshiped all the host of heaven and served Baal. And they caused their sons and their daughters to pass through the fire and used divinations and enchantments."— 2 Kings 17:16, 17.

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Again, "For he [Manasseh] built again the palaces, and reared up altars for Baalim, and worshiped all the host of heaven, and served them. And he built altars for all the host of heaven in the two courts of the Lord's house."—2 Chronicles 33:6.

On page 186 of Ancient America, Mr. Baldwin says: "There was sun-worship in America, and the ceremonies existed in some places in the time of Cortez. Humboldt was sure these symbols came to America from the Old World. But whether we adopt his explanation or some other, the traditions on both sides of the Atlantic are without meaning unless it be admitted that there was communication between the two continents in times of which we have no history."

The pyramidal form of the mounds scattered all over Central and South America, also Mexico, show the "high places" where worship was offered to the sun-god. Professor Leon, head of the section of anthropology and ethnology of the National Museum of Mexico, says: "As a rule every four of the pyramids surround a court." Also, "All the pyramids were found to be quadrangular, and to have been built with especial reference to the cardinal points." (Records of the Past, vol. 2, p. 224, A. D. 1903.) The Temple of the Sun at Cuzco, Peru, is in evidence. It was the most resplendent with gold and ornaments of all the public edifices of Peru. "The most striking object in the interior was a huge golden sun, represented by a figure of the human face, surrounded with rays. This was so placed as to receive the first beams of the rising sun."—Brownell, Indian Races, p. 603. Of the temple in Mexico, which was destroyed in the time of Cortez, the same authority says: "The colossal figures of the sun and moon, covered with plates of gold, the hideous stone of sacrifice, and the terrible sound of the great war-drum, are mingled in the description given by early chroniclers."—Page 51. Again, page 124, relating the discoveries in San Salvador: "The first is a temple consecrated to the sun, chiefly excavated in the solid rock, and having its entrance toward the east. On the Archway of Entrance are carved representations of the sun and moon."

How this seems to link the Israelites on the Eastern Continent with these people on the Western. Listen: "Then, said he, turn thee yet again and thou shalt see greater abominations than these. And behold, at the door of the temple of the Lord, there were about five and twenty men, with their backs toward the temple, and their faces toward the east; and they worshiped the sun toward the east."—Ezekiel 8:15, 16. "And he [Josiah] put down them that burned incense unto Baal, to the sun, and to the moon, to the planets, and to all the host of heaven."—2 Kings 23:5.

Note the sun-worship of both these Israelitish branches—the attitude was "toward the east." The characteristics appear in five points: 1, attitude of worship; 2, molten images of sun, moon, and heavenly host, the object of worship; 3, the building of "high places"; 4, setting up idols; 5, burning of incense, mingled with incantations, enchantments, etc. The idols were not only constructed of stone, but "finely wrought gold." Many of the idols of gold finally reached the Jews' banking houses, and were converted into coin. Israel, when in darkness, adopted the worship of the idolatrous nations and "set up" the same system in America. For instance, "Ammon" is represented on the hieroglyphic monuments of Egypt as the deity, and sits on a throne holding the symbol of life and power, and wearing a crown with a peculiar ornament of two feathers and a band falling behind and hanging down to his feet. Note the comparison: "In Central America, the Inca symbolized the sun. He had a peculiar headdress with two feathers upright." "Ammon" equals "Ra," equals "Osiris," equals the "sun," hence the analogy between "Ammon" and the "Inca" is, to say the least, strikingly clear, and can not be accidental. Doctor Latouche Treville in the *American Review of Reviews* for February, 1904, presents Aztec pictures of their deities and adds: "If one were as skeptical as Voltaire he could not help being astonished at the similarities, and could not believe they were accidental. Ancient Mexican architecture is strongly suggestive of an Asiatic origin. The statuette described in the Antiquities of Tennessee (page 350) and the deities found in Aztec countries, are copies of the idols of the East." He supplements the above statement with the following: "Mexican folklore proves beyond a doubt that there are oral traditions among the Mexicans in which figured white men in long, white robes, who talked to the people in a language of goodness, and preached unto them peace, self-control, unselfishness, and righteousness." The American Anthropologist for 1905, volume 7, page 256, contains the following: "The authorities of Guamanga who wrote the report on *Repartimiento Los Rucanas Antamarcas*, dated January 27, 1586, says: "The old Indians say that they have notice from their forefathers that in very remote times, before the Incas ruled them, there came to this country people whom they called *viracochas*, not many of them; and that the Indians followed them, listening to their speech, and now the Indians say they were saints. In showing this relation to Eastern nations, however, we must keep in view the idolatrous stage on both hemispheres. As to masonry and architecture, the concensus of opinion of scientists seems to rest on the conclusion that it stands related to the Egyptian; a thing denied by the opposers of the Book of Mormon. The People's Encyclopedia of Universal knowledge, volume 1, page 484, states: " 'Copan,' a ruined city of Honduras on the borders of Gautamala, in Central America; the remains

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extend two miles along the river and comprise a temple six hundred and twenty-four feet in length. Various pyramidal structures and sculptured idols similar to those of Egypt."

The Earth and Its Inhabitants, by Elisee Reclus, a native Peruvian, volume 1, page 339, says: "'Cuzco,' from the archeological standpoint the eminence overlooking the city is fully as interesting as the city itself. On the first terrace are seen the ruins of the Campata place, attributed by traditions to Manco Capac, first of the Incas, reputed civilizers of the Quichneas. But however this be, the remains present extremely curious architectural features, particularly in their recesses and doorways resembling the pylons of the Egyptians."

Of the great cathedral at Cuzco, the American Antiquarian, volume 25, page 155, quotes E. G. Squier as follows: "Cuzco is built on acclivities more or less abrupt, and the ancient architects were obliged to resort to an elaborate system of terracing. The terraces were faced with walls slightly inclining inwards, of the kind called cyclopean. The monotony of the front is generally broken up by the countersunk niches resembling blind windows. These niches were always a little narrower at the top than at the bottom, as were all the Inca doors and windows resembling the Egyptian style of architecture."

Of the gateway to the cemetery at Tiahuanaca, Squier continues: "It is a most remarkable monument. This is formed of a block of stone somewhat broken, and defaced on its edges, but originally cut with precision; 13 feet 5 inches long, 7 feet 2 inches in height above ground, and 18 inches thick. Through its center is cut a doorway 4 feet 6 inches high and 2 feet 9 inches wide. Above the doorway as it now stands, on its southeast side or front, are four lines of sculpture in low relief, like the Egyptian plain sculpture, and a central figure immediately over the doorway sculptured in high relief."—Ibid., p. 63.

Of the ornamentation of walls at Cuzco, S. B. Peet in American Antiquarian, volume 11, pages 220 and 221, says: "In this there are some remarkable resemblances between the architecture of the New and Old World. We first refer to one peculiarity which has impressed many writers on architecture—the imitation of woodwork which is found on the stone structures. This was first noticed by Fergusson in Assyria. It, however, may be seen in Egypt, and is very common in America."

"At Cuzco the walls are of extremely hard rock, such as diorite, porphyry, and great blocks of brown trachyte, carried from quarries twenty-two miles off. These blocks are carefully squared, and joined together by means of a mortise about one foot deep by one and one half feet in diameter, into which fitted a tenon of nearly the same size hewn out of the upper block. The walls were kept in place by their weight alone, for Squier [L. C., p. 435], after a careful examination, declares that no cement was used." He adds: "All modern masonry whether executed in Europe or in America is inferior when compared with that of the ancient capital of the Incas. In certain characteristics this architecture recalls that of the Egyptians."—Prehistoric America, Nadaillac, p. 411.

"At Chichen Itza, Doctor Le Plongeon discovered under a heap of rubbish twenty-six feet thick, the finest statue of Nahua art now preserved in the museum of Mexico. It is the effigy of Chac-mool—the tiger king—reclining on his back and looking toward the right; the features are quite regular, and the head is adorned with fillets in the Egyptian fashion. The simple majesty of this statue stands in striking contrast to the figures, overcharged with barbaric ornaments, which are met in so many temples of Mexico, Tobasco, and Chiapas."—The Earth and Its Inhabitants, vol. 2, p. 168, edited by A. H. Keane, B. A., member of council Anthropology Institute, corresponding member Italian and Washington Anthropology Society, author of Asia, etc.

The same author of translation of Elisee Reclus says: "Southwest of Palenque, about midway on the road to San Cristobal, capital of Chiapas, in an upland valley watered by a western affluent of the Usumacinta, are grouped the houses of Ococingo, whose name has been assigned to an ancient city lying five miles further east. By the Indians this place is called Tonila, that is, 'stone houses.' Amongst them was discovered a plaster carving, whose perfectly Egyptian expression greatly surprised Stephens, Catherwood, and Brasseur de Bourbourg. It takes the form of a medallion with large wings spread out above the porch of a palace."—Ibid., vol. 2, p. 163.

The editor of the American Antiquarian, volume 2, page 215, after comparing the pyramids of the Old World with the New, and describing those at Uxmal, Copan, and other points, writes: "It would appear from this, that the pyramids in America combine the massiveness and solidity of the Egyptian, the terraced form of the Chaldean, the walled and palace-crowned quality of the Assyrian, and at the same time embodied the carved specimens which resemble the sphinxes of Egypt, and sustained on their summits temples and palaces which remind us of the Median and Persian."

Of the building of walls, and other structures in Colorado, he writes, page 219: "The masonry of America is in this respect in strong contrast with that of the oriental countries, especially that of Egypt, the peculiarity of which was the massive blocks used."

Of a Peruvian vase now in the British Museum, Natt and Glidden say: "We behold an exquisite terra-cotta head found in the region of Lake Titicaca

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(both male and female). The male head compares advantageously with works of Egyptian artisanship, while preserving the character of the Indian race."—Indigenous Races of the Earth, 1857.

The Recent Origin of Man, by Southall, page 41, presents the following: "The pyramidal architecture of Egypt is recalled by the pyramids of Mexico and Central America, and this Doctor Wilson dismisses as of no significance; but it is more difficult to dispose of the fact that the sides of the American pyramids are all orientated as in Egypt and Mesopotamia. The great pyramids known as Xochicalco—'The house of flowers'—is scarcely distinguished from the ordinary type of those in Lower Egypt."

Reverend S. B. Peet, volume 1, page 351, writes: "The point that we make is that back of the Indians' comparatively rude condition was the higher condition of the Mound-builders, but back of the Mound-builders was a civilization which so closely resembles that found in historic lands as to give rise to the idea that it may have originated in those lands. We do not undertake to say how it came into this far-off region, nor by what routes, and it does not seem possible that the resemblance could be so great unless there was a filtering at least of these old time honored conditions. The routes may indeed have been from different directions—the pyramid-builders from the far southwest, and originally from the distant Asiatic Coast; the serpent-worshipers from the distant east, and originally from the European continent; yet whatever route, and howsoever distant the original source, we can not fail to see close analogies."

"A curious and unexpected confirmation of the Asiatic source [of ancient Americans.—Scott] is the compressed crania furnished by Mr. J. Judson Barclay in 1856. Mr. Barclay is an American traveler. He furnished an artificially compressed skull from an ancient cavern at Jerusalem, and presented it to the academy of sciences of Philadelphia. Placed in the same cabinet with the American crania collected by Doctor Morton, this skull presents some of the most striking characteristics of the artificially modified crania of the New World. Seen there without any clew to the circumstances of its discovery, it would be pronounced a Natchez skull. Shown to Doctor Tschndi, even in a European collection, it would be assigned unhesitatingly as the spoil of a Peruvian grave. Doctor Meigs, who made it the subject of an elaborate communication to the Academy of Natural Sciences, Philadelphia, expresses his conviction that the head has been artificially deformed by pressure applied to the occipital region during early youth; and thus recognizes in it an indisputable proof of the practice in Asia Minor of the same custom of distorting the human head which was long regarded as peculiar in America."—Prehistoric Man, by Doctor Daniel Wilson, vol. 2, p. 219.

S. B. Peet says: "Professor Davidson says he has seen arrow-heads from the Eastern Hemisphere exactly similar to those of the Western. Other implements found here are exactly such as are described in use by the ancients nations of the Orient. If the natives of the South, when De Soto first invaded them, were dwelling in houses built on mounds, with wooden stairways, supports, and so forth, and having large stores of corn, of oil, of honey, as well as of woven fabrics, of copper and of pearl, and if some of them have traditions and picture-writings, writings of long wanderings, and various settlements, is it not within the limits of probability that their ancestors were once from the Old World?"

The Jaredite civilization employed the use of several large animals, as described in Book of Mormon, page 517. Among the list mentioned, we find "elephants, cureloms, and cumoms," the two latter belonging to the megatharian species and now extinct. A supposed formidable objection to the Book of Mormon is here persistently advocated. It is argued that the mammoth and mastodon were not contemporaneous with man. One class of objectors argue that they were, but that this contemporaneousness was at the close of the glacial period, and this period ended about 8000 B. C., and if this be true, there is no place for the Book of Mormon civilization to come in. This theory is one of evolution, and the same dates used to destroy the chronology of the Book of Mormon will overthrow the chronology of the Bible. But scientists tell us that where these huge animals "mire down," the deposit is too recent to sustain the glacial period theory. The glacial period is but conjecture. It is based on the theory of "eccentricity," which theory has failed to command general assent in the face of difficulties involved. Doctor James Croll of Edinburg was the author who followed a suggestion of Herschel. According to this theory, an ice age must occur during every period of twenty-one thousand years in times of high eccentricity; but here is the great difficulty, the evidence failing to establish during the ice age so rapid an alternation of glacial and temperate conditions.

But let us note the evidence which the archæologists adduce with respect to "man and the mastodon." "J. B. Holden says: 'In nearly every State west of New England portions of this creature have been disinterred. And every year there are several found, in a state of more or less complete preservation. The circumstance of several skeletons having about them evidences of man's work is extremely interesting. On one account it brings the date, though greatly indefinite, to man's existence. We are therefore able to say man and mastodon are cotemporaneous."—Prehistoric America, vol. 1, p. 40; 1894.

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Again: "Doctor Holmes in 1859 made a communication to the Philadelphia Academy of Natural Sciences in which he described the fragments of pottery found on the Ashley River, South Carolina, in connection with the bones of the mastodon and negathirium, both of them extinct animals."—Ibid., vol. 1, p. 13. In fact, they were so recent an animal that the contents of the stomach are so preserved that they can be analyzed and classified: "Professor Barton, of the University of Pennsylvania, discovered the bones of a mastodon at a depth of six feet, and in the stomach of the animal he found a mass of vegetable matter, composed of leaves and branches, among which was a rush common in Virginia."

Winchell says: "The ancient lakelets of Michigan inclose numerous remains of the mastodon and mammoth, but they are sometimes so near the surface that one could believe them to have been buried within five hundred years." The mastodon found near Tecumseh lay but two feet and a half beneath the surface. The Adrian mastodon was buried about three feet. The Newberg (New York) mastodon was just beneath the soil in a small pool of water.

Professor Shaler says: "Almost any swampy bit of ground in Ohio or Kentucky contains traces of the mammoth or mastodon. The fragments of wood which one finds beneath their bones seem to be of the common species of existing trees, and the reeds and other swamp plants which are imbedded with their remains are apparently the same as those which now spring in the soil. They fed upon a vegetation not materially different from that now existing in the region."

Professor Hall says: "Of the very recent existence of this animal there can be no doubt. The mud-beds and muck-swamps, where these remains occur, are the most recent of all superficial accumulations."

Doctor John Callet says that in the summer of 1880 an almost complete skeleton of a mastodon was found in Iroquois County, Illinois, which goes far to settle definitely the question that it was a recent animal and fed upon the vegetation which prevails to-day. The tusks were 9 feet long, 22 inches in circumference, and weighed 175 pounds. The lower jaw was nearly 15 feet long. The teeth weighed 4 or 5 pounds. Each of the leg-bones measured 5½ feet, indicating that the animal was eleven feet high. On inspecting the remains closely a mass of fibrous matter was found filling the place of the animal's stomach which proved to be a crushed mass of herbs and grasses similar to those which still grow in the vicinity. A skeleton was found by excavating the canal, imbedded in the peat near Covington, Fountain County, Indiana. When the larger bones were split open, the marrow was utilized by the bog-cutters to grease their boots. Chunks of sperm-like substance occupied the kidney-fat of the monster. (See Geological Report of Indiana, 1880, p. 384.) These discoveries convince us that the mastodon survived the glacial period, and may have been cotemporaneous with the Mound-builders."—Prehistoric America, vol. 2, pp. 40, 41, Stephen B. Peet.

The native Peruvian, Mr. Elisee Reclus, in his able and elaborate work, the Earth and Its Inhabitants, translated by Mr. Keane, says: "There can be no doubt as to the antiquity of man in the present territory of the United States. The finds already made show that he was cotemporary with the great pachydermati and the prehistoric horse. The skeleton of a mastodon discovered by Koch on the bed of a swamp in Missouri was surrounded by flint arrow-heads and other stone projectiles which had doubtless been hurled against the animal; large heaps of cinders, some no less than six feet high, also show that he was ultimately dispatched, or perhaps cooked, by means of fire. In California and Louisiana explorers have also picked up several worked implements mixed with the remains of huge pachydermata."—Volume 3, p. 21.

"In 1886 Professor J. M. Clarke found the bones of a mastodon in Attica, New York, four feet below the surface of the ground in a black muck. Twelve inches below this he found pieces of pottery and thirty fragments of charcoal."—Records of the Past, vol. 2, p. 253, A. D. 1903.

The Lenape Stone has attracted wide attention. This stone was found in 1872, in Bucks County, Pennsylvania. It represents an encounter between a mammoth and four men. It is thus described by H. C. Mercer in his book, The Lenape Stone, or the Indian and the Mammoth, (New York, 1885,) as follows: "In the sky overhead, and as if presiding over the event, are ranged the powers of heaven; forked lightning flashes through the tree-tops, and from between a planet and a crescent moon, beyond which we seem to see a constellation (represented by a series of crosslines) and two stars, the sun's face looks down upon the scene. Four human forms confront the monster; the first holds in his right hand a bow, from which the arrow just discharged is sticking in the side of the enraged beast, and in his left, if it is not planted in the ground, a long lance; a second warrior with head-dress of feathers, stands farther to the right; and still farther, and near what may perhaps be called a rock, a third sits upon the ground, apparently smoking a pipe. A fourth figure is easily distinguishable, trampled under the fore feet of the mammoth."—Records of the Past, vol. 2, p. 253. This work is published at Washington, District of Columbia, under the auspices of "archæological, historical, and ethnological minds. It is the Records of the Past Exploration Society, with Reverend Henry Mason Baum, D. C. L., editor. Devoted to archæology and ethnology in all the world." In this number cited is an article by its

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assistant editor, Frederick Bennett Wright, entitled, "The mastodon and mammoth contemporary with man," in which he very satisfactorily establishes the point, presenting photographs of Lenape Stone, elephant mound in Wisconsin, and Mexican head-dresses which bear resemblance to mastodon and elephant heads. It would seem that the proposition favoring the Jaredite animals has been strongly established by the scientists. But one other animal named in the list offers a huge "stumbling-stone" and that is "the cow." Cow is defined to be "the female of the bovine genus of animals," and while scientists have been very sparing of the term "cow" in the accounts of "findings," they have used the name of her calf, the "ox," and "oxen." Johnson's Natural History, two volumes in one, page 508, says: "North America has been the home of several species of bovine quadrupeds. The ox has left its bones mingled with quaternary deposits [quaternary includes the era of man, the so-called glacial period, and all subsequent time.—Scott] in Pennsylvania, Kentucky, Georgia, South Carolina, Mississippi, Texas, and California." Of course we can all see how "the ox" could have a "home" in North America without "the cow"!

Doctor Nicholas Leon, sub-secretary of public instruction of Mexico, discovered a remarkable group of ruins in the state of Pueblo. In the *Mexican Herald* he makes the following statement: "As head of the section of anthrophology and ethnology of the National Museum, I accompanied Señor Rodriguez to the scene of the ruins." After describing a "series of pyramidal constructions in a range of small hills, guarded by elaborate trenches and connected, for purposes of communication, by wide avenues which were set off at intervals by sloping acclivities, platforms, and stair-cases," he then says: "There is one avenue in particular which absorbed our attention. It started at the peak of the highest hill in the locality, and sloped with moderate declivity down the hill. As it was evidently intended in remote times for the conveyance of loaded wagons drawn by oxen up and down the hill, it was necessary to commence the construction of it at the hill-top by giving to it an elevation of a few feet above the hillside, and increasing the height rapidly above the hillside as it approached the vale below."—Records of the Past, vol. 2, pp. 223, 224. Doctor Leon uses the plural form—"oxen." Webster says: "Oxen, in the plural form, comprehends both the male and female." These testimonies give force to the Book of Mormon record of the animals on this continent at the time of their civilizations upon it. But where would Doctor Leon get his "oxen"?

These points are strongly contested by members of the "Anti-Mormon Association," referring the existence of these animals too early in the quaternary period to be recent, and too recent to correspond with the Book of Mormon dates. But scientific facts explode their theory. Why, just think: John Fiske in volume 2, page 303, of Ancient Americans and the Spanish Conquest, even coming down to the Nephite civilization, and looking the chronology square in the face, writes: "Peruvian tradition handed over to the Spanish historian the names of sixty-five kings belonging to the dynasty known as the Piruas. Allowing an average of twenty-five years for a reign, which is a fair estimate, these sixty-five would cover thirteen centuries. As there was a further tradition of a period of disintegration and confusion intervening between the end of the Pirua dynasty and the time of Manco Capac, Mr. Markham allows for this interval about four centuries—then the series of sixty-five kings, ending about the ninth century of our era, would have begun in the fifth century before Christ."

This problem can be solved with a little more exactitude, but is it not solved by Mr. Fisk, quite closely, without the Book of Mormon entering into it, or the Bible either? It does appear that scientific conclusions based upon the excavations of this country are sweeping away the diminutive objections to the Book of Mormon. Even Mr. Peet explodes the theory that the Indians built the mounds of this country. He says: "It may be asked why no remains of masonry and stone-work are to be found among the ruins of mounds in the Central and Southern States. The answer is, that a pastoral people were not hewers of stones, and for the reason that their sites were in agricultural lands and they would not be where stone-quarries were available. In this country wood in abundance was at hand; but when the settlements were at length abandoned it would decay, and if bricks were used, they too would crumble into dust."—Volume 2, p. 314. On the subject of "resemblance" he continues: "It was customary in Asiatic countries to build the cities on an elevation, the whole city surrounded by an embankment and a deep ditch; sometimes only the palace, the temple, and the important buildings were elevated. When Layard first found Nineveh it was only a varied accumulation of mounds. . . . Many a mound that marked an ancient dwelling has been tramped over unnoticed by the armies of the successive nations that have held sway over the great belt of central Asia. Here (Southern and Central States) then, a pastoral people came to dwell, and to imitate, in their way, and with available means, the dwellings of their own old lands or of the haughty nations in the midst of whom their ancestors had lived. Only the wild native and the wild nature had in their fitful moods obliterated by degrees the tangible proofs of such existence and left only the mounds of earth in their place." How does this sound in the face of the petty objections that "savages constructed the mounds of this country," when scientific

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men draw such close analogies between their builders and the scientific and intelligent civilizations of "Asia Minor"? The Records of the Past agrees with the antiquarian, Mr. S. B. Peet, that back of the Indian lay a civilization which built the mounds, and back of the Mound-builders' civilization lay a superior civilization, and their emigration to the Mississippi Valley was from the "southwest." Now when so many scientists agree with the Book of Mormon theory, how does it look for a small class of objectors to get out to one side and take issue against religious facts and truths backed up by scientific facts and truths, and oppose at all hazards for the sake of sustaining "Great Diana of the Ephesians"?

We now submit the foregoing citations to the consideration of the ministry who are called upon to defend the "stick of Joseph" from such standpoint, believing we now participate in *the event* of the latter days—"the marvelous work and a wonder," and that "in the time of *the end*, many shall run to and fro, and *knowledge* shall be increased." One avenue of "knowledge" is through the record of Joseph, for it "is to show unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may *know* the covenants of the Lord, that they are not cast off for ever"; this record "to come forth by the gift and power of God unto the interpretation thereof," in the days of Israel's *last* restoration, and *"a little while" before* Canaan is touched by the restoration finger of God, and *"turned into a fruitful field." "In that day* shall the *deaf hear* the *words of the book,"* and in this restitution period—*the latter days*—"there is nothing secret, that shall not be revealed; nothing hid, that shall not be uncovered." Hence, the wonderful efforts of the civilized governments, sending out exploring and excavating societies throughout the world, lifting the lid from the bones of a slaughtered civilization on the Western Continent, uncovering the stony remains and blowing the breath of life into the slabs, monuments, walls, archways, and images, and causing them to speak their origin, and bear witness to the "strange act" of God—the restoration of the gospel by angel ministration.

S. W. L. SCOTT.

It is well enough for reformers to be the very pink of courtesy, but in leveling the upas tree of corruption, it is the ax of justice that is most needed. The hour and the exigencies demand something more than smooth civility.—*Citizen's Bulletin.*

Pædaretus, when he was not chosen among the 300 (which was the highest office and honor in the city), went away cheerfully and smiling, saying he was glad if the city had 300 better citizens than himself.—Plutarch.

Mothers' Home Column

EDITED BY FRANCES.

A Robin's Egg.

Only think of it—love and song,
The passionate joy of the summer long,
Matins and vespers, ah! how sweet,
A nest to be in the village street,
A red breast flashing in happy flight,
Life's full ecstasy and delight
Thrilling God's minstrel through and through—
All of them packed in this egg of blue!
Would you believe it, holding dumb
Lime and pigment 'twixt finger and thumb?
Would you think there was love within
Walls so brittle and cold and thin?
Such a song as you heard, last night,
Thrilling the grove in the sunset light?
Out of the casket in which we dwell
What may issue?—can you foretell?
Can you say, when you find outspread
Bits of our egg-shell, we are dead?
Can you think, if this shell be crushed,
All that was in it is cold and hushed?
Look once more at this bit of blue—
Has it no message of hope for you?

—James Buckham, in *Sunday School Times.*

Readings for May Meetings of Daughters of Zion.

ADOLESCENCE. PHYSICAL SIGNIFCANCE.

The period of adolescence may be considered to be the years between fourteen and twenty-one, although its beginning may be several years earlier than fourteen and its prolongation for some years after twenty-one. Puberty is the marked entrance into this land of adolescence, or youth, and its average age is fourteen. Before this, the individual is a child, and, if natural in his development, will not manifest the mental or physical characteristics of sex activity. In truth, the normal child is of the neuter gender. Little boys and girls, if left to themselves, will play together with no recognition of difference. They will quarrel as readily with each other as will boys with boys or girls with girls. The boy will manifest no chivalry, the girl no coquetry. If children have these impulses, it is because of some education in that direction.

We are now speaking of children who are perfectly natural, who have not been trained to do certain things because they are girls, or have been excused for doing certain things because they are boys. We little realize how early in life we begin to put the burden of sex on the woman-child, and to teach the liberty of sex to the man-child.

We are now speaking of children who have grown up with no suggestions from elders or superiors which would tend to make them conscious of sex, and we find that the boy is no more gentle and considerate of his girl companions than of the boys with whom he plays, and the girl no more shy nor sentimental than he. But as they approach the boundaries of that mysterious land of the "teens," there comes a change. Without in the least understanding why, the boy begins to feel embarrassed when with girls. A new timidity takes possession of him and, at the same time, a new pleasure in their companionship. He begins to desire to gain favor in the eyes of the very girls whom he has treated most cavalierly. They seem new and wonderful creatures, and in an awkward and embarrassed way he endeavors to show some courtesy and gallantry.

The girl, also, is becoming self-conscious and shy. Her manner loses much of its crudeness and it is seen that she is spontaneously changing from the hoiden to the lady.

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If the adults who surround these youths are wise, they will comprehend the gravity of all these signs, and will conduct themselves accordingly; but, alas, too many who should understand these portents fail to do so, and by their unwisdom precipitate natural developments and thereby produce deplorable results, from which the young people suffer and for which they are unjustly blamed.

In order to act with wisdom, parents should understand the physical, mental, and moral significance of adolescence, should realize that it is a crisis of grave import to boy or girl. Most mothers do recognize that this is to the girl a critical time, and they watch with much anxiety the physical unfolding of their daughters, guard their health, have patience with their moods and tempers, and overlook many perversities with the feeling that "she will be better by and by."

So rapid is the physical growth that there is not vitality enough to keep pace with it, and the child manifests an unwonted indolence of both mind and body. Sometimes the muscles grow faster than the bones, and awkwardness ensues; or the bones grow more rapidly and stretch the muscles, and there are so-called "growing pains."

Along with these evidences of development there are new fluids secreted and eliminated, and unless the boy or girl is wisely instructed, a needless terror is experienced, a terror which sometimes leads to unwise conduct that may result in invalidism; or a curiosity which, seeking the bread of true knowledge, is given the serpent of sinful instruction, and destruction—physical and mental—follows.

Each child should receive from parent or friend the instruction which will prepare him for adolescence and will make clear the physical significance, so that he may escape the dangers which lie in wait for the unwary and ignorant, and will give him the comprehension of his true value to the race.

MENTAL SIGNIFICANCE.

Every observant parent knows that the physical changes are not the only accompaniments of adolescence. The child who has been amiable and docile, perhaps, now begins to manifest perversity and willfulness. He is strangely restless, and perhaps morose at times, at others irritable. The girl is peevish and petulant, the boy unamiable and impudent. They have before this been confidential and communicative. Now they withdraw themselves and seem inclined to keep their own counsel. They become opinionated and do not hesitate to express their ideas in the most egotistical way. They are hard to please, hard to govern, hard to live with in any way. The parents can not understand this. What should have changed this sweet, loving little child into a youth so awkward, opinionated, fault-finding, and perverse? The conditions at home have not changed. Everything is as pleasant as ever, and, in truth, everybody is making more effort than ever before to placate this strange, restless, unreasonable creature who seems to care little how much trouble he makes.

Few parents, however, realize that to the boy this period is equally grave; is marked by changes of equal importance; that the crisis is for him even of graver import, because the inner forces work with greater energy and the outer temptations come with stronger power.

What is the physical significance of adolescence? What is its influence upon the child? What are its peculiar dangers, and how can we guard against them? These are the queries with which the thoughtful parent will be oppressed as he sees his children entering upon this stage of development.

The physical significance means, first, the endowment of the child with new powers. He is receiving a wondrous gift. Up to this time of life the whole organism of the child has been occupied with his nutrition and growth. He has naturally lived in the domain of self,—of egoism. Now he has reached the stage of development where he is to prepare for the domain of altruism. Now he is to be a possible link with the future. He has received his gift of life from those who have gone before. He is now to be endowed with the power of transmission of life, a wonderful and holy gift which should sanctify this young creature in our eyes and in his own. Think of this sacred period, when the youth receives from the almighty Father this gift of creative power, the greatest power of God himself, and let us bow in silent awe before this miracle of transformation.

The development of reproductive power in the individual is also the endowment with new life for himself. In the first years of this process, the child takes on a wondrous physical growth. All the processes of life are quickened. Not only is there increase in height, but in fullness of outline and in breadth of figure. The voice deepens, the eye takes on a new luster; in the boy, the beard starts, and in both sexes the body changes to its distinctive masculine or feminine contour.

Just at this period of their children's lives many mothers suffer greatly with the feeling that everything is going wrong, their children do not love them any more, and they really lose their hold on these growing inmates of their homes simply because they fail to understand the mental significance of adolescence.

In his early life the child imitates. He learns through imitation. He accepts the ideas of those about him unquestioningly, and follows the path marked out for him.

But with the new gift of life-power which comes to him at puberty, his own self awakens. He begins to realize that he is a unit, an integer, an individual. He realizes this only in a blind way. He does not comprehend that these new and strange feelings of rebellion are the strugglings of his individuality for expression. Those about him do not understand it, either. They fail to see that these traits which seem so objectionable to them, are, in truth, the struggle to attain that selfhood which will make him of real value to the world.

The individual who in maturity is only a childlike imitator of those about him has very little value to the world. If he is to amount to anything, he must have "a mind of his own," must be able to think for himself, to judge for himself, to act for himself, and this is what the adolescent is beginning to do. In himself he feels the awakening of his individuality. He is somebody; not merely an appendage to parent or teacher; not merely an imitator of others; not merely a reservoir for the ideas of others. Their ideas may be good, but how does he know until he has thought for himself? So he discards your carefully studied beliefs, your "anciently received opinions,"—not because of any newly discovered lack of faith in you, but because of a newly discovered faith in himself. It is a wonderful thing, this discovery of self. It should arouse our respect. Instead of snubbing the crude and dogmatically expressed ideas of the growing boy or girl, we should see in them the dawning of individuality and rejoice.

It is far better to think wrongly at the outset than not to think at all.

Crude and faulty ideas are more desirable than no ideas.

If encouraged to go on thinking, the probabilities are that the husks of thought will fall off and the sound, ripe kernels be found to have matured within.

While not obliged to receive without contradiction every unripe idea of youthful minds, we can still show a courteous recognition of their efforts at thinking, and by polite queries more quickly than by sneers and snubs lead them to see their errors. The boy who at home learns how, courteously, to discuss a subject, how to pay deference to his antagonist, how to differ politely, how, gracefully, to accept defeat, or how, generously, to acknowledge the justice of his opponent's arguments, has had a training the value of which can scarcely be measured.

And the father who accords to his son or daughter the right of an individual to think, has taken the surest way to maintain his influence over them.

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The awakening of individuality in the adolescent mind is the secret of the apparent withdrawal from the parental confidence which so often troubles mothers more than fathers. The child has been so confidential, so free to bring to mother all little griefs and joys; why should he now seem to desire less of confidence and sympathy? Why does the girl consult her mother less about the details of her toilet, or why does the boy seem to shun the sweet hour of sympathetic intercourse? In all probability it is simply the growing individuality which makes the youth feel that he must now take charge of his own life. It is not that he trusts mother less, but he wants to be himself, to assert Ego. If the mother can understand this and sympathize with it she will feel less troubled for she will know that this is only a turbulence which will eventuate in a clarifying of the mind and a strengthening of confidence. If she can only be wise enough to let go with the arbitrary hand of parental authority and grasp with the gentle hand of friendly sympathy, she will find the grasp is firmer and surer and grows stronger with the passing years.

The mental significance of adolescence, then, means the awakening of individuality, the coming into the possession of self. With this fact in mind we shall better understand the youth who is reaching out after a knowledge of his own powers and who needs our wise sympathy in his struggles to gain possession of God's great gift of selfhood.—Doctor Mary Wood-Allen, in *American Motherhood.*

Two Ways.

NO I.

"Late, as usual," growled Mr. Hanson, as he looked up from the breakfast table at a slim lad of fifteen who was entering the room hurriedly.

"It seems to me, Arthur," spoke Mrs. Hanson from the lower end of the table in a fretful voice, "that you might get up in time for breakfast. You really are getting very lazy."

"Doesn't earn his salt," grumbled his father. "I tell you what it is, young man, you will have to do better than this, or you will have to go to work for a living." With a sullen face the lad seated himself at the table, making no reply to the remarks of his parents.

"Art's getting to be quite a dude," said the elder sister, with a half sneer. "Look at his hair and his necktie! I should think, Art," she continued, "that you would know enough about the fitness of things not to try to wear a light blue tie with your black eyes and hair and grimy complexion. How much time did you spend at the looking-glass this morning?"

"I guess Art put in most of his time counting the hairs in his moustache. They are a little uneven, aren't they, Art?" laughed the elder brother. "It seems to me you have lost one on the right side."

The boy's face flamed angrily as he heard these words and the laugh which greeted them.

"What is the use of your pitching in," he complained. "It's mean to strike a fellow when he's down." This sentence began in a bass tone and ended in a squeaking tenor, at which the little brother at the lower end of the table piped up: "Say, Art, you might sing duets with yourself and get a high price. They need bass and tenor singers in the choir, and they don't often find one that can sing both at a time."

Arthur threw down his knife and fork and was apparently about to leave the table when his father spoke: "Sit down, boy; don't make a fool of yourself because there is a little harmless pleasantry on your account. Go on and eat your breakfast."

The lad resumed his knife and fork in silence.

As Mr. Hanson was drawing away from the table, Mrs. Hanson spoke. "Can you give me some money this morning, John?"

"I can't give you any now," replied Mr. Hanson, "but I can send you some from the office, if Arthur will go down town with me before school; but he will have to hustle—I can't wait for any lazy bones! Come on," he exclaimed, taking his hat and leaving the room.

"Go quickly, now," said Mrs. Hanson, "you won't have more than time enough to go down and get back by school-time."

The boy followed his father, and walked about half a block behind him all the way down the street. As he returned to the house, he was met by his mother on the door-step, with the urgent appeal, "Hurry up, hurry up, Arthur; it is nearly school-time. Oh, dear! I never did see such a laggard."

"I am not going to school," said Arthur, sullenly.

"Indeed you are!" exclaimed his mother. "You go right along at once, and let me hear no more such nonsense from you. Hurry up, now," she continued, as the boy started toward school with a lagging step, "and mind you have your lessons. If I hear any bad reports from your teachers I shall tell your father, and he won't stand much nonsense, you know."

The noon meal was a repetition of the breakfast. Everybody had some sort of a joke to make at Arthur's expense.

"I say, ma," piped up little Tommy, "Art's got a best girl. I see him walking home from school with her every day."

"Oh, ho!" laughed the elder brother, "that is the reason why he is paying so much attention to his ears and fingernails. I say, Art, you had better wash an inch farther under your chin. We can still see just how far you apply the water."

"It is perfect nonsense," exclaimed Mrs. Hanson, "to talk about 'best girls.' A boy that does not take any more care of his personal appearance than Arthur would not be looked at by any girl."

"Well, I will look after him," exclaimed Mr. Hanson, "if he does not pay more attention to business. Don't you forget it, young man!"

At tea-time Arthur had a little respite as there was a guest. He was not introduced to her, however, and was allowed to silently partake of his evening meal until, unfortunately for himself, his interest in the conversation incited him to make a remark. "I think," he began, and continued the expression of his somewhat crude ideas with self-confidence natural to a boy of his years.

"You think!" sneered the father. "Well you had better have something to think before you attempt to tell it. I tell you, Miss Blake," he said, turning to the guest, "if there is anything you want to know about, just ask Art. He understands just exactly how business should be conducted; what studies a boy ought to take at school; and just how the government of the nation should be conducted. Oh, I tell you there is nothing like the knowledge which a boy of sixteen possesses."

Arthur's head sank before the sarcasm of his father, but no word was spoken by any one in his behalf. As the family left the table the suggestion was made that they proceed to the parlor for some music. The steps of all, except Arthur, turned in that direction. He started out-of-doors.

"Come on, Art," called the mother quite genially, "Miss Blake is going to play for us."

"I don't want to hear any of her music," growled the boy, laying his hand upon the knob of the outside door. At the same moment his father's hand was laid, not gently, upon his shoulder. "You come into the parlor and behave yourself. No boy of mine shall ever treat a guest uncivilly, as you have done."

Without a word Arthur followed his father into the parlor, and seated himself in a corner where he sat silent during the music. It was eight o'clock when the little group broke up and Arthur started up-stairs.

"Where are you going?" asked his mother.

"To my room," replied the boy.

"Well, you see that you go to bed early," she commanded, "and be up in time for breakfast to-morrow morning."

Making no reply, the boy proceeded up-stairs.

A few days before he had asked permission of his mother to

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take dancing lessons. "Indeed, you shall not!" she exclaimed most decidedly. "No boy of mine shall go to a common dancing-school, associating with all the riff-raff of the place. You can just make up your mind to that."

"But, mother," pleaded Arthur. "All the nice boys and and girls are going."

"I don't care; you shan't go. It will keep you up late at night, and you are bad enough now about getting up late in the morning. So just set your mind to rest. I have said it and I mean it."

Arthur had apparently accepted the decision, but when he went up to his room on the evening in question, it was not to study, nor to go to bed. Hastily changing his dress he climbed out of his window down to the porch and from there easily slid to the ground. Ffteen minutes later he was one of the merry company at the dancing-school. It was not difficult to reach his room by the same route on his return.

All during the winter he attended the dancing-school without the knowledge of his parents. Finding it so easy to elude their vigilance, he began to take the same method of meeting the boys at places more questionable than the dancing-school; and when, at the age of seventeen, he was arrested with a number of others for some criminal offense, his parents were astounded at the disclosures which followed. They were heartbroken over his misdemeanors, and wondered why a boy of theirs, who had been so carefully brought up and so earnestly prayed over, should have gone wrong.

NO. II.

Mr. Meredith looked up from the breakfast-table as the door opened and a slender boy of fifteen entered the room.

"Hello!" he exclaimed genially, "We shall pretty soon have to call you a 'second-table boarder,' my boy."

"I know, father," replied the lad brightly, "it is too bad of me to be late to breakfast so often; but, really, I don't know what is the matter with me. I am so inclined to oversleep."

The father laughed, "I know just exactly what is the matter. I had just such a fit of sleepiness and laziness when I was about your age. My father found a way to help me. Instead of telling me that I must go to bed earlier he set the clock in my room ahead a full hour, and said: 'Remember, my son, you go to bed and get up by this clock.' Of course I could not complain, because I had been accustomed to going to bed and arising at those hours. I knew that it was the wisest thing for me to follow my father's directions in this matter, and I was soon able to make my appearance at the breakfast-table on time. What do you think about the plan, Billy?"

The boy smiled as he replied, "I think it a very good one, and I believe I will have a 'grandfather's clock' in my room."

"I say, Billy," spoke up his sister, "I guess you must have forgotten that you were a 'bronze' when you bought that necktie." A warning look from her mother checked the remark, but she continued with an apt turn: "But you have tied it beautifully. I wish you would show me how to tie an ascot; I can never get that 'throw-this-end-over-you-shoulder' fling."

"All right," said the lad, "I will be glad to show you."

As he spoke his voice broke in the manner common to the adolescent boy, and the little lad at the foot of the table near the mother broke into a giggle. "I say, Billy," he said, "you ought to hire out to Barnum and Baily as a whole choir in yourself."

Billy's face grew red, but before he could speak the elder brother had come to his assistance. "You had better look out, Harry; your day is coming. I can remember very well," he said, turning to Billy, "how I used to growl and squeak, and you will come out all right."

"Why, of course he will," spoke Mr. Meredith. "Billy used to have just as beautiful a soprano voice as you have, Harry. He is going to be a fine tenor one of these days. Tenor voices run in our family."

It was with a grateful look at both father and brother that Billy continued his meal.

"Can you give me some money this morning?" asked Mrs. Meredith of her husband.

"I am afraid I can not, Sue, unless you can send down to the office for it."

"I will go right down with you," exclaimed Billy, cheerfully. "I will have time before school."

"You will if you move briskly," said the mother, "and you know I am very anxious about your record in school this month."

"All right, mother, I will hurry."

As the father and son left the house, the man laid his hand kindly upon the shoulder of the lad, and the two walked down the street together, conversing in a brisk and genial manner.

Billy was back with the money in time to prevent any uneasiness on the part of the mother, but as he left for school, he said, somewhat abruptly: "Mother, I wish I could leave school. It seems to me I am big enough to go to work."

"Big enough, to be sure," said the mother, looking up fondly into the face of her big boy, "but are you quite sure that you know enough?"

"No, mother, I am not. I suppose I ought to stay in school a few years yet, but it does seem such poky work."

"I know, dear; but you won't be sorry in the end if you yield cheerfully to the wishes of your father and mother in this respect. You know how proud your father is when your standing in school is up to the mark."

"Yes, I know, mother, and I will try not to make him ashamed of me," said the boy brightly as he ran down the steps.

At the dinner-table the conversation was full of general interest, and Billy's remarks were listened to with the same consideration as those of the other members of the family.

"Say, ma," spoke up little Harry, "Billy's got a best girl. I see him walking home from school with her every day."

"That accounts for his clean ears and finger nails," began Margaret, but again the warning look of her mother checked her, and she continued: "Billy is such a nice looking boy. I am glad to see him taking more care of himself."

"Why, yes," said the mother, "we all knew that Billy would soon begin to have the pride of a young gentleman, and I am better pleased to have him associate with nice girls than with rough boys. But you know, Harry," she said, turning to the smaller lad, "we don't talk about 'best girls' in our family. My children have friends among both the boys and girls, and they leave questions of 'sweethearts' and 'beaux' until they arrive at the age of maturity."

"I can well remember," said Mr. Meredith, "when I was about Billy's age, that the society of good girls was a very great help to me in becoming more gentlemanly. Of course I know that Billy's mother and sister are treated by him with thoughtful consideration, but I think that sometimes a girl outside of the family can do more towards 'licking a cub into shape' than even the best mother or sister."

A look of mutual understanding passed between father and son, and Billy arose from the dinner table feeling himself more of a man.

There was a guest at supper to whom Billy was introduced with the same care and consideration as had been shown the older son and daughter. During the early part of the meal Billy made no attempt to join in the conservation, but, at length, becoming interested and aroused, he spoke up with all the assurance of the adolescent boy:

"I think . . . ," he said, continuing his remarks to express an opinion decidedly opposed to the views which his father had maintained.

No one interrupted him, and at the close of his remarks Mr. Meredith said genially, "Well, my boy, I am glad you think, even though you do not think along the same lines that I do. The objections that you raise cover so wide a range of thought

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that it seems to me best for us not to continue the discussion here and now; but sometime, when we are both at leisure, we will discuss the subject together, and perhaps will find ourselves more nearly of one mind than we seem to be just now."

The boy had been silenced, but in no unkindly manner and with no hurt to his self-love. In fact, he had an added feeling of self-respect from the fact that his father had treated him as if worthy of consideration, and with a willing mind he accompanied the family to their evening of music in the parlor. He had a little feeling of regret that he had not been permitted to buy a ticket for a term of dancing-lessons, the first one of which was given that evening. When he broached the subject to his mother, she said:

"I suppose you know, Billy, what my feelings are in regard to your going to dancing-school."

"Why, yes, mother, but all the boys and girls are going, and it makes one feel so odd to be shut out altogether from the fun of the other young folks."

"I appreciate that," said the mother, "and I could almost wish that I felt different in regard to the matter. I realize that you can not, from the nature of things, take quite the same view of the subject that I do. But I would like to ask you for a year or two longer to yield yourself cheerfully to the wishes of your father and mother in this respect, feeling sure that we are just as anxious for you to have a good time as you are, and also feeling sure that we really know better what is a good time than you do. Will you do this, Billy?" she asked, looking into his face with all the assurance that a loving mother could feel.

For a moment the lad paused, and then stretching out his hand said: "Yes, mother, I will. I know that you and father want me to have the best time possible, and I am going to do just as you want me to do, for I am sure that I will be happier at home, feeling that you are happy, than I could be anywhere else, knowing that you were uneasy about me."

Appreciating Billy's obedient spirit, Mr. and Mrs. Meredith took especial pains to have cheerful evenings at home, and soon a number of Billy's companions began frequently to congregate in the Meredith parlor for social entertainment, and Billy found that he had not missed all the fun by missing the dancing-school.

It was a proud and happy father and mother that greeted Billy on his graduation from college, and heard him say: "I am so thankful I did not leave school when I was fifteen as I wanted to do. I know I shall be worth more to the world because I have a better education."—Doctor Mary Wood-Allen, in *American Mother*.

Letter Department

MOUNTAINVILLE, Maine, April 9, 1906.

Editors Herald: It has been some time since I have contributed anything to the HERALD but beg excuse if one be needed on account of the work of every-day life, which often, I fear, causes us to neglect to a greater or less extent our duties, and of the greater and more valuable work which should claim the most instead of the least of our attention and consideration, as is generally the case. And right here the thought comes to my mind, How few of the Saints are living as a real, practical thing the command of the Savior, "Seek ye first to build up the kingdom of God and to establish his righteousness, and all else needful shall be added unto you." Clearly and undeniably the duty of the Saint is first to attend to the upbuilding of the Lord's work—his kingdom, the church—and the establishing among his people especially of his righteousness, i. e., the right way of living, or the Lord's way, or the gospel law, as you please. And when this command has been complied with in its true sense then as a result we as a people and church will be blessed by the fulfillment of the promise thereby attached that all needful things shall be bestowed upon us.

To the mind of the writer right here lies all the trouble and difficulty in the church at the present day—all the trouble about tithing, about the gathering, about the upbuilding and proper establishing of Zion. Too many—far too many—are all too anxious to obtain that which is the root of all evil and which satisfieth not. They are willing and, in a certain way and to a certain degree, anxious for the advance of the church and the upbuilding of Zion, but not, unfortunately, to that degree where it will prevent them from saying in their hearts if not with their lips, I must profit on this transaction—in the buying and selling of these goods or this house or this land, even though I am aware that the church will suffer thereby. I must first attend to my business and help myself and family before attending to this matter of paying tithes or the general upbuilding of the Lord's work. Is not this the general sentiment of the Saints to-day? And as long as such a death-leading, unchristian condition or spirit exists, will the church be made better and stronger? Will we be getting any nearer Zion in a hundred years from now? I think not. Until Saints are willing to throw aside every selfish interest and uncalled for desire for gain and are willing to be used as tools in the hands of God for the establishing and upbuilding of the work and are willing to place the work of the Lord before their own or the work of man, making that and gain and profit of a secondary consideration, we need expect no better condition, spiritually or financially, than now exists. God works with his people when they are willing to try and will work with him and for him and according to his laws and desires and only then.

O Saints, let us one and all awake, we that sleep, and arise from the dead, and Christ shall give thee light. Let us examine ourselves one and all closer than ever before under the magnifying-glass of the just and unerring law of God and as we see our defects, our shortcomings, our imperfections, let us arise and in the strength of the Lord throw off the fetters that now bind us and be the means in the hands of the Almighty of bringing the grand and glorious work which has been intrusted to us, and for which many have suffered and died, to perfection and to the establishing of Zion and the purifying of the hearts of mankind.

Your brother to the end,

WALLACE A. SMALL.

SEILING, Oklahoma, April 2, 1906.

Editors Herald: For some time I have taken much interest in reading the articles in the HERALD, especially those by Bro. L. A. G. While this brother has been criticised on some of his writings I must say that I do not believe that all have fully understood his articles. They have been a source of good to me and I have heard others say the same. I am glad to see so many taking an interest in the "all things common" plan. I believe that it is all right for us as a people to advance our ideas along this line so that, if possible, we may come to a more perfect understanding.

We are the only Saints living in this neighborhood so we do not get to meet with those of our faith very often. Bro. James Yates preaches at our schoolhouse once in a while and we enjoy hearing him. He is humble and full of love, and I believe could do much good if given a mission. There is one family here that is investigating our doctrine and I believe will obey soon.

The United Brethren have Sunday-school at our schoolhouse and have a Methodist preacher to preach for them. He told them last Sunday that it did not make any difference what church they belonged to just so they were sincere in their belief, but when one of our preachers comes here to preach they say it is a sin to go to hear him. One lady said we did not preach repentance. This same lady read in their Sunday-school

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the thirteenth chapter of Corinthians, trying to impress upon the minds of the people that prophesy should fail and so on and of course forgot to read part of the next chapter which says, "Follow after charity, and desire spiritual gifts, but rather that ye may prophecy." In Matthew 15:8, 9 it reads like this, speaking of the hypocrites, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men."

Dear Saints, let us one and all work together for the upbuilding of God's cause. Your brother,

C. L. ARNEY.

ST. LOUIS, Missouri, April 7, 1906.

Editors Herald: We very seldom see a letter from the St. Louis Branch in the HERALD, so will say that we preparing to have the church-building dedicated to God May 20, 1906. We have a good Sunday-school and Religio, as those who attended the conventions this year noticed, also shown by the minutes of the aforesaid conventions.

Apostle U. W. Greene of Mission No. 2 was with us a few days on his way to General Conference, together with Brn. Etzenhouser, Walters, and F. J. Ebeling, the last named coming a week later, preaching for us twice. Apostle Greene instructed the priesthood on tract work, giving us a system that, personally, we think an effective and efficient one. The only trouble will be in getting the Saints to distribute. If they would get out and bestow some of that "surplus joy and gladness" on the honest-hearted souls who must make up the kingdom of God in the future, they will not be likely to be compelled to participate in that great "prayer-meeting" (?) of the wicked, which Elder Ebeling spoke of; and will have an increase of temporal prosperity (which is sorely needed) and spiritual development. What this branch needs is another high priest, (Bro. Archibald is fine but he is handicapped and it is better that he remain in his present position,) a high priest who is a good city worker, willing, energetic, capable withal, and one who is "touched with the feeling of all our infimities." We have some in the priesthood here who are sorely in need of development and who need mostly to have some one show them how to help themselves. We are not trying to dictate to the appointing power, only indicating our present situation. It seems St. Louis has been left to take care of itself in the past few years, save a few spasmodic periods when an appointee was sent here, but there has been nothing like the number of outside accessions to the church that there ought to be in a city like this. I believe we voice the sentiment of the majority when we state that St. Louis ought to have missionaries! We are by no means despairing, for if something does not move one way look at the other ways to be used!

I would like to say that in my possession is a book published in 1851 containing the Pearl of Great Price, "O. Pratt's works," "John Taylor's discussion," and numerous other pamphlets, including the book of Abraham and travels of various men of the "early" church. Will dispose of the volume (bound in leather) to leading or efficient debaters and lecturers in the church if they will correspond.

2905 Dickerson Street. M. L. MASTEN.

THAMESVILLE, Ontario, March 25, 1906.

Dear Herald: I am a young Latter Day Saint. I was baptized last summer by Bro. S. G. St. Johns and I am not sorry for the step that I have taken. All of our family belong to the church of Jesus Christ but my youngest sister, who is just four years old. There is no church around here but we have Sunday-school at our place and oftentimes preaching and I am glad we have. There are one or two who believe in the church and I think if they were to hear the elders once or twice more they would come into the church. My father is very ill. He has been sick for about a year now—so bad he could not get out of the house alone. I ask all the Saints to pray for him and I trust they will. Your sister in Christ,

(Age twelve years.) MATILDA PERRITT.

An Experience From a Young Recruit.

A babe in the church, though not in Christian service. Once a stranger to the "angel's message" but now, a happy, rejoicing Saint. To use old phraseology, I was converted at an early age, was brought up with the Bible in my hand (so to speak) and right from youth until my genesis into the church was a worker with the Methodist believers. My father is the head of a large mission in the town where I, too, spent years of active service. Yet all the time I was with those people I did not hear of such things as "principles of the gospel" (see Hebrews 6), which are the foundation teaching of the gospel of Jesus Christ. I have come out from a people whose teaching is disjointed, jumbled up; vital truths hidden or forsaken as of no practical application for to-day; who talk about the "love of God," but not so much of the "laws and commandments" that we must obey if we are true followers of Jesus Christ.

"Once I was blind but now I can see." Light was dim and ears were dull to see the glorious truths of the gospel and to hear this glad message; but thanks be to God, I see—not a human scheme, planned out for men's own convenience but a divine scheme, or plan, for the redemption of his creatures in their simple state and a glorious version of future happiness and joy, a foretaste of which we make claim to and enjoy, conditionally given to all those that obey and do. My soul has at last anchored itself in a haven of rest and peace, freedom and truth. Truly Satan has blinded the eyes of the people out from whom I have been rescued. Truly this gospel of "early days" given to us through our departed leader, Joseph Smith, is a gospel that is free and unfettered from traditional error. Men have changed the gospel, but we have it preached and obeyed as it was in the days of the apostles of the early church.

I was not brought to see the gospel of the kingdom, God's unchangeable law, through a sermon, a book, or a tract, but through wayside talks in casual meetings with an elder residing in this town. We conversed freely from time to time, but could not agree. One remark of mine was that "we were as far from each other in our beliefs as the sun is from the moon." I fought against the light with all the powers of my nature. I said that no book brought me to see this gospel. I do not include the Bible, as Bro. Ecclestone led me to the "word," for a remark of his so often repeated was, "The word says so," and any man can handle the word. (I confess now, I was beaten.) Then the powers of the evil spirit worked on me, but the good Spirit of God was mightier than he. Oh, what bitter experiences were mine; what dungeon times I had till I said yes to the whisperings of the Spirit of God. I became unsettled and anxious, but thoughtful, for the voice seemed to say "Come up higher; more blessing and light for more obedience"; for I saw that it meant coöperation with God for my personal salvation. But say, O ye elders, that I had not the Spirit of God before baptism? Certainly I had in a measure, for I was obedient to the amount of light I had then. What was it that forced me to take this step? Not human persuasion, but a power, a force, unknown and yet known, for I believe it was the Spirit of God; and when I had told my mind to the brother a great joy flooded my soul and for days it was with me. I felt that I was in the seventh heaven of delight. Nothing daunted me, nor could extinguish this flame of holy ecstasy; and all this before baptism. Working for my father, of course I came into contact with him, and when he had heard what church I was going to join he was much embittered and enraged towards me; threw nasty epitaphs at me, and tried to bruise my body with an umbrella and kicked me, too. But I bore it all "like a

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Christian" and answered him in meekness, for I knew that he had made himself an instrument (as it were) for the evil one, and I forgave him. I do not regret this step, but feel rather to rejoice that I am counted worthy to have a share in this grand and glorious gospel.

This is also the sentiment of my dear partner in life, who is a sister in the church. I am still going through the fiery furnace of trials, though I have been a member now with you about twelve months. My parents were not altogether on friendly terms before I came into the church; but now they are far worse towards me. When baby died just after we joined the church, I asked him to bury the child, but he would have nothing to do with me; for he said that "I was nothing to him. He had washed his hands of me. My creed was not his creed," etc. Of course I have got no creed now so that I can say, His creed is not my creed. Loss of friends, enmity of parents and family ties, unsettled prospects are rather hard to bear, yet easy, if we will only yoke ourselves with Christ in the plow, for he will carry the heavier share of the burden. Our faith is yet firm and strong, resolute and unwavering, unshaken in him. Thank God for his unspeakable goodness. May the fruits of grace abound in us, be lived out in our lives; and men seeing our good works shall glorify our Father which is in heaven. We can not all be great, but we can be good. We can not all be preachers, but we can all be recruiting sergeants, seeking in our daily walks men and women that shall be led to see and obey the gospel. Think high, live high, do high and noble deeds, forgetful of self for the interest of Christ and his church. Pray for us.

JOHN MEREDITH.

DERBY, England, February 16, 1906.

Independence Items.

The blessings come so thick and fast we can scarcely indite or enumerate them. We have fully entered upon the pressing and important duties of annual conference.

The sun mildly shines upon the opening verdancy of the fields whither the plowman hastens to prepare for the planting, the local brethren are between times laying their plans for future pursuits, home-gardening, etc., and in the busy streets the Saints everywhere with earnest purpose intent are going and coming, some to meet with their quorums, or to attend to the carrying on of the necessary material work connected with this important gathering, some perchance to visit the Saints, while others are leisurely repairing to the dining-hall for a sociable repast; but the large majority's interest is in "the next meeting."

The general assemblies of the youth of the church, first the Religio, then the Sunday-school, convened just before the opening of conference and evinced the fact that however slow it may be—while some of the older ones, weary and worn from long and faithful labors may now and then desire to step out of the ranks—the march of the flower of the army is steadily onward.

Near the opening of conference the sermon delivered by Elder J. R. Lambert was full of encouragement and good practical doctrine. He presented Christ not only as a teacher but as an examplar, and among other words of counsel he said, "We can do without many things, and we ought to dispense with the thought that entertainment must be the reward for giving for the benefit of the Lord's work."

And speaking in derogation of secret societies he said "secret combinations are condemned by the revelations of God: we see the evidences of good in all the instructions of God: let us have faith."

In all the sermons of the brethren, which were excellent, the Saints were exhorted to diligence in service.

The sacrament-meeting on April 1, also the meeting of the following Sunday morning when Father A. H. Smith preached on the subject of "The ministration of angels" were memorable ones on account of the large number present and the enjoyable character of the occasions. The former was conducted by the stake presidency assisted by Bro. F. G. Pitt, and fifty elders were on the platform. Bro. R. C. Evans was also listened to by a large concourse while he preached concerning the coming of Christ.

At the Sunday-school on the following Sabbath there were ten hundred and fifty-four present including three hundred and ninety-three visitors.

President F. M. Smith held forth on the morning of the 1st, taking for his text "If any man preach any other doctrine," etc., a sermon full of force and logic and which was edifying to the Saints.

Overflow meetings were held on the 8th. On Monday two children, Marie C. Riggs and C. Earnest Munro, also Mrs. Edith M. Garde were baptized in the hall font. Our young Bro. W. W. Smith, held the attention of a large audience in the basement on the evening of the 8th, and the beautiful song-service by a junior choir of girls,—using Zion's Praises,—conducted by Brn. Chase, Russell, and Bailey was indeed an appreciated feature.

The business-sessions are fraught with a spirit of deepest interest in every question thus far presented. To be sure a few matters need a little further consideration,—as to the conference personnel. Those wholesome precepts often given for our guidance in the way of church etiquette, dignity of speech, personal adornment, etc., of the privileged delegates are salutary and come well recommended. On one occasion during the conference the choir director felt called upon to request the audience to remain quiet during the opening voluntary, thus giving us to understand there is a spirit of levity with us and of forgetfulness of church amenities. But what do they say when they hear such expressions from one presiding at a business-meeting of Saints as "You fellows who differ," "These other fellows entertaining a different opinion," etc.?

Bro. C. G. Lewis touched in the sermon mentioned below upon the thought of our influence with each other who are endeavoring to sanctify ourselves through a godly life and conversation, and a young man from Michigan stated a day or two ago in testimony that he desired "to put on the character of Christ." This thought agrees with that expressed by Bro. Joseph Luff, who, in a stirring sermon on the subject of the identification of Christ, said not long since, "We need more living Christs."

But words fail us and grief seizes the tender heart-strings when we think of the cruel slaughter of the sweet songsters of glade and garden—lovely in hue and superb in form to please our vanity and satisfy our pride. Shall we, the fair daughters of Zion, while thus in rebellion against the revelations of God's will, wear these insignia of cruelty and at the same time petition for the erection of a children's home where they may be nurtured in the gentle ways of the tender Shepherd? Perish the inconsistent thought!

The Daughters of Zion met on the 10th, passed a few good resolutions, and elected officers for the ensuing year. As the general business-sessions advanced the reports grew more interesting. Those of the missions were listened to with satisfaction and the optimistic view of the work presented by President Joseph Smith imparted a deep interest throughout the conference. The readings by the secretaries were given clearly as usual, and the kindly words embodied in reports of the labors of the patriarchs and missionaries struck a responsive chord of rejoicing in all hearts.

As to the sermons, all were instructive and edifying. Said Bro. C. G. Lewis in last Monday morning's discourse: "We have no right to give the cold shoulder to the brother who does harm against us; we must have a perfect love in our hearts; there is no need of iniquity in the church, for the law is plain and through the word we may come to a unity of the faith."

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He also spoke of the evils of the tobacco habit and the fashionable habit in regard to dress, and another thought of his was, "words should be sung that they may be heard."

Bro. Russell in a discourse on the 10th spoke of the many ways in which we may show our faith in God, one especially, that of "giving of our means for the carrying on of the work and sending the gospel throughout the world." "How many," said he, "are hungry for the bread of life and yet are living on the husks." He referred to the sacrifices made by many of our young people in Toronto lately in order that the famishing may be fed; also spoke of the great need of ministerial work in foreign lands. The religious world is teeming with erroneous doctrines: last evening five or six members of "The House of David," from Benton Harbor, Michigan, collected a crowd and set forth on the Temple Lot their peculiar views, to which Elder Sheldon ably replied. With their abundant hirsute adornment they made a picturesque appearance while traversing our streets.

Our brethren's time is well occupied. There was a discussion on "Economic righteousness" held in the chapel across the way on the 10th and last night one on a Book of Mormon topic held in the basement which was well attended.

The prayer-meetings are full of life and interest and the heartiness of the singing, the earnestness in prayer and testimony and the exercise of faith in the gifts all attest the truth and stability of the work, that it is God's own work and as was shown in vision is like the block of purest white marble which was embedded in the solid granite of eternal truth.

April 12, 1906. ABBIE A. HORTON.

GENERAL CONFERENCE.

(Continued from page 364.)

The following communication was received from J. W. Wight of the Quorum of Twelve:

LAMONI, Iowa, April 9, 1906.

To the General Conference; Greeting: Having at last given up all hope of being able to be present and on account of existing conditions, I have thought it well to communicate with you.

After four weeks of suffering, at times the pain being of the most excrutiating nature, I have been led to feel that it is at least possible that my days are about ended so far as anything like physical endurance is concerned. It may be well to say first that so far as the gospel and its economy and final accomplishment are concerned I believe myself to be "in the faith."

The perplexing question with me is as to whether I shall be qualified to fulfill the duties of my office and calling. Feeling this way, that is, having a doubt as to the ability to so perform, I deem it not only proper but a duty to place the matter fairly before you. Of course, if the Lord shall speak and release me from further obligation that should be the end of opportunity for controversy. Without such revealment and leaving the settlement thereof to human wisdom, permit me to say that when the time of sustaining comes and my name is before the body, that shall the conference feel it to be for the best good of the work not to sustain I shall submit with pleasure.

Trusting that in all your deliberations the Lord will guide, I remain, Your colaborer and in gospel bonds,

J. W. WIGHT, per Cyril.

The matter of the disorganization of the Northwestern Texas District was considered and it was by motion declared disorganized.

The request for more shelf-room in the Librarian's report was referred to the Bishopric.

This cleared the table of business, and while he Presidency, Twelve, and Seventy withdrew to consider matters to come before them, the assembly was profitably entertained by song and reminiscences of F. G. Pitt, John Shippy, Bro. Newton, and E. C. Briggs.

Preaching at night by Holmes J. Davidson, assisted by A. E. McCord.

In the lower auditorium Brn. F. A. Russell and O. H. Bailey conducted a session devoted to street-preaching methods, and means of going to the people, or getting the people to come to us. The service was highly instructive and entertaining.

APRIL 14.

The morning prayer-service was in charge of J. A. Tanner and M. M. Turpen; preaching by John Kaler assisted by John Condit.

The business-session opened by singing No. 21; prayer by R. C. Evans.

Reports were received from the High Priests' Quorum and the Third Quorum of Elders. The latter quorum reported that their president, W. H. Harder, had resigned, and presented to fill the vacancy H. J. Thurman and his selection of W. D. Bullard first counselor and C. E. Guinand second counselor, recommending their ordination.

The request was granted.

Reports were read from the Eighth Quorum of Elders and First Quorum of Seventy.

President Joseph Smith reported for the joint council of Presidency, Twelve, and Seventy which met yesterday afternoon, that they had a spirited session, but were unable to agree, and further time was asked. The report was received and the committee continued.

The Third Quorum of Seventy and First Quorum of Teachers reported.

The latter was newly organized by G. T. Griffiths and U. W. Greene with C. D. Carson president, Lester Brackenbury first counselor, and M. M. Leaton second counselor.

At this juncture President Joseph Smith stated that matter had been placed in the hands of several of the quorum for their consideration and action, and thought it wise that these quorums be permitted to retire and take the matter under consideration.

He also stated that it would be understood that when anything comes before the church for examination it was to be passed upon by the three quorums of Presidency, Twelve, and Seventy. If it passed these quorums it would then be given to the other quorums for examination, and finally to the public in open conference.

These quorums accordingly withdrew while Bro. F. G. Pitt was placed in charge of the assembly. The remainder of the time was pleasantly and profitably spent in song and five-minute speeches from church-workers; A. H. Parsons, Marcus Cook, J. M. Baker,

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Bro. McDowell, Sr. Emma Burton, and William Lewis responding.

Preaching in the evening by Joseph F. Burton assisted by J. W. Peterson and J. W. Gilbert.

Owing to nonarrival of report of conference proceedings for April 15 and 16, we copy, without comment, from Kansas City *Journal* of 17th inst. the text of the revelation given to the church and adopted by conference at its session of the 16th, as follows:

Thus saith the Spirit unto the church:

First—It is the will of the Lord that a sanitarium, a place of refuge and help for the sick and afflicted, be established by the church at Independence, Mo., as My servant, Joseph Smith, has already stated to you. This should be done as soon as it is found to be practicable and without unnecessary delay. The presiding bishop and his counselors and the bishopric of the Independence state should take counsel together in locating and establishing this sanitarium.

Second—It is also expedient that they should be assisted by the advice and counsel of one of My servants who is acquainted with the laws of health and the practice of medicine, and who may have charge when the institution is established. It is in accordance with the instructions given to My servant, Joseph Smith, that My servant, Joseph Luff, who has been giving his attention to the study of medicine and has been preparing himself for usefulness in this direction, be associated with this sanitarium as a medical director and physician to the church and be put in charge, that he may be an assistant to those who seek the aid of this institution of the church, in his spiritual office and his calling as a physician, with those who from time to time may be called to administer in laying hands upon the afflicted and sick, where they may be removed from the influences and environments unfavorable to the exercise of proper faith unto the healing of the sick. And this My servant Joseph Luff may do and retain and exercise his apostleship.

Third—There should also be a home for children established, and the efforts of the Daughters of Zion should be approved and carried unto completion as soon as is consistent with the necessary demands of the work of the church in other directions.

Fourth—In the establishment of the sanitarium and the home for children debt should not be contracted, nor too large nor expensive buildings be built at the outset. Those to whom this work is assigned should exercise the necessary degree of wisdom that the work be effectual for the intent and purposes designed.

Fifth—It is necessary that some one or more be sent to the South Sea Islands. The heaving of the sea beyond its bounds has been trying to the faith of many of the saints in that faroff region. They should be visited and comforted and encouraged. Some one of experience and knowledge of the situation should be sent, accompanied by another, who should be prepared to make a stay of years, if necessary, in the mission to those islands. My servant, Joseph F. Burton, though aged, will be an efficient officer and representative of the faith, and, choosing some one to go with him, may be intrusted with this difficult mission.

Sixth—It is the will of the Lord that the mission to Utah and the West should be continued, and suitable representatives of the church be sent and maintained there under the conditions prevailing at the present time. It is essential that the church have proper representatives there.

Seven—As the saints have heretofore been instructed in reference to the gathering, they are now again admonished that the gathering must not be in haste, nor without due preparation, and must be done in accordance with the revelation given to the church upon Fishing river and in accordance with the counsel and advice of the elders of the church whose duty it has been made to counsel and advise the saints. The spirit of speculation, the exhibition of greed for gain is unseemly in the saints and officers of the church, and should be avoided. It has the appearance of evil. Heed should be paid to the admonitions of those who from time to time preach and write upon the gathering to remove the principle of selfishness from the hearts of the saints and especially from those upon whom rests the burden of the church and its administrations abroad.

Eight—Inasmuch as misunderstanding has occurred in regard to the meaning of a revelation hitherto given through my servant, Joseph Smith, in regard to who should be called to preside in case my servant should be taken away or fail by transgression, it is now declared that in case of the removal of my servant now presiding over the church by death or transgression, my servant, Frederick M. Smith, if he remain faithful and steadfast, should be chosen, in accordance with the revelations which have been hitherto given to the church concerning the priesthood. Should my servant, Frederick M. Smith, prove unstable and unfaithful, another may be chosen, according to the law already given.

INDEPENDENCE, Mo., April 14, 1906.

Extracts from Letters.

Bro. J. B. Young, Beloit, Ohio: "Will some of the Saints in the high coal-mining districts of Illinois please write me, telling of the conditions and prospects of the same?"

Sr. Mary Furgison, Bellair, Illinois: "Bro. R. T. Walter and W. H. Mannering have been here preaching for a few weeks, and have done much good. The people seemed to enjoy attending the meetings and six were baptized. They also preached at Annapolis. We would be glad to have any of the Saints write to us. Would like very much to go to General Conference. My desire to do right is as strong as ever, and I ask the prayers of the Saints that I may live faithful and not be overcome by the adversary."

Miscellaneous Department

Conference Minutes.

Montana.—Conference convened at Bozeman, Montana, March 3 and 4, 1906, J. D. Stead presiding, Arthur I. Reese secretary pro tem. Reports were read from Deer Lodge and Bozeman Branches. Ministry reporting: J. D. Stead, Frank Christofferson, Brn. Prichards, and Lundwall, Thomas Reese, Arthur I. Reese. The findings of elders' court in reference to the case of Rachel A. Spellman and Neils Jensen were read and accepted and the brother's and sister's name ordered to be stricken from the records. Thomas Reese was selected for recommendation to the Bishop appointment as Bishop's agent. J. D. Stead elected delegate to General Conference at Independence. Officers sustained: J. D. Stead, president; Frank Christofferson, vice-president; Jerome P. Wyckoff, secretary. Adjourned to meet with the Deer Lodge Branch at Deer Lodge June 23 and 24, 1906.

Convention Minutes.

Montana.—Sunday-school association met in convention with the Bozeman Sunday-school March 9, 1906, at 2.30 p. m., Superintendent Arthur I. Reese in the chair, J. D. Stead secretary pro tem. Superintendent reported. Treasurer John Johnson's report read and received. Secretary, Sr. Wyckoff's report read and accepted. Reports of the schools of the district, namely, Bridger, Bozeman, Victor, and East Helena, and Deer Lodge read and received. Treasurer's report: Balance on hand last report, $13.90; received from Bozeman school, $2.67; received from Deer Lodge school, $5.91; received from Bridger school, $2.28; total, $24.76. Officers elected: Superintendent, Jerome Wyckoff; assistant superintendent, John Eliason; John Johnson sustained as treasurer; librarian, Annie Wyckoff; secretary, Mabel Jones. On motion J. D. Stead and W. H. Kelley were elected delegates to represent this the Montana District in Gen-

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eral Convention and empowered to cast full vote of the district. Adjourned to meet one day previous to the district conference to be held at Deer Lodge, June 29 and 30, 1906.

Conference Notices.

Southern Nebraska District conference will meet with the Blue River Branch, Wilber, Nebraska, May 6 and 7, 1906. Please bring all reports with you. All the ministry expect to be present. Let us all pray for a good spiritual conference. W. M. Self.

Convention Notices.

Southern Nebraska Sunday-school association will meet with the Blue Pines Branch, Wilber, Nebraska, May 4, 1906. All are invited to attend. Please send or bring all reports. W. M. Self, superintendent.

To Branch and District Clerks.

As I have resigned the office of General Church Recorder, all reports and correspondence should henceforth be addressed to my successor, Bro. C. I. Carpenter. All personal letters for me please address Lamoni, Iowa, as heretofore.

LAMONI, Iowa, April 14, 1906. H. A. STEBBINS.

Bishop's Agents' Notices.

To the Saints of the Northwestern Kansas District: I wish to notify you of the change of my address from Lund, Kansas, to Hill City, Kansas. Please send all letters and communications to that address, also make all money-orders payable at Hill City post-office. Please remember to observe the tithing law, as our treasury is about empty and we do not wish to call on Presiding Bishop for means to supply missionaries' families. May the Lord bless you in your work, spiritual and temporal.

F. S. WARD.

Notices.

At a business-meeting held in Valley Branch on April 2, 1906, a resolution was passed to make a charge of ten cents per meal to all visiting members, excepting missionaries and those bringing lunches, at the June conference to be held at Bay City, Michigan. Esther White, secretary.

Correction.

Bro. George Hammond, secretary of Leeds District, England, requests that his report of annual conference of said district, published in HERALD of March 14, be corrected as follows: Bishop's agent's expenses, £2 4d., instead of £2 4s., and total amount received £18 17s. 9½d., intead of £16 0s. 9d.

Resolutions of Condolence and Respect.

Whereas, God in his infinite mercy and divine wisdom has seen fit to permit our beloved brother and missionary, John B. Lentz, to be removed from our midst in a most tragic, and to us heart-rending manner, and

Whereas, The church has by his death lost a noble and faithful representative, the branch a most beloved brother, and the wife and little son a loving and devoted husband and father, and

Whereas, Our hearts have been made to grievously mourn, though we mourn not as those who have no hope, for we know it is well with our brother—therefore be it

Resolved, That we, the members of the branch at Carson, Iowa, extend our heartfelt sympathy to the bereaved family, commending them to the care of Him who doeth all things well, and be it further

Resolved, That a copy of these resolutions be sent to the bereaved family; also a copy be sent to the HERALD and *Ensign* for publication.

M. F. ELSWICK,
BLANCHE I. ANDERSON,
EDNA M. ELSWORTH,
Committee in Behalf of Branch.

Died.

COSTER.—Sr. Orissa E. Coster, at her home in Bartlett, Iowa, April 3, 1906. Was born April 30, 1841, in Oswego County, New York. She came to Iowa in 1848 and settled with her parents in Mills County. Was married to Robert H. Coster December 10, 1857. Was the mother of nine children, eight of whom survive her, all being present at her funeral with the exception of Effie, who died at the age of 10 years. Sr. Coster united with the Reorganized Church in 1860. She was loved and respected by all who knew her. A large circle of friends and relatives mourn their loss. Funeral-services by G. F. Walling.

LEVERTON.—Elizabeth Leverton died March 16, 1906, at Clearville, Kent County, Ontario, from a stroke of paralysis. Born October 15, 1815, at Nottinghamshire, England; baptized June 15, 1874, at Moravintown, Kent County, Ontario, by Arthur Leverton and confirmed by Norman L. Blakely. Funeral-services held at the residence of A. Leverton, son of deceased, by Samuel Brown of Stevenson. Remains interred in the Bothwell Cemetery.

LEVERTON.—Richard, died March 24, 1906, at the residence of his son, Arthur Leverton, Clearville, Kent County, Ontario. He was born July 6, 1817, at Nottinghamshire, England; baptized August 6, 1871, at Louisville, Kent County, Ontario, by John Traxler and confirmed by Joseph Snively. Funeral-sermon preached at A. Leverton's residence by Samuel Brown of Stevenson, Ontario. Interment at the Bothwell Cemetery. Three sons are left to mourn their loss—Arthur, of Clearville, Ontario; Fred, of Ione, Ontario, and Frank, of Farwell, Michigan.

BANKESTER.—G. W. Bankester, Sr., was born June 11, 1835, and died January 30, 1906, aged 70 years, 7 months, and 19 days. He united with the church July 24, 1892, being baptized by G. T. Chute. He leaves to mourn their loss a wife, five children, twenty grandchildren, one great-grandchild, four brothers, two sisters, and a host of friends. It is hard to part with those so near our hearts but we have the blessed hope of meeting him in his heavenly home on that great resurrection morning. Funeral-sermon by G. T. Chute.

SCHOFIELD.—Lucetta Schofield of the North Manchester Branch, England, passed away March 5, 1906, aged 20 years. The Saints visited the sister a few hours before her death and sang some of the songs of Zion. Deceased was baptized by John Foden. Her funeral was conducted by Henry Greenwood. Her remains were laid to rest in the Dab Lane Cemetery. Memorial service was preached by Henry Greenwood.

MCKENNA.—James F. McKenna of Providence, Rhode Island, died of shock March 28, 1906. He was baptized October 12, 1879, by W. Bradbury and ordained a teacher September 5, 1880, by Cyriel E. Brown. Bro. James was a veteran, having served his country during the Civil War. He has rendered valuable service to the church in the capacity of teacher—he was surely a "terror to evil doers." Funeral-service at his home, Norwich Avenue, March 30, by R. Bullard. Members of his post of Grand Army of the Republic also held their service—simple but impressive. He leaves a wife and three sons.

Anthony Hope's New Story.

"SOPHY OF KRAVONIA," SAID TO BE MORE THRILLING THAN "THE PRISONER OF ZENDA," TO APPEAR SERIALLY.

Good news for lovers of stirring romance! Anthony Hope has written a new story in the style of "The prisoner of Zenda," and even surpassing it in interest. It is called "Sophy of Kravonia" and is to appear exclusively in the Sunday Magazine of the Chicago *Record-Herald*, beginning April 22.

The mysterious country of Kravonia lies in the same romatic region of southern Europe as Zenda, but the new story has no connection with that of the famous Rudolph Rassendyll. Its central figure is a still more interesting person—a courageous and beautiful heroine, who rises from lowly life to the throne. Sophy de Gruche is her name, and she loves the brave but unfortunate Prince Sergius, as she proves in a series of the most exciting events in modern fiction. Her trials and triumphs are due to the existence of two factions in the court. One is loyal to the true heir apparent, Prince Sergius, and the others seek to place upon the throne the little son of Countess Ellenburg, the king's morganatic wife. The conspiracy leads to many dramatic scenes, one of the most thrilling being that in which the old king discovers the guilt of the countess and drops dead at a moment when things are in a perilous condition for Sergius and his bride. How Sophy comes out of this turmoil of intrigue, battle, tears, and joy, Anthony Hope reveals in his own inimitable style.

The first installment of "Sophy of Kravonia" will appear April 22. On account of the great demand for this fascinating story it will be wise to order your copy of the Sunday *Record-Herald* well in advance.

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The Saints' Herald

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

VOLUME 53 LAMONI, IOWA, APRIL 25, 1906 NUMBER 17

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

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

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SAN FRANCISCO, California, April 23.—[Special.]—The work of rebuilding the new San Francisco on the ruins of the old began to-day in earnest.

Thousands of men were set to work clearing debris from the streets in order to make room for piles of building material. Tottering walls were razed with dynamite. . . . Temporary trolley poles and wires were strung in Market Street.

In fact, the people are beginning to think of something else besides feeding and housing the homeless, burying the dead, and caring for the injured. These problems have been solved. Order has been restored and men are no longer hysterical.

Still there are drawbacks. Last night a cold, drenching rain fell upon the thousands of shelterless refugees in the open-air camps. The rain caused indescribable suffering among the people camped upon the hillsides and open places.—Chicago *Tribune*, April 24, 1906.

THE deriving of vast sums from the bitter sufferings and grinding pauperism of the people is a terrible offense.—Canon Wilberforce.

Editorial

THE GENERAL CONFERENCE.

The conference which has just passed has been noted for its peaceful character. From the first it was apparent that the delegates and members were intent only on accomplishing what was necessary to be done, and the propositions presented were more for the purpose of eliciting information and what was best to be done than for the success of any favorite measure upon the part of those presenting them.

The word received was indicative of progress and was met with a spirit of reception and a desire for the accomplishment of that which is good. It is evidently a step in the right direction, as if we keep pace with the events of the times we must avail ourselves of the facilities which are offered to us for the taking care of our own people in our way as well as in the ways of the world.

The settlement of any agitating question among our people is a step in advance, for as we are relieved of opportunity for contention or strife of opinion by any understood settlement or decision, it narrows the area of our inquiries and makes progress more rapid.

The effort put forth by the Independence people to care for the hundreds, and we may say thousands, of visitors, was a great success. There were furnished to those who were visitors good substantial meals at the nominal cost of fifteen cents. It is true that for such a sum guests could not have luxurious dishes of any kind; but the food provided was plain and substantial and well cooked as a rule. We visited the hall some five or six times and each time we were furnished with an excellent meal, sufficient in quantity and wholesome in quality. It was served under shelter and within walls where we were not disturbed by rain or winds, nor would we have been if the weather had been stormy. The weather during the session was good, for the greater part of the time quite pleasant. A day or so of raw winds and slight rains was the only exception.

The attendance at the conference was large, more so than at any conference held by the Reorganization heretofore. The questions presented and discussed which came to a vote were all of them decided without an appeal to the yea and nay, which is rather remarkable. One proposition failed, that of amend-

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ing the Articles of Incorporation of which notice was given in January, though a majority of the votes cast were in its favor, it requiring two thirds vote—failed because the two thirds vote was not forthcoming. There seemed to be no disappointment or chagrin entertained in reference to it, it being one of those cases in which it seemed that the conference was prevented from accomplishing a design by its own rules.

There was an accession to the ministerial force, of the Seventy, and at the close of the session there was an apparent intention of at once getting into the field and at work by those who were appointed.

By the advice of Bro. Rushton in charge of the British Mission, no one was sent from America, Bro. Rushton being satisfied that for the time being at least they could manage with the local force. Conditions prevailing in England, Scotland, and Wales are peculiar and the difficulty of accomplishing much seems to have increased. Bro. Rushton was hopeful, however, of good results.

Bro. Burton will return to the Islands, it being found that this was the will of the Master, and Bro. Charles H. Lake was appointed to accompany him. These appointments are good ones and we trust that there will be no preventing providence.

Bro. J. D. White's appointment to the Hawaiian Mission we think will be productive of good. Bro. Waller being pressed with difficulty with his business affairs, needs help and relief. Bro. White is well calculated to take charge in Bro. Waller's absence, after he becomes acquainted to some extent with the field.

It was deemed not best to make any change in the ministerial appointments in the leading general ministers of the church, the Traveling High Council, for the reason that the best seems to have been done in the different fields the past year that it was practicable to do, and in our business as well as in other lines of care and anxiety it is best to let well enough alone.

The net increase as reported by the Recorder—1,928 members—is an encouraging feature of the year's work. We hope that the memory of it will give vigor to the forces now sent out.

The vote to sustain the various quorums and departments of the church in their several places was perhaps the most cordial and unanimous that we have ever had, at least for several years in the past. Confidence between brethren seems to have been more fully established and recognized, which is very encouraging. The closing lines of hymn No. 216 may well be adopted as the watchword for the coming year:

> "We'll praise him for all that is past,
> And trust him for all that's to come."

THE DESTRUCTION OF SAN FRANCISCO.

From newspaper reports to date—April 20—it is indicated that the city of San Franciso, California, has met with one of the most distressing and destructive catastrophies of the past half century. An earthquake of unusual severity threw down many buildings, destroyed thoroughfares and streets, broke up the water mains of the principal parts of the city, and fires resulting from some cause, perhaps from more than guessed at, set the city on fire and at that date the fire had raged until two thirds of the area of the city had been burned over. Almost absolute ruin has happened unto hundreds and thousands, and they are practically homeless.

The State and the Government are doing all that can be done to aid those who are thus visited and to keep disorders from breaking out among the distressed people of the city. So far we have no advices from our own people—we do not know how any of them have fared in the city.

The different cities of the United States are extending their charities, so we anticipate that the extreme of poverty and distress will not result.

General Conference

APRIL 15.

The prayer-meeting at eight o'clock was in charge of W. H. Garrett and G. E. Harrington.

At half past nine the Sunday-school was under the auspices of the local officers.

Three preaching-services were held at eleven o'clock. In the upper room of the church, President R. C. Evans was the speaker, assisted by R. C. Russell. In the basement the speaker was E. A. Smith, assisted by O. H. Bailey. At the old Ensign Building, the preacher was S. M. Maloney, assisted by Eli Hayer.

The afternoon services were given to the Bishopric, affording opportunity for instruction along temporal lines. The speaker in the upper room was Bishop E. L. Kelley, assisted by R. May and D. C. White; in the lower room the speaker was A. Carmichael, assisted by Ellis Short, and B. J. Scott, and at the old Ensign Building A. H. Parsons assisted by C. A. Parkin and William Anderson.

In the evening two services were held. F. A. Smith was the speaker in the upper room, assisted by W. H. Garrett; in the basement, F. M. Cooper, assisted by William Lewis.

APRIL 16.

Prayer-meeting at nine o'clock in charge of A. H. Parsons and F. T. Mussell.

At half past ten funeral-services were held over the remains of Sr. George H. Hilliard, who passed from this life Saturday morning after nearly a year

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of suffering. Joseph Luff preached the sermon, assisted by E. L. Kelley.

The business-session opened by the singing of No. 34; prayer by Earl Bailey. President Joseph Smith in the chair.

Reports read from the Fifth Quorum of Elders and from the Seven Presidents of Seventy.

The latter presented the following resolution, which had been concurred in by the three quorums of Seventy and the Quorum of Twelve: "Resolved, That it is the opinion of this council of Seven Presidents, that a seventy when superannuated, is thereby released from the quorum."

The following names of elders were presented for ordination to the office of seventy: Charles E. Willey, Levi Gamet, James L. Mortimer, James E. Yates, Charles G. Lewis, Lee Quick, J. B. Wildermuth, J. D. Curtis, George A. Brookover, H. A. Koehler, James Pycock, Ralph W. Farrell, Adolph E. Madison, William H. Mannering, Joseph Arber, Samuel Reiste, William P. Robinson, Jesse M. Simmons, Elmer E. Long, James W. Davis, John H. Hansen.

At this point Bishop E. L. Kelley was called to the chair, the Presidency retired, and the revelation of April 14 was taken up.

William H. Kelley, president of Quorum of Twelve, stated that the Quorum of Twelve adopted a resolution indorsing the communication for what it purports to be, a revelation from God.

The quorums of Seventy reported: "The first three quorums of Seventy met according to the request of the Presidency of the church to consider and report upon the communication received by him, and the following without one dissenting vote was the action of this joint assembly composed of eighty-seven men of the Seventy: 'Resolved, That we approve the communication presented to us by the Presidency of the church, and accept it as instruction, direction, and revelation to the church from God.'"

Quorum of High Priests reported that they had indorsed the revelation without a dissenting vote.

The Bishopric, through Bro. Hilliard, reported that the Bishopric accept the revelation for what it purports to be, willing to accept it and abide by it.

Order of Evangelists reported: "Resolved, That inasmuch as there is not present a sufficient number of the evangelists to act upon items of business as an order, we prefer to act upon the document as presented as individuals before the body or conference."

Elders in joint session reported: "Resolved, That we indorse the revelation of April 14, 1906, as the will of God to his people."

Quorums of priests, teachers, and deacons reported: "Met in joint session and indorsed the communica- without a dissenting vote."

The revelation was then read. [See supplement with next issue. Owing to delay in the mails this copy came too late for last week, and the reprint from the Kansas City *Journal* contained a few typographical errors.]

Moved that the revelation be adopted by standing vote of entire assembly.

A motion to take up by paragraphs was lost. After quite lengthy discussion the revelation was accepted by rising vote.

Motions to the effect that we authorize its insertion in the Doctrine and Covenants; that it be published in suitable form to be pasted in the Doctrine and Covenants and sent out as supplements to HERALD and *Ensign* prevailed.

Song 258 was sung; Presidency returned to the auditorium, and President Joseph Smith took the chair.

It was moved that the resolutions of condolence by the Seventy concerning the demise of Sr. G. H. Hilliard be acquiesced in by the conference. Adopted.

By motion the opinion of the Seven Presidents of Seventy that placing a seventy on the superannuated list releases him from the Quorum of Seventy was adopted, after a motion to defer until the conference of 1907 had failed.

A motion to consider the names recommended by the Seven Presidents separately, prevailed.

President F. M. Smith took the chair.

The following names were accepted for ordination to the office of seventy: Charles E. Willey, Levi Gamet, James L. Mortimer, James E. Yates, Charles G. Lewis, J. B. Wildermuth, J. D. Curtis, G. A. Brookover, Henry A. Koehler, James Pycock, Ralph W. Farrell, A. E. Madison, William H. Mannering, Joseph Arber, Jesse M. Simmons, James W. Davis, John H. Hansen (in Sweden).

Action on the following names was deferred: Lee Quick, Samuel Reiste, W. P. Robinson, and Elmer E. Long.

An ordination-meeting was appointed to be held in the basement at half past seven to ordain those present whose ordinations were indorsed.

The ordinations of those not present were referred to the respective missionaries in charge.

President Joseph Smith addressed the assembly as follows:

I feel to express to you—to the conference, all of you—gratitude for the confidence that you seem to have placed in me this day. I have now been forty-six years in the ministry the sixth day of this month. I preached my first sermon on the 15th of April, 1860.

I had no personal ambitions then to gratify, other than to lift the cloud of obloquy which had rested upon my father's name, and the religion which he had presented, and as a consequence clear the family escutcheon from shame and implied disgrace. I have had no other ambition; I have served no other aim, I have engaged in no pursuit that has distracted my attention from the spiritual affairs of the church.

I am now an old man, represented by the reporters as a feeble old man, one of the sympathetic features of your assembly. I have no personal ambitions to serve now, except to keep the name of a professed believer in Jesus Christ, in the man-

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ner and form as conferred by the angelic mission to Joseph Smith and others, to keep that clean from shame, obloquy, and disgrace.

I have lived as long as I had anticipated I should. And now at the close of this conference—or nearing its close—I ask you to consider what a spectacle it is for a united people, believing in the efficacy of prayer, by their quorums and individually to ask God for light, for instruction upon that which he in his wisdom sees necessary for the occasion, and then to witness a reflection either upon him or the channel through which this revelation must come by the acknowledged records and acknowledgment of the church, of a motive to deceive. I acknowledge the safeguards thrown around the church. I believe them to have been done wisely and well by the Almighty. I have always pleaded against priestcraft—domination of priestcraft. I have no sympathy with the right of kings to rule and much less for priestly autocrats to rule. Like you, I acknowledge no authority that is infallible except the authority of God, and Jesus Christ the Revelator. And when I have reason to believe that they speak, I bow to the mandate. I have never given you a thought or an expression that I have not indorsed from my soul as a communication from God, to me, for the people. I never expect to do it. I have no ambition that drives me to such a course as that. No dollar of the church's money has ever found its way into my hands that has not been able to be traced out. I have carried the interests of the church wherever I have been. I never permitted the flag to be lowered in my presence, or by me. I do not intend to do it now, if God gives me power and strength.

So, you can see that I come before you and can honestly thank you for the confidence which you have this day renewed in me as an agent between the Master and his people.

I know that some of you—I trust a great majority—realize the situation, and I am grateful that you do. Therefore I can say unto you, as fellow laborers in Christ, God give us fellowship and standing and spiritual force till the conflict we have waged is won. And if we continue, steadfastly occupying the positions to which we have been chosen, and occupying before the world as we have done, with persistent grasp upon the rod of iron, as spoken of in the Book of Mormon, we shall continue to win our way, and the years that are to come (unlike the years that are past) will witness less warfare between us as brethren, less misunderstanding between us as men and as quorums, and give us a more extended triumph in the world.

I do not know whether you men have taken the pains to figure it out, but by information from the Recorder our net gain this year has been 1,928; after all the loss that the branches may have passed through, the net increase has been 1,928.

I am pleased to be with you. I am pleased that my health is returning, partially at all events, and there may be a year or two of fight in me yet. But I do not like fighting my brethren. I do not mind fighting outside forces; but I do not like to fight with brethren. If they enjoy it, all right.

But I thank you for the kindness and the good nature, and the honest expression of opinion. I like an honest man though he may not think as I do. I do not like a hypocrite, a time-server. I think more of a man who frankly differs from me and tells me so in kind language, than I do of a man that simply accepts a thing because I say it.

Preaching in the upper room in the evening by H. O. Smith assisted by L. E. Hills.

APRIL 17.

Prayer-meeting in charge of A. Carmichael and C. A. Parkin.

Preaching in the forenoon by E. C. Briggs assisted by Fred Johnson.

Opened for business at the usual hour by singing hymn No. 3; prayer by E. L. Kelley. President Joseph Smith in the chair.

Report from the Sunday-school Association was read as follows:

To the General Conference: The General Sunday-school Association met in its fifteenth annual convention at Independence, Missouri, April 4, 1906, at ten o'clock. One prayer-service and six business-sessions were held.

The past year has been a year of progress in the Sunday-school department. While our numerical increase has not been as great as some years, the desire of teachers and workers to qualify themselves for the work intrusted is on the increase, and consequently better work is being done. There is yet much room for improvement and with the periodical that the association is now publishing to assist in this preparation better work is expected. The publication referred to is

"THE SUNDAY SCHOOL EXPONENT,"

which was issued by order of the convention of 1905. The first issue began with January of the current year. Since the convention the officers of the association have reduced the subscription price to fifty cents a year, with a desire to make it possible to enter the home of every Latter Day Saint. This price will be maintained if the subscription list will increase so that the expenses of publication may be met. The general superintendent has acted as editor-in-chief. He was assisted by Bro. J. A. Gunsolley in charge of the Normal or teachers' training department; Sr. Christiana Salyards on additional notes and information on the current lessons. She has been assisted by Sr. Callie B. Stebbins and with special contributions from Brn. J. W. Wight, Heman C. Smith, and Duncan Campbell. Sr. Lucina Etzenhouser edited a page on library work; Sr. T. A. Hougas on the work of the home department; and D. J. Krahl on the business affairs. The same arrangement of editors has been made for the ensuing year.

THE "GOSPEL QUARTERLIES."

The association has continued to publish the *Gospel Quarterlies* in four grades, the total circulation being about 22,000 copies per quarter. The present year there will be only three grades issued. The First Primary will not be published longer as a *Quarterly*, but in permanent form. The Senior *Quarterly* will be sent free as heretofore to all missionaries who forward their field address. Sr. Christiana Salyards will continue as editor.

FIELD-WORKERS.

The field-workers appointed for the past year were Sr. D. A. Anderson to the Kirtland, Ohio, District, Sr. R. O. Self to Western Nebraska and Black Hills territory, and Sr. D. E. Tucker to the Southeastern Mission.

NAUVOO CONVENTION.

It was decided to hold a gathering of Sunday-school workers in connection with the Religio Society at Nauvoo, Illinois, in August, 1906. A committee was appointed to have general charge of this meeting, and the missionary in charge of that field is requested to act on said committee with the superintendent of the association and the president of the Religio Society.

FINANCIAL CONDITION.

The treasurer's report showed a balance on hand of $3,139.35. The church treasury was designated as the depository for Sunday-school funds without interest charges.

MARGINAL REFERENCES TO INSPIRED TRANSLATION.

The officers of the association were authorized to confer with the Board of Publication to have issued the Inspired Translation of the Scriptures with marginal references, and to take such steps as necessary to have the work done.

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OFFICERS OF 1906.

The officers selected for the year are: Superintendent, T. A. Hougas, Henderson, Iowa; first assistant superintendent, M. H. Seigfreid, R. F. D. 1, Ferris, Illinois; second assistant superintendent, A. F. McLean, 52 Foxley Street, Toronto, Canada; secretary, D. J. Krahl, Lamoni, Iowa; treasurer, John Smith, Lamoni, Iowa; librarian, Mrs. E. Etzenhouser, Independence, Missouri; superintendent of home department, Mrs. T. A. Hougas, Henderson, Iowa; revising committee, Elders R. S. Salyards, John Smith, and Duncan Campbell.

For the assistance rendered the Sunday-school work by the missionaries in the field, the officers of the association are grateful. We trust that no one will slacken his efforts in this line but be as diligent in this as he should be in all lines of church-work. Any one needing assistance in the organization of a Sunday-school by the way of advice or supplies will find the officers ready and anxious to serve them.

Respectfully,
D. J. KRAHL, Secretary.

INDEPENDENCE, Missouri, April 16, 1906.

Additional report received from the Second Quorum of Elders; also from the Fourth Quorum of Elders. The latter reported that owing to the ordination of C. G. Lewis to office of seventy they were without a president, and recommended that F. T. Mussell be ordained president, with his selection of A. C. Silvers, first counselor, and D. R. Baldwin second counselor. The ordinations were provided for.

The council of Seven Presidents reported a renewal of their recommendation for the names of Elmer E. Long, W. P. Robinson, and Lee Quick, and asked that the matter deferred relative to their names be again taken up for consideration. The report was adopted, the brethren named signified their willingness, and their ordinations were provided for.

The following from the Presidency was read:

To the Conference: In the matter committed by you to the Presidency as coming from the Pittsburg District, in regard to the question as to who shall preside at district conferences, we report:

1. The primary right to preside at district conferences belongs to the district president.

2. The courtesy which should exist in all organized bodies of the church, and respect for the general officers of the church, seems to point to the recognition of such general officers who may be present at district conferences, and would require that one or more of these might be chosen to preside, either at the request of the president duly chosen or appointed, or by action of the body given or obtained through motion and vote.

3. It would seem that though the right to preside primarily inures to the one who may have been chosen by the suffrages of the people of the district, a regard for the general organization of the church and its officers would justify the president to recognize any general or missionary officers of the church who might be present to take the chair to preside, or to place the matter before the assembly for their vote. This usage seems to have obtained. But it does not warrant, as we think, an arbitrary setting aside of the chosen president by a visiting officer or missionary of the church.

Respectfully submitted,
THE FIRST PRESIDENCY,
Per F. M. Smith,
Secretary of Presidency.

INDEPENDENCE, Missouri, April 14, 1906.

Moved to adopt. After some discussion it was moved that further consideration of the report be deferred. The motion to defer was lost.

Moved to amend by inserting in the first line of the third paragraph, after the word *courtesy*, the words *and right*, and to strike out the word *which*. Amendment lost; original motion prevailed.

It was moved that the matter on jurisdiction, referred to the Presidency, Twelve, and Seventy, be deferred until the conference of 1907.

A motion to lay on the table was lost. The original motion prevailed.

The following was adopted:

Resolved, That nothing in the report of the Presidency on the subject of local presidency just adopted by this body is to be construed as in antagonism to the action of the General Conference of 1884 as set forth in General Conference Resolutions, No. 279.

The chair announced as committee on compilation of resolutions to date: R. S. Salyards, F. B. Blair, and J. A. Gunsolley.

Preaching in the evening by F. M. Sheehy, assisted by W. E. LaRue.

APRIL 18.

Morning prayer-service in charge of A. V. Closson and S. F. Cushman.

Preaching in the forenoon by William Lewis, assisted by W. E. Hayden.

Business-session opened by singing hymn No 62; prayer by Henry Kemp. President F. M. Smith in chair.

Report was read from the organization of bishops, counselors, and agents, and from the council of Seven Presidents. The latter recommended the ordination of T. C. Kelley to fill the vacancy caused by J. C. Foss being placed on the superannuated list. The recommendation was approved and the ordination provided for.

Report was read from the Second Quorum of Seventy, also from the Third Quorum of Seventy.

The Committee on Archæology reported as follows:

To the General Conference: None regret more than ourselves that we are not able to present a more substantial report for your consideration at the present time. We have reached that point where it is necessary for our members to meet and spend some time together. Should we be able to take ourselves from our several fields of work for a sufficient period in the year that is before us, we shall have a different word for you next spring.

Very respectfully,
F. M. SHEEHY,
W. H. KELLEY,
WM. WOODHEAD,
R. ETZENHOUSER,
LOUISE PALFREY,
Committee.

The following resolution was adopted:

Resolved, That the thanks of this body be tendered to Mr. John W. Davis, agent of the Bell Telephone Company in this city, for his kindness in installing telephones gratuitously at the several places of quorum and council meetings for the convenience of this conference.

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A vote of thanks was tendered the Church of Christ for the use of their building for various meetings.

The following were by vote sustained: The First Presidency, the Twelve, the quorums of the Seventy, the Evangelical Order, the Presiding Bishop and his counselors, the High Council, the High Priests' Quorum, the bishops of the church and their counselors other than the Presiding Bishop, the Church Secretary, the Elders' quorums, the Church Historian and assistant, the Church Recorder, the Church Librarian, the quorums of Priests, the Church Physician, the quorums of Teachers, the Board of Publication, the quorums of Deacons, the Seven Presidents of Seventy, the Daughters of Zion, the Sunday-school Association, the Religio Society, the Sunshine Band, the Church Publications, the Committee on Revision of Church History, the church's educational institution, Graceland College, the Committee on Archæology, the other standing committees, the Board of Auditors, and the Prayer Union.

Votes of thanks were tendered to the Saints and friends of Independence for the care of the conference, the press committee and reporters, the assistant secretaries of the conference, the stenographers, and those in charge and assisting in the musical part of the services.

Appointments of missionaries were then read as follows:

APPOINTMENTS BY THE FIRST PRESIDENCY.

Mission No. 1, comprising the Maritime Provinces, New England, New York, New Jersey, District of Columbia, Maryland, Delaware, and Eastern Pennsylvania; Francis M. Sheehy in charge.

Mission No. 2, comprising Virginia, West Virginia, Western Pennsylvania, and Ohio; Ulysses W. Greene in charge.

Mission No. 3, comprising Michigan, Indiana, Northern Illinois, and Wisconsin; John W. Wight in charge.

Mission No. 4, comprising Kentucky, Tennessee, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Arkansas, Oklahoma, Indian Territory, and Texas; Frederick A. Smith in charge.

Mission No. 5, comprising Central and Southern Illinois, Missouri, Kansas, and that part of Arkansas and Indian Territory included in the Spring River District; Joseph Luff and Isaac N. White in charge.

Mission No. 6, comprising Iowa, Minnesota, North and South Dakotas, and Nebraska; Heman C. Smith in charge.

Mission No. 7, Comprising Colorado, Wyoming, New Mexico, Utah, Idaho, and Montana; William H. Kelley in charge.

Mission No. 8, comprising Oregon, Washington, British Columbia, what is known as the pan-handle of Idaho, California, Nevada, and Arizona; Gomer T. Griffiths in charge.

Mission No. 9, comprising Dominion of Canada; Richard C. Evans in charge.

Mission No. 10, comprising the British Isles; John W. Rushton in charge.

Mission No. 11, comprising Scandinavia and Germany; Peter Anderson in charge.

Mission No. 12, comprising Australasian Mission; Cornelius A. Butterworth in charge.

Mission No. 13, comprising South Sea Islands; Joseph F. Burton in charge.

Mission No. 14, comprising Hawaii Territory; Gilbert J. Waller in charge.

Respectfully submitted,
FREDERICK M. SMITH, Secretary.

APPOINTMENTS BY THE PRESIDENCY, TWELVE, AND BISHOPRIC.

Superannuated Ministers.

The following-named brethren were placed on the superannuated list: Asa S. Cochran, Charles Derry, John H. Lake, J. R. Lambert, Charles J. Spurlock, H. A. Stebbins, E. M. Wildermuth.

APPOINTMENTS BY THE PRESIDENCY AND TWELVE.

Evangelical Ministers.

1. Bailey, J. J., Northern and Eastern Michigan.
2. Briggs, E. C., Rocky Mountain Mission.
3. Butterworth, C. E., Gallands Grove District.
4. Carlisle, Joshua, Pottawattamie District.
5. Kemp, Henry, Independence Stake.
6. Squires, Joseph, Eastern Mission.
7. White, Ammon, Southern Missouri and that part of Indian Territory in Spring River District.

High Priests.

1. Baker, J. M., Sioux City, Iowa.
2. Burton, J. F., Society Islands, in charge.
3. Carmichael, Albert, Southern California.
4. Closson, A. V., Kentucky and Tennessee.
5. Cook, M. H., Des Moines District.
6. Crabb, J. C., Little Sioux and Gallands Grove Districts.
7. Elvin, R. M., Pittsburg and Ohio Districts.
8. Green, George, Canada.
9. Grant, John A., Northern Michigan.
10. Hunt, C. J., Gallands Grove District.
11. Jeffers, S. J., Ohio District.
12. Jones, A. E., Southern California.
13. Lake, C. H., Eastern Mission.
14. Lewis, William, Eastern Mission.
15. Leverton, Arthur, Canada.
16. Longhurst, R. C., Canada.
17. May, Roderick, Independence Stake.
18. Moler, James, Far West District, St. Joseph, objective point.
19. Moore, A. J., Eastern Oregon District.
20. McDowell, W. A., Chicago, Illinois.
21. McClain, J. R., Southeastern Mission.
22. Parsons, A. H., Independence Stake, Kansas City objective point.
23. Pitt, F. G., Eastern Mission.
24. Roberts, I. N., Virginia.
25. Smith, Elbert A., Burlington, Iowa.
26. Smith, John, Lamoni Stake.
27. Smith, George A., Kirtland District.
28. Stedman, Eli A., Fremont and Pottawattamie Districts.
29. Tanner, J. A., St. Louis District, St. Louis objective point.
30. Taylor, Thomas, Great Britain.
31. Terry, J. M., Northern California.
32. Turpen, M. M., Fremont and Pottawattamie Districts.
33. White, D. C., Lamoni Stake.
34. Williams, T. W., Southern California.
35. Bullard, Richard, Eastern Mission.
36. Mortimer, A. E., Canada.
37. Metuaore, Society Islands.
38. Bond, M. H., Rocky Mountain Mission.
39. White, J. D., Hawaii Territory.
40. Parkin, Charles A., Northern California.

FRED'K M. SMITH, Secretary Presidency.
FREDERICK A. SMITH, Sec. of Quorum.

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APPOINTMENTS BY THE QUORUM OF TWELVE.

Seventies.

1. Allen, Arthur, Northeastern Missouri District.
2. Anderson, D. A., Pittsburg District.
3. Aylor, William M., Oklahoma.
4. Baggerly, I. P., Eastern Kentucky and Ohio.
5. Bailey, O. H., Kewanee District.
6. Baker, A. M., Southern Missouri District.
7. Baldwin, R., Kirtland District.
8. Barmore, Alma, Australia.
9. Beatty, T. J., Ohio District.
10. Becker, J. A., Germany.
11. Berve, Amos, Kewanee District.
12. Brown, Samuel, Eastern Mission.
13. Burr, C. H., Northeastern Illinois District.
14. Case, Hubert, Oklahoma.
15. Case, Oscar, Little Sioux and Gallands Grove Districts.
16. Chambers, D. R., Nebraska.
17. Chase, A. M., Rocky Mountain Mission.
18. Chatburn, F. J., Spokane District, Washington.
19. Chatburn, T. W., Spokane District, Washington.
20. Christy, Wardell, Des Moines District.
21. Condit, S. D., Rocky Mountain Mission.
22. Cooper, F. M., the Tri-Cities.
23. Cornish, J. J., Michigan.
24. Crumley, C. E., Northern California.
25. Curtis, J. F., Rocky Mountain Mission.
26. Davis, J. Arthur, Northeastern Illinois.
27. Davis, James T., Southern Missouri District.
28. Davis, Evan A., Spring River District.
29. Devore, L. R., Ohio District.
30. Dutton, J. O., Wisconsin.
31. Enge, N. C., Western Washington and British Columbia.
32. Erwin, E. A., Northeastern Texas.
33. Ellis, W. D., Southern Indiana.
34. Etzenhouser, R., Pittsburg District.
35. Ebeling, F. J., Ohio and West Virginia Districts.
36. Foss, S. O., West Virginia.
37. Fry, Charles, Omaha, Council Bluffs, and vicinity.
38. Goodenough, E. J., Michigan.
39. Gowell, M. F., Northwestern Kansas District.
40. Greenwood, W. H., Great Britain.
41. Gregory, Frederick, Canada.
42. Grimes, J. F., Arkansas.
43. Haden, W. E., Nodaway District.
44. Hansen, H. N., Southern Mission.
45. Hanson, Paul M., Kirtland District.
46. Harp, C. E., Southern Indiana.
47. Hayer, Eli, Western Iowa.
48. Hensen, E. L., Kentucky and Tennessee.
49. Howlett, R. B., Canada.
50. Haworth, W. J., Australia.
51. Jackson, J. W., Arkansas and Louisiana.
52. Jenkins, George, Clinton District, Missouri.
53. Jones, J. H. N., Australia.
54. Kaler, John, Central and Eastern Oregon.
55. Keck, F. C., Southern Kansas.
56. Kephart, W. H., Lamoni Stake.
57. Kelley, T. C., Southern Mission.
58. Knisley, Alvin, Canada.
59. Layland, A. J., Rocky Mountain Mission.
60. Macrae, W. S., Northeastern Missouri District.
61. Mackie, William, Australia.
62. Marshall, W. C., Southern Indiana.
63. Maloney, R. M., Oklahoma.
64. Metcalf, J. W., Eastern Tennessee and Northern Georgia.
65. Mintun, J. F., Des Moines City, Iowa.
66. Moler, H. E., Northern Oklahoma.
67. Morgan, J. W., Rocky Mountain Mission.
68. Morgan, E. B., Lamoni Stake.
69. McCoy, H. A., Minnesota.
70. Muceus, Peter, Norway.
71. McKiernan, James, Iowa.
72. Parker, R. J., Missouri.
73. Payne, S. D., Western Nebraska and Black Hills.
74. Peak, W. E., Northeastern Kansas District.
75. Pender, W. S., Arizona.
76. Peterson, J. W., Nauvoo District.
77. Phelps, Levi, Northern Michigan.
78. Phillips, A. B., Eastern Mission.
79. Porter, C. H., Southern Nebraska.
80. Renfroe, B. F., Texas.
81. Rich, C. H., Eastern Mission.
82. Riley, J. T., Spring River District.
83. Roberts, J. W., Virginia.
84. Robertson, E. F., Minnesota.
85. Roth, J. S., Des Moines District.
86. Rumel, W. M., South Dakota.
87. Russell, F. A., Kewanee District.
88. Russell, R. C., Canada.
89. Scott, Columbus, Ohio.
90. Scott, S. W. L., Southern Michigan and Northern Indiana.
91. Self, R. O., Southern Nebraska.
92. Self, W. M., Southern Nebraska.
93. Sheppard, T. J., Indian Territory.
94. Sheldon, T. J., Far West District.
95. Shields, John, Canada.
96. Simmons, S. W., Indian Territory.
97. Slover, F. M., Central Illinois District.
98. Smith, W. W., Philadelphia District.
99. Smith, David, Southeastern Illinois District.
100. Smith, S. S., Texas.
101. Smith, H. O., Minnesota and Dakotas.
102. Smith, I. M., Rocky Mountain Mission.
103. Smith, W. A., Gallands Grove and Little Sioux Districts.
104. Snow, C. L., Southeastern Mission.
105. Sparling, Henry, St. Louis District.
106. Sorensen, S. K., Fremont and Pottawattamie Districts.
107. St. John, B., Canada.
108. Stead, J. D., Rocky Mountain Mission.
109. Stubbart, J. M., Southern Mission.
110. Sutton, J. R., Southern Nebraska.
111. Swenson, Swen, Scandinavian Mission.
112. Thomas, O. B., Ohio and West Virginia Districts.
113. Thorburn, G. W., Seattle and British Columbia District.
114. Tomlinson, C. G., Canada.
115. Tucker, D. E., Southeastern Mission.
116. Walters, R. T., Central Illinois District.
117. Wells, Gomer R., Australia.
118. Whiteaker, A. L., Minnesota.
119. Wight, Romanan, Gallands Grove and Little Sioux Districts.
120. Woods, L. G., South Dakota.
121. Hills, L. E., Eastern Iowa District.
122. Arber, Joseph, Fremont and Pottawattamie Districts.
123. Mannering, W. H., Southwestern Texas.
124. Erwin, J. D., Southeastern Missouri.

Elders.

1. Anderson, Peter T., Denmark.
2. Bailey, James, Scotland.
3. Baggerly, J. M., Ohio District.
4. Baker, A. A., Rocky Mountain Mission.
5. Baker, J. H., Northwestern Oklahoma.
6. Baldwin, D. R., Arkansas.
7. Barr, Andrew, Eastern Michigan.

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8. Booker, Alma, Southeastern Mission.
9. Bootman, W. P., Independence Stake.
10. Braun, Eugene, Eastern Mission.
11. Brookover, George, Southern Wisconsin.
12. Burr, A. E., Northern Michigan.
13. Burt, G. W., Northern Michigan.
14. Chapman, N. T., Central and Western Oregon.
15. Christensen, J. J., Denmark.
16. Condit, John, Rocky Mountain Mission.
17. Craig, James, Pittsburg District.
18. Curtis, J. D., Rocky Mountain Mission.
19. Davidson, H. J., Maine and Maritime Provinces.
20. Davis, J. W., Eastern Michigan.
21. Davis, William, Eastern Michigan.
22. Day, George, North Dakota.
23. Dorsett, A., Canada.
24. Earle, C. W., Central California.
25. Ensley, Oscar E., Southern Missouri District.
26. Farrell, R. G., Eastern Mission.
27. Fields, S. H., Western Tennessee and Northern Mississippi.
28. Farnfield, John C., Eastern Mission.
29. Farr, F. B., Eastern Iowa.
30. Gamet, Levi, Central and Northern Nebraska Districts.
31. Goodwin, E. A., Southern Michigan and Northern Indiana.
32. Granger, Francis, Southern Michigan and Northern Indiana.
33. Graves, G. H., Northeastern Kansas District.
34. Hansen, J. H., Michigan.
35. Harp, John, Northern Texas.
36. Pou Haroatea, Society Islands.
37. Hawn, O. J., Northern Michigan.
38. Houghton, Leonard, North Dakota.
39. Joehnk, C. C., Germany.
40. Johnson, William, Western Washington and British Columbia.
41. Keeler, E. E., Oregon.
42. Kelley, W. H., Eastern Mission.
43. Kemp, James, Rocky Mountain Mission.
44. Koehler, Arthur, Kirtland District.
45. Lewis, C. G., Northern Michigan.
46. Long, E. E., Ohio District.
47. Lundquist, David G., Scandinavia.
48. Madison, A. E., Northern and Central Nebraska Districts.
49. Madden, S. J., Independence Stake.
50. Mortimer, J. L., Canada.
51. McConnoughy, James C., Pittsburg District.
52. McCord, A. E., Nodaway District.
53. McMullen, A., Canada.
54. Newton, William, Northern California.
55. Palmer, David S., Southwestern Texas.
56. Peters, C. J., Des Moines District.
57. Petre, J. F., Rocky Mountain Mission.
58. Phillips, T. A., Canada.
59. Pickering, W. P., Far West District.
60. Pierce, F. J., Great Britain.
61. Place, William, Canada.
62. Pohemiti, D. M., Society Islands.
63. Prettyman, C. W., Western Nebraska and Black Hills.
64. Pycock, James, Canada.
65. Quick, Lee, Southern Kansas.
66. Rannie, Edward, South Dakota.
67. Reiste, S. M., Des Moines District.
68. Rere, Society Islands.
69. Robinson, W. P., Wisconsin.
70. Sawley, F. L., Southeastern Illinois District.
71. Schreur, John, Northern Michigan.
72. Seigfreid, M. H., Nauvoo District.
73. Shippy, G. M., Eastern Michigan.
74. Silvers, A. C., Clinton District, Missouri.
75. Simmons, Jesse M., Arkansas and Louisiana.
76. Sparling, William, North Dakota.
77. St. John, Grant, Canada.
78. Stone, A. E., Kirtland District.
79. Sweet, J. L., Eastern Michigan.
80. Tupaunui, Society Islands.
81. Tapuni Aporo, Society Islands.
82. Taruia, Society Islands.
83. Teeters, John A., Northwestern Kansas District.
84. Teihoarii, Society Islands.
85. Thompson, Joseph, Canada.
86. Tomlinson, S. W., Canada.
87. Twombly, Samuel, Northeastern Kansas District.
88. Turner, Warren, Eastern Iowa District.
89. Vanderwood, J. E., Rocky Mountain Mission.
90. Varoa a Moo, Society Islands.
91. Washburn, G. D., Southern Michigan.
92. Wildermuth, J. E., North Dakota.
93. Wildermuth, J. B., Eastern Iowa.
94. Willey, C. E., Nauvoo District.
95. Wiriamu, Society Islands.
96. Yates, James E., Oklahoma.
97. Dowker, William, referred to the missionary in charge of Michigan and the Bishop.
98. Smart, W. H., Spring River District.
99. LaRue, W. E., Western Maine.

Priests.

1. Anderson, Andreas C., Nauvoo District.
2. Crowell, W. H., Canada.
3. Dowker, David, Eastern Michigan.
4. Fuller, W. H., Pittsburg District.
5. Holloway, L. G., Rocky Mountain Mission.
6. Lambkin, B. S., Northern Michigan.
7. Paxton, J. W., Clinton District.
8. Smith, Edgar W., Western and Central Oregon.
9. Swensen, C. A., Sweden.
10. Titi, Society Islands.
11. Tane a Temai, Society Islands.

Respectfully submitted,
FREDERICK A. SMITH,
Secretary Quorum of Twelve.

The appointments were adopted and made the order of the conference.

The question was asked if the patriarchs who were placed on the superannuated list were deprived of the right to act as patriarchs in giving blessings, etc. The chair answered that it did not affect their work in the patriarchal office at all; they are to labor as circumstances permit.

Report from First Quorum of Seventy was read.

The following was received:

The representatives of the *Journal* and *Times* extend thanks to the press committee for its kind consideration, and to the General Conference for courtesies extended.

C. A. CARROL.
J. B. MCDONALD.

INDEPENDENCE, Missouri, April 18, 1906.

President Joseph Smith then made the following address:

In the appointment and the establishment of a sanitarium at Independence, here, there will be quite a number of things that will enter into a consideration. It is in the hands of the Bish-

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opric, general, and of the stake, at as early a day as practical to secure necessary land and building. It ought to be borne in mind that we must not get excited, or go to an extreme. It is a necessary institution. It is not an indorsement of any special system of medicine, not intended to be that by the church. And the officer who will have charge, Bro. Joseph Luff, having been led up to the consideration of this question, to which I myself have been informed from time to time, and I might say privy to it, will take great pains, undoubtedly, to see that the interests of those who will place themselves in this institution for treatment shall receive that which is best calculated for them. If any one wants the services of any other physician (if they want a physician at all) that privilege will certainly be accorded them, just the same as it will be accorded to them not to take any medicine at all.

The object of this is to secure a place, if practicable, where our people may be treated by their own faith, persons of their own faith, free from harassing and embarrassing conditions, and also free from the environments by the returning to which of many of our sick we have lost them.

I want to call the attention of the elders to the fact that some while ago I suggested to them and advised them that I believed we were living below our privileges, and that we did not strictly render in our practice the meaning of the words *anoint them.* I am more than ever satisfied that this "anointing them with oil" means more than the pouring of a few drops on the forehead or head, and that it means literally the anointing of the entire body. In cases where women are to be anointed, it should be done by some faithful woman of the faith. It is not seemly for the elders to do that, as you are all aware; and I hope that you will be careful to observe the rules of propriety, if you take this I am now giving you as advice under consideration.

In cases of fever, and a number of diseases, the anointing with olive-oil, without even a prayer, is a benefit. I give you this to think of. I believe that we have lost more than we need to have done by failing to observe this recommendation. I call your attention again as I did, I think, at Kirtland: I notice that elders will be called to administer to the sick, two more of them. One will anoint with oil and indulge in a long prayer while he is doing it. The others stand by and see it done. Now, I suggest that it is just as efficacicus for you to pour the oil on, and then both of you to lay your hands on and ask the blessing, because the one standing by will, after a while, lay hands on with the other, and why prolong it?

Sparrowgrass once said that good common sense was a good thing to have in the house. It is a good thing to have in the head—if it is a serious subject. We believe in healing. Let us make an endeavor this year to put ourselves more nearly in touch with those powers which are at the command of the Master, and which can be reached by the exercise of proper faith. And as we have put up our hands to sustain the Church Physician, it may seem to some of you to have been an entirely new departure. I remember that there were physicians to the church in an early day—this early church, or that which immediately preceded this. I think the Book of Covenants—perhaps in history—informs you just when he was ordained. When I do not know; but I do know that Archibald Patten was ordained to be a doctor and physician to the church. He was a very successful man in administering to the sick, especially in administering to children.

Therefore in securing this that we are looking for, with proper management, I believe that we would secure not only favor of God to the establishment of it, but we will obtain the aid and assistance of the Spirit that should be with us, all of us if we administer in the right spirit.

I believe that Bro. Luff has been led. I can see nothing derogatory to his ministration as a member of the apostles' quorum in undertaking this work, having the oversight of it. Therefore I believe that we should exercise steadfast faith in God and in each other, that we may have what we are asking for and expecting.

I call attention to the fact that the History is being written by Bro. Heman C. Smith as Historian. I know my name is associated with him. He has done the work. I have been only a secondary help. I do not want to take credit that does not belong to me. I am on the Rivising Committee, or was, and I have done what I could to aid him and assist him, and he has consulted with me when it was necessary. He feels that he stands in an anomalous position, occupying the place of an apostle in the field and also occupying as the Historian. And now, you know the Lord has told us that when we are assembled at the conference we are to do such business as is necessary to be done. That is authority for everything that in our wisdom and in his direction he tells us to do. When the highest authority in the land authorizes a thing to be done, that is an order for its accomplishment, and everything necessary for the carrying it into effect goes with the order. That is the way in God's economy. We need the History. We need it to be kept. We need just such a man as Bro. Heman C. Smith to look after it, a man that is qualified. Therefore I am satisfied that while he is serving us in that position he is serving the church; and he is serving the interests of the work when he goes out into the field, of course, taking charge of his mission. He will do what he can. He has proved faithful in that also.

I would suggest to the Presidents of Seventy—if they will pardon for referring to it—that the law requires that in seeking for those who shall be chosen into the Seventy, and ordained therein, they shall seek for men who are able and willing to travel constantly. I hope they will not forget that. That is the object of calling them into the Seventy—not to fill up the Seventy, but for the purpose of securing in that quorum men who are qualified and are willing, and who can travel constantly. That is the object of it.

The question of authority in certain instances has been brought before us. And I certainly trust that in the year that now is before us of conference work we will strive to come as near as it is possible to standing by the Master's side, and saying, Let the work be done; never mind who does it, let the work be done. And unless wrong comes to the body, let us be very careful how we exercise our authority. Joseph Smith wrote, I believe in a letter from the jail, that he who attempts to lord it over his fellow men in any degree of unrighteousness, amen to his priesthood. That admonishes us that in the exercise of our authority, whatever it may be, we must do it in a kindly recognition of those we come in contact with.

In conversation with a reporter this morning, who was questioning me in regard to revelation—now I could not explain to him all the peculiarities of revelation in my own experience. But he remarked to me that it was a singular thing; he had been among the people, and he says, "Your people here are all a strong, healthy, clean people. There is no evidence here of that kind of disease that we suppose usually goes with trances such as catalepsy and the like." He looked at me and asked my age, and I told him. He said I did not look like a man that could be overcome in that kind of way.

I never was taken in a trance: but the influence of revelation upon me has always been to quicken, to make vivid and clear. And my understanding of revelation as we have it, is that every man stands before God upon his individual responsibility, and his individuality never will be taken from him unless he himself consents to it. And if he does, he opens the avenues of his soul for the incoming of a spirit that will ruin him.

I would like to repeat that so you will understand it. The inspiration of the gospel of the Son of God, and the inspiration of his Spirit quickens, revivifies, and puts a man nearer to the influences of life, nearer to his Maker and the Savior than in any other period or periods of his existence. And every man standing before God and receiving of this inspiration, whether it is in the stand, or wherever it may come, or upon what occa-

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sion, his increased vitality and vigor of life spiritually is before God and his identity, his individuality, will never, never be taken from him unless he willingly opens the gate to the incoming of other spirits. And if he does that he does it for his ruin.

Now, to make a part of this plain to you, you may have noted —some of us have read it—an effort made by the scientific men to account for Mormonism upon the hypothesis that the Smith family were a family of cataleptics. In other words they were subject to cataleptic fits. I am seventy-four years nearly, and I never had a cataleptic fit, or any other fit (unless I was angry) in my life, and I do not know one of the family that ever had.

That is what science has undertaken to do for us. But the plain common-sense facts of the principle of light and instruction, and the fervor of God's Spirit given to earnest men, honest men who are engaged in an honest avocation of spreading the gospel of peace among mankind, secures them against such a thing as that.

Now, our brethren of the High Priests' Quorum, exercising in their right, preside wherever they are; but when they are sent upon missions and become missionaries, they are subject to the missionary rule as a consequence. We have not yet reached the period when we can carry into its fullest execution the requirement of ordaining high priests over districts and setting them there. And one of the reasons for that seems to be that our brethren fail to find the requisite material, as they speak of it—they can not find presiding material. I want to tell you something here that it seems to me we ought not to lose sight of, and that is this: We pray for God to send men into the ministry. We pray for him to send the spirit of inquiry abroad, and we baptize people, get them into the church. Now why not use the element that God puts with us in the offices in the church, and take the consequences if they do not happen to preside just up to the notch? Why not do it? It seems to me that would be right.

Polished stones have sometimes been made of rough ones, and we have put men in places where they have been trusted, and they have developed wonderfully. And when we talk about experience, if he is an inexperienced man, throw him into the stream, and he will get experience. I got mine hard, hard. I have learned a good deal of it by being severely rubbed. And if it is of any value at all it is of value because it has been made applicable. I would not give a cent for a man with a head full of knowledge and no ability to use it, with a heart full of impulses and no wisdom to guide him. But give the men a chance. Try them. See what there is in them. Watch over them as well as it is possible to do. But let the Spirit of the Master go with the calling, and he will qualify a good many men yet for this work.

I told you the other day that I had lived as long as I expected to live at one period of my life. I have. I have lived to see accomplished what I desired when I set out in the work. I have had noble help. I have not done it alone. I have had noble help. I have been thankful to God for it. I have had men that were not afraid to stand by me when I was right, and to reprove me when I was wrong. Sometimes I thought they reproved me a little unnecessarily, but then that is all right. It goes in for experience as well.

But what I have tried to do is this: I have tried to so conduct myself and so help the general cause that if the time should come that I should drop out of the work by death or by transgression, the church should not go to pieces and become a prey of quarreling factions in the church. I hope that this may never come.

[Voices: Amen, Amen.]

I get a little amused once in a while, and I am a little amused to-day. The word *superannuated* means "over age." I am pretty near superannuated. I do not know but I might be put upon the retired list, but what in the name of goodness would you do with me? I hope you will not do it unless I get worse off than I am now.

I congratulate you upon the year's work. I believe that we have done excellently well. I went to Washington, having been subpœnaed there as a witness before the senatorial committee in the Smoot case. You know that for the last year and a half or two years considerable speculation has been indulged in, that the Reorganization ought to have been represented in that inquiry. And some have said that I should be chosen, and should be sent there. Well, there is a proverb somewhere on record that is about to this effect—not exactly in these words but this is the effect of it: He that meddleth with a quarrel not his own is like one that taketh a dog by the ears. And it is a principle of law and legal logic that if a man intervenes in a quarrel as the third party, he is likely to get ground between the other two parties and accomplish no good.

I was subpœnaed to appear before that senatorial committee. In conversation with some of the brethren I invited the Bishop, Bro. Alexander H. Smith, Bro. Heman C. Smith, and Bro. Edmund C. Briggs to accompany me, not with any expectation that they would be called before the committee; I did not know, personally, that I would appear, though I was summoned there. But I believed that it was essential to the good of the work itself that I should not go to that place alone, but that I should have the moral support of the church, and get it from its representatives whom I might take with me. I tell you that the influence that that delegation had, though no one of us was called to the stand, was good. It was recognized that the Reorganized Church was there. It was there by its representative men. It was there to take the chances of the fight, if it was forced upon us. We found Bro. F. M. Sheehy there in the city.

It cost the church something. I have wondered that somebody has not found fault with it. I do not know but they will find some fault with the amount of expense incurred. But we did a good work, and I believe that the moral influence that was exercised in the matter, and the moral effect was worth every dollar that was expended in it. I believe that.

Now, I have detained you long enough for the present; have spoken of these things that are present with us; trust that I have not wearied you.

The Bishop stated that the trip to Washington cost the church only about three hundred and twenty dollars.

Bro. Joseph Luff made the following statement:

I want to say to the church that I have sensed very keenly for the past seven years that I was an object of criticism, occupying by the calling of God a place in the Quorum of Twelve, and yet entering upon the study and practice of medicine. I want to say further that so far as the conditions that led to my decision in that direction are concerned, they were not of my choosing. It was a matter of coercion in a physical sense. I was absolutely disqualified for the work of preaching. The way opened before me, or suggestion came to me after my last mission in the East, and I began to consider this new movement. I believed that the thoughts within my mind were stirred by the divine Spirit. If they were not, and if my leadings in connection with what has developed since then have not been those of the divine Spirit, I am not capable, nor have I ever been, of telling what the leadings of the divine Spirit are.

I have with upraised hands, fearing my own weakness and folly, asked God to keep me in his protecting hand. I sought neither money nor power nor place, but simply to be an agent in his hands, so recognized by the church, to go wherever and do whatever he might suggest, and I was ready to take whatever consequences might come from my pursuing that which was pointed out by him.

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I wrote to the President of the church. I obtained his answer. I stated in my letter to him that I hoped he would think carefully over the matter, because whatever his advice to me should be I should follow it. That advice came in accord with what had been my own impression, and with the statement in it that he had received divine assurance that it was right, and hence advised me.

Since then, in the prosecution of the work, I have sought for grace to occupy, not knowing what the ultimate might be, and have believed myself all along to be led, not only in the selection of the school of medicine; but in the attitude that I should assume in distinguishing between some things that were right, and others that were wrong, in the course to be followed there. In entering upon the new work which you have by vote declared to be appointed of God, I can carry with me nothing but the knowledge I have acquired or may acquire. I can not represent anything else than that order of medical science or philosophy that I have been educated in. But as the President has said, so far as my influence may extend, and my right of directing shall be continued or exercised, no man or woman shall ever be denied the right of saying for themselves what school of medicine shall be represented in the treatment they shall receive, whether it be allopathic or homeopathic, whether it be in eclectic or physio medical, or in the line of electrical therapeutics. No person's rights will be abridged by me; but so far as my responsibilities shall extend, they must be limited within the range of the information and skill or power that I have acquired in studying as I have done, and let it be demonstrated in the course of events whether or not what I have claimed in the past have been the leadings of the Spirit, have been such or not.

I want to say further, and then I am done, that in the years past, as I have been informed some who have been selected in the old church unto similar work have been ordained, and I presume that if ordination carries with it an endowment of power, and that power is to be of God, the calling being of God, there is no position that a man has ever occupied in this church, or can occupy, where that power is more needed than in this dual capacity or service. If any man needs the benefit of the church's prayers, if any man needs the benefits of an endowment of divine power, it surely is the man who is taking the first step in the introduction and execution of what will be considered by so many of the body as an innovation. And if such benefits are accruable through ordination, and it shall be thought wise that such should be appointed, I hope that whenever it shall be thought wise by the President of the church, that it shall be granted unto me.

My work has grown already and I am dealing with men from California to Maine in the private capacity in which I have served as a physician, and I know that this new capacity will, when it is published abroad, be a signal for correspondence from one end of the country to the other, requiring advice and treatment, far and near, and some wisdom greater than I have heretofore possessed will be essential. I believe that only from the Almighty, who has imposed this duty and this obligation, can that wisdom and that power come. And if the channel through which he conveys his grace is the church, I as a part of that church may legitimately appeal to you, in so far as you may feel an interest in my work, to exercise your power of prayer to God that unto me he may give that grace that will enable me to occupy as a man of God should occupy, and in a way that will reflect credit, and no ill upon the body.

It was moved and seconded that the conference do now adjourn. Carried. "God be with you till we meet again," was sung, and President Joseph Smith pronounced the benediction as follows:

Our Father, we look to thee as the author of our lives and the shaper of our destinies, the One to whom we are looking for strength, for wisdom, for life here and hereafter. And at the close of our conference we look to thee and place ourselves under thy divine protection and care, and ask thee to so strengthen us for the duties that are devolving upon us that we shall be able to faithfully carry them out as thou hast intended we should.

Be with us in our parting. Be with us in our labors. Be with us under every circumstance and exigency of our missions and our callings. May our lives be precious in thy sight, and when the time shall be past, and thou shalt demand of us an accounting for our stewardships, may we be able to give them to thee in such way that thou wilt approve of them. We ask it in Jesus' name. Amen.

Original Articles

APOSTATES—WHO ARE THEY?

I am not fond of controversy, especially with our friends of the Utah church, for my experience with them has taught me that they, as a people, are hard to reason with, and that when you have entirely overwhelmed them with evidence against their position, instead of a manly yielding, they will fly to their last resort and testify, "I know that Joseph Smith is a true prophet of God, and that Brigham Young was his successor." And of course that settles it (?). But this testimony is only a bluff, and is only resorted to in the absence of any ability to maintain their cause by argument or evidence.

I once talked with a young elder of the Utah church who evidently had more zeal than knowledge or wisdom, and with much emphasis he called me an apostate, and when I pressed him for evidence to prove his assertion, he flew to the old stereotyped testimony and wound up by warning me that that testimony would meet me at the bar of God.

Of course that did not alarm me for I had heard too much of that kind of boasting and I knew that part of the testimony was false and I believed that the whole thing was prompted by a false spirit. (See Acts 16:17.)

A good many years ago I held a public discussion in San Bernardino, California, with an elder of the Utah church by the name of Crosby. We had signed an agreement for a six night's debate, but the second night Elder Crosby broke completely down and refused to continue the debate any longer, but as a finishing touch bore his testimony in the old way. The elder wrote to the *Deseret News* that he had met a Josephite and a glorious victory had been won and, said he, "The Josephite was very anxious to continue the discussion but I had borne my testimony and thought that was enough."

Now while I have a great respect for many of the people of Utah, (having been raised among them,) and for the latter-day Seer, (and a most ardent love for the work that he did,) I confess I have no respect for such testimony. To me it is folly—it seems like foolish bombast—just as well testify that Jeremiah

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was a true prophet of God, and that Mohammed was his successor. It would be just as reasonable to me.

I do not offer my own testimony or personal experience as evidence in this case, although I think it would have as much weight as much that has been offered. But I will say that I was born and raised in the church and have always lived at what might be called headquarters of the church.

More than twelve years of my life were spent in the city and vicinity of Salt Lake and very early in life I became acquainted with the laws and customs of that church. In Far West, Missouri, I was blessed by the martyred prophet—as I have been told by my parents hundreds of times, and while under his hands he placed his own name and the name of his brother Carlos upon me and delivered a prophecy—a part of which was that I should bear the gospel banner, and that many thousands should hear my testimony and rejoice in my labors, and even upon the islands of the sea I should lift up the standard of truth. This has been literally fulfilled. Although I claim nothing for this, it is a comfort to me in my old days to know that I have been able to fill a part at least of the destiny marked out for me by inspiration. But the personal experience or testimony of any individual is not sufficient to guide the church of God. The Lord has provided something better—a more sure foundation. "To the law and the testimony: if they speak not according to this word, it is because there is no light in them."—Isaiah 8:20. So in our efforts to answer the question at the head of this article I shall appeal to the law.

In the short space I hope will be allowed me, I can not take up and discuss all points of the law which might be properly applied to the question; I will therefore select one or two prominent features of it and test the matter by them, for it is true that if even one condition of the law has been abandoned or renounced—that is apostasy.

Before proceeding further let me ask, What is meant by apostasy or apostate? Webster says: "Apostatize—to abandon one's religion, to forsake principles or faith which one has professed."

Then if a society or church is organized upon certain laws and principles, and agrees to be governed be certain rules, whenever they forsake those rules or laws and set up something else in their place they have apostatized, and if there be but one man or woman that hangs onto the original principles, he or she has the right to all the privileges and property that belonged to the society or church—for the others have forfeited their rights—they have apostatized.

There is perhaps no organized church or society in all the land that has been built upon better defined rules, or with a better understanding of the laws by which it was to be governed than the Latter Day Saints' Church, and if there ever had been any doubt upon the minds of any they must have all been dissipated at a meeting held in Kirtland, Ohio, on the 17th of August 1835, called the General Assembly. As a prelude to this meeting the Saints had been told to go to the Ohio and "I will there give you my law," etc.

At this General Assembly the Book of Doctrine and Covenants was presented and discussed and by unanimous voice was received as the law of the church. That is, the Lord gave the law and the people accepted of it and agreed to be governed by it. W. W. Phelps then read an article on marriage and it also was received by unanimous vote. After it was received by all the quorums of the priesthood it was laid before the body and received the universal indorsement of the entire church. It thus became a part of the law and was ordered printed in the book, which was done.

It was like it was when Moses brought the tablets of the covenant down from the mount, and told the words of the Lord to the people: "The people answered with one voice, saying, All that the Lord hath said that will we do and be obedient."—Exodus 24:7. So the whole church entered into a solemn covenant to keep the law of God.

And as the article on marriage formed a very important part of the law I will select one or two paragraphs from that article and present them here: First. "We believe that all marriages in this church of Jesus Christ of Latter Day Saints should be solemnized in a public meeting or feast prepared for that purpose," etc. Second. Both of the contracting parties to agree to be "each other's companion" and to "keep themselves wholly for each other, and from all others, during their lives." Third. "Inasmuch as this church has been reproached for the crime of fornication, and polygamy: we declare that we believe that one man should have one wife; and one woman but one husband, except in case of death, when either is at liberty to marry again." A divergence from these rules is apostasy pure and simple, and no one can evade it; and it makes no difference how many or how few do it, they are simply apostates.

I open the Book of Doctrine and Covenants as published by the Reorganized Church and I find the article on marriage just as it was published by the original church nearly three quarters of a century ago. Yes, here is the same ceremony to be used in the solemnization of marriage that I have used hundreds of times when I have married people both as a civil officer and as a minister. I found it to be the most concise and complete of any I knew of and so I have always used it. It has always been the custom of the Reorganized Church to use it and to emphasize that portion especially where it enjoins upon the parties to keep themselves wholly for each other and from all others, etc.

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It is also the custom in the Reorganization to celebrate marriages in public and before competent witnesses. So we most emphatically deny the charge that we are apostates and will venture that the curses hurled at us, like chickens, will go home to roost.

It is a well-known fact that the Utah church has been practicing a plurality of wives for many years and that right in opposition to the Book of Covenants published by themselves. I have before me the Book of Covenants published by the Utah people in Liverpool by S. W. Richards in 1852.

I can not imagine how the people could regard the Book of Covenants as the law of the church and at the same time be living in direct violation of its teaching, but such was the case. In all of their copies of that book the article on marriage was published until 1876. But as the book must have been a continual menace to them, Brigham Young undertook to harmonize things by introducing what he called a revelation on celestial marriage, which not only justified them in the practice of plural marriage, but threatened with damnation any one who refused to comply with it or who rejected it. I was fortunate or unfortunate enough to be present when the document was presented and heard what purported to be the first public discourse ever preached on the subject. It was delivered by Professor Orson Pratt. I also heard President Young, in speaking on the same subject in the afternoon of the same day mention the doctrine as being so elevating, prophesying that it would ride triumphant over every opposition, and he then said, "The doctrine has been believed for years although it has not been practiced by the elders," etc. If I had ever had confidence in Brigham I would have lost it all then, for I knew that he was telling an untruth and there were more than a thousand people before him who knew that he was lying. Although I was but a boy I have ever since looked upon Brigham Young as a falsifier.

This document was never laid before the people for their indorsement as all revelations should be, but was simply thrust upon them and no man dare say, No! It was simply making public what they had been practicing in secret for seven years to my certain knowledge.

The document was so full of absurdity and contradiction that it is a wonder that an intelligent person could be found to believe such a mess of absurdity, bombast, and contradiction. Yet it became the most important doctrine of that faction which was led by Brigham Young. From that time for several years there was ten times as much preaching about women as there was about Jesus Christ. In fact the three leading topics for the pulpit were—get more women—pay your tithing—obey counsel and ask no questions. Instead of performing marriages in public meetings as the law directs they repaired to the secret chambers of the Endowment House.

But here comes a puzzle. Formerly when they were reproached with the crime of fornication and polygamy they could deny the charge and repeat that part of their creed which says,

"One man should have one wife; and one woman but one husband." But now what will they say or what can they say? Oh, they do not consider it a crime now but a great virtue. And not only so but it soon came to be that a man's worthiness was measured by the number of his women and the amount of his prosperity. But the puzzle is not worked out yet. The law of the land forbids more than one living companion. The law of God requires that neither man nor woman should have more than one living companion at one time.

Now comes this polygamy revelation and says you must not obey either the law of the land or the law of God—if you do you will be damned. Yes, that is just what it amounts to for it says that all that reject it will be damned. What are they to do? It is damnation whichever way they turn—"As if a man did flee from a lion and a bear met him; or went into a house, and leaned his hand on the wall and a serpent bit him."—Amos 5:19.

Uncle Sam began to take notice of their rebellion against the Government and the people were a little restless, but Brigham soothed them by telling them that no mob would ever come here to abridge them of their rights. He called all who rejected the new revelation apostates and said, "Rather than that apostates should flourish here I will unsheath my bowie-knife and conquer or die."—*Journal of Discourses*, vol. 7, p. 83. Brave man that he was, I can imagine that Brother Brigham would make about such display with his bowie-knife as Don Quixote did when he made his attack on the wind-mills.

The Book of Covenants with its law of monogamy must have been a continual menace to them, for they knew they were living in direct opposition to its teaching. So they simply took out the law of marriage and put in its place the reputed revelation on celestial marriage. This was done in 1876. So here is a willful turning away from the law of the church and the adopting of something else that is not only opposed to the law of God but also to the law of the land. And this practice is so persisted in that the language of the celebrated Robert Aitken would apply to them: "Apostasy, apostasy, it is written on the very front of all your houses of worship." So I think I have discovered the guilty party.

The Government officials began a vigorous prosecution of those who were living in violation of the law until it became necessary for President Woodruff to publish a manifesto denouncing the practice and admonishing the Saints to discontinue it. Just simply to disobey the celestial law and be damned, of course. Oh, what a crooked thing it is! Now if

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I could believe that God was the author of all that jumbled-up mess of contradiction, I might believe that Brigham Young was Joseph Smith's successor.

The Utah people are posing as being loyal or law-abiding, but their Book of Covenants says you must obey the celestial law and President Woodruff says you must not. Would it not be good policy for them to change their book again? Almost any kind of change would be an improvement on it now.

The Court of Common Pleas of Lake County, Ohio, says "you have departed from the faith of the original church." The Circuit Court of the Western Division of the Western District of Missouri, also finds that "you have strayed away from your original faith and forfeited your rights as the Church of Jesus Christ of Latter Day Saints."

Mrs. Stenhouse in her work, Tell It All, says, "Although Brigham Young hates apostates so much, he himself is an apostate. He apostatized when he left the Methodist Church to join the Mormons and he certainly apostatized when he left original Mormonism to accept of what he now is. His change from Methodism to Mormonism was not half so great as his change from original Mormonism to what he now is. So of all apostates Brigham is a chief." (I quote from memory.)

I have only presented a very small portion of the evidence of apostasy that I find in the Utah church, but even this I believe is sufficient to defend us against the charge and to locate the charge of apostasy where it belongs.

I know that this will be scoffed at by many of those who were once my friends and whom I loved, but at the risk of being scoffed at and hated I say to my friends of the Utah church that what our fathers used to pray for has come. What we were taught in regard to the power to lead the church has taken place. Will you accept of it? Is there a man near my age who has been raised among that people who has not heard or been taught that the posterity of the Martyr was to lead the church? If there is one he must be deaf. Is it not true that when we played with "little" Joseph that we regarded him as the future president of the church? Yes, you know that I am telling you the truth, and where is the disputer of these things?

Do you not recollect President Young saying after we got to Utah that it was Joseph's place to lead the church and that he wished he would come and relieve him of the burden for he was tired of it? I think I know what was the matter. When Joseph came out he found they had gone astray from the ordinances of God and instead of falling in with it he in a most powerful proclamation called upon the people in the name of bleeding Zion to return to their allegiance to God and the laws of their country and to remember the new covenant—even the Book of Mormon. This struck right at the roots of their pet doctrine—polygamy. The new covenant forbade it—the laws of their country forbade it, and they were so deeply entrenched in it that they would not humble themselves and return but totally disregarded what they had hoped for and prayed for so many years. But oh! how appropriate the proclamation of Joseph the son of the Martyr, "Arise and shake off the lethargy that has bound you and lay hold anew of the rod of iron which surely leads to the tree of life."

Now, dear friends, when you are in possession of the spirit that prompts this writing you will be in a condition to be led out of the darkness and bondage of priestcraft into the light and liberty of the restored gospel. Do not reject the counsel of God against yourselves, but accept the truth for the truth's sake.

Your friend and well-wisher,

J. C. CLAPP.

BISBEE, Arizona, March 1, 1906.

"COME OUT OF HER, MY PEOPLE."
"BE YE SEPARATE."

This is found recorded in the past, long gone by, doubtless contemplated by the Savior as an essential part of man's salvation in the gospel scheme. Its teaching is closely interwoven in all the history of the church, and it is a conspicuous feature in the presentation of the plan. From the viewpoint of failure as an established fact, perhaps it is coming to be looked upon as a time-worn subject, a story twice told. Nevertheless, it remains a part and purpose of its teaching to-day as much as ever. No believer in the latter-day work would wish to separate it, as it carries with it the best conceptions of life formulated by the divine mind.

It is a very human feeling to desire associations inspired by the same hopes, the same purposes, the same ends sought for, when loyalty to the better instincts of our lives prompt us to occupy on a God-given plan.

The earlier movements of the church have afforded a chart, marking the rocks and shoals, comparatively destitute of means. No favor in the eyes of the world. Tedious and long journeys were assumed, yet were undertaken in that spirit of belief that expresses faith in its highest sense—not only to believe but to do.

A large part of the army of believers, and the probable ones that will be, belong to the class: "The common people heard him gladly." To meet the needs of life in world competition, and the manifest injustice of economic laws in the industrial life of the times, is a serious problem to confront from a temporal standpoint, a poor school for youth to graduate in, harder to solve every succeeding year. As long as selfishness continues to be the ruling instinct in the rank and file of life, they are conscious of conditions. President Roosevelt sounded a note when

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he said, "Every man should have a square deal." Finite wisdom sees the swelling tide that needs a change of course to afford an anchor-ground of safety.

The economic laws of the present, and the exactions of modern life are calling out men from the ranks of the world, preaching the gospel of temporal salvation, telling the people with no uncertain sound to save themselves from the verge of a vortex that will surely engulf them later if not heeded. The ballot and political changes are presented as means of deliverance. They are told if they do not use them, the reason is expressed in two words—ignorance or indifference.

Three fourths of a century has elapsed since the inception of this latter-day work. During all the years of its active life a self-sacrificing ministry have been untiring in their labors, carrying the message from sea to sea, to isles and continents beyond, fixing in the mind of the obedient hearer the teachings of the Christ, and a conscious knowledge of their duty as children of the kingdom. This is an intensely practical age. Truths continually presented in the abstract lose their significance if they never reach the concrete form. Man does not want to wait till he passes the portals of this life for all the blessings promised. The laity have a missionary field to work; hence the need of a gathered condition to truly teach the saving ordinances of the fullness of the gospel, mutual helpfulness, shelter from economic insecurity, the righteous distribution of the fruits of productive labor, and the better opportunity to the laborer for mental and moral development. The teachings of the lowly Nazarene would be honored indeed. Separate and divided conditions are not the expressions of the pure in heart; Utopian thoughts of ease and opulence and all the fads and fancies of modern life can not be indulged in by the true children of the kingdom who will establish the Zion of the latter-day and make its redemption possible.

G. D. H.

"HOLY GHOST: HOLY SPIRIT."

In the HERALD of November 22, on page 1117, appears an article under the above heading, and the brother asks others to give their understanding of it. I am only a babe in the church compared with others and have never written any articles for the HERALD or any of our other church papers, but this seems interesting and of great importance, and I would like to learn all I can about it. Jesus says in John 6:44, "No man can come unto me, except the Father which hath sent me draw him," and in Genesis 6:3 the Lord says, "My Spirit shall not always strive with man." Jesus did preach three years and a half, and many came to him; the Father must have drawn them to him by his Spirit. Yet Jesus says in John 14:15–17, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." (Was not in them.)

And again, Philip preached to the Samaritans, and the Spirit of God, the Holy Spirit, did draw them to obey the gospel. "They were baptized both men and women," and Peter and John went down and "prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus)." If God is not partial, then the disciples of Jesus and the Samaritans had the Holy Ghost and did not at the same time, or else there must be a difference, or why did Jesus say that the Father would send another one? Why another, if there is no difference? The Samaritans received a great joy, and the Father had drawn them to obey the gospel.

All seem to agree that it was and is by the Spirit of God that God draws men and women to obey. The spirit that the brethren had manifested to them while members of other churches could not be the Holy Ghost, for Jesus says the world can not receive it because they know him not. Therefore no man can have the Holy Ghost and not know Jesus. The apostle John says, "Believe not every spirit, but try the spirits whether they are of God. . . . Hereby know ye the Spirit of God [Holy Ghost]: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." Then when the brethren belonged to those churches, did the spirit of those churches confess that Jesus Christ is come in the flesh in this latter day? Did the spirits of the churches believe in Jesus that he would be in man as found in Doctrine and Covenants, section 46? and in 1 John 3:23, 24: "And this is his commandment, That we should believe on the name of his Son, Jesus Christ, and love one another, . . . and he that keepeth his commandments dwelleth in him, [Jesus Christ,] and he [Jesus Christ] in him. And hereby we know that he [Jesus Christ] abideth in us, by the Spirit which he hath given us"?

I do not believe that the Holy Ghost exists in the churches outside of the church of Christ, or will be given without the laying on of hands, first, because God does not acknowledge them as his, and second, it would do away with the God-given principle, laying on of hands, and no man can have the Holy Ghost without to know that it is the Holy Ghost. See Book of Mormon, small edition, page 536: "Wherefore take heed, my beloved brethren, that ye do not judge that which is evil to be of God, or that which is good and of God, to be of the devil. For

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behold, my brethren, it is given unto you to judge, that ye may know . . . with a perfect knowledge, as the daylight is from the dark night. For behold, the Spirit of Christ is given to every man, that they may know good from evil; wherefore I show unto you the way to judge."

Now some may say, and I have heard some testify, that the Spirit was given before they even heard the gospel, and that they could stand with their hands raised towards heaven and praise God while they were members of other churches, and yet admit that they and the church they belonged to did deny the power of the Holy Ghost and the gospel, so they turned away from it and obeyed another form because their former faith was incorrect. (Read 2 Timothy 3:5.) Try the spirits, brethren, and if the spirit or spirits agree and produce the same gifts and power, faith and assurance, that the three books bear witness of, it is the Holy Ghost. And the spirit that lightens every man that comes into the world is not the Holy Ghost because Jesus says the world can not receive it, and because there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, they are not one, but agree in one. When Jesus was baptized the heavens were opened and the Father spoke from heaven, and the Holy Ghost between heaven and earth, and the Son in the water. (See Matthew 3:16, 17.) There must be a difference between the Father and the Son, or Jesus would not have stated in John 14:28, "I go unto the Father: for my Father is greater than I." He must be greater in power, and the Holy Ghost is that power of the Father. John bare record that "he was called the Son of God, because he received not of the fullness at the first. . . . And he received all power, both in heaven and on earth; and the glory of the Father was with him, for he dwelt in him." (Doctrine and Covenants 90:2.) Now see how he dwelt in him. John 17:20-22: "Neither pray I for those alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one." "The Father and I are one; the father because he gave me of his fullness," (not the fullness, but of the fullness).—Doctrine and Covenants 90:1. Now Jesus received by degree and gave by degree, and the disciples had received one comforter, else not another, and if there is no difference what need was there of another? One comforter that does not abide and another that abides are not the same, as the Father and the Son are not the same person, but of each other. Read Doctrine and Covenants 76:6: "The presence of the Son, but not of the fullness of the Father."

Much more could be said but this will do, and it is not written for the sake of controversy but because I was impressed to do so. If any good can be received from it well and good, and if I am in error I will gladly accept correction. JOHN H. HANSON.

Mothers' Home Column

EDITED BY FRANCES.

Signs of Summer.

When the lark is singing carols from his viewless place on high,
As the sunshine hangs its banners crimson tinted o'er the sky;
When the hum of busy insects answers back the linnet's song,
When the mists have veiled the mornings and the lovely days grow long;
When the leaves are all a-tremble 'neath the passion of the breeze,
And the grain-fields change their shadows like the billows of the seas;
While each cricket chirps its challenge from its refuge in the grass,
And the blossomed boughs are nodding to the pilgrims as they pass;
Summer's come!

When the dragon-flies are darting like winged jewels through the air,
When the birds are singing sweetly to companions everywhere;
When the mountains blend their grandeur into softly molded lines,
And the rocks peep out in gladness from their drapery of vines;
When the streams laugh very softly to the willows as they pass,
Where the flowers cluster gayly in their many-tinted mass,
While the velvet moss is spreading there its carpeting of green,
And a fringe of bushes furnish perfect framing of the scene,
Summer's come!

When the forest's cooling shadows tempt to rest at sultry noon,
While the murmurs of the leaflets tempt to slumber with their tune;
When the clouds are fleecy whiteness, when the atmosphere is bland,
And the season spreads its gladness and its plenty o'er the land;
When the lakelet drinks the sunshine—while its mirrored gold is still—
As it waits to clasp the streamlets dancing gaily down the hill,
While God's beauties, like soft blessings, permeate the earth and air,
And unspoken benedictions meet our vision everywhere,
Summer's come!

When the air is perfume-laden through the watches of the night;
When the moonlight on the meadows is a glorified delight,
As it gilds the lake and river, as it softens rugged scenes
With its lights and shadows shifting through a million leafy screens;
Every pool a shining wonder, every tree unstudied art,
Every hill and valley making of its marvel-work a part;
Every day a dream of beauty, every night a new surprise,
Every hour a tempting picture for our wonder-haunted eyes;
When all these are spread before us—each a gem without alloy—

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When the soul responds in gladness and the earth is drunk with joy,
While the heart intones its anthems, joining Nature in her praise,
And perfection meets perfection in a thousand wondrous ways,
Summer's come!

—Chicago *Inter-Ocean.*

Gold Dust.

Hope is itself a species of happiness, and perhaps the chief happiness the world affords.—Samuel Johnson.

If you have built castles in the air your work need not be lost: that is where they should be; now put foundations under them. —Thoreau.

The mind that delights in that which is lofty and great, which feels there is something higher than self, will undoubtedly be drawn toward Christ.—George MacDonald.

A holy life is the very gate of heaven. But let us always remember that holiness does not consist in doing uncommon things, but in doing everything with purity of heart.—H. Manning.

Lord, send me work to do for thee.
Let not a single day
Be spent in waiting on myself,
Or wasted pass away.—E. S. Prentiss.

With strong affection, and humanity of heart, and gratitude to that being whose code is mercy, and whose great attribute is benevolence to all things that breathe, true happiness can never be attained.—Charles Dickens.

What can make a man so much in constant good humor and shine (as we call it) as to believe that whatever happens to him was the best thing that could possibly befall him, or else he upon whom it depends would not have permitted it to have befallen him at all.—Spectator.

Those who have most of it [happiness] think the least about it. But in thinking about and in doing their duty happiness comes—because the heart and mind are occupied with earnest thought that touches at a thousand points the beautiful and sublime realities of the universe.—Thackery.

They might not need me—
Yet they might:
I'll let my heart be
Just in sight.

A smile so small
As mine, might be
Precisely their
Necessity.—J. R. Miller.

Higher by far than the power of accumulating is the power of distributing. Hoarding is a capability which man holds in common with the bee, the ant, and the squirrel; but distributing to the wants of others is a power which man is gradually acquiring and makes him akin to the angels.—*Unity.*

Nothing deepens the mind so much as a habit of charity. Charity can not feed on surfaces. Its instinct is always to go deeper. Roots are its natural food. A man's surfaces are always worse than his real depths. Self is the only person who does not improve on acquaintance.—Frederick W. Faber, D. D.

A fragrant rose, a tender song,
To hearts of grave or gay,
May bloom in grace, may breathe in joy,
But for a single day;
Yet life would be dark, dark, to thee,
Pleasure a jeweled jest,
Did love not say: I am alway
Thy guest, thy guest!
—Charles W. Stevenson.

You remember the famous line of Robert Browning, "God's in his heaven, all's right with the world"? That was the one source of the optimism of Browning; but the optimism of Jesus went a great deal deeper. It was the fact that God was in his earth, so that the ravens were fed and the lilies were adorned, and so that the very hairs of a man's head are numbered—it was that which gave a radiant quietude to Christ.—G. H. Morrison.

There are occasions when speech is golden rather than silence, and when an encouraging word would be of more real value than the richest material gift. Some persons are far too much afraid of the effect of a little generous and well-timed praise. They would keep all their flowers in an ice-house. Letting in a little sunshine upon them at times would not be amiss. How lavish was the wise and large-hearted Paul, with his words of commendation, whenever they could be honestly spoken or written!—Doctor A. Thomson.

Politeness is an evenness of soul, which excludes at the same time both insensibility and much earnestness. It supposes a quick discernment to perceive immediately the different characters of men, and by an easy condescension adapts itself to each man's taste, not to flatter, but to calm his passions. In a word, it is a forgetting of ourselves in order to seek what may be agreeable to others, but in so delicate a manner as to let them scarce perceive that we are so employed. It knows how to contradict with respect, and please without adulation, and is equally remote from an insipid complaisance and a mean familiarity.—Selected.

Letter Department

DOWNS, Kansas, April 3, 1906.

Dear Herald: It seems as though we are gaining in this good work in this the Twin Creek Branch. We try to have meeting the first and third Sunday in each month. Last Sunday had preaching here at our house three times and prayer-meeting once. Bro. F. E. Taylor preached once and Bro. L. F. Johnson twice. Heard some splendid talks; good crowds out in the daytime.

We have some fine Saints here, but we are quite scattered, so it is hard to get together. I am weak but hope to grow strong in the Lord's work. I need the prayers of all the Saints.

Your sister,
MYRTLE COOP.

TULARE, California, April 1, 1906.

Editors Herald: For the benefit of the scattered members of the branch of the church located at Tulare I write the following letter. Bro. C. E. Crumley, missionary in charge, made a visit to this locality in December last and found that there was opportunity for work being done here. There were only a few Saints located so as to be able to attend church; but those few, by their faithfulness and perseverance, had kept up the meetings as best they could with the president of the branch some fifteen miles away and with only an occasional visit from the missionaries.

On February 24, 1906, after due notice, a business-meeting was held at Sr. Walker's—then the place where all services were held. At this business-meeting the branch was reorganized and the name of Lone Branch was changed to Tulare Branch. The following brethren were chosen and ordained to the offices given: Bro. John Walker, priest; Bro. Edwin Walker, teacher; Bro. A. M. Glines, deacon. New officers were elected for the ensuing year: Bro. C. W. Earle, of Los Angeles, president; Bro. John Walker, priest; Bro. C. W. Deuel, assistant branch priest; Bro. Edwin Walker, teacher; Bro. A. M. Glines, deacon; Sr. Dora Glines, secretary and chorister, with power to choose the organist,

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After careful consideration and feeling the necessity of having a public place of meeting in order to place our position properly before the people, a committee was appointed to solicit means to build a chapel here. This may seem quite an undertaking for a branch so few in number, but we feel that by a faithful determination we will succeed. In the meantime we are holding meeting in a hall—room 14, first stairway west of Farmers' and Merchants' Bank of Tulare. The order of meeting is as follows: Sabbath-school, 10 a. m.; preaching or social service, 11.30 a. m.; Religio, 7.30 p. m., Friday; Ladies' Aid Society, 1.30 p. m., Thursday.

A feeling of unity and good will prevails among the Saints here. Bro. Crumley baptized two and others are interested.

Ever looking forward to the accomplishment of good work and ever praying for the welfare of Zion, I remain,

Your sister in Christ,

MRS. DORA GLINES.

CHELSEA, Iowa, March 7, 1905.

Editors Herald: I have been here with the Saints all winter. We have meetings on Sunday. Have lately made a change in the presiding officer of our branch, Alexander Shimel being chosen president, and we hope for an improvement in the conditions in the branch. There are some faithful Saints and when we meet the Spirit of God meets with us and we are made glad and are edified. If all would come with the desire to worship in spirit and in truth and give obedience to God's law they too would be benefited. The law is plain and easily understood: "Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law, to govern my church; and he that doth according to these things, shall be saved, and he that doeth them not shall be damned, if he continues."—Doctrine and Covenants 42:16, Lamoni edition.

In the New Testament we will see what Jesus and the apostles teach: "We know that we have passed from death unto life, because we love the brethren" (1 John 3:14); "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother" (verse 10); "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him" (verse 15); "And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he has given us" (verses 23, 24); if a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God loveth his brother also" (1 John 4:20, 21); "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye" (Matthew 7:3-5); "For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matthew 6:14, 15).

Perhaps some one will say, "Well, I know all this." Well, then, give heed to it and all will be well, for it is not he that says Lord, Lord, that is saved, but he that doeth the will of the Father which is in heaven; for I have said nothing but what is contained in the law of the Lord, which is perfect and converteth the soul and maketh wise the simple. N. STAMM.

VASSAR, Michigan, April 15, 1906.

Editors Herald: Thinking of the many blessings received since stepping with my Savior nine years ago to-day into the waters of baptism thought I would pen a few lines in regard to the same.

How well I remember the day. Beautiful as it was the thought came to me, How sweet to live a Christian life; but I did not realize the duties, trials, and sorrowful days that were in my path. I have never regretted the step I took, though since then I have failed many times; but I can see wherein God has kept me these years for his service. To-day I realize that it takes every moment of watchfulness to keep in the right way. Not being privileged to meet with the dear Saints in worship except a few times in the year, one soon feels his weakness and only those of like circumstances can realize the earnest desire that one has for the meetings. In these years I have seen affliction, yet at every time I have seen God's healing hand raise the afflicted ones to health and strength, for which I thank him.

I rejoice each day in this glorious work and pray that I may live in a way most pleasing to my Master and be kept thinking of the warnings that have been given that God is pleading with his children to come up higher and be pure in heart. I have found that these can only be obtained by fasting and prayer.

It is my earnest desire and prayer that this gospel may be preached all over the world to young and old, and that there may be many more souls brought within the fold. So often my heart goes out in prayer for the ministering servants who are daily sacrificing for this work. God only knows how the loved ones at home watch and long for news of those who are perhaps miles away. As this time is set aside for General Conference, my prayer to God is that much good may be done and that the instructions given will sink into the hearts of the dear ones gathered there, and on their return they may impart to others the good words they have heard.

I know of an assurance that this is the true gospel. I have proved it for myself and now I rejoice and am happy—thankful to God that he ever called me, and that the kind care of a loving father and mother were mine to enjoy. How well I remember when a mere child of the dear sister and brother (now in the sweet beyond) coming to our home to worship God and what grand meetings were theirs to enjoy, and how the Spirit was there to own and bless the few who gathered in our heavenly Father's name.

I pray that I may yet tell to others more about this work and that my life may show forth the reality in the sweet service of the Master.

My prayers are for the Saints and the advancement of Zion.

Your sister in Christ,

JENNIE A. HOCKNELL.

BURLINGTON, Colorado, April 16, 1906.

Editors Herald: You will note by the above address that I have changed my location from Far West, Missouri, and taken up my abode here.

There are several families of Saints here and they are in sore need of a shepherd. Nearly all are related to me by marriage. Bro. and Sr. Inman reside on a claim near here and Sr. Sloan of Lamoni, Iowa, who worked for Sr. Emma Smith two months, has been here visiting.

My wife's father, Mosiah Winegar, succeeded in getting the Methodist Episcopal minister here to let me occupy his pulpit on April 1, which I did with pleasure. The greater part of my time in this effort was used in showing the difference between the Reorganization and the Brighamite organization, quoting largely from evidence given in the Temple Lot Suit and Students' Edition of Chamber's Encyclopedia. It was the evening service and the house was filled.

I am anxious to learn the conference appointees for Eastern

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Colorado so that I may confer with them and arrange for tent-meetings here this summer. They will be provided for. If they note this, would be pleased to hear from them.

We expect to take up our residence four miles and a half north of town and "prove up" on a claim of one hundred and sixty acres. FRED B. SHUMATE.

MINDEN CITY, Michigan, April 1, 1906.

Dear Herald Readers: This Sabbath morning as I was reading the many encouraging letters in the HERALD I thought perhaps a few words from this part of the Lord's vineyard would be appreciated by some at least. I did not attend Sunday-school and sacrament- and prayer-meeting this morning as it was my turn to stay at home with our only babe, Fern Elizabeth, who was one year and a half old last Friday. I love to attend meeting and especially the Sabbath-school so I will be glad when the warm weather comes so we can take the little one which the dear Lord has given to our care with us. I sincerely ask an interest in your prayers that we may teach her the ways of the Lord early and that she may obey the gospel when she is eight years old.

Our Sunday-school is not very large but most of the older ones as well as the younger seem to be interested. How grand it would be if all parents would go to Sunday-school with their little ones. How much more it would encourage them, and how much better the children would be if father and mother were more concerned and interested about them and their affairs; but so many of the older people think there is nothing for them to do at Sunday-school. To my mind it seems like a mistake.

My husband holds the office of priest, and is superintendent of our Sunday-school, also takes charge of our Religio on Friday nights. We have prayer-meeting after Sunday-school each Sunday now, and preaching by Elder Barr at half past seven in the evening, when he is at home, though he is declining in years and was not very well last Sabbath; still did not fail to fill his appointment. We live one mile and a half from our church.

The 16th of March it was fourteen years since I was baptized. I was sixteen years old then and I have never regretted the step I then took, but am more than thankful that I obeyed as soon as I understood the teaching of the Reorganized Church of Jesus Christ of Latter Day Saints. Elder William Davis of Ubly was the first elder that preached in this locality and he baptized nearly all of our family. I have three sisters and three brothers; all of the family belong but the youngest brother, who is now thirteen years old. I am truly thankful for the many, many blessings I have enjoyed from my heavenly Father and am also thankful that I have always felt to trust him in the trying hours of life, and many times when earthly friends seemed few I felt I had one true friend to whom I could tell my troubles, and he has never forsaken me. I hope to live a life of devotion to God in the future, and overcome the errors of my ways, that when Christ shall come he may own me as his true child.

When I started this letter I thought it would be a short one, and though it has been written in weakness I trust it may help at least one soul by way of encouragement, and I hope that all who may read this will kindly remember us in prayer that we faint not, that we may be humble and prayerful.

Your sister in Christ,

LENA F. HENRY.

SHARON, Pennsylvania, April 20, 1906.

Editors Herald: Last Sunday, April 15, my only child died. It was born the 17th of July, 1905, and blessed by Bro. Charles E. Harpe, August 1, 1905. My wife died when it was only two weeks old, leaving it in other hands for care. I lost my mother, my first wife, and my second wife and child, all since February 15, 1902.

I spent last Sunday with the Saints at Wheeling, West Virginia, and, for some cause, telegram did not get to me until Wednesday the 18th, at New Castle, Pennsylvania, after my dear one was buried.

I found the faithful ones of God's Saints at Wheeling, West Virginia, striving hard for the advancement of God's cause. If we take into consideration how our heavenly Father is warning us day by day, in his many ways, to serve him, we can not help but be happy in the thought that we are members of the great body,—Christ its head—think of the awful situation in San Francisco with its thousands of homeless and panic-stricken people! No wonder we are commanded to work out our salvation with fear and trembling, for well we might, as we have no assurance when God will demand of us an answer as he did of Job. We do not know why these things are, neither have we a right to ask. All things belong to God; they are in his hand.

I find a nice little chapel erected by the Saints at this place, and will enjoy spending Sunday with them. Still, in my meek way, striving for higher things spiritually,

JOHN ZAHND.

PILOT KNOB, Indiana.

Extracts from Letters.

Sr. Caddie Wadkins, Flomaton, Alabama; "I am a member of the Latter Day Saint Church, and feel in my heart that we are working for God. The nearest branch is sixteen miles from here, but we go as often as we can. Pray for me."

Fannie Wadkins, Flomaton, Alabama: "God has blessed us since we came into into the true church. We seldom have the privilege of hearing a sermon preached, but hope we will sometime be where we can associate with the Saints. We would welcome any elder who can pay us a visit."

Miscellaneous Department

Conference Notices.

The Northwestern Kansas District conference will meet with the Twin Creek Branch, May 5 and 6, 1906, at 10 a. m., at the Union Star church, Pottersville, Kansas. Will meet trains at Osborne and Luray May 3, and return May 7. F. E. Taylor, secretary.

Northeastern Kansas District conference will meet at Netawaka, Kansas, at 10.30 a. m., May 5, 1906. All reports should be sent to Samuel Twombly, Fanning, Kansas. Frank G. Hedrick, secretary.

Southern Nebraska District conference convenes with the Blue River Branch of Wilber, Nebraska, May 6 and 7, 1906. Branches please note and hold business-meeting as early as possible and forward me your reports at once. H. A. Higgins, secretary.

The conference of the Gallands Grove District will meet at Deloit, Iowa, June 9, 1906, at 9 a. m. for prayer-service. Business session at 10.15. Please send your reports to Bro. C. J. Hunt, Deloit, Iowa, as I expect to move out of the district, and can not be present. Helen B. Rudd.

Convention Notices.

The Massachusetts District Sunday-school association will convene in Haverhill, Massachusetts, May 12, 1906, at 2.30 p. m., continuing over Sunday the 13th. Ora Holmes Whipple, secretary, 567 Westminster Street, Providence, Rhode Island.

Resolutions of Condolence.

We, your committee on resolutions upon the death of Sr. George H. Hilliard, respectfully submit the following:

Whereas, After long sickness and suffering, endured with saintlike patience and fortitude, while cared for with assiduous and loving care, Sr. Rebecca B. Hilliard, the beloved wife of our brother, George H. Hilliard, has passed from the companionship of her choice in this condition of mortal existence to the

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great beyond: Married to Bro. Hilliard in November, 1883, she seemed at once impressed with the duty of supporting that which he advocated as the right; and devoted of her means in tithing thereto, before identified with the church by membership; baptized October, 1893—a helpmeet indeed. Our sister has been faithful in life—faithful unto death—willing and ready at all times to respond to the call of every duty under the covenant of peace; be it therefore

Resolved, That we offer unto our Bro. Hilliard our heartfelt sympathy in this separation from his loved companion—we grieve with him—and yet we rejoice with him, also, in that because of our sister's good and faithful life, there shall come in the hereafter a glad reunion when the time shall come that his life-work shall be complete, the good fight over and the victory won in the cause of God; be it further

Resolved, That a copy of this resolution shall be suitably engrossed by the secretary and transmitted as the sentiment of the quorum. Respectfully submitted,

MARCUS H. COOK,
DUNCAN CAMPBELL,
ROBERT WINNING,
Committee.

INDEPENDENCE, Missouri, April 14, 1906.

Attest:

This is to certify that at a regular meeting of the High Priests' Quorum, held at the old *Ensign* Building, Independence, Missouri, April 16, 1906, the above resolutions were duly adopted, and the secretary instructed to furnish the HERALD with a copy thereof. In bonds,

ROBT. M. ELVIN, Secretary.

Whereas, The dispensations of God have permitted the taking away of our brother, J. B. Lentz, he having been killed by a shaft of lightning while in the pulpit loyally standing at his post of duty, as a minister for Christ, dispensing the word of life, at Carson, Iowa, March 25, 1906, therefore be it

Resolved, That, as a quorum, we feel that our brother's departure is to us a real loss, by reason of which our hearts are made sad, but our sadness is made more tolerable by the thought that our brother was prepared to enter into conditions of rest and joy far greater than this earth affords. That the church militant has lost a worthy member and faithful minister of the gospel of Christ. That the country has lost an honorable and honored citizen, and society an excellent member, who will be missed by many. That far greater than the loss of others is that of the family who have lost a kind husband and loving father, a faithful companion, and true friend. And be it further

Resolved, That we, the Second Quorum of Seventy of which our brother was a member, tender to his bereaved widow our sympathy in her great affliction, with a prayer that God may ever bless, care for, and sustain her and her children.

Resolved, further, That a copy of these resolutions be forwarded to the family of the deceased, and also a copy to the SAINTS' HERALD and *Zion's Ensign*.

Respectfully submitted,

T. C. KELLEY,
F. J. CHATBURN,
FREDERICK GREGORY,
Committee.

Adopted by the Quorum, April 11, 1906, at Independence, Missouri. H. E. MOLER, Secretary.

Died.

HINKLE.—Louisa Ann Electa Zundel was born October 18, 1870; baptized June 18, 1881, at Shenandoah, Iowa. Married to S. J. Hinkle February 17, 1895, at Perkins, Oklahoma. About two years ago she was attacked by a lingering disease that resulted in her death on March 29, 1906. She leaves two children, George, aged ten, and Jay, aged eight. Her companion, children, mother, father, brother, and sister, with a host of friends, mourn her loss. Funeral from their home near Stillwater, Oklahoma. Sermon by Hubert Case.

TRAXLER.—After a lingering illness there departed this life on March 18, 1906, at his home near Louisville, Ontario, Bro. John Frank Lewis Traxler, eldest son of Sr. Ester Traxler of Lamoni. He was administered to by Elder Green, who also preached his funeral-sermon to a large concourse of sorrowing friends, amongst whom were his sister, Sr. Sarah Crow, and his brother, Elder Moroni Traxler of Lamoni. He was a member of the Arkwood Lodge of Odd Fellows, who attended the funeral in a body and paid a parting tribute to the departed. His earthly tabernacle was interred in the Traxler cemetery with the hope of coming forth in the first resurrection.

WILLIS.—At Lamoni, Iowa, April 12, 1906, Sr. Frances Willis, aged 55 years, 1 month, and 2 days. She leaves a husband and four children, six other children having preceded her in death. She was a faithful wife and mother as well as a noble and worthy woman. She was also a member of the church. For many years she had been a sufferer, but endured patiently. She requested that Bro. H. A. Stebbins preach her funeral-sermon and he was called home from the General Conference for that purpose. Bro. Moroni Traxler assisted in the service.

FELE—Margaret Bainbridge was born in Sheffield, County of Durham, England, June 5, 1836; was married to Henry Picton Fele in 1856; baptized in May, 1865, by J. D. Jones and confirmed by J. F. Williams. She has been a resident of Farmington, Illinois, for eighteen years. Was the mother of twelve children, seven of whom are living; six at Farmington and one at St. David, Illinois. She died April 1, 1906, aged 69 years, 9 months, and 27 days. Funeral-services by John S. Patterson, at the Baptist church. Interment at Farmington Cemetery, Oak Ridge.

BALLANTYNE.—Emma Ballantyne was born November 8, 1839, in McNairy County, Tennessee; united with the church in 1847 in the dark and cloudy day and remained faithful to the covenant; united with the Reorganization in the early sixties. It was well said of her "truly a good person has died." Her life was full of good. Her ways were worthy of imitation, her faith was great. Her husband, James Ballantyne, preceded her to the better land several years. She died March 24, 1906. Funeral discourse by Oscar Case, at Moorhead, Iowa.

RANNIE.—At Fremont, Nebraska, April 11, 1906, Bro. Edward Rannie, father of Elder Edward Rannie; born at Leith, Scotland, May 26, 1822. Buried in Bethel Cemetery. Service in charge of Reverend Warren, and Hale W. Smith.

THOMAS.—Sr. Eliza Thomas, *nee* Morgan, died at Malad, Idaho, April 6, 1906. Born at Glamorganshire, South Wales, August 14, 1832; baptized there in 1851; came to Utah in 1853. Married to Richard Thomas, March 19, 1854. Twelve children blessed the union. Baptized into the Reorganized Church August 29, 1869, at Malad, by John Lewis. Confirmed by E. C. Brand. Seven children, nineteen grandchildren, five great-grandchildren, four sisters, and one brother live to mourn her departure. Her husband preceded her seven and one half months. Funeral, April 9, in charge of branch president, William John. Sermon by S. D. Condit.

Of Special Interest.

A reproduction of President Joseph Smith's latest photo will appear as the frontispiece of the May *Autumn Leaves*. It is a splendid likeness and should be in the possession of every Latter Day Saint. Subscribe in time for this number. Those who do not take *Autumn Leaves* are not living up to their privileges.

A $150,000.00 Series of Novels.

The foremost literary novelty of the century has been secured by the Des Moines Sunday *Register and Leader*. Twelve of the best-known living writers—six Englishmen and six American women—have each written a new novel which will appear serially in the Sunday *Register and Leader* during the next twelve months.

The American women novelists represented are Anna Katharine Green, Mrs. Craigie (John Oliver Hobbes), Amelia E. Barr, Mary E. Wilkins-Freeman, Mrs. Burton Harrison, and Gertrude Atherton.

The six English novelists are Ian Maclaren, Max Pemberton Eden Philpotts, Robert Barr, E. F. Benson, and Cutliffe Hyne.

International fiction can suppy no more famous contemporary names than the foregoing, and the novels they have written for the Sunday *Register and Leader* are examples of their highest and most brilliant work.

Each novel will run serially for one month, beginning with the first and concluding with the last Sunday.

The first of this great international series will be "A Rock in the Baltic," by Robert Barr, which begins in the Sunday *Register and Leader*, Sunday, May 6. This story promises to be the talk of two continents and is filled with action from start to finish.

Every person who appreciates a good story will arrange to obtain the Sunday *Register and Leader* regularly beginning Sunday, May 6.

The April *Arena* will be especially attractive to friends of the Single-Tax, as it contains a very interesting and lucid paper on the Single-Tax by Mr. John Z. White, and also a full-page half-tone portrait of Mr. White. An extended editorial considers

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the admirable letter recently addressed by Mayor Johnson to the Cleveland clergymen in response to their criticism of him. In this editorial Mr. Flower makes an appeal to the clergymen of America to act on the Mayor's suggestions and engage in an earnest crusade for the bettering of social conditions. In view of the crusade inaugurated by certain Cleveland clergymen against Mayor Johnson, after he had addressed the letter to them, the editor of the *Arena* addressed communications to Honorable Frederic C. Howe, Reverend H. R. Cooley and Professor Edward Bemis propounding questions relating to social conditions and other points at issue. The answers from these three distinguished gentlemen also appear in this issue of the *Arena*. The book-study of the month is an extended review of The Menace of Privilege, by Henry George, Jr. Among other features of this number is one of the most striking, forceful and informing papers on the insurance situation as it exists to-day that has appeared in print. It is written by the well-known New York journalist, Harry A. Bullock. Other articles of interest are: "College coöperative stores in America," by Ira Cross; "Regulation of railroad rates," by Professor Frank Parsons; "America in the Philippines," by Helen M. Gougar, and "Judge Lindsey a typical builder of a nobler state," (with portrait of Judge Lindsey) by B. O. Flower; "Main currents of thought in the nineteenth century," by Professor Robert T. Kerlin, A.M.: "W. A. Rogers: the cartoonist of civic integrity," (with portrait and eleven illustrations); "The color-line in New Jersey," by Linton Satterthwait; and "Divorce and remarriage," by Henry H. Harris. It is a strong number.

Earthquake Experiences in the Caribbees.

To us the lands and countries about the Caribbean Sea are of the greatest interest and importance. Our people will be locating there with more and increasing frequency, and all the while the ties of international coöperation will become stronger. That eruptive and seismic disasters have afflicted places in those regions will not deter us very much, for one has abundant faith that it is not going to happen to him, and a good many of our people are locating directly in range of the volcanoes, happy and prospering along with the natives.

The region is not so very far away. A few days on the steamer and one is in the tropics. That bit of yellow seaweed picked up at the shore last summer because it was different from the others was probably brought by the Gulf Stream from the Caribbean regions and carried to our shores by a southerly wind. Surely it is not a far-away country that we are considering, and it is very beautiful,—sunshine and flowers; green savannas and towering mountains; torrential rivers; clear splashing brooks and deep blue seas. Why should one think of earthquakes? My own experiences with them have happily been free from scenes of death; yet the coming of an earthquake is so sudden, so wildly terrible, that the stoutest hearts must quail. Even wild animals shrink with fear, and one is always filled with dread bordering on terror. It is all so sudden. A sense of some unknown fear pervades all nature, as if the spirit of the world had caught its breath and held all life an instant in suspense, while sounds seem to beset one's nerves rather than to assault the ears. Then comes a reeling, sickening, staggering motion, and fear, and human cryings out, and then quivering silence for the space of a breath, followed perhaps by crushing destruction, or, it may be, by a sound like a great sighing, and the earth settles back, that the pulsations of nature may begin again in harmony. Then excited people find their voices, bewildered faces gleam with intelligence, and every one is talking, comparing experiences, wondering what it was, where it had come from, and how it had gone away. Such have been my experiences with earthquakes in the Caribbean regions.—From "Volcanoes and earthquakes in the Caribbean regions," by Francis C. Nicholas, Ph. D., in the *American Monthly Review of Reviews* for April.

Beasts of Prey on Reserve Ranges.

Wolves and mountain lions are giving the stockmen a good deal of trouble on the ranges in several of the National forest reserves. Vigorous complaints have been made to the Forest Service of the loss of cattle and sheep, particularly cattle, from this cause. Protection is sought by the stockmen, and the Forest Service, which collects a fee for the grazing permits, has promptly assumed the task of finding and putting into effect practical measures to aid the cattle-owners in exterminating the destructive animals.

The chief difficulty has been on the Wind River Division of the Yellowstone reserve, in Wyoming. Some of the livestock companies in the region assert that the wolves are increasing so rapidly that the future welfare of the cattle industry is in serious danger. Among the proposals which these conditions have called forth is one that a bounty be offered for the animals' destruction. The stockmen along the northern boundary of the Gila reserve, in New Mexico, and in the Wichita, in Oklahoma, have suffered almost as severely.

Last spring the Government appointed John Goff, the skillful hunter who acted as guide to the President during his hunting-trip a year ago, as Forest Ranger, and set him to hunting "lions" in the Shoshone Division of the Yellowstone reserve, in Montana. Now that the appeal from the stockmen on other reserves is so vigorous, especially for the extermination of the wolves, the Service has just sent an expert into the field to study the wolf problem. The man selected for this work is a recognized authority on the game and other wild animals of the country, Mr. Vernon Bailey, Chief Field Naturalist of the Biological Survey, from which he has been temporarily transferred in order to secure his services for this important project.

The animals which are causing so much trouble to stockmen are common in their native habitat, but are little known to Easterners who have not hunted them. The wolf is known in the West as the "timber" wolf. Though not large, it is powerful and quick. Not only does it kill calves and yearlings with ease, but it attacks and overcomes full-grown cattle. When after this larger prey it does not go for the throat, as so many beasts do, but fastens its teeth in the muscles of the leg, hamstringing its victim, which falls defenseless. But little of the carcass is usually devoured by the wolves. The "lion" is, of course, the cougar, and no true lion at all. Nevertheless, it is a large and powerful beast, capable of playing havoc among the cattle.

The wolves and lions are not classed in the West as game animals, but are regarded as pets and are commonly termed "varmints." Wherever they are plentiful a bounty is offered to encourage their extermination. Despite this, they are still sufficiently numerous to work much harm, and it is said that in some localities they are on the increase.

It is particularly notable that there has been so much complaint from the Wichita reserve, which the President has set aside as a game refuge. The wolves and cougars are the enemies of other wild animals, and the sportsman, who desires to encourage American sport and to preserve American game, can be counted on to aid in the work of hunting them down.

In any case, however, the lion and the wolf must be driven from the ranges. Interests larger and more substantial than those of the huntsman and trapper demand it. The great live-stock industry, which the Forest Service has pledged itself to encourage in all legitimate directions, has had to pay heavy costs in the loss of cattle, young and full grown. That those holding permits may be assured the full enjoyment of their privilege unmolested, every effort will be made by the Government to coöperate with the stockmen in protecting herds grazing on the reserves from attack.

The Decadence of Family Life.

Along with this decadence of the pastoral relation, and possibly responsible for it, has gone a decadence of family life. Not only in the great cities, but in many of the smaller cities, the apartment house, the boarding-house, and the family hotel have taken the place of the home. The little children go earlier to the kindergarten; the boys and girls earlier and in greater numbers to boarding-schools. The family has sometimes two homes or even three or four, and the greater the number of homes the less home. I do not know what the statistics show, but the impression on my mind is that divorce and domestic separations are ominously frequent now and were very rare then. And whatever weakens the family tie weakens the foundations not only of all social order but of individual morality.

I am glad to put myself on record as in hearty agreement with the note of warning on this general subject which ex-President Cleveland has recently sounded. Whatever turns women away from the sacred offices of the home to seek "careers," whatever leads children to think that clubs and associations, sacred or secular, are more sacred or more dear than the home, whatever drives or draws fathers away from the personal fellowship of the home circle to attend to the duties of business or the pleasures of a club, is perilous, and, if not recognized and resisted, may be disastrous, not only to the happiness of the individual but to the future of society. Far more important than the endowment of libraries or colleges, the purification of politics, or the reinvigoration of the churches, because fundamental to them all, is the housing, the defending, and the maintaining of the home.—Doctor Lyman Abbott, in *Woman's Home Companion* for May.

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Electric Traction Versus the Steam Locomotive.

Transportation problems continue to occupy a large share of the attention of the engineer. Whether it be for merchandise or passengers, over land or over sea, in the transformation of motive power or the reconstruction of old routes and the opening of new ones, the best efforts of the engineering profession in all parts of the world are directed toward the application of scientific methods to the improvement of means of transport. Nearly every method of conveying goods or men from place to place appears to be in a state of transformation, and systems considered wellnigh perfect but a year or two ago are already falling into the second class, or even becoming obsolete.

Thus, in railroading, electric traction is passing from the uncertainty of the experimental stage into the intermediate state in which the question is rather the choice of system than the feasibility of the change. The problems of continuous or alternating currents, of single-phase or poly-phase motors, demand attention, while the desirability of replacing steam by electricity has almost passed beyond discussion.

This is not because the steam locomotive is an especially wasteful machine. The recent trials of modern locomotive engines in connection with the testing-plant of the Pennsylvania Railroad Company at the St. Louis Exposition demonstrated very clearly that the steam locomotive is a much more efficient machine than had been generally supposed. Thus, some of the four-cylinder compound locomotives tested at St. Louis developed a horse-power from as little as 16.60 pounds of steam, and even the simple engines gave performances as low as 23.43 pounds; these records comparing very favorably with the results accomplished by noncondensing stationary engines. —Henry Harrison Suplee in the April–June *Forum*.

Scope and Use of Arbor Day.

Arbor Day was instituted in Nebraska in 1872 by Honorable J. Sterling Morton, afterwards Secretary of Agriculture, and has since made its way from State to State until provision for its observance exists in almost every State and Territory.

The central idea of Arbor Day is the intelligent and appreciative planting of trees by school children. The planting is usually accompanied by exercises, which are intended to impress upon the children the beauty and usefulness of trees and thus to lend to the work the value of a bit of nature study. Arbor Day has undoubtedly done much to inculcate a love for trees, and has given added impetus to the general movement for the better knowledge and the wiser use of forests.

Yet there is no question that Arbor Day can be made more practical than it has been; that it can be brought into closer touch with forestry by being made the opportunity for carrying out simple steps in forest work. The permanent results of Arbor Day from the standpoints of successful planting have frequently been disappointing. Too often species entirely unsuited for either economic or ornamental planting have been used. Still more common causes of failure have been the lack of sufficient care in doing the work, and neglect of the trees after they are planted. In this way much of the educational value of the work is lost. By leaving the trees unprotected from animals, insects, and other destructive agencies the intended good example is turned, for want of a little care, into a negative one.

But even when the planting has been well conceived and wisely carried out, there is often lacking, in work of this nature, all reference to the larger aspect of forest-planting. The ultimate aim of the day might well be to prompt and encourage not so much a sentiment for trees as a sentiment for the forest. Yet the practice has been to plant individual trees rather than groves, and the relation of the single tree to the forest has not been pointed out. Talks on Arbor Day have not dwelt enough upon the economic side of forestry, or have tended to give a wrong impression of the whole subject by lamenting all cutting of trees. The effect of this has been actually opposed to the forester's teachings.

Arbor Day is the time for disseminating sound, practical knowledge regarding forestry in its broader aspect. The mere act of setting a few trees, without reference to the commercial utility and the protective value of forests, is but a small part of the work of the day.

The proper season for planting is not everywhere the same. South of the thirty-seventh parallel, especially in the more humid regions, fall planting is perhaps preferable, but north of this the winter comes on so quickly that the trees have scarcely time to develop roots strong enough to support them until spring, and spring planting is therefore more advisable. The right time to plant in spring is when the ground has ceased to freeze and before budding begins. Evergreens may be planted somewhat later than hardwoods. The day to plant is almost as important as the season. Sunny, windy weather is very unfavorable; cool, damp days are the best. For this reason it is well to leave the date for Arbor Day unfixed, so that the best opportunity may be chosen. Such exercises as are desired can follow when the planting is done.

The careful selection of trees for a specific use and situation is essential to success, and proper planting is equally important. Though less fastidious than agricultural crops in their demands upon the soil, trees can not be set in a rough soil at random and then expected to flourish. They should be planted without allowing their roots time to dry out from exposure to the air. When delay between procuring the trees and their planting can not be avoided, the roots must be kept moist by standing them in a "puddle" made of earth and water mixed to the consistency of cream, or "heeled-in" by nearly burying them in fresh earth. In setting the trees it is important to place them about three inches deeper than they stood originally, and to spread out the roots and pack the soil firmly about them. Two inches of soil at the top should be left very loose, to act as a mulch to retain the moisture.

Large trees are by no means always the best to plant. Small seedlings may be secured easily and cheaply, and are much more likely to live. If these are set out in good numbers after the pattern of a commercial plantation they will become in due time a true forest on a small scale.

If only a few trees are planted, as is usually the case, it is still possible to make plain the true relation of such work to forestry. No matter how few the trees, they may be made to illustrate planting for commercial or protective use.

The scope of Arbor Day planting may sometimes be broadened by securing permission from some public-spirited citizen or near-by farmer for the children to plant a small block of trees on his land. This could be made a practical demonstration of how such work is done on a large scale.

Outside the scope of the actual planting, it is well to bear in mind that Arbor Day is not the only day on which trees deserve the intelligent thought of the children. They need care throughout the season. Watching the plantation thrive under right treatment greatly adds to the educational value of the work, which otherwise leaves but a slight impression.

It is all-important that the plantation should become a model of what can be done along these lines. In after-years the children should be able to point with satisfaction to the work of their school-days.

The Awakening of American Conscience.

Whether municipal corruption was worse then than now I can not tell. That is a question which history, not a boyhood reminiscence, must answer. My impression is that the stealing under Tweed was more gross, flagrant, and direct than under Croker; but whether skill covering robbery makes it any better is questionable. It may, however, perhaps be assumed that "honest graft" at least recognizes the reality of a public conscience which dishonest graft does not. And in this seems to me a chief difference between the ethical standards on this subject now and half a century ago. There was then no such universal movement against corruption as has simultaneously and spontaneously appeared in communities as remote from each other as New York, St. Louis, and Minneapolis. It took a long time and great persistence to awaken the American conscience on the subject of salvery; but when it was awakened it was wide awake, and ever since has shown a readiness to respond to appeals which before it did not exhibit. I think it was George William Curtis who, in one of his lectures, said that prior to the fugitive slave law the Constitution was the American's conscience. The only question he asked was "What is constitutional?" Since Seward's appeal to the "higher law," and the events which so eloquently and effectively emphasized that appeal, the question of the American people has not been "What is legal?" nor "What is constitutional?" but "What is right?" There is to-day in New York City a practically overwhelming demand, joined in by all men of all parties, that Mr. Hearst shall be inaugurated as mayor if he has been elected as mayor. I do not think there would have been any such overwhelming demand under similar circumstances in 1860.—Doctor Lyman Abbott in *Woman's Home Companion* for May.

Economic Importance of Food.

Food science is founded upon and involves principally three distinct sciences,—viz., political economy, physiology (especially nutrition), and the physiological chemistry of the animal and vegetable substances used for food, briefly known as food chemistry. The first named, with a few references to the others, concerns us here.

From the first laws up to the present time, pure-food legislation has considered principally the economic and commercial

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aspect of the question. The earliest laws dealt with the adulteration of wines, beers, tea, and coffee, these being among the most important commercially, and frequently also from a revenue standpoint. In very few cases were the inert, worthless foreign ingredients added, or the substitutions made harmful from a hygienic standpoint, and this is even more generally true to-day. The whole subject of food-adulteration and its control is almost entirely an economic and commercial ethical question, the hygienic aspect of it being relatively unimportant, although—unfortunately for the success of many a pure-food law—the most talked of.

A glance at the list of adulterants so plentifully found in foodstuffs, as given below or in any modern food-inspection report, reveals practically no substances that can be considered poisonous or directly harmful to health in any sense of the word. The nearest approach to such a possibility is in the present undesirable tendency toward the unrestricted use of certain antiseptic preservatives whose hygienic effect is still a subject of scientific debate, especially when used in milk. The frequent reference, in the reports of untrained, prejudiced, or corrupted food-inspection officials, to such an admirable, wholesome, and valuable food product as glucose, for instance, or the many harmless coal-tar colors as "poisonous," "harmful" "deleterious," etc., arouses only disgust and antagonism among the better informed.

Considering the alarming extent to which the adulteration of foodstuffs is practiced, it is indeed fortunate that the character of the adulteration is generally harmless, except from the very important economic and moral standpoints. Were the case otherwise, the damage done to the public would be incalculable hygienically as well as economically. The magnitude and gravity, however, of the present annual economic loss alone, and its effect upon the reputable manufacturers, upon the bettering of the condition of the poor, and upon the balance of available capital, should make the subject of pure-food legislation of more interest to legislative and commercial interests than to even the already interested official, medical, and general public.—From "Food science and the pure-food question," by R. O. Brooks, B. Sc., in the *American Monthly Review of Reviews* for April.

Passengers east from Chicago to Fort Wayne, Findlay, Fostoria, Cleveland, Erie, Buffalo, New York City, Boston, and all points east, will consult their interests and find advantage in selecting the Nickel Plate Road east from Chicago. Three through trains are run daily, with through day coaches to New York City, and modern Pullman sleeping-cars to destination. Rates always the lowest, and no excess fares are charged on any train, for any part of the journey. Modern Dining Car Service, with Individual Club Meals, ranging in price from 35 cents to one dollar; also meals a la carte. Ask for tickets via the Nickel Plate Road. Chicago depot, La Salle and Van Buren Streets, the only station in Chicago on the Elevated Loop. Chicago City Ticket Office, 111 Adams Street. Detailed information may be secured by addressing John Y. Calahan, General Agent, 113 Adams Street, Room 298, Chicago. 12-6w

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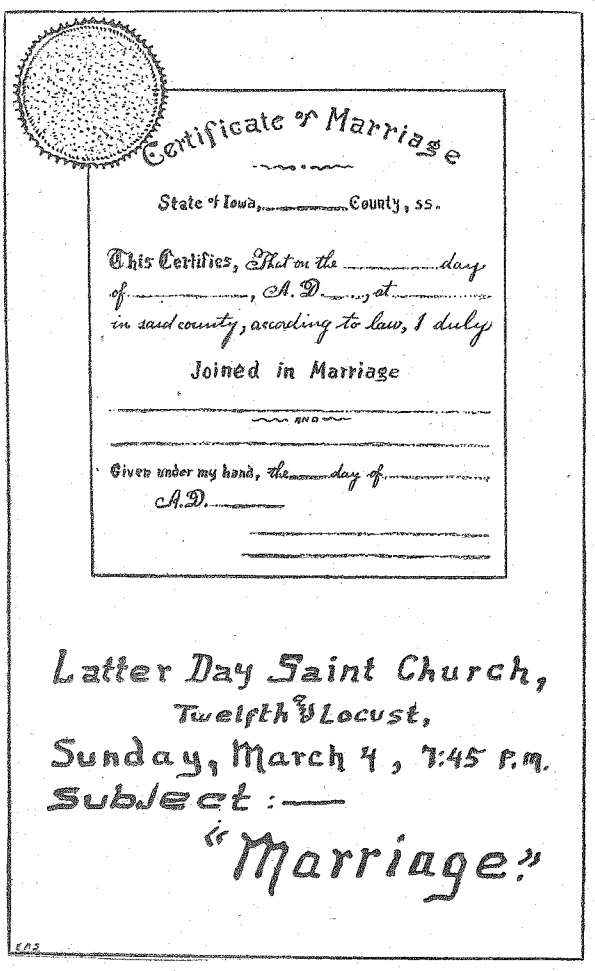

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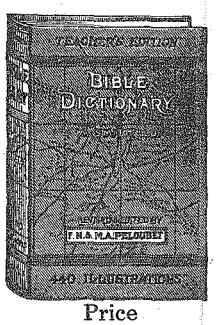

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The Saints' Herald

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8: 31, 32
"There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 5

VOLUME 53 LAMONI, IOWA, MAY 2, 1906 NUMBER 18

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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

JOSEPH SMITH - - - - - - - - - - EDITOR
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BRO. PRESTON S. MORRISON, at the age of ninety-three, has renewed his covenant by casting his lot with the Reorganized Church. He was born March 11, 1813, on the Atlantic Ocean, twenty days out from Scotland, and was baptized at Kirtland, Ohio, by Jared Carter in 1842 or 1843. He desired rebaptism, however, having lost his certificate, and was baptized May 1, at the Saints' Home.

You can not feed the saints by running the church into a kitchen.—*Ram's Horn.*

Editorial

FROM THE "INTER OCEAN."

By the kindness of Bro. W. E. Messenger, of Prescott, Iowa, we are favored with the following editorial clipping from the *Inter Ocean*, Chicago, April 12. We commend the article to the attention of the Saints because of the fact that when the HERALD Office was located at Plano in 1866, and for several years thereafter, the *Inter Ocean* was quite hostile and felt called upon to refuse its columns to a defense from us against slanderous attacks and unwarranted assertions touching the history of the church. This gives value and shows the effect had upon our surrounding neighbors by the steady persistence of the Reorganized Church in the maintenance of its doctrines as proclaimed by the angelic message:

JOSEPH SMITH OF THE ANTI-POLYGAMOUS MORMONS.

The most notable conference in the history of the anti-polygamous branch of the Mormon Church is in session at Independence, Missouri. The most impressive and the most pathetic figure in the conference is that of the aged Joseph Smith, the organizer and president of the Reorganized Church of Latter Day Saints.

This Joseph Smith is the son of the founder of the Mormon church. He was born in 1832 at Kirtland, Ohio, where the Mormons built their first temple. He came with the Mormons to Nauvoo in this State, where he attended the public schools. He was twelve years old when his father was killed. When the larger body of Mormons followed Brigham Young to Utah, young Smith remained with his mother's people and in 1860 became the head of the reorganized, or anti-polygamous, Mormon church.

The Reorganized Church held fast to the Book of Mormon. The hierarchical order established by the founder of the church was continued. But polygamy as practiced by the Utah church was denounced, and Joseph Smith, as leader, aimed to give his church the same footing in the several States that other churches had. Fair-minded and earnest, courteous to opponents, and tolerant in discussion, he developed his church without exciting fanatical prejudice, and has now a membership of fifty thousand.

The organization, including many strong men, has taken character largely from its leader, who is held in high respect by all denominations in Illinois, Iowa, and Missouri. It is to his credit that he has won his way in the States and in the localities where, in 1844, the feeling was most bitter against the Mormons, and that he has given the name Joseph Smith new meaning to the younger generation. It is to his credit also that he overcame the opposition of the Utah Mormons and that he did much to force them to abandon polygamy.

Joseph Smith is now a feeble old man, and in the last year there has been much discussion as to who shall succeed him. He has answered this question, so far as he can answer it, by

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appointing his son, Frederick M. Smith, counselor and presiding officer of the conference now in session.

In his address on Tuesday the venerable president spoke of the establishment at Independence of a sanitarium "where our sick who may not be properly treated at home may be treated by the laying on of hands, by nursing as provided for in the law, and by such careful treatment as medical knowledge within the province of our own membership may be had."

This, in its relation to the Reorganized Church, is a progressive utterance. "Young Joe Smith," as the leader of the church has been familiarly called for forty years, sees, as in a vision, a sanitarium where his people will be treated as are other people at modern sanitariums. He sees his fight against polygamy won, and away out in Utah sees his cousin, Joseph F. Smith, president of the other Mormon church, reorganizing his council to exclude polygamists.

There are many who hold all Mormons to be a deluded people, and who denounce the Book of Mormon as a fraud. But not one of these will question the sincerity or the devoutness of Joseph Smith and his followers. There have been many to question the loyalty of the Utah Mormons, but there are none to question the loyalty of the Reorganized Church, which sent a delegation to Salt Lake last year to protest "against any church organization being dominated by priestcraft or placing religious vows before the general law of the land."

This is the doctrine preached by Joseph Smith, patriarch of the anti-polygamous Mormons.

"THREATENED STRIKE," ETC.

I see in the HERALD of March 21, 1906, page 267, an article entitled "Threatened strike of the coal-miners." The writer says he has but little to say in the matter, but says a great deal in a few words, and calls our attention to what he calls plain facts. Let us see if the brother knows what these plain facts are. In the first place a miner does not average the year round $1.50 per day. He gives 28 per cent of all the coal he digs and loads to these barons for nothing. He gives 571⅜ pounds of every ton of coal he sends out for nothing. All of the fine coal for which you pay $1.00, $1.50, $2.00 a ton, we do not get one cent for mining. We have to give those honorable men (as our brother would have them) twenty-eight per cent for nothing. Slack, pea, and nut coal is all filled for not one cent to the miner. We only get paid for what coal goes over a 1½ inch screen, 6 feet wide and 12 feet long. So you see we are only paid for choice lump.

Do you think 53 cents a ton is too much for a man who goes down into the bowels of the earth and works under dead-falls all of the time, not knowing whether he ever will see his family again or not? If so, I hardly think you understand plain facts. And Mr. Roosevelt is fully acquainted with the miner's situation, and the plain facts, that the barons are robbing both the miner and the consumer. The miner, at present prices, is paid 48 cents per ton, less 571⅜ pounds, which practically is about 38½ per cent, run of mine. These are plain facts in the case.

FLOODWOOD, Ohio. G. W. HULL.

The writer of the foregoing letter misapprehends the intent and purpose of the editorial referred to by him in the HERALD for March 21. The intention was not to take side with either the "coal barons" or the miners as a class, but simply to call attention to the fact, which is a fact, that the consumers are the ones who must necessarily meet the cost of producing the coal and putting it upon the market, no matter what its quality.

It is natural that the coal operator should not mine his coal for the public and sell it at less than the cost of its production. He must necessarily put a price upon his coal that will cover all the expenses and leave him a margin greater or lesser. It is also true that manufacturers who use coal as a source of power must necessarily put the cost of their coal upon the price of the article which they manufacture and make the consumer pay for it in the price of the article purchased by him. It was with no intent to find fault with the miner that the editorial was written, and we give place to the brother's letter to indicate that we had no desire to find fault with the miner for striving to secure the best price for his labor that he possibly can. It is little enough, and in many instances altogether too little, that he gets for his toil, laboring as he does in danger at the risk of life at all times.

There were but two facts of any particular importance in the article, and those were that whatever might be the rise in the price of coal produced by the miner, the operator puts that rise on the coal he offers to the public for sale. The second fact was, that it was the consumers—those who use the coal, whether they be rich or poor—who pay the price and meet the expense.

We trust that right and just measures will be adopted by which both parties to the controversy may reach a conclusion for peace and not strife. Our sympathy is with the poor man, whatever his condition in life may be.

AGAINST SMOOT.

The following is the latest in the Smoot case:

Senator Burrows, chairman of the committee on privileges and elections, is preparing a report on the Smoot case, which will declare Senator Smoot disqualified and his seat vacant. The chairman expects to command eight or nine votes for his report—a majority of the committee. If he does there probably will be two minority reports, one holding that the Utah senator is not disqualified, and another, by Mr. Bailey of Texas, holding that the Utah senator can not be excluded by a majority vote, but must be expelled by a two-thirds vote. It is reported that the Democrats in the committee to a man are in favor of ousting Smoot. A majority of the Republicans are supposed to favor his retaining his seat.—Chicago *Tribune*, April 25, 1906.

EDITORIAL ITEMS.

We have received a copy of the *Daily Dispatch*, of Manchester, England, issue of April 16, 1906, in which there appears about a half-column article under the head of "Revival by Latter Day Saints," in which the difference between the Reorganized Church and the Utah Mormons is clearly pointed out, showing that polygamy is a characteristic of the Utah Mormons, while it has always been repudiated by the Reorganized Church or true Latter Day Saint Church. The *Dispatch* speaks of the annual conference of the Manchester District, at which Bro. Rushton was present. Bro. Rushton has evidently given

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the *Dispatch* reporters some pointers on the true history of Latter Day Saintism. We are glad to see the difference of the two churches continually pointed out.

GRACELAND NOTES.

The trustees of Graceland College are ready to consider applications for positions on the faculty of that institution for the year 1906–1907. There will be some vacancies to fill, and it is desired that those who are in a position to assist in the educational work of the church communicate at once with F. B. Blair, secretary, Lamoni, Iowa, and full information will be furnished. The College has done splendid work the past year, and every effort will be put forth to maintain the high standard that has been reached.

CORRECTION.

In the list of appointments published last week the appointment of C. H. Lake read "Eastern Mission," whereas it should have read, "Society Island Mission."

The name of W. D. Bullard was omitted from the list of appointees by an oversight. Bro. Bullard was appointed to labor in the Far West District, Missouri.

Original Poetry

When?

Lord, when shall Zion be redeemed,
Her children gathered home?
When shall her splendor be revealed,
Her glory on earth be shown?
When shall the weak and waiting poor,
Receive their just award?
How long shall they their pains endure,
As exiles from their Lord?

When shall the wolf and trusting lamb,
Enjoy a safe retreat?
When shall the cow and bear combine,
In harmony complete?
When shall the serpent lose his sting,
The child in safety play
Where now it is a dang'rous thing,
To tread where reptiles lay?

When shall the world find its repose,
Its creatures dwell in peace?
When shall the heavens their light disclose
That sin on earth may cease?
Thou hast declared in ancient days,
All these should be performed;
That wondrous works thou wouldst display
To bring millennium's morn.

The earth has lain for ages past,
Beneath its load of sin;
But rest, thou saidst, it shall at last,
Then Christ shall reign supreme.
Oh, hasten, Lord, the welcome time,
When Zion's light shall shine,
To bless and comfort all mankind—
The glory shall be thine.

JOHN D. BENNETT.

LAMONI, Iowa, January 1, 1906.

Original Articles

THE HOURS OF MATTHEW 20 STAND FOR SO MANY GOSPEL DISPENSATIONS.

It was not necessary that there should be a parable to explain that people could become religious at different times or periods in life; even the irreligious are easily aware of that.

Christ foresaw the modern fallacy, world-wide in extent, that the gospel had its *origin* with the Christian era.

To correct this error the parable of Matthew 20 was furnished.

The fall in Eden made the gospel necessary as the plan of redemption, hence the laborers of the early morning.

Successive failures on the part of man made occasion for the successive gospel dispensations.

So long as subjects are treated by writers or speakers from the standpoint of a minor phrase or statement, speculating, or using the speculation of others, getting away from the main subject and the related evidence, bewildering results will confront the investigator who should be furnished better things.

Not only now but in the past some find their greatest difficulty relative to this parable in the statement, "Why stand ye here all the day idle." It should be realized, at once, that in the human realm no life of *labor* is without limit, the life of Christ not excepted. At twelve years of age he said, "Wist ye not that I must be about my Father's business?" His earlier years of childhood were not so occupied, neither can those of any child be. All who live to the time that age disqualifies are limited a second time. It is *self-evident*, then, because of *incapacity* in childhood, and *again* in old age to those that reach it, limit is placed on every earth life, its entire span can not be covered by *labor*, physical or spiritual. Why, then, make "why stand ye here all the day idle" mean an utter and literal impossibility, as related to earth-life's span; then assume besides it means the whole span of the race?

Doctrine and Covenants 18:2: "Again, it is written eternal damnation; wherefore it is more express than other scriptures, that it might work on the hearts of the children of men." Why not let this principle apply that "why stand ye here all the day idle" required the whole time of ability to labor to be faithfully occupied?

That is just what it meant and no more.

The "penny a day" has been philosophized upon as unfortunately betimes. It means a penny for every one who does the penny's worth of work, no matter when.

"They murmured" has troubled others. It represents a human element, like the strife among the apostles as to who should be greatest. All these are minor incidental statements.

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"Laborers!" This means more than any of the foregoing and is easy to be defined from the Savior's works and words. He was the chief "laborer." He said, "As the Father hath sent me, so send I you." He was sent, empowered, commissioned. He so sent the twelve and other seventy. He said to them: "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest; that he will send forth laborers into his harvest." Had all the men, women, and children of the church been laborers, "are few" would not have been nearly so significant.

The priestly office was never vested in woman, or its functions in children in their childhood.

In John 4:34–38 this same parable story is told in principle in another way. "My meat is to do the will of him that sent me and to finish his work." He was finishing rather than beginning. The fields were white, the harvest future. He closes with, "I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors." "Other *men* labored." No women or children in it, you see.

Mark 12:1–9 gives it in still another way, and unmistakably clear. Matthew's early morning laborers we will call the first; third hour, second; sixth hour, third; ninth hour, fourth; eleventh hour, fifth and last.

"A servant" of Mark 12:2 corresponds to early morning, *one*. Another servant of verse 4 corresponds to Noah third hour, *two*. "And again he sent another," of verse 5 represents Moses, sixth hour, *three*. Having yet therefore one son, his "well beloved" Christ, (could mean no other,) ninth hour, *four*. "Kill him," and "killed him," of verses 7 and 8, tells just what happened him. That the husbandmen (Jews) were destroyed, verse 9. "And will give the vineyard to others," also of verse 9, tells of the eleventh hour, *five*. So the count of Matthew and Mark agree exactly.

Luke 20:9–16 presents precisely the same count. Christ in Luke is mentioned as "my beloved Son." If this does not mean *Christ*, it does not mean anything. Since it does mean him, he and others who were commissioned *men* were the *laborers* of the ninth hour or *fourth* dispensation, three having preceded as the count shows, and one to follow; described thus: "It is the eleventh hour and for the last time that I shall call laborers into my vineyard." —Doctrine and Covenants 32:1. So by revelation the restoration time is the *eleventh* hour and last *time* laborers are called—sent. If the restoration time is the last time "*laborers*" are "called," "sent," where is the Latter Day Saint so dim of vision who could not tell the previous one, ninth hour, Christ's time, and so on back to the morn of time?

Reverting back briefly to "laborers," "call a solemn assembly, even of those who are the first laborers in this last kingdom; and let those whom they have warned in their traveling . . . ponder . . . a little season."—Doctrine and Covenants 85:19.

The "first laborers" in the restoration laboring, "in their *traveling*," were all men, no women and children sent out. We see, then, *laborers* are still men called and sent of God.

The eleventh hour is a time in the world's history, the restoration time, last dispensation, and *not* the period of old age of individuals.

That the times between the stated hours of Matthew 20 vary so much has been another difficulty. Well, while there is humanity there will be difficulty, but one like this is not very serious. God does not always conform to human ideas of exactitude. The seven cattle and seven cornstalks of Pharaoh's dream did not (in themselves) represent the same time, size, shape, weight, substance, or color, but were both acceptable to God to represent the conditions of two periods of time of seven years each.

Modern critics in the barren field of speculation could find many crumbs of comfort (?) if choosing that for a subject. Christ taught of shepherds and sheepfolds, fishermen and nets, sowers and fields, etc., for a purpose. He hardly expected a net and a sheepfold to look just alike, but to represent the same thing. Why not divisions of time be a little awry sometimes, though called year, day, or hour?

There used to be (and somebody will no doubt be at it again) much speculation as to whether Christ was just three days and three nights in the tomb, as he himself said Jonah was in the whale. Many other *time* difficulties can be discovered, and easier than settled.

Whether Enoch or Abraham was in one or the other dispensations, is of little moment. God still cares for them, Elijah and others too.

Noah tided the race over the flood, or God did, Noah being his human agent.

But for Moses, who wrote the early history of the race, we (according to the record we have) would not have known of his illustrious predecessors Christ said, "Moses and the prophets." Let us abide the history we have till something *better* comes to view.

In conclusion, if this does not represent the facts on the subject written upon, the best correction would be the straight facts rather than a review of this. I have tried to write of the facts as related to errors in comparison, not referring to any article or writer. If there is something better let it be furnished by whom it may. Let him who may respond consider the subjects, "Eleventh hour" and "Antiquity of Christianity," by Joseph Luff in the Old Jerusalem Gospel.

Articles on Matthew 20: "The Holy Spirit," "The Holy Ghost," "The Spirit of God," imitation of gifts, and others had much that is confusing and misleading to *investigators*. "Preach the word," said Paul.

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That leaves speculation out. Neither does it include the Hebrew or the Greek to settle some direct and fundamental gospel fact, else we are no better off than before the restoration.

All good books are to be appreciated and used in their ratio of usefulness; but, when it is a case of last resort to the dead things of the past where one or all of the three books of the restoration affords evidence, it might well be classed a fascinating vagary of the sort Paul would call "so-called science." Wandering just that far has been in our columns in regard to the Holy Spirit.

May the blue pencil and waste-basket have their mission enlarged, even if this article suffers thereby. "Let us walk in the light," so we *can show* it to others.

R. ETZENHOUSER.

"THE FORMER AND THE LATTER RAINS."

In behalf of things as they *are*, and to incite a more careful investigation, I submit the following thoughts and extracts on the climate of Palestine:

The names Louis Van Buren and Hugh Stowel have become very familiar to Latter Day Saints. It is stated that Mr. Van Buren wrote (to some one, I presume) in 1867, that, "in 1853, the former and the latter rains were restored [to Palestine], to the astonishment of the natives." Some years later, writers on the foregoing subject quote the language of Mr. Stowel as given by the *Scottish Presbyterian Magazine*, of 1853: "The 'latter rain' returned last year [1852?] to Mount Zion."

I have been unable to secure a copy of the magazine in which this statement is published. If Mr. Stowel is correctly quoted, he does not agree with Mr. Van Buren, who says the "latter rain" was restored in 1853. Of course, in this case, the matter of one year makes little difference, but I find that both statements are not in harmony with the published observations of others.

I wish to emphasize the fact that I sincerely believe in Isaiah 29:17: "Is it not yet a very little while, and Lebanon shall be turned into a fruitful field"; and in Joel 2:23, "He hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month." But does this term, "the former rain and the latter rain," refer to a literal rain that is to be restored to Palestine in 1853? or, does it, in harmony with the marginal reading, mean a dispensation of God's favor? Is it a specific statement which when generally applied, refers to both physical and spiritual blessings that are to be poured out on the Holy Land?

I believe that the old theory of a miraculous restoration of "the former and the latter rain" to Palestine, in 1853, must be relinquished in favor of a position that can be clearly proved by scripture and historical fact.

The prophecies teach us that the Jewish nation was to be rejected and sifted as corn among all people; that the beloved city was to be trampled under the Gentiles' feet; the sound of rejoicing give place to mourning; thorns and briars spring up; famine and pestilence lay waste the land, and, because of neglect, desolation was to extend over the face of Palestine. And after this condition the scene changes and Lebanon is "turned into a fruitful field"; the "land that was desolate is become like the garden of Eden"; the plowman overtakes the reaper.

But what is to bring about this remarkable change in the Holy Land? Why, cultivation. Will corn or wheat grow if never planted? Does the grape-vine yield a luscious harvest if no attention is given it by the husbandmen? So we read that God is to gather Judah and Israel to the land of Palestine, and they are to build up the waste places, repair the wells, plant vineyards, cultivate the soil, and by natural means cause the land to yield her increase. Simply cause and effect. Well did the prophet say: "Is it not yet a very little while, and Lebanon shall be turned into a fruitful field?"

Much has been written on the Jew question. I ask permission to quote the language of M. A. Beck, History of the Jews, published in 1843, pages 285 to 288:

> Of late years, there has been a remarkable confluence of the Jews towards Palestine. . . . But ever since 1832, when Mehemet Ali took possession of Syria, there has been a remarkable flocking of the Jews to Palestine. . . . The period is not very distant when the Turkish law permitted no more than three hundred Jews to reside within the walls.

Joseph Smith received the "sealed book" in 1827; it was published in 1830, at which time there was only a handful of Jews in Palestine; a very few hundred in Jerusalem. The physical conditions of the land is described in the Edinburgh Encyclopedia, conducted by David Brewster, edition of 1830, volume 16, page 274, article "Palestine:"

> The beauty and fertility of the Holy Land, so much celebrated in ancient times both by sacred and profane writers, are scarcely discernible in its present desolate and neglected condition. The culture of its finest plains has long ceased. Its springs are buried beneath heaps of rubbish. The soil of the mountains, formerly kept up by terraces and covered with vines, is washed down into the valleys. And its eminences, once covered with woods, have been stripped bare, and parched into barrenness. This melancholy change is not owing to any deterioration of the soil or of the climate, but to the degeneracy of the inhabitants, who groan under the most intolerable oppression, and are exposed to every kind of pillage.

It is true, however, that neglect and waste on the part of its inhabitants would modify the climate somewhat; the absence of forests diminishing the rain and offering no resistance to cold winds; but as the editor of My Bible says:

> Inasmuch as the climate in its essential elements remains unchanged—capital, industry, and good government could yet

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repair the waste and neglect of centuries, could utilize Palestine's highlands and lowlands, with their climate varying from sub-Alpine to the subtropical, and make the "desert springs of water" and the "wilderness blossom like a rose."

As we know, this work is now going on. Thousands upon thousands of Jews are gathered to the land of their fathers; the silent heart of Jerusalem has been touched by the finger of Providence, and the warm influence of life is spreading over the body of Palestine.

In the late thirties, Mr. Robinson spent some time in the Holy Land. He published a book entitled Travels in Palestine. The *North American Review*, in its July issue, 1841, volume 53, reviews Mr. Robinson's work as follows:

The climate of the mountainous tract on which Jerusalem is situated differs from that of the temperate parts of Europe and America, more in the alternations of wet and dry seasons than in degrees of temperature. The variations of rain and sunshine, which in the West exist throughout the whole year, are, in Palestine, confined chiefly to the latter part of autumn and winter: while the remaining months enjoy, almost uninterruptedly, a cloudless sky. The autumnal rains, the *early rains* of Scripture, usually commence in the latter half of October or the beginning of November; not suddenly but by degrees; which gives opportunity for the husbandman to sow his fields of wheat and barley. During the months of November and December, the rains continue to fall heavily; afterwards they return only at longer intervals, and are less heavy; but at no period during the winter, do they wholly cease. Snow often falls in Jerusalem, in January and February, to the depth of a foot or more; but does not usually remain long. Rain continues to fall, more or less, during the month of March, but is rare after that period. During April and May, the sky is usually serene, the air mild and balmy, and the face of nature, after seasons of ordinary rain, still green and pleasant to the eye. Showers occur occasionally, but they are mild and refreshing, In ordinary seasons, from the cessation of showers in spring until their commencement in October or November, rain never falls, and the sky is usually serene. If, during the winter, there has been a sufficiency of rain, the husbandman is certain of his crop; and is also perfectly sure of fine weather for the ingathering of his harvest. The high elevation of Jerusalem secures it the privilege of a pure atmosphere; nor does the heat of summer ever become oppressive, except during the occasional prevalence of the south wind or *sirocco*. In autumn, the whole land has become dry and parched; the cisterns are nearly empty; the few streams and fountains fail, and all nature, physical and animal, looks forward with longing to the return of the rainy season.

And the following, from McClintock and Strong's Cyclopedia, 1877, page 572, article "Palestine":

Doctor Barclay gives the following average of rainfall at Jerusalem during seven seasons: 1846–47, 59 inches; 1847–48, 55 inches; 1848–49, 60.6 inches; 1850–51, 85 inches; 1851–52, 65 inches; 1852–53, 44 inches; 1853–54, 26.9 inches. This gives a general yearly average of 56.5 inches, which is 25 inches above the rainfall in England, and within one inch of that in Keswick, Cumberland, the wettest part of England.—City of the Great King, pp. 417, 428; Whitly, Water Supply of Jerusalem, p. 194.

In closing, much could be said; little need be said. The student of the great latter-day work is requested to carefully study this point, and draw his own conclusion. If we build on fact, no opponent can ever tear down our structure; but error will some day be manifest.

In harmony with the prophecies, and proved by history,

1. Palestine became desolate; neglect the chief cause.
2. The Jewish race scattered over the earth.
3. Isaiah 29:12 fulfilled when Joseph Smith received and translated the Book of Mormon.
4. After 1830, Isaiah 29:17 began to receive its fulfillment, because
5. The Jews commenced to gather home and enter upon a cultivation of the land, and
6. Since 1830, about three hundred thousand Jews (some of whom have died) have settled in Palestine.

RALPH W. FARRELL.

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THE BEAST AND THE IMAGE.

In the HERALD for October 11, 1905, appears a well-written article from the pen of Bro. Alexander McMullen under the above heading, parts of which I desire to briefly notice, not with a view to criticise or discuss the matter, however, but merely to present it as it presents itself to me, believing that an interchange of ideas relative to scriptural subjects is profitable providing it is not allowed to degenerate into bitter discussion and strife for the mastery.

On page 973 of the HERALD the brother makes this statement: "I believe all will readily admit that this commotion took place when Lucifer rebelled against God in the early morn of time." The "commotion" here referred to is that recorded in Revelation 12, where the war with and the casting out of Satan is spoken of.

For one I can not readily admit that the "commotion" here spoken of "took place in the early morning of time." I believe it took place in what is called the "meridian of time," when Christ conquered the Devil in the flesh, and his faithful followers overcame him "by the blood of the Lamb, and by the word of their testimony." True, the things here recorded are spoken of as appearing and as taking place in heaven, but they appeared "in the likeness of things on the earth." Undoubtedly the Michael mentioned in verses 6 and 7 is Christ. He came conquering and to conquer, in his efforts to take possession of that which was created for and by him, and establish thereon heavenly conditions. He called himself "the Son of Man who *is* in heaven" (John 3:13), and says: "The prince of darkness, who is of this world, cometh, but hath no power over me, but he hath power over you."—John 14:30. By reason of this power over them the Devil had acted as the accuser of the brethren, but Michael overcome him, and the brethren also conquered him by the blood of the Lamb, and by the word of their testimony; for they loved not their own lives, but kept the testimony even unto death. Thus the dragon, the "accuser of our brethren," conquered not, but was cast down. (Revelation 12:6–12.)

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The dragon fought the work of Christ and the church through the seven-headed and ten-horned beast—Rome. Concerning this power Daniel says:

> And it waxed great, even to the host of heaven [the people of God]; and it cast down some of the host [killed some of the saints] and of the stars [leading ministers] to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host [Christ], and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.—Daniel 8:10, 11.

I am aware that Lucifer, in order to become the Devil, must have rebelled against God in some way; but this event must have taken place before the earth was inhabited. Whereas, when the "casting out," or "casting down," recorded in Revelation 12 took place, another voice is heard afterwards saying:

> Woe to the inhabitants of the earth, yea, and those who dwell upon the islands of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

Again:

> For when the dragon saw that he was cast unto the earth, he persecuted the woman [the church of God] which brought forth the man child.—Verses 12, 13.

It is my opinion then that the events recorded in Revelation 12 relate to the redemptive work of Christ, and the history of the church and kingdom of God from his day till the apostasy.

On page 975 reference is made to the papacy as fulfilling 2 Thessalonians 2:4, which reads:

> Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.

In verse 3 this individual is called that man of sin and the son of perdition. This man of sin is the Devil. And to me it seems more reasonable that this passage refers to that spiritual power of antichrist who opposed the work of Christ from the beginning, and not to the popes. He was to sit in the temple of God, which is, or should be, *man*. (See 1 Corinthians 3:16.) It may be said that this spiritualistic power is the foundation of popery. We may grant that; but we still have the Devil as the power behind the throne, as the one who reigns in Christ's stead in the hearts of men. In the explanation of the parable of the wheat and tares this matter is presented thus:

> Behold, verily I say that the field was the world, and apostles were the sowers of the seed; and after they have fallen asleep, the great persecutor of the church, the apostate, the whore, even Babylon, that maketh all nations to drink of her cup, in whose hearts the enemy, even Satan, sitteth to reign; behold, he soweth the tares, wherefore the tares choke the wheat and drive the church into the wilderness.—Doctrine and Covenants 84:1.

The establishment of popery, or making the bishop of Rome the supreme ruler, may be said to be the climax or the completion of the work of setting up of the "abomination that maketh desolate," but the commandment thereof dates back to the "sowing of the tares." This spirit of antichrist was quite active in the days of John (see 1 John 4:3), wherefore he admonishes the Saints to try the spirits. (See verse 1.) And Paul says:

> For the mystery of iniquity does already work, and he it is who now worketh, and Christ suffereth him to work, until the time is fulfilled that he shall be taken out of the way.—2 Thessalonians 2:7.

I think the brother is mistaken with reference to the period of time between 538 and 1798 constituting the night "when no man could work." (HERALD, page 977.) The church went into the wilderness—of darkness and apostasy—it is true; but there was a remnant left, which although devoid of priesthood authority, yet in a sense was the church, and must have been such by reason of a measure of righteousness, small though it may have been. The Lord recognizes this fact in the following statements:

> In this, the beginning of the rising up, and the coming forth of my church out of the wilderness.—Doctrine and Covenants 5:3. And my vineyard has become corrupted every whit; and there is none which doeth good save it be a few; and they err in many instances, because of priestcrafts, all having corrupt minds.—Section 32:1, 2. And there are none that doeth good except those who are ready to receive the fullness of my gospel, which I have sent forth unto this generation.—Section 34:3.

In John 9:4, Inspired Translation, Jesus says nothing about the night coming when no man can work. But we have the following statement in the Book of Mormon:

> This life is the time for men to prepare to meet God: yea, behold, the day of this life is the day for men to perform their labors. . . . For after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness, wherein there can be no labor performed.—Alma 16:30.

As to the deadly wound, inflicted upon one of the heads (forms of government) of the beast, a great deal of speculation has been indulged in, and various opinions presented; and so long as we have no *authoritative* interpretation of the matter, one man's interpretation *may be* as good as another's—we may all be wrong. But then we can take comfort in the thought that our salvation does not depend upon it. To me it looks as if it must have been one of the heads of pagan Rome that was wounded, because papal Rome, which may be represented by the two-horned beast, arose to prominence later and had but one head or form of government. Besides, the statement is made concerning the last, or two-horned beast:

> And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast whose deadly wound was healed.—Revelation 13:12.

This seems to make it clear that it was the first beast that was wounded. Pagan Rome was divided, was wounded unto death, destined to dissolution. The Christianizing (?) of those divided elements, which may be represented by the seventh head, did not heal the wound. For:

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Whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay.—Daniel 2:43.

But the two-horned beast, representing the papacy, appears, gains supremacy, and heals the wound—restores to Rome her lost power and prestige. "He exerciseth *all* the power of the first beast before him."

On page 978 the question is asked, "Do not you know that the mark of the beast is that rite [sprinkling] . . . ?" I know that several have presented that claim; but, to my mind, no unanswerable argument in its support has ever been advanced. The Seventh Day Adventists' claim that Sunday-keeping is the mark of the beast has as good, but no better, foundation. Both applications of this peculiar passage of scripture are, I think, too narrow.

In Revelation 20:4, we are informed that those who have not received the mark of the beast in their foreheads or in their hands will rise and reign with Christ a thousand years. Will anybody claim that among that vast number there will not be some who have been sprinkled, or kept Sunday? I am of opinion that there will be quite a number, and that many who have been immersed will "turn up missing."

To my mind it would be more reasonable to say that "sin" is the mark of the beast. Its location in the forehead and hand may be accounted for in this way: that man's intellectual or thinking organs are located in his forehead: the hand being that member of the body which does the deed. Then, if we say that the man who thinks and commits sin has the mark of the beast, we can not misapply that scripture; for we have reasons to believe that sinners will not have part in the first resurrection.

I do not claim that my ideas are altogether right, but present matters as they appear to me. Perhaps others can turn on more light.

PETER ANDERSON.

HOW SHALL WE REACH THE PEOPLE?

This question is an important one, and worthy of our careful consideration. We do not believe, however, that any one rule of procedure can be laid down which will apply to all cases. A method which may prove successful, in introducing the gospel, with one individual, may fail with another. The rule that circumstances alter cases must also apply to this question. One man may be qualified for an aggressive campaign on the crowded street, another may be just the right man to stand back of extensive advertising and speak to the throng from a majestic theater, where others would fail. Still another, perhaps, would do better work in some other line, where he could only fail in others, and so on, every man to the place for which he is best adapted. This being true, a treatise upon this subject would perhaps do well to commence further back than the immediate course of procedure after the missionary enters upon his active work in the field.

A magnificent building requires a substantial foundation upon which to rest. Successful winning of men to the gospel of our Lord requires a careful preparation as a foundation for the beautiful building of a successful life's work,—successful insomuch that the evening shades of eternity, falling over the harvest-field of the world, shall kiss with restful touch the weary form and happy brow of the sheaf-ladened laborers.

Without this required preparation, blank, dismal failure in the harvest-field of the Lord is a foregone conclusion. This preparation is founded upon the principle that he who offers a value to another must have something to give. The ministers for Christ offer to the world the greatest value of all wealth under heaven. So their possession of liberal quantities of this wealth, and a key to the great, bountiful storehouse is an absolute necessity. God has set his hand to perform a marvelous work in the world. Men are called to coöperate with him in this matter. In other words, to assist. And the Lord has emphatically given us his unerring word that none can assist in this work except he be humble, and full of love. Herein is the most necessary work of preparation,—the acquiring of humility and love, thus placing the sickle of the Spirit of the living God in the hands of the laborers, qualifying them to give valuable, successful labor to the harvest.

Imagine an empty-handed laborer in a literal harvest-field! What could he accomplish toward reaping the ripened grain? He might pull up, trample down, and destroy a great deal; but in order to be useful he must have a sickle. In the gospel field, we must be equipped with the sickle of the Spirit, which can not be obtained, nor retained, in any possible way except we "shall be humble and full of love."

In order to emphasize, and burn this truth into our deepest thoughts, let us repeat the thought by reading from Doctrine and Covenants 11:2-4.

Behold, the field is white already to harvest, therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God; yea, whosoever will thrust in his sickle and reap, the same is called of God; . . . Now, as you have asked, behold, I say unto you, Keep my commandments, and seek to bring forth and establish the cause of Zion. . . . And no one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care.

From these words given by Him who is the light and life of the world, we learn that it is a duty to seek to bring forth and establish the cause of Zion; and that, be our zeal ever so great, and the flourish of our efforts ever so magnificent, we can accomplish

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absolutely nothing in assisting to establish the cause without the personal preparation of humility and love, and the powerful equipment of the Spirit—sickle—of the Master. The word is, that without these things *none* can assist.

"Oh," but we might argue, as an excuse for some unrighteousness which we may know to be in our life, "the Lord will reward every man according to his works, and if I am *just a little* out of line in some ways, yet I love the work and am helping some, at least."

Oh, delusive thought! Let us shun it as if it were a serpent; and remember that *whole* and *complete* sacrifice is our reasonable service.

Any effort short of this robs us of the possibility of being an assistant in the true sense of the word; for the Lord has said so. Failure upon our part to make a determined effort to perform every known duty works on the same principle as the man who gathers stones from the garden to clear it, and then scatters them over the same ground by throwing them at the crows, and then imagines he is doing a good work. But is he? One chance in a thousand to kill a crow, at the expense of battering down the fruits of the garden.

Again we have the picture of wasted effort in the filling with water a vessel which finally leaks it all out through just a little hole. "Oh, its *just a little* hole!" Yes, but the laborer who is alive to an understanding of his duty knows better than to overlook such *little things.*

In our life's work, a failure to perform every known duty will result in—an empty vessel and wasted labor. A minister might do a good work before the people,—preach a grand sermon, a dozen, a hundred,—and then by reason of having failed to keep in touch with the powers of the world to come, in that humility and love are lost sight of, by one fell stroke of his in wickedness the cause is disgraced through him, and the monument of his former integrity is thrown down; and who shall say that that man's assistance in the cause of Zion has accomplished anything?

Slow progress, at the least, will be made in climbing to the summit of yonder mountain, by climbing a hundred feet and slipping back from ninety-nine to a hundred and one.

"Not to the strong is the battle,
Not to the swift the race;
But to the true and the faithful
Victory is promised through grace."

Speed and sweeping strength, in the conquest of our enemies (error, ignorance, and sin), seem not to properly claim our attention so much as careful, steady, unerring, continuous progress.

"An onward course, and steady pace,
Takes the slowest through the race."

We believe this principle of building carefully and well should enter into our plans as to the best methods by which to reach the people with the gospel, and that a proper effort to do permanent work will yield rich results in due course of time.

And while we labor and wait for the fruit of careful work to be developed by time, our patience is also in the exercise of development; and on, on we are called to press until the forming of a sturdy character, beautiful in all its parts, shall stand out as a living epistle, read of all men, and proving that we have sat at the feet of the Teacher of teachers, and therefore merit his favor.

The fact, however, that the car of truth has ever moved slowly, should not lull us into a false security, or blind us to the cold, unfavorable truth (if so it be) that recent and present progress as a body is at a low ebb. The exact scale of our standing, favorable or unfavorable, in progress is what we need to know. When we can see just what needs to be done we are better prepared to know where to commence and how to proceed.

If we imagine the ship of Zion to be facing a calm and pleasant sea, we may have her unprepared for the angry billows she must encounter. We need to know her true condition in order to strengthen the weakest parts, that she may ride safely the roughest seas, staggered nor surprised by anything, ready for every emergency, and anchoring safe in the haven at last.

If we sum up the results of trying to spread this grand gospel message, and find they are not as favorable as at a former period, it would indicate that some sail is rent or missing, or one of the engines is not doing its part; and would suggest a thorough overhauling, and rigid examination to locate the cause.

Every result can be traced back to a cause. A failure to locate the cause under such conditions would hold us in the grasp of uncertainty, semi-darkness, and doubt, until more serious complications forced us face to face with the grim results of neglect. An intelligent acknowledgment that the flow was there, and the "stitch in time," would keep the object of our pride sailing grandly on.

This matter of the consideration of the actual standing of the body, the church, the organization, is a proper one, when speaking of the best way to reach the people. Because of the fact that back of the minister stands his personal purity and spirituality; back of these, the church as a body; back of all, the God of Israel. All these forces must combine in one perfect, harmonious whole, in order to produce the best results in reaching the people, or holding them when they are reached; and making them a part of the great, pulling team, ever growing in strength and purity, till the final glorious victory.

The gospel of Jesus Christ is calculated to offer to man the true and only correct solution to every prob-

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lem of life. When we say *every* problem, it is without reserve in the least. Past, present, future, spiritual, physical, financial, social, each, all, and every phase of human necessity,—the grandeur of the gospel comprehends them all.

Oh, that we could comprehend the gospel! Here within our touch stands this most-to-be-desired of all else under the shining heavens,—the gospel. All unseen by the blind and bleeding world and—shall we say it?—yes, not half comprehended by the children of the kingdom! Our narrow and limited vision beholds only a thousandth part of the rich tints of the gospel bloom, its delicate folds breathing a happy prophecy into our thirsty souls, a thrilling prophecy of fruit yet to be, and lo—we close our eyes while the thrill of that vision sweeps every fiber of our being, and we incline to exclaim, "I have seen the gospel." Ah! But eternal truth whispers in accent sweet: "Child, thy raptured glimpse is but a taper; behold the path which is straight and narrow, follow thou on, to the greater light—eternal day."

Stepping back to the subject of this writing, how to reach the people, let us rend the veil of incomplete understanding of Christ's statement of wonderful truth, when he said: "Ye are the light of the world, a city set on an hill can not be hid." We have endeavored to show that careful, personal, spiritual preparation was one of the stepping-stones to a successful presentation of the gospel, which stone can not be left out or evaded. We also wish to emphasize the clearly apparent fact that the body, the church which men are to be invited into, must be demonstrating by *actual, practical* work, in easy view of the world, that she is able to unravel the knotty problems which so much puzzle the world; able to grapple with the issues of the hour successfully, thus proving her standard to be above all, her light to be greater than all. Not only must this light shine to the extent that it can be found by those who seek it, but it should be so effulgent that "it can not be hid." A light which, because of its feeble glimmer or dense inclosure, must be sought out with a lantern will not fill the bill.

Has not the time come for the church to cast off her youthful attire and clothe herself in a garb fitting to more mature strength, as the saving agency among many calamities, and perilous times, sweeping the earth in this the closing epoch of God's great drama of the world?

If the church is to-day unprepared to take or keep her place as the leading light of the world, and lead on through the dark corriders of tumult which to-day stare the world in the face, and, by practical demonstration, prove with a force that "can not be hid" that she occupies a higher plane than all others—if she is not prepared for this, and ready to so adjust herself as to be enabled to invite gathering Israel in from Babylon to a gospel-regulated, financially-equalized Zion, whose fault is it? Not God's! Certainly not the fault of the faithful standard-bearers who have stood by the gun through many years of conflict! Not the fault of those sturdy pioneers who have (according to their clean records left to us as a sacred heritage upon the pages of history) called for the people to honor the law, from time to time; who have called, and called repeatedly by voice and pen, to ears which seem to heed not! Certainly not they to blame! Who then? The people. Who, then, need to awaken to the fact that our light as a world-power is not as dazzlingly brilliant as it might be, and must be? Who needs to keep in mind that we have as yet not been enabled to carry our colors to the top of the hill which Jesus mentioned, when he said the light from that city could not be hid? All of us! We must awake to action, and do something.

Do what? Support the spiritual authorities in every right move to establish Zion upon the only foundation which will sustain her in the coming increase of storm — the foundation of—speak it gently, for it grates upon some of our ears—*equality* under the law. Upon that stone we stand; aside from it we fall, to give place for others. Support the authorities how? In a more substantial way than complaining against them; or stating in testimony that we love the work.

Some one has aptly said that "the people are the ruling power under God"; and that "the Lord helps those who help themselves, therefore God without man never did anything for man." True! And the people of this church must give their leaders—the servants of God and of the church—to understand that they are awake to the needs of the hour, and ready to stand behind them in every measure which will tend to lift us as a people to the plane we should occupy.

What have these matters to do with the question of the best method to reach the people, you say? Simply this: When the missionary turns his course from Zion's center, to face a frowning world, the requirement for highest success demands that he be enabled to point his hearers to an exalted light whence he came, which is throwing an unmistakable ray around the work, and which "*can not be hid.*"

The missionary ought not to have to carry a large supply of powerful magnifying spectacles, and go wondering what is the best way to reach the people and hold them still long enough to adjust the glasses to their noses, while he insists that if they peer closely through the darkness a light can be discerned yonder in the distance. It is clearly seen from the writings of our seniors in church-work and authority that they are not blind to the fact that the church needs to come up higher; but what can they do? Their hands are tied as long as the people do not come to the front and manifest a strong desire to more completely fulfill the will of God, and organ-

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ize according to the law of the celestial kingdom. The idea has been advanced by some that as Zion has been defined as the pure in heart, therefore we must not expect to be gathered and placed in working order, under the law of equality, until we are developed to that condition of purity. It must be remembered that the gospel is the *means* by which men are to be brought to this state of purity; by its practical application to the life of man; and that the gospel is not complete when the temporal, or financial feature is left off. The gospel law is crippled and incomplete without its perfect, equalizing regulations in temporal matters; therefore, in that condition it could not exert its fullest power in helping men out of selfishness into purity. Selfishness has been the worst curse on the face of the earth from the beginning; and are we to be satisfied or content to live under a system which is calculated in its very nature to make men selfish, more and more? Yet, that is just where we stand. Selfishness, sharp practice, competition, educating men from childhood up to take advantage of another's misfortune: this is the unavoidable tendency of our present system. Let us here read a word of the Lord from Doctrine and Covenants 49:3, and then draw the legitimate conclusion: "But it is not given that one man should possess that which is above another; wherefore the world lieth in sin." Now if the *world* lieth in sin because of the fact that one man possesses more than another, where does the *church* stand? There is but one answer. Is not our sin greater in this matter,—greater than that of the world? They do not know; but we know and *do not.*

Are we any more exempt from condemnation than others for treating lightly the things of God? We are not escaping the "many stripes" of him who "knoweth his Master's will and doeth it not." The marks of the lash are visible, in that the "abundance" of the manifestations of God's favor is withheld from us. The Lord said to the church, as found in Doctrine and Covenants 83:8, that their minds had been darkened because of unbelief and treating lightly the things which they had received. He said, further, this had brought the *whole church* under condemnation, and that this condemnation resteth upon the children of Zion, even all, and that they should *remain* under this condemnation until they repent, and remember the former commandments (section 42, among others) not only to say but to do the things which are written, "otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for shall the children of the kingdom pollute my holy land? Verily, I say unto you, nay."

Again in section 94, paragraph 5, when speaking of the calamity which is to come upon the wicked in the last days, of Zion the Lord says: "Nevertheless Zion shall escape if she observe to do all things whatsoever I have commanded her, but if she observe not to do whatsoever I have commanded her, I will visit her according to all her works, with sore affliction," etc.

Once more let us read the word. In section 100, paragraph 2, we read the Saints are to prevail against enemies inasmuch as they keep the commandments. "But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them, for they were set to be a light unto the world, and to be the saviors of men." But if we keep not the law we are as salt which has lost its savor, and is fit only to be cast out and trodden down.

These scriptures are clear in the evidence that our only safety is in obeying the whole law, and since it is a part of the duty of the elders to see that the law is kept, we would sum up the answer to the question, "How shall we reach the people," and say: Trim up the personal light, replenish the oil; then come together and put our might to work in trimming and replenishing the great central light, the organization; place it, with willing hands, upon the height of yonder hill in Zion, and come on, boys, let's go out and point the people which way to look.

For if we can keep an inspiring ray striking out points from "the city on the hill," bidding skulking shadows flee, we will reach the people, the honest people, the common people; for they are the kind who heard the Savior "gladly," in the days long agone. Let us then give that light on the hill which is to have such magic power, our earnest attention, keep the soot from the globe, burnish the lens, and the battle is more than half won.

"And now, behold, if Zion do these things [keep all the commandments—J. Y.], she shall prosper and spread herself and become very glorious, very great, and very terrible; and the nations of the earth shall honor her, and shall say, Surely Zion is the city of our God."—Doctrine and Covenants 94:5.

JAMES E. YATES.

SEILING, Oklahoma, February 9, 1906.

Selected Articles

TRUE PSYCHOLOGY.

God can be rightly conceived of only as he represents the perfect and true, the highest possible ideals as his attributes. Man's appreciation of them can be had in a full measure only as he also may have the highest qualification that may be possible to human existence physically, mentally, morally, spiritually, and in their relative order. Evil, the opposing power, may have had its beginning in earth-life with the character known as Satan, who was a liar from the beginning.

"God manifest in the flesh is the ideal, the Christ." Whether or not there exists God or Satan, does not

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matter as to the knowledge of and the faculties of the human mind known to science. The writer believes that the mind, which is the spirit of man, has an individuality that is eternal and may be actuated upon under its own agency, either for good or evil, that man of his own volition may act for good or evil as a statement of holy writ declares: "Man may do much good of himself and bring to pass much righteousness." Humanity is gathering vast quantities of knowledge; it is well to study carefully from what source it comes. "There are thousands of teachers, but not many fathers." God's highest attribute is intelligence. "Christ, the express image of his person." Man can know God only through emulating his Son. We can know God in any way only through him.

"No one knoweth the father but the son, and him to whom the son will reveal him." The more perfect the physical and harmonious, the greater the mind may be inspired with intelligence. The faculties of the human mind contain same forty-two attributes. They are harmonious as a whole as attested by science knowledge. Science has never contested that the Christ is not one of the most perfect specimens of humanity that has graced the earth since the morn of creation from a physical, mental, and moral standpoint, not entering into the spiritual realm, as science does not allow there is any spiritual realm.

But it still admits that the highest intelligence comes from the most perfect organism. When we look about from a scientific view-point, we may observe that certain ones who esteem themselves qualified as spiritual teachers are fearfully deficient in the lesser attributes. We might notice for a brief space some of the supposed spiritual teachers of the present time who still live in theory and practice.

Doctor Dowie, one of the last of the gods of human invention, some of his abnormal faculties: firmness, self-esteem, approbativeness, very large self-reliance, love of praise, veneration, combativeness, distinctiveness, language, comparison, amativeness, the secret of his power and true character. The ordinary intelligence may observe his class of followers—they lack individuality.

Brigham Young, another man-made god of whom Dowie is largely an imitator, but not an equal, though the mental faculties are very similar. Young being an usurper had largely stolen glory, a large, fine, noble man, superior to Dowie in veneration and spirituality, he became corrupt and vile through power over others by perhaps one of Satan's greatest moves in modern times, the emissary of Satan of great hypnotic power, a character who is undoubtedly spoken of by the prophet Jeremiah 17:5, 6, who besmirched the name and character of Joseph Smith, the grandest type of balanced organism that has graced the present age, physically, mentally, morally, and spiritually, who would belittle the gods of ancient art, and stands alone as an ideal type of modern times, misknown and misunderstood through Satan's master-worker, Brigham Young. Bishop Fallows, in referring to the characteristics of Brigham Young and file leaders in the gallery of immortals in Salt Lake, refers to some of the leading characteristics of these perverted religionists. He designates the animal propensities, noting, however, that Joseph Smith was of a superior type. He in truth has no place in their midst. It is known to science that perverted religion under hypnotic suggestion appeals to the emotional and leads to moral depravity. Hypnotism can not be analyzed on scientific principles. Some theologians study it for application with marked results. It does not appeal to the intelligence and is therefore not a scientific truth. Science is classified knowledge; hypnotism is not, nor ever can be. Reverend D. L. Moody, the great evangelist, had considerable harmony in the temperaments, and is spoken of as being very magnetic—hypnotic. He undoubtedly did a great deal of good in a moral way that may have led to spirituality under cultivation of those of lower organism. He was very blunt in his suggestions as designated in his temperament, mental, vital, and motive, strong. Was very emotional and positive, carrying great conviction to low humanity. Was a great student of human nature, wherein lay his great power. His acquisitiveness gave him good business qualities, but was no doubt detrimental to his spiritual discernment. He had large veneration, was not an investigator, would be as apt to be zealous in the wrong as the right. His predictions proved untrue, being neither prophet nor seer. Men such as Spurgeon, Beecher, Abbott, Gough, Thomas, Hillis, Fallows, and numbers of others have never come in near touch with the infinite to give to the world a direct spark of inspiration, but have relied on past ages and borrowed their testimony. Others in large numbers, who have left their foot-prints on the pages of history of the past decade, might be examined as to temperament, who have had zeal for truth without understanding.

There is no doubt that mankind in their present condition have great opportunity for advancement. The breeding of a better race by careful study and selection — some are even becoming radical and restrictive as to the propagation of certain low types of humanity who must either be assimilated or excluded. America can stand at the head of nations, because of the people's individuality. This faculty should not be discouraged, but carefully guarded. A weaker mind should not be allowed to be bamboozled and toyed with by psychological devils with hypnotic suggestion to bemuddle the mind of the deficient. The United States should abolish the practice as has Germany. There is no motive in it for good. The development of the faculties for harmonious accom-

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plishment and the acquirement of the highest type of Godliness is to enlighten the deficiencies, that the mind may know of the infinite of itself. The spirit of the age is influence and power. What power? Let us take heed we are not deceived. God's power as suggested through the most perfect organism will be the only true teacher in the coming ages. No prodigy will then pose to enlighten. Science then will not be able, as now, to combine certain groups of faculties to designate a certain cult, creed, or dogma, which is positively human or less than human in its intelligence. They will have been abolished, gone with the winds and buried in oblivion. Human advancements shall have produced the perfect soul under God's willing assistance, a balanced organism, with its higher attributes, harmonious heart's love, supreme and magic in an emancipated being fit to dwell on a redeemed and glorified earth, when commercialism has long abondoned the realm of the spirit, because it is no longer possible to make merchandise of God's heritage, when the mythical heaven, the skies, has vanished in the realism that God's kingdom has come and his will done on earth, when we may abide in his presence eternally, when body and spirit, which is the soul, shall have been inseparably connected wherein it receiveth a fullness of joy, perfected by the psychological suggestion (without hindrance) by the most perfect entity that has graced the world since the morn of creation—Jesus of Nazareth. Ages may roll before his work may have been completed, when all souls, who will, may be presented faultless before the throne of the great God.—Synopsis by H. J. Atkins, in Aurora *News*, June 30, 1904.

THE MYSTERIES OF THE OCEAN-BED.

The disaster which happened to the French vessel Sulley not so very long ago, when it went to the bottom not far from Saigon, has offered the divers intrusted with examination of the submerged ship opportunities for making exhaustive and important explorations of the bottom of the sea. In these fields of sub-aqueous exploration special distinction has been won by a young naval engineer named De Plury, who by the aid of an apparatus of his own invention, succeeded in reaching a depth of more than three hundred and thirty-six feet—a depth which had never before been attained.

De Plury has invented a kind of metal armor which affords him every protection, while by means of a special chemical combination, respiration is automatically provided for. Thanks to this, he has already made over one hundred and fifteen most daring descents with perfect safety. He has thus been able to discover a most marvelous world, hitherto seen by no eye but his; the sea bed is a scene of marvels combined with no small amount of tragic horrors.

"The first sensation experienced," said this intrepid diver at a recent interview with an Italian journalist, "is something like that which is felt on descending into a mine, but you soon get accustomed to it. At a depth of about nine feet medusæ begins to be found in large quantities. Seen through the water, everything appears magnified, and they are apparently of enormous proportions. All recollection of the protection afforded by the glass front of the helmet is forgotten, and the first impression is that these masses of horrid flaccid and slimy medusæ will adhere to your face.

"Just a little lower down, and a scintillating multitudinous shoal of small fishes is encountered, shimmering like so many strips of shining copper, or other metal, in a state of continuous vibration.

"At a depth of about 162 feet thick masses of seaweed are traversed; some of these are hair-like vegetable growths, with arms from 20 to 30 yards in length, which, with a kind of horrid vitality, wrap themselves around every part of the body. These algæ constitute a grave danger, as they can easily paralyze the diver's movements and, by rising up above and around him, can weigh him down with a weight amounting to several hundredweight—sufficient to break a rope or life-line when hauled on. Below 162 feet there are small snake-like fishes of about three feet in length, and also other denizens of the deep resembling dolphins. These latter hurl themselves violently against the diver. If, as already remarked, he is somewhat young at the game, and has forgotten the protection afforded by his helmet, he is still filled with a mortal dread lest they should succeed in smashing the glass front of the helmet despite its four inches of thickness. Of course, should that occur, death would be almost instantaneous.

"Still other and worse monsters are the polypi or devil-fish, who wrap their tiny tentacles round the bold explorer; but although repugnant, these monsters are cowardly, and immediately renounce their attack on coming in contact with the unfamiliar feel of the metal armor of my diving-dress. There are also equally horrible, and much more intrepid, giant crabs. Some of those I have seen have measured as much as three feet in diameter. Due to their strong shells and formidable claws, they constitute a continual menace to the diver, which is by no means to be despised. This is about all that can be said on the score of the deep-sea fauna. The deformation of fish is not very noticeable at such a small depth; by deformation I mean not only change of form, but also of character. This takes place at a depth of about 1,094 yards; here their nature changes entirely, and they assume the forms and constitutional modifications necessary to enable them to bear the enormous pressure to which they are subjected at the depth where they move and have their being.

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"Hitherto it has been quite impossible to obtain living specimens of these submarine creatures, as they reached the surface with their volume quadrupled, due to the reduction of pressure. All the creatures are carnivorous, and their capacious maws not infrequently serve as the tombs of unfortunate sailors whose ship has gone to the bottom, and their bodies gradually sink deeper and deeper, while the formidable pressure to which they are subjected in an increasing intensity soon smashes all their bones, and finally crushes the corpse quite flat. But enough; suffice it to say that this awful spectacle is scarcely visible after a depth of thirty feet.

"One curious fact attending these submarine explorations is afforded by the light, which forms a strange blend of green and violet light, the color being a little similar to that of the caverns to be seen in icebergs. At a depth of thirty-two yards the light begins to get more and more diffused, and the sun viewed through the mass of superincumbent water appears like a reddish opaque globe; but—and this is somewhat strange—when sheltered from the rays of the sun (behind a rock, for instance) the stars become visible even at midday.

"One day, just about noon, I saw a never-to-be-forgotten sight at a depth of 129 feet. The sun was right at the zenith. The bottom upon which I stood consisted of fine white sand, and the reflection of the light upon the snowy carpet gave me the impression of standing upon a plain of molten gold. At a depth of 226 feet the obscurity is complete; at 327 feet the darkness is impenetrable, and it is necessary to have recourse to electricity for purposes of vision. I use electric lamps of 10,000 candle-power, but even these can not diffuse their light beyond a radius of 90 feet. A most tragic spectacle is then presented by sunken vessels, broken boats, splintered hulls, gaping decks, and broken masts."

No scenes of horror can be surpassed by the awful panoramas of death and disaster which have been witnessed by Engineer de Plury in the course of his professional experience as a diver.

"In the vicinity of Ostend," he relates, "I was requested once to examine the wreck of a vessel which had sunk not long ago. This was the occasion upon which I was assailed by a veritable horde of those giant crabs of which I have already spoken. They were at the time busy devouring the corpses of the dead sailors. One of these monsters seized me by the leg, which would have been crushed, as if squeezed by a jaw of steel, had it not been protected by the powerful armoring of my diving dress. I had a kind of sword in my hand, with which I succeeded in killing two of these monsters, the shells of which I still possess. All objects at the bottom of the sea are covered with a kind of curious powder, and a terrible gloom and silence prevails. What a scene of melancholy! The floor of the ocean is strewn with bones, not a few of them of human origin! A very singular fact which I have observed is that the sea, for a certain period of time, keeps bodies in a perfect state of preservation. I once visited the hull of a vessel which had gone down with all hands. The crew were mostly asleep when the disaster occurred, and had thus passed practically instantaneously from sleep to death. So far they had not been bitten or gnawed by any fish, as most of the hatchways were closed. The men still appeared as if asleep. There they lay, wrapped in a calm and mysterious slumber. I approached, and, climbing down to the hatchways, touched one of the corpses with my hand; the flesh seemed to dissolve and vanish under my hand, leaving nothing but a grinning skeleton!

"And the treasures of the seas! Millions alone are engulfed not far from Vigo. Personally, I have never been there, but one of my men once went down there clad in the old diving dress. This was before I had invented my present dress. The unhappy man died almost directly he reached the surface again; but he had had time to see several galleons lying at the bottom, with the masts still standing, and the timberwork still sound. These, of course, were some of the famous treasure ships; but I do not think it would be possible to recover them. All metals would have been destroyed by rust by now, as they have been below water ever since 1707.

"I have seen personally the vessel which, about 1808, was conveying Napoleon's treasures to Holland, but it was wrecked *en route* and sank with one hundred millions of gold on board; of these, fifty-six millions have been recovered, but the remainder, as I have said, is still in the bosom of the ocean. The Prince of Monaco states that he has found near Cyprus a galley still full of objects of art at the bottom of the sea. This is where submarine boats will have such a great future before them, as, by their aid, we shall one day be able to explore unknown deep sea grottoes, rich in unknown forms of life, vaults full of untold wealth, and the tomb of many a poor sailor."—*Scientific American.*

The Way of the Cross.

I do not know that I shall ever
Be called to do some noble deed and great,
I only know my peace flows like a river,
And I can wait.

In darkest moments though I seem forsaken
By friends, and all that human sense holds dear,
I yet can know, it is the way that Love hath taken
To draw me near.

And so I trust and pray, well knowing
My every pang and heartache in the night
Is but the sign attendant on my growing
To perfect height.

—Edward Everett Norwood in *Christian Science Sentinel.*

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Mothers' Home Column

EDITED BY FRANCES.

Frances Willard.

Frances Willard, founder of the Women's Christian Temperance Union, died February 17, 1898. Her last words were: "How beautiful to be with God."

"How beautiful to be with God!"—
How beautiful to-day it is
To mark the pathway that she trod
And know that its design was his.

She found her work; she did not know
The finding was a wondrous deed;
She only saw the deathless glow
Of the white light far in the lead;
She built, and, building, gave no thought
To what was setting mete and bound,
Nor that her hands discreetly wrought—
She only knew her work was found.

It was not toil to her, nor care,
It was the duty of each day
To find the sunshine everywhere,
To speed the kind word on its way.
By an unresting impulse urged
She gave herself, her mind, her hands,
Until with her work she was merged—
Now heart and soul of it she stands.

It must be so, for in the work
The worker blends with heart and soul
The self endures through shine and murk
Though the uncounted ages roll.
And what she did—the goal she won—
Gleams with a rare, increasing light,
For it for ever rests upon
A woman's soul all pure and white.

"How beautiful to be with God!"—
We know when now we pause and gaze
At the brave path whereon she trod
She had been with him all her days.

—W. D. N., in Chicago *Tribune*.

Alpha and Omega.

ALPHA.

Night.

Silence.

A struggle for light.

And he did not know what light was. An effort to cry. And he did not know that he had a voice.

He opened his eyes "and there was light." He had never used his eyes before, but he could see with them.

He parted his lips and hailed this world with a cry for help. A tiny craft in sight of new shores; he wanted his latitude and longitude. He could not tell from what port he had cleared; he did not know where he was; he had no reckoning, no chart, no pilot.

He did not know the language of the inhabitants of the planet upon which Providence had cast him. So he saluted them in the one universal speech of God's creatures—a cry. Everybody—every one of God's children—understands that.

Nobody knew whence he came. Some one said, "He came from heaven." They did not even know the name of the little life that came throbbing out of the darkness into the light. They had only said, "If it should be a boy," and "If it should be a girl." They did not know.

And the baby himself knew as little about it as did the learned people gathered to welcome him. He heard them speak. He had never used his ears until now, but he could hear with them. "A good cry," some one said. He did not understand the words, but kept on crying.

Possibly he had never entertained any conception of the world into whose citizenship he was now received, but evidently he did not like it. The noises of it were harsh to his sensitive ears. There was a man's voice—the doctor's, strong and reassuring. There was a woman's voice, soothing and comforting—the voice of the nurse. And one was a mother's voice. There is none other like it. It was the first music he had heard in this world, and the sweetest.

By and by somebody laughed softly and said in coaxing tones:

"There—there—there—give him his dinner."

His face was laid close against the fount of life, warm and white and tender. Nobody told him what to do. Nobody taught him. He knew. Placed suddenly on the guest-list of this changing old caravansary, he knew his way at once to two places in it—his bedroom and the dining-room.

Wherever he came from he must have made a long journey, for he was tired and hungry when he reached here. Wanted something to eat right away. When he got it he went to sleep. Slept a great deal. When he awoke he clamored again, in the universal volapuk, for refreshment. Had it and went to sleep again.

When he grew older the wise men told him the worst thing in all this world, of many good and bad things that he could do, was to eat just before going to sleep. But the baby, not having learned the language of the wise men, did this very worst of all things, and, having no fear of the wise men, defiantly throve upon it.

He looked young, but made himself at home with easy assurance of an old traveler. Knew the best room in the house, demanded it, and got it. Nestled into his mother's arms as though he had been measured for them.

Found that "gracious hollow that God made" in his mother's shoulder that fitted his head as pillows of down never could. Cried when they took him away from it, when he was a tiny baby "with no language but a cry." Cried once again, twenty-five or thirty years afterward, when God took it away from him. All the languages he had learned, and all the eloquent phrasing the colleges had taught him, could not then voice the sorrow of his heart so well as the tears he tried to check.

Poor little baby! Had to go to school the first day he got here. He had to begin his lessons at once. Got praised when he learned them. Got punished when he missed them.

Bit his own toes and cried when he learned there was pain in this world. Studied the subject forty years before he learned in how many ways suffering can be self-inflicted.

Reached for the moon and cried because he could not get it. Reached for the candle and cried because he could. First lessons in mensuration. Took him fifty or sixty years of hard reading to learn why God put so many beautiful things out of our longing reach.

Made everybody laugh long before he could laugh himself, by going into a temper because his clothes did not fit him or his dinner was not served promptly. "Just like a man," the nurse said. Nobody in the family could tell where he got his temper. Either he brought it with him, or found it wrapped and addressed to his room when he got here. At any rate, he began to use it very shortly after his arrival.

Always said he lost his temper, when most certainly he had it and was using it. Played so hard sometimes that it made him cry. Took him a great many years to learn that too much play is apt to make anybody cry.

By and by he learned to laugh. That came later than some of the other things—much later than crying. It is a higher accomplishment. It is much harder to learn and much harder

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to do. He never cried unless he wished and felt just like it. But he learned to laugh many, many times when he wanted to cry.

Grew so that he could laugh with a heart so full of tears they glistened in his eyes. Then people praised his laughter the most—"It was in his very eyes," they said.

Laughed, one baby day, to see the motes dance in the sunshine. Laughed at them once again, though not quite so cheerily, many years later, when he discovered they were only motes.

Cried, one baby day, when he was tired of play and wanted to be lifted in the mother arms and sung to sleep. Cried again one day when his hair was white because he was tired of work, and wanted to be lifted in the arms of God and hushed to rest.

Wished half his life that he was a man. Then turned around and wished all the rest of it that he was a boy.

Seeing, hearing, playing, working, believing, suffering, and loving, all his life long he kept on learning the same things he began to study when he was a baby.

OMEGA.

Until at last, when he had learned all his lessons and school was out, somebody lifted him, just as they had done at the first. Darkened was the room, and quiet now, as it had been then. Other people stood about him, very like the people who stood there at that other time.

There was a doctor now, as then; only this doctor wore a graver look and carried a Book in his hand. There was a man's voice—the doctor's, strong and reassuring. There was a woman's voice, low and comforting.

The mother-voice had passed into silence. But that was yet the one he could most distinctly hear. The others he heard, as he heard voices like them years ago. He could not then understand what they said; he did not understand them now.

He parted his lips again, but all his school-acquired wealth of many-syllabled eloquence, all his clear, lucid phrasing had gone back to the old inarticulate cry.

Somebody at his bedside wept. Tears now, as then. But now they were not tears from his eyes.

Then, some one bending over him had said, "He came from Heaven." Now, some one stooping above him said, "He has gone to Heaven." The blessed, unfaltering faith that welcomed him, now bade him Godspeed, just as loving and trusting as ever, one unchanging thing in this world of change.

So the baby had walked in a little circle, after all, as all men, lost in a great wilderness, are said always to do.

As it was written thousands of years ago—"The dove found no rest for the sole of her foot, so she returned unto him in the Ark."

He felt weary now, as he was tired then. By and by, having then for the first time opened his eyes, now for the last time he closed them. And so, as one who in the gathering darkness retraces his steps by a half-remembered path, much in the same way as he had come into this world he went out of it.

Silence.

Light.—Robert J. Burdette in *The Word and The Way*.

Prayer Union.

Sr. M. A. Christy, Akron, Iowa, desires the prayers of the Saints that she may be healed, if it be God's will. She has been sick ever since the first of March.

Bro. William Plain, of Elmwood, Oklahoma, has set aside the first Sunday in June as a day of fasting, and desires prayers in behalf of his wife, who is so afflicted that she is made to drop anything she may have in her hands.

"The wise man begins to reform the world inside his own heart's door."

Letter Department

WEST BERKELEY, California, April 21, 1906.

Editors Herald: Thinking a few words from San Francisco would interest you and the Saints, and believing that one of a very few able to picture the situation is myself, will write.

The Saints of San Francisco escaped, obeying the injunction to "flee else sudden destruction come upon you." They did so, and there came under our observation many remarkable and manifest evidences of God's hand moving in their behalf.

Only a very few of the active Saints can not be accounted for, and we are confident that the same mercy and power was displayed in preserving their lives.

The shock came at fifteen minutes past five in the morning, and it seemed the whole world was shaking, not a part. Have you ever seen pictures of the fallen and demoralized buildings of destroyed cities, wrenched and distorted, bent and twisted, parts standing, leaning, or lying, a mass of debris in the streets below? If you have, then picture in imagination the ruins of this great city ere the flames passed over and gleaned in the harvest of destruction and death.

A few of us Saints sat upon an elevation on the outskirts of the city, where we might behold the sad and awful scene passing in panoramic show below. It was night, and across the doomed metropolis was stretched two lines of flame leaping into the air like fiery demons. Between these two lines was an area of blackness, except the somber outlines of the ruins that lay wasted in the path of the conflagration. Now and then and ever as the night wore on to dawn, you might see great pillars of smoke shoot skyward and then would follow a sound like the booming of cannon. It was the soldiers dynamiting buildings to intercept the onward march of the ravenous fire. It was a sight never, never to be forgotten.

The writer has read of the hosts of refugees fleeing from destroyed cities, but never was the thought impressed so deeply of such a sight before as when he, with his blankets strung over his shoulders and a telescope basket in his hand, made one of the mighty army of fleeing humanity hastening to the hills in the far suburbs of the city.

Zion! Zion!! The Saints of San Francisco long for thee. Stretch forth thine arms, we pray.

Brother Editor, fuller reports will follow, but this one thing be sure of, life and the sustaining of it is assured to the people, and the Saints are safe. Let us draw closer together, for the storm that precedes the end is on. EDGAR SMITH.

LOGAN, Utah, April 12, 1906.

Editors Herald: We still have stormy weather, too frequent to allow the mud to disappear.

Deposing of the two apostles will likely cause the people of Mormondom a little study to reconcile some things. I have been using a little time taking orders for Holy Scriptures and other church works. I have fifteen orders for Holy Scriptures, and some for Three Bibles Compared, and True Succession. I suppose such work is not outside of ministerial duties. It at least gives me excuse to remind the Mormons with whom I talk that they are not keeping the commandment to teach this scripture, when given, to all the world. We also give evidence of the fulfillment of the prophecy that they should "be preserved in safety," etc.; so they ought not to doubt the authenticity of the work, even if it does commend the Reorganized Church as divinely instrumental in the work, and give the lie to the story of Sr. Emma's apostasy, etc. S. D. CONDIT.

SPRINGFIELD, Missouri, April 24, 1906.

Editors Herald: I had the pleasure this afternoon of baptizing James M. Quimby, for many years a minister of the Christian Church, and who once held a debate with Emsley Curtis, near Warrensburg. He is the brother of our faithful John

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Quimby of this city. Bro. Quimby has been investigating for some two years or more, and fully understands the doctrine. He is a noble man, and will be a help in a ministerial way.

The Saints here seem to be doing fairly well, and the presence of the Spirit is in our meetings.

The Saints feel real glad to learn that their little preacher was returned to them, and that the writer was permitted to stay close enough to visit at times.

The Saints' coöperative store is doing fairly good business. One brother put in two hundred dollars of stock to-day, and still there are more to follow.

We have a fine location, and good Saints are behind the counter, such as Bro. Buckly, clerk, Bro. Thayer, butcher, and Bro. Parley Plumb, solicitor and delivery boy. Prospects seem good.

HENRY SPARLING.

GARDENA, California, R. F. D. 1, April 22, 1906.

Editors Herald: Los Angeles was not affected by earthquake; wholly confined to northern part of State. Have received no word from Saints there, but Los Angeles Branch raised nearly a hundred dollars to-day, and stand pledged for any amount, if necessary, to succor Saints there. Refugees coming in here in train-loads. Los Angeles citizens have acquitted themselves in relief cause. Saints all well here. More shortly. Very truly yours,

T. W. WILLIAMS.

ELLENSBURG, Washington, April 22, 1906.

Editors Herald: Inclosed find a clipping from the Sunday Seattle *Times*, April 22. This clipping was taken from the editorial columns. Your brother in gospel bonds,

JAMES WINEGAR.

"WHEN DEATH RIDES BY.

"'And I looked, and, behold, a pale horse, and his name that sat thereon was *Death*.

"'And power was given unto them to kill with sword, and with *hunger*, and with death. . . . And I beheld, and lo, there was a *great earthquake*, and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman and every freeman hid themselves in the dens and in the rocks of the mountains.'

"So wrote the seer of Patmos, before whose vision drifted the days of wrath that were, and those that were to come. Had he been upon the scene he could not have more fittingly portrayed the San Francisco horror, about which the world is thinking.

"Yesterday we were feeling sorry for the stricken thousands under the fiery wrath of *Mount Vesuvius*. To-day the pale horse and his rider are nearer home, and it is impossible that with it all there should be no questioning as to the part taken by some reasoning intelligence far removed from us.

"To deny this is to do away with *prayer* in the time of disaster. But it appears that men and women *prayed* in the streets of San Francisco just as they prayed under the fiery deluge of the great Vesuvius.

"Science will of course explain the disturbance along the theory of 'fault lines' and the slipping of the earth's crust. The contention will wax warm as to the *probable* influence of Vesuvius, but the simple-minded—and *sometimes* they are found among the very learned—will hold to the belief that some great intelligence employed these mighty forces to *teach man* his helplessness, and possibly to awaken a greater reverence for *Him* in whose hands we are as naught.

"Having once accepted the *possibility* of this discipline, the call to civic righteousness sounds loud—nor can any man foresee when or where the next bolt will fall.

"The destruction of property in San Francisco is said to be enormous. A great city—and proud—is in ruin. But far and away beyond property value is the loss of life—and the mental and physical shock to those who trod the furnace and will never again be their former selves.

"At this distance it is a mighty reminder that when Death rides forth there is no distinction of classes. The *high* and the *low*, the *rich* and *poor*, huddle together, unmindful of the scornful look and the caste which made them strangers in time of prosperity.

"Perhaps the world needs such visitations to keep alive the chord of sympathy about which Abraham Lincoln talked. Anyway, the proof is abundant that the world knows, not only how to be sorry, but to take the injured ones to the 'Inn,' and pay the bills.

"It goes without argument that this horror will serve as an arrest of thought to thousands who have been careless about God. Some are reading now who have determined to live different lives—to be less selfish and to so order their conduct that the approach of death by whatever course, or in whatever guise, shall find them unafraid.

"MARION B. BAXTER."

SPRINGFIELD, Missouri, April 14, 1906.

Editors Herald: I wish a little space in the columns of your paper to make public acknowledgment for the wrongs I have committed against the Reorganized Church of Jesus Christ of Latter Day Saints. Being at one time a member of the church, I apostatized by denying this to be the true church, and by writing up articles against it in sectarian papers. The wrongs I have committed have been against the church in general, and not against any individual. For these wrongs I ask the church, its members in general, for forgiveness, believing as I now do that this is the only true church of Jesus Christ, and expecting to reunite with same in the near future.

419 South Street. QUINCY ANDERSON.

SAN FRANCISCO, April 24, 1906.

Dear Brother Joseph: One week ago to-day our city was visited by the most serious calamity of modern times. At 5:13 a. m., just after daylight, we were awakened by an earthquake too terrible to describe. I will try to give your readers some idea of its horrors. The earth and everything upon it shook in every direction imaginable, in circles, in squares, up and down, and every other way, and continued to do so for forty-seven seconds. You can realize how long that is by counting forty-seven slowly. It seemed to me like it would never stop. My wife and I jumped out of bed and stood in the doorway, where our two daughters joined us; and there with our arms around each other we waited, calling upon God to save us, while the deafening noises of the earth's rumbles, falling furniture, breaking crockery and glass, the cracking of timbers, and falling plaster and chimneys, filled our ears with a medley of sounds never to be forgotten. One picture on our wall shifted twelve inches; another was turned completely around and left facing the wall; our heavy piano moved three feet; one bookcase facing north had all the books thrown out on the floor. Two cases facing the west were thrown on the floor, broken, and contents scattered. All our bric-a-brac was broken, and most of the crockery. Two clocks were thrown from the shelves and smashed, chairs and tables upset, and things scattered pell-mell all over the house. In the pantry everything was thrown off the shelves on the floor, where food, crockery, glass, etc., were all ruined, mixed with plaster, sirup, vinegar, oil, and everything combined. The kitchen stove was thrown off its legs, broken from the waterback, and the kitchen flooded. The gas sprung a leak; and when we made a rush from the house we found the front door was jammed, and could not be opened. We retraced our steps and ran out of the back door in our bare feet, and very slight clothing, to join the scantily-dressed neighbors in the street, some in nightgowns, some in

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underclothes, some with a shoe, some with a hat, one carrying only a pillow, others a blanket around them, etc. As soon as we realized it was over we returned to the house to dress and view the ruin.

This brief account of our experiences is about what would be told by all our citizens, for we all suffered about alike from that terrible shock, the only difference being that we got off very easily as the ruin wrought in other parts of the city was a thousand times worse than ours. Many houses were thrown down, turned half way around, tipped over, crushed, etc. Hardly a house retained its chimney. Nearly all plate glass windows were torn out and broken from the stores, and all the streets filled with debris. Many of the streets and sidewalks were cracked and broken. Deep crevices were left all over town. I saw some over an inch wide. Out in Golden Gate Park I saw crevices eight inches wide, hundreds of feet long, and no knowing how deep. All our city was left in ruins. And then, to add horror to the scene, fire broke out, and to the dismay of all it was found that the water-mains had been broken and we were left without water, and no means to put out the fire which continued to increase with great rapidity until three fourths of our beautiful city was consumed, at a loss of $225,000,000; and 300,000 people were made homeless. The fire burned and raged four days and nights, sweeping everything in its track—all the banks, wholesale houses, commission merchants, and in fact all the business of the city was consumed. We were left without any communication with the outside world, for several days. We had no telegraph, telephone, or mail service; no electricity or gas; no street-cars. The city is now, and has been for some time, under martial law. We are really a large army camp. Soldiers are patroling everywhere. They are in control. We have no lights in our houses after eight in the evening. We can have no fires, only on the streets, where we do all our cooking, and where many eat. There is no water in the houses. We carry ours from the park or cemetery. I did not have my clothes off for one week. We slept for three nights on the front steps, afraid to go in the house. Thousands of others did the same. The earth keeps trembling all the time. We have had forty-one shocks since the first heavy one. Our nerves are wrought up to a high pitch, and we always hold ourselves ready to run. If we are in the house, and a shock comes, we run out in street; and when it is all over, we laugh and joke about it, then sigh, and as soon as we feel a little settled return to the house again. We leave the doors ajar all the time, night and day, fearful lest a heavier one might come.

Now the fires are all out, and the city a mass of ruins. All our empty lots, plazas, hillsides, Presidio, Golden Gate Park, and every available space is filled with homeless campers, living in every imaginable condition,—but nearly every one trying to be happy. My business was burnt out, but my family is unhurt, so I am grateful and happy. All the Union has come to our relief, so all the hungry and helpless ones are being cared for. There is very little suffering. The millionaire and the poor man are equal. All are *broke*. But there are food and supplies here now for all. I am serving on the executive committee of this branch of distributing supplies. I have served as guard, and have also taken my place in the bread line to receive from the free distribution, when my food gave out. Yesterday I was given a loaf of bread, four sandwiches, two boiled eggs (sent from Sacramento), a quart of milk, a head of cabbage, some soup, vegetables, and potatoes, also four oranges. Everything is free. I saw wagons giving away second-hand clothing, blankets, shoes, slippers, and everything imaginable, all of which were welcomed by those who had nothing; for many people lost everything except the part of clothing they wore. I saw one fine-appearing lady, with diamond rings and earrings, gladly accept a second-hand shirtwaist, and thank the man for it with tears of gratitude. I have seen hundreds of well-dressed men and women ask for a loaf of bread; and a lady in sealskin coat eating a ten cent can of beans with her fingers. And still everybody smiles and jokes. We are all a large family of brothers and sisters now, willing and anxious to divide with all.

Yesterday one of our millionaires stood in the bread line for a loaf. People of every degree do the same, realizing that all these things are contributions from other cities and States. I saw a man in a black suit, much wrinkled from sleeping in it, step up to a soldier and ask where he could get bread, The soldier said, "You can get fruit here." He replied, "I don't need fruit, but would like some bread." "You stand here," said the guard, and disappeared. Soon he returned and slipped a loaf of bread into his hand. The man walked away happy. The Government is supplying blankets, tents, and food for all who apply. Everything is being done that can be done. Our daily papers are being distributed again. Street-cars are moving a little.

We held a Saints' prayer-meeting Sunday, and learned the whereabouts and condition of nearly all the members. Many are burned out—Bishop C. A. Parkin among the rest—but none are hurt as far as we have been able to learn. Last night we slept in our house for the first time since the disaster, and took off our clothes for the first time in a week. As I straightened out in bed I said to my wife, "Oh! how nice it is to lie down in peace once more." The words were hardly out of my mouth when a shock came, not a common one, but as heavy a one as we have had, generally speaking, for years. We were out of bed again in an instant, but when we realized that it was over we went back again, and, yielding to the demands of nature on our exhausted bodies, we were soon asleep. And so the days and nights are wearing away, and we wonder what next! I leave myself in the Master's hands, but sometimes faith almost fails to quiet fear; and this long stretch of anxiety is exhausting to both soul and body. I am not a coward, but can not always control my nerves; and I am willing to admit that this kind of thing makes me *nervous*. But I am pleased to say that through it all I was always thankful that I was a Latter Day Saint. May God watch over us all and protect us.

Yours in bonds,

242 B Street. GEO. S. LINCOLN.

OAKLAND, California, April 25, 1906.

Editors Herald: Being on the ground and having looked over the devastation of the recent earthquake and fire, I write you a line. As to the extent of the loss no doubt you have learned from the press. You may fear exaggeration, but so far as San Francisco is concerned it would be difficult to exaggerate. Seventy-five per cent of the great city burned; 300,000 homeless; add three more ciphers and you have the property loss. The earth has not yet quieted, as there was quite a perceptible tremor yesterday, people running to the streets in fear. I am pleased to state the Saints with one exception escaped without bodily injury. Sr. Minnie Weldon was badly crushed in St. Agnews Hospital, near San Jose, but she is recovering. Brn. C. A. Parkin, J. A. Saxe, R. Davis, John Lund, Fred Lund, Sr. M. Kaighin, Pearl Helwig, A. Haws, Rundell, and some others were burned out and lost in household goods and personal effects to quite an extent. Sr. Pearl Helwig and husband lost their valuable home and business; Bro. John Lund lost his home. Brn. Anthony, Lawn, Lincoln, Julian, Knight, and some others lived outside the fire district.

The Saints are all provided for, for the present, but material loss will come to many by loss of employment and time, etc. Bro. J. A. Saxe has gone to Irvington with family, also the family of Bro. R. Davis, he being here still working for the Wells, Fargo Co., and will probably locate in Oakland. Bro. Parkin has not returned from conference, and it is not known what he will do.

I do not feel at liberty to call for aid, neither do I say aid

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is not needed. I know of no present distress with the Saints. The good Government is supplying provisions and tents for the homeless. The scene in the city beggars description. The destruction is so complete and covers seven square miles.

Wife is busy sewing for the homeless and I am doing what I can in behalf of the Saints. All are doing their part well and the Saints are cheerful amid it all and say, "I can see the hand of the Lord in our being saved."

We are already in our field, satisfied with our lot and are at work with renewed energy. The work here is onward—baptism announced for Tuesday night. Bro. A. Carmichael came this way and stopped over night, requesting us to write.

Yours in bonds,

J. M. TERRY.

SANTA CRUZ, California, April 25, 1906.

Editors Herald: It has been a long time since I have written you. I guess you think I have been asleep. Well, I have tried to keep awake and have been trying to do what I could for the advancement of the cause of the Master. But if I had been sleeping, I believe I should be awake now, since I have had a good shaking up by an earthquake. It was something terrible. The earth not only shook, but it jerked, and twisted; it turned chimneys corner ways, but more were thrown off the houses than stayed on. Ours went off, with a crash of shingles. We did not lose anything to speak of, nor did we get hurt. We are all alive, and quite well, and very thankful we have escaped.

Nine were killed a little ways from Santa Cruz, but no one was seriously hurt in Santa Cruz. The earth cracked open in places five and six feet; and at Hinkley Creek, where the nine were killed, the mountain broke off and came down on the camp, burying them under more than one hundred feet of earth.

In places the earth settled down from one to six feet. It has not stopped shaking yet; we feel the earth tremble every few hours.

We are not scared out of California, but think we would sooner be in Independence, where we have been thinking of moving for some time.

Two weeks ago I preached twice and baptized one man. More are interested, and I hope I may be able to get them to see the need of obeying the gospel of Christ.

It seems by what some of the Saints have seen, and by what has taken place, that the Lord has fully commenced to pour out his anger upon the nations of the earth. Jesus says, "Men's hearts will fail them for fear, and for looking after the things that are coming upon the earth." Strong men stood in the city, with tears rolling down their cheeks, trembling from head to foot, almost frightened to death. I hope Zion will soon be redeemed, and we be gathered there; and, under the protecting hand of our Father who is caring for his children, find rest and peace.

Your brother in Christ,

F. C. SMITH.

Christian Socialism.

In these days of the wholesale and retail advocacy and proclamation of visionary and wildcat schemes of an illusory and altogether impracticable scheme of socialism, albeit it may be euphemistically termed, "Christian socialism," and when the church is asked, desired, and requested,—without the visible means or authority of doing so—to erect enormous factories, control large financial enterprises, and—altogether without any means of *enforcing* its dictum or decision—to step in and regulate the vexed question of wages as between master and man, employer and employee, it seems to the writer that a little calm, sober, and common-sense consideration along these lines will hurt nobody, and *may* even so far clear the mental and intellectual atmosphere as to result in some good to the entire community.

Personally, I fail to see in the Bible, viz.: the "sure word of prophecy," any commandment to the church to institute or initiate any of the communistic schemes and ideas above alluded to; nor do I find in the Doctrine and Covenants the slightest intimation that the church is under condemnation because masters and employers of labor do not pay higher wages to their workmen, although a recent writer to the HERALD broadly hints that the church is responsible for this.

Permit me in closing, to quote from an able and witty writer (Thomas Bailey Aldrich), who has had large experience along the lines of so-called Christian socialism, etc:

"The walking delegates of a higher civilization, who have nothing to divide, look upon the notion of personal property as a purely artificial creation of human society!

According to these advanced philosophers, the time will come when no man will be allowed to call anything his. The beneficent law which takes away an author's rights in his own books just at the period when old age is creeping upon him seems to me a handsome stride toward the long-looked-for millennium.

Yours for the gospel's sake,

F. R. TUBB.

Miscellaneous Department

High Priests.

Dear Brethren: Have patience with me while I make my plea and appeal for your coöperation to make successful our efforts as standing ministers in the body of Christ, and for the uplifting of the standard of peace and good will among the people.

By reason of the many changes in our ranks through loss by death, gain of additions by ordination, and removal of residence, it was deemed advisable to issue a new *circular letter;* so if since submitting your last report to the quorum, by appointment of the late General Conference, or other circumstances, your post-office address has changed, let me know at once. My permanent address is Box 224, Lamoni, Iowa, and no matter where I may labor, this will find me.

When changing residence, there is a necessity upon your part of filing a notice with the post-office, so as to obtain your mail correctly—at the same time, please fire a postal card at me, giving information as to the new address, and in so doing you will be helpful of preventing any miscarriage of such matter as the secretary may have occasion to forward to you during the year.

The many different blanks now in use in districts and missions—monthly, quarterly, and annual—are apt to create misunderstanding and confusion, unless we exercise carefulness in memorandum of ministrations of both word and ordinance.

Some have been in doubt as to when they should make out their report. Would say, if the brethren—with the exception of those in Society Islands and Australia, will make out and mail to the secretary on March 1, it will be amply satisfactory, and give sufficient time for tabulation and preparation of quorum annual report.

Punctuality and accuracy will insure life and success in business—and we should be exemplars of these qualifications and attainments in our quorum work.

The custom has long prevailed with us, that quorum expenses are self-assessed.

Your fellow servant,

April 28, 1906. ROBT. M. ELVIN, Secretary.

Pastoral.

To the Officers and Saints of the Pacific Slope Mission; Greeting: Having been given the oversight of the above-named mission at the recent annual conference, and feeling the grave responsibility, and realizing the importance and great need of coöperation, I herewith solicit your assistance, that together we may be able to make the coming year a successful one.

In order to accomplish the good we desire in the interest of the church and the salvation of our fellow men, it will be necessary that we work together in peace and harmony, and that we may systematize the work committed to our care we will assign the various laborers to the following-named fields: Spokane District, T. W. and F. J. Chatburn, the former in charge;

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Seattle and British Columbia District, George W. Thorburn, N. C. Enge, and William Johnson, Bro. Thorburn in charge; Central and Eastern Oregon, John Kaler in charge, A. J. Moore; Southwestern Oregon, N. T. Chapman and Edgar Smith; Northern and Central California and Nevada, Charles E. Crumley in charge, J. M. Terry, Charles A. Parkin, C. W. Earle, and William Newton; Southern California and Arizona, W. S. Pender in charge, A. Carmichael, Alonzo Jones, T. W. Williams, Los Angeles objective point.

Bro. E. Keeler having been selected by the Quorum of Twelve to the office of evangelical minister, his ordination will be attended to as soon as practicable. In the meantime he may labor in Southwestern Oregon District until after reunion. Subsequently, his mission will comprise all Oregon and Western Washington.

In view of the fact that Bro. Henry Sparling has been assigned to the St. Louis District, which makes it impossible for him to preside over the Central and Eastern Oregon District, I, therefore, in harmony with the law as found in Doctrine and Covenants 122:8, place A. J. Moore in charge of said district until the convening of the next district conference, at which time they may choose a presiding officer.

The church having sent a high priest, whose duty it is to preside, we hope Saints will heartily support him by their faith, confidence, and prayers.

Please direct all matters requiring the attention of the minister in charge, to those brethren of the Seventy who have been placed in subcharge. We trust that due respect will be given to these men, who, in the absence of the one in charge, act in his stead, as they are apostles when acting under the special direction of the Twelve, and their decision is binding. However an appeal can be made to the minister in charge, should their decision be unsatisfactory. Ministers in their respective fields should be *prompt* in forwarding their quarterly reports the first of July, October, January, and March, to the sub-ministers in charge so they may be forwarded to me by the 10th of the months herein named, at 1202½ Seventh Avenue, Seattle, Washington.

We advise that no discussions be engaged in without consultation with those in charge. We feel to admonish the Saints to be punctual to send their tithes and offerings to the Bishops and agents in the various districts, as the work can not be advanced with rapidity without financial aid.

We anticipate good results from the efforts of the efficient force of workers assigned to the mission.

Bro. Joseph Clapp, having been placed upon the superannuated list, has my permission to labor as circumstances may permit in Southern California and Arizona.

Praying God to supplement our every effort in the interest of his cause, I remain, Your coworker,

GOMER T. GRIFFITHS.

Convention Notices.

Far West District Religio convention will meet in special session at Stewartsville, Missouri, Saturday, June 2, at 8.30 a. m., to elect officers for the ensuing year, also to arrange for Religio work at reunion. Locals will please send delegate credentials to district secretary, Sr. Zilla Moore. B. R. Constance, district president.

Notice to First Seventy.

Members of the First Quorum of Seventy who have not already given me their this year's permanent address, please do so by May 20, or inform me how soon thereafter you can give such address. I desire to publish as soon as practicable, for the benefit of the brethren an addenda to Circular Letter No. 7, with all the changes in addresses since last year.

J. F. MINTUN, Secretary First Seventy.
WOODBINE, Iowa, Box 384.

Died.

LINDSAY.—Sarah J., wife of Charles A., was born January 20, 1854, and died March 12, 1906. The deceased united with the church in Orting, Washington; was baptized and confirmed by Elder John Davis. She was a consistent, patient, and God-fearing Saint; as innocent as a child. She "believed all things, hoped all things." She died of heart-trouble superinduced by a cold. Funeral-sermon by T. W. Williams, Los Angeles, California.

POOLE.—Suzanna Ann Poole was born near Worcester, England, December 25, 1829, and died April 3, 1906. Together with her mother, brothers, and sisters, she accepted the gospel call in her native land. They came to America, landing in New Orleans in the early forties. Remained there a short time and removed to St. Louis. Her mother, sister, and brother died of cholera. She was stricken, but miraculously healed. They moved to Utah, became disgusted, and finally reached California. She had twelve children; seven are now living. Funeral at San Bernardino in charge of A. E. Jones. By request T. W. Williams preached a memorial sermon the following Sunday.

SELLERS.—Sr. Minnie Josephine Vickrey Sellers, born at Shackleville, Alabama, February 1, 1884; baptized October 9, 1892, by M. M. Turpen. Married February 5, 1902, to Daniel B. Sellers. She leaves husband, a little girl of three years, a baby boy one year and four months, father, mother, five sisters, and one brother. Truly it can be said of her she was faithful unto death. No one knew her but to love her. She fell asleep in Jesus April 26. Funeral from Saints' church, sermon by D. E. Tucker, to a large audience.

KENT.—Mr. William Kent was born June 5, 1826, at Ashton Canes, Wiltshire, England. Emigrated with her parents to America when six years old. Resided at Cleveland, Ohio, where he married Miss Hannah Wherrett, September 9, 1860. This union was blessed with two children, Charles E. and John W.; both were present at the funeral. He died Tuesday morning, April 24. He leaves a widow, two sons, four grandchildren, and one great-grandchild to mourn their loss. Funeral-services conducted at the home by E. B. Morgan and John R. Evans. Body interred the 26th. He was not a member of the church, but his widow has been for many years, and he was ever kindly disposed toward it, to the extent of giving assistance financially.

THORNTON.—At Rialto, California, March 19, 1906, Sr. Elizabeth Thornton. She was born in Scotland sixty-five years ago, and has resided at Rialto for the past fifteen years. Her death was caused by a stroke of apoplexy. She leaves a large circle of friends. Her husband and eight children survive her. The funeral was at San Bernardino, from the Latter Day Saints' church; services conducted by T. W. Williams.

JOHNSTON.—Emma Grace Johnston, daughter of Bro. and Sr. Robert Johnston, died April 14, 1906, aged 11 years, 5 months, 11 days.

KNAPP.—Ira James Knapp, son of Mr. and Mrs. J. E. Knapp, of Omaha, Nebraska, aged 4 months and 24 days. Services at the home in charge of Elder Edward Rannie. Interment at Forest Lawn Cemetery.

PETERSON.—At Cheyenne, Wyoming, Sr. Eliza Peterson. She was born at Hebron, Vermont, June 4, 1831; was baptized into the Reorganized Church at Fremont, Nebraska, July 27, 1879, by Hyram Robinson; confirmed by H. Robinson and J. P. Ogard. She had made her home with her daughter, Sr. M. W. Sampson, for nearly thirty-three years, her husband having preceded her to the great beyond that long ago. She died in hope of a resurrection with the just. Funeral from the home of Bro. M. W. Sampson. Sermon by E. F. Shupe of Denver. Interment in Lake View Cemetery.

CHESLEY.—At Denver, Colorado, April 15, 1906, Sr. Nora T. Chesley. She was born in Richland County, Wisconsin, November 20, 1863; was baptized at River Sioux, Iowa, May 20, 1894. She had been troubled with goitre for several years, which assumed a more serious form during the past winter, but was not considered dangerous. She had not attended church for several weeks, but thought to meet with the Saints that evening. Shortly after entering the building she began to choke and was administered to without relief. Funeral from Saints' church, in charge of C. E. Everett, sermon by A. J. Keck.

WILLIAMS.—Thomas R. Williams, at Cleveland, Iowa, February 27, 1906. Although in poor health, his death was unexpected. He had bought a farm in Missouri and was about to move to the new home, part of the family having gone. He and Sr. Williams were visiting their daughter before leaving, where he died, aged 60 years, 9 months, and 22 days. Was baptized when a young man; ordained a priest in 1873 or 1874. He left to mourn a wife, eight children, four grandchildren, four brothers, and one sister. Funeral-service in Saints' church, at Lucas, Iowa.

How Japan Read England a Lesson.

It has been remarked that history is made very rapidly these days, and nowhere do events move with more dramatic swiftness than in the far East. If any one had predicted even two years ago that Japan would have felt her military position strong enough to advise Great Britain to put her military house in order and bring it up to modern requirements, that prophet would have

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been scouted as too fantastic to be worthy the respect of serious men. But that is exactly what has happened. In the Japanese House of Representatives, in February, Mr. Oishi, one of the leaders of the progressive party, asked General Terauchi, the Minister of War, in the course of the debate on the military budget, to what extent the Japanese army would have to be increased in view of the obligations imposed upon Japan by the terms of the Anglo-Japanese treaty. The British army, Mr. Oishi added, was not up to the standard of the British navy, and he asked the Minister of War if that fact did not indicate the necessity for improvement in order that there might be no one-sided responsibility. General Terauchi briefly replied that the two governments would confer on the subject, and the matter was then dropped.

This "disregard of the common rules of international courtesy," to quote the London daily *Mail*, was sharply criticised by the English press, the general feeling being expressed by the daily *News* that "it is not an agreeable pill for a proud people to swallow." But Japan has too much at stake to let any false delicacy stand between her and disaster. If Japan has to take part in helping to safeguard India she naturally wants to feel that the sole responsibility is not thrown upon her shoulders; and Japanese statesmen have only to read the English newspapers, follow the debates in Parliament, and heed the warnings of such an eminent military authority as Lord Roberts, to become convinced that Great Britain is as militarily deficient now as she was when she plunged with such light heart into the South African war and Pretoria was only a handstretch away. —A Maurice Low in the April-June *Forum*.

Peach Crusts.

Roll plain paste one fourth of an inch thick, and cut in circular shapes of correct size to exactly cover inverted circular individual tins. Prick several times, using a fork; place on a tin sheet and bake in a moderate oven. Remove from the tins, arrange on a serving-dish, place half a peach in each case, and garnish cavity with half of a blanched almond. Serve with peach syrup.

Canned peaches are used for this dish. Turn the peaches from the can into a graniteware saucepan; add one third of a cupful of sugar and a few grains of salt, and cook slowly until the peaches are very soft. Drain and dry the peaches on a towel before putting into the crusts, and reserve syrup to serve over crusts at the table. In strawberry season this fruit may be used in crusts and served with whipped cream.—Miss Farmer in *Woman's Home Companion* for May.

How the Greeks Tested the Purity of Coins.

The first coins of gold and silver that have come down to us are now dated as a rule in the time of Crœsus, who lived about the middle of the sixth century before Christ.

It may readily be imagined that a mere lump of gold, supposed to be of a certain weight, would be subject to skepticism unless it were guaranteed by some recognized authority. So, in order to save reweighing and testing at each transaction, these ingots, or coins, were stamped, as we have already seen, with the authoritative mark of a prince or state. So stamped they became true coins in spite of the fact that, contrary to modern custom, they were not at all regular.

But, in spite of the guarantee that might be afforded by the mark of a state or a prince, we find the Greeks applying certain tests to determine the genuineness of the currency offered to them. Plating was easily detected by jabbing the suspected coin with some sharp instrument. At other times the touch-stone was used. One which was known as the "Lydian stone" was supposed to reveal a proportion of foreign metal as small as a barley corn in a stater. Another test, in the case of silver, was to polish the coin, and then breathe on it. If the moisture quickly disappeared the metal was pure. Yet another way to detect alloy was to heat the coin, or coins, on red-hot iron. If the metal was unalloyed it remained bright, if mixed with other substances it turned black or red according as it was more or less impure.—From "Greek coins," by Oliver S. Tonks, in the *Chautauquan* for May.

Millions in Farm Mortgages.

Western farmers have grown rather particular about their indebtedness. One of the common requirements of the modern mortgage is that the mortgagee shall accept any portion of the principal at the time of any interest payment. This means that the harvesting of a good wheat crop, or the fortunate sale of a bunch of cattle, may wipe out the debt, and the loan agent must find another borrower. However, one insurance company has $40,000,000 in Western farm-mortgage loans, and the interest thereon is sufficient to pay all its death losses. Another company has $99,000,000 in these loans, scattered over the Mississippi Valley. The larger sums are in Illinois, with about $28,000,000; Minnesota, with $10,000,000; Missouri, $11,000,000; Iowa, $10,700,000; Ohio, $8,000,000, and lesser amounts in a dozen other States. It places approximately 4,000 farm-mortgage loans every year, and has in its history loaned $250,000,000 in this way, with practically no loss. A report in the *Annals of the American Academy of Science* gives the amount of mortgages held by the life insurance companies at $490,632,508, or 27.7 per cent of the companies' assets. This, however, includes loans on city property as well as those on farms. The percentage is second only to that invested in bonds, indicating the partiality for this form of investment by the most conservative of investors.

The insurance-company loan is safeguarded in every possible way. The interrogatories of the application cover four large pages, and include everything from the size of the borrower's family to the use he proposes to make of the money. They even inquire into his habits and his standing in the community; for the well-informed investor realizes that the best part of his security is the personality of the borrower.

Thus, it happens that the insurance companies have few foreclosures and practically no losses on this class of investments. Of recent years the value of land has increased so rapidly that every loan,—made, as these investments are, on a basis of 40 per cent of real value,—became "gilt-edged," and was the best possible security.—From "The Farm Mortgage of To-day," by Charles Moreau Harger, in the *American Monthly Review of Reviews* for May.

The Trial of Doctor Crapsey.

The trial of a Protestant Episcopal minister for heresy, now being held at Batavia, New York, shows a determined spirit on the part of the church to enforce conformance to its doctrines. Meanwhile there are signs in England, at least, that orthodox religion is threatened not merely by the heretical preachings of one clergyman who seeks personally to interpret the Scriptures, but by a general dissension, which promises to disintegrate popular Protestantism.

In a recent essay, called "In peril of change," by an avowed religionist, C. F. G. Masterman, Fellow of Christ's College, Cambridge, the situation is thus summed up:

"The old religion, with its affirmations and denials, of Protestant and of Puritan England is to-day visibly dissolving. Within a generation its dominant doctrines have been quiety cast aside. Predestination and Calvinism, in their unflinching forms, have practically gone. Even in Scotland, with its relentless logic, the true home of its birth, they are repudiated by the main stream of the Presbyterian tradition. In England they seek refuge in the remoter Christian sects. And the new Calvinism of the natural sciences, with its blind forces and destinies, more inexorable and terrible even than the ancient conception of an inflexible directing Will, has not yet entered into the schemes of any of the popular religions. Gone, also, is that doctrine of Everlasting Punishment in a lake of material fire, to which are immediately committed at the moment of death all those who have not accepted the scheme of salvation.

"And going or gone, also, before the labors of a persistent critical method, is that belief in a literal and verbal inspiration of the books of the Hebrew scriptures, which invested with the glamor of a Divine origin every tangled genealogy; and accepted esoteric meaning for every unedifying incident; and discerned the Mosaic code as originating in the writings of the finger of God upon tables of stone, amid the thunders and lightnings of Mount Sinai.

"This is not to say, indeed, that the whole fabric of the Protestant religion is immediately collapsing in England; or that the great nonconformist bodies, in which that Protestanism is most conspicuously vocal, are about to wither into nothingness. It is to say, on the one hand, that an increasing population is developing, to whom the doctrines of Protestantism are unbelievable, and the practical worship that is dependent upon these doctrines repugnant; on the other, that within those bodies themselves there is fermenting a large process of change.

"It would be foolish to assert that all is loss or all is gain in this momentous change. There is, indeed, a liberation from restraint, an advance toward freedom, combined with a wider culture and curiousity and a general mellowing and humanizing of individual life. But there is a loss also in the dying away of a contempt for pleasure, and a consciousness of purpose in the world, and of the infinite difference between good and evil, and the infinite value of the human soul."

Mr. Masterman speaks with the authority that attaches to all

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statements thoughtful and sincere. He is known as one of the foremost thinkers of the Liberal school in London, and the religion of that city has been a subject of his special investigation.

In view of this declaration the significance of the trial of the Reverend Mr. Crapsey is increased. It is not really, however, the trial of Mr. Crapsey. It is the formal adjustment of the ecclesiastical conscience, the settling of a boundary dispute that has for a long time caused silent friction.—Chicago *Evening Post*, April 28, 1906.

Dowie in Chair Addresses Zion.

Physically wrecked, but declaring himself mentally capable of all the old magnificent control over the vast institution he established, John Alexander Dowie yesterday concentrated his enfeebled energies upon a pathetic effort to reassert himself as "first apostle" of the Christian Catholic Church of Zion.

The aged leader was carried to the place opened to him by an injunction of the federal courts. He strove to recall his followers with an effort to assume his old manner, with its accompaniment of pomp and regalia.

Dowie addressed two meetings in the tabernacle, the first being attended by 200 persons and the second by 1,500.

Wilbur Glenn Voliva, the overseer who led the rebellion successfully, gathered his adherents about him in a great open-air meeting, where 5,000 Zionites heard him. . . .

It hardly had been expected that Doctor Dowie would be able to address the sunrise meeting, as his trip to Zion City had told severely upon him. But at the hour for opening the services he was carried upon the platform by two negro attendants and placed in front of his great chair at the center of the platform. With a word of greeting to those before him, he sank into it, and remained seated nearly the whole time of the service.

He was the only person on the platform. The bright sunlight from the roof windows fell upon his gray head while, perched, as it seemed, on the edge of the great chair which in the old days he had filled so completely, he "lined out" a hymn. His voice was deep and hollow, and reverberated strangely through the almost empty building.

The "faithful" were grouped in the front rows of the vast hall, the choir, orchestra, and band seats were empty. He was a dethroned king amidst the ruins of former grandeur.

His dark eyes, deepset and glaring, at times flashed and glowed; his thin hands were tense on the arms of the great chair; his body quivered with the strain of his emotions and the physical effort levied upon him. At the close of the hymn he raised his voice to its fullest extent to try its power, and called upon an usher at the door to say if he could hear distinctly as he pronounced the words:

"God is good. Jesus is my Savior."

Pleased at an affirmative reply, he took up the reading of the twenty-sixth chapter of Matthew, telling the story of Judas' repentance.

"The awful night had passed," he said, slowly, pausing for a sip of water, "when Christ was left alone. Peter had denounced him, and all had gone away, but when the morning came all was bright to the Savior. Thank God that the morning always comes. To some of you the tabernacle may seem empty and gloomy this morning, but to me it is bright. You don't see the things I see."

Thus he interspersed his reading with comment, comparing Judas to the man who had betrayed him in terms that all understood. He made a formal declaration, to be followed by a more solemn oath at the afternoon meeting, that he was innocent of all the charges brought against him. He declared that the most serious were those brought by an insane woman, Anna Rickard, now in a Cincinnati asylum, who, twenty years ago, accused at least four overseers of the same offense with which it is said she now charges him.

He closed his mingled sermon and reading with an outburst that brought his voice to the breaking pitch.

"Let me whisper in the ears of my enemies," he said, "that I never lost a battle, and I am not going to lose this one. Why," and he laughed silently, "you may be sure of that. I have fought a great many, but I never lost one. I have passed a night in communion with God, and I prayed. Now I am happy."

There fully 1,500 persons had gathered then, when for the first time, wearing his new "apostolic" robes of fine linen, embroidered in eastern lilies-of-the-valley, framed in gold scroll, and trimmed with purple, he again was carried to the platform. Upon it were his massive brass Bible rack and the famous gift "incense altar," which was drawn before his chair.

The service was, so far as the major part of his remarks was concerned, a replica of the previous meeting, but in a lengthy prayer, which, as it were, summed up his story, he called upon God to witness that he was innocent of all charges brought against him. He declared that he did not care for the judgment of man, as he would be tried only at the heavenly judgment-seat.

In both sermons he hurled defiance at Voliva and his followers.

"I had been saying in the *Leaves of Healing* for some time that I suspected trouble from within; and when the crisis came I did not hesitate a moment to throw my life into the scale and come up to fight the battle of my people.

"They said I was afraid. Afraid? Of whom? A boy whom I trained, ecclesiastically a mere child, who learned all he ever did know from me alone. He is smooth, slick, but, well, he will end where all smooth, slick men do.

"Would he judge me? The church judge me? Why, I am the judge of the church. The church never called me, I called the church. The tail can not wag the dog. Do I look like a deposed man? I shall be the first apostle of the Christian Catholic Church in Zion for ever. Others may come along and be second or third, but I always shall be first."

Voliva gathered his followers around him at the college building. The morning service was held in different rooms in the building, but the afternoon meeting was held out-of-doors.

Overseer H. D. Brasefield read a stenographic report of Dowie's morning sermon, which was severely commented upon, and Voliva announced that this evening he will hold a meeting in the tabernacle for the purpose of making a complete reply to it. Overseer John G. Speicher, in addressing the congregation, declared that it is time for the people to cease praying for the repentance of Dowie and to begin praying that he, "a millstone around the neck of Zion," be taken away.—Chicago *Tribune*, April 30, 1906.

Proper Beliefs.

"I believe in patience because it is the swiftest way to secure results. I believe in that kind of industry that takes an occasional vacation. I believe in honesty, not for policy's sake, but for principle's sake. I believe in hospitality, because it puts a roof over every man's and woman's head. I believe in obedience, because it is the only way to learn how to command. I believe in self-control, because I want to influence others. I believe in justice, because I believe in God."

Nine "Don'ts" for Woodlot Owners.

There is a right way to do everything, and the care of the woodlot is not an exception to the rule. The right way, moreover, is often quite simple, the good results which follow being out of all proportion to the time or labor expended. Too many woodlots are simply neglected, and by far the greater number of them are misused for want of foresight or a true appreciation of their value.

The first principles of right woodlot forestry may be summarized in a brief list of Don'ts, by which every woodlot owner may profit with very little trouble.

Don't dispose of your woodlot. You need it for your own use. It can be made to give you fuel, posts, poles, fence rails, even such timber, boards, and shingles as will keep the farmstead and barns in repair. With a little encouragement, its value for home supply will increase year by year. While you use it, it will renew itself, and the price of its products is certainly not decreasing.

Don't turn your woodlot into a pasture. Tree seedlings are quickly bruised and crushed by the trampling of live stock. Hungry cattle browse upon them. The soil becomes packed hard and unable to retain moisture so much needed for the encouragement of young growth.

Don't thin your woodlot too heavily. If you do, large openings are made through which the sunlight streams in, drying the soil and encouraging the growth of grass, which should never be suffered to replace the spongy humus that forms the natural top layer of soil in a healthy forest. A crown canopy, formed by the leaves and branches, should always shade the forest floor. Too much light encourages the formation of branching, short-stemmed trees.

Don't burn over the woodlot. It has been pointed out that the woodlot is not fit for pasture purposes, but even if it were, the burning over of the soil would still do irreparable damage to young growth, consume the litter which ought to rot into humus, and destroy the very conditions which Nature seeks to establish and preserve.

Don't select only the best trees in a woodlot which needs weeding. Nearly every woodlot is composed of a mixed stand in which dead and unsound trees, weed trees, and sound, useful trees are intermingled. If you select and remove only the choicest living trees, the stand will grow poorer instead of better, and in time will become almost worthless. An improvement cutting which, even at a little cost, removes the weed

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trees and those which are dead, crooked, or otherwise of little worth, will give the remaining stand a clear start. The woodlot quickly responds to such treatment, improving vigorously under the new conditions. The larger yield of better quality in due time more than repays the labor.

Don't forget reproduction. In thinning your woodlot, have an eye to the young growth. Spare it as much as you can in felling and hauling the logs. Give the seedlings the chance, and they will seize it and grow into saplings and poles. Saplings and poles are already valuable, and a little later still are themselves grown trees.

Don't do all your cutting in one spot, just because it is a trifle more convenient to do so. By taking a tree here and there, where it can best be spared or is actually better down, you will secure just as much wood, and at the same time draw as lightly as possible on your future supply. Where the stand is composed only of old trees you may, of course, often make clear cutting to advantage, especially where neighboring seed trees will reseed the opening to a new crop.

Don't let the carelessness of other persons do the damage to your woodlot by fire which you refrain from doing yourself. A fire in a neighboring field may creep into your woodlot and burn over it, scorching the trunks of the trees or even setting the crowns ablaze. It is worth while, in the dangerous season, to see that the borders of the woodlot are clear of inflamable material. Especially clear away the leaves so as to form a miniature fire-lane about the forest. Forbid the careless use of matches and the building of camp-fires, and see that your directions are obeyed.

Don't be in too great a hurry to realize on your woodlot investment. Be satisfied with a permanent revenue, which is the interest on your forest capital. You may materially increase this interest by managing the woodlot itself so that the thinnings always bear a wise proportion to the yield. Meantime the steady rise in the value of all forest products will add little by little to the market value of your timber. Years hence, when you need it, the woodlot which has supplied you all along will in all probability bring you far more than at present. Or you may leave it to your children, who in turn will find it a most acceptable bank account.

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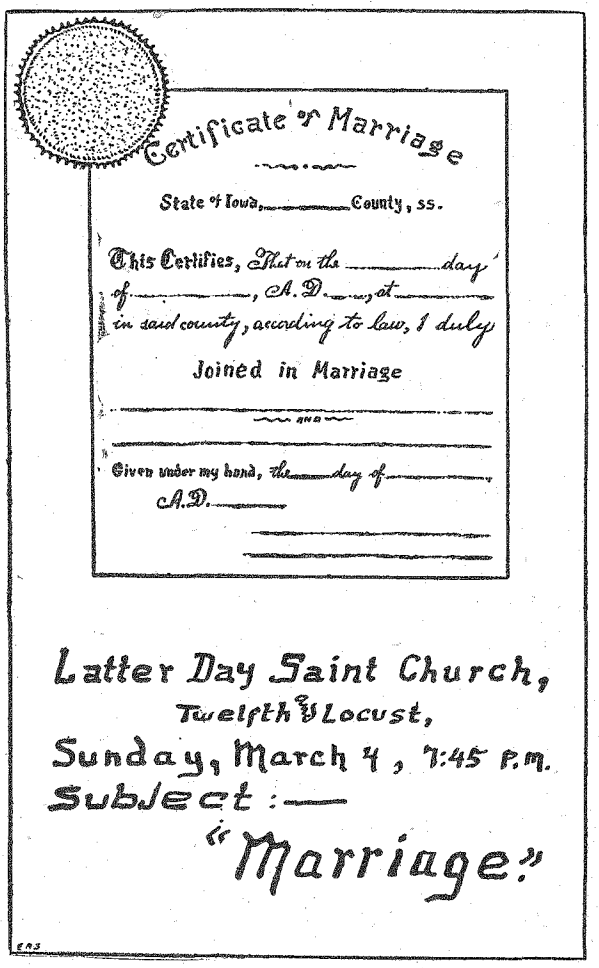

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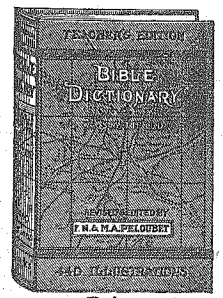

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The Saints' Herald

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

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WE CALL attention to the appointment of Bro. Joseph F. Burton and Bro. Charles H. Lake to the Society Islands Mission. We bespeak for them the kindest consideration of the Saints in their affairs and whatever help they may be able to give of counsel and comfort. As our veteran brother goes back to his field he takes with him one of our rising men.

Editorial

UTAH MORMONS AND POLYGAMY IN HAWAII.

We have received a copy of the *Pacific Commercial Advertiser*, of Honolulu, date of April 18, 1906, in which the following appeared in the editorial columns:

LATTER DAY SAINTS.

The Reorganized Church of Latter Day Saints, a convention of which is in progress at Kansas City, is the bitter and tireless opponent of the Utah church. Its president is a son of the discoverer of the Book of Mormon and founder of the new faith, while the polygamists are headed by a nephew of that famous man. Polygamy is the dividing line between the two churches. The original Joseph Smith was not a polygamist though the Utah Mormons, long after his death, "sealed" to him a whole harem of living and dead "wives." The plural marriage doctrine was invented by Brigham Young to attract converts and to secure a rapid growth of Mormon population. It was purely a business device, got up by a shrewd but conscienceless man who knew human nature in the rough and did not hesitate, for the advantage of his cause, to play upon its baser passions. Had Joseph Smith lived, he would not have permitted any departure from the good old rule of "one man, one wife"; and the Reorganized Church, in the hands of his descendants, has held to monogamy as a basic principle. It even fights the Utah Mormons on their own ground, sending missionaries to Utah to win the converts of the Beasthood to the faith of the Prophet. But its growth is slow as compared with that of the sect which defends immorality in the terms of a sacred revelation.

Here in Hawaii the Reorganized Church has a small foundation which it owes to the energy, faith, and material support of one man, whose position in this community has always been of the highest. The Utah following is very strong and is now being closely scrutinized by the argus eyes of the Federal law. The suspicion is held that polygamy is practiced by some of these island Mormons but the absolute proof, which the statutes require, is said to be lacking. It is known, however, that the sanctity of plural marriages is affirmed and defended by the Utah Mormons here as well as in Salt Lake and that hope is professed that, in future, a revival of the open practice of polygamy may be practicable.

We are pleased to see the high terms in which the editor of the *Pacific Commercial Advertiser* speaks of Bro. Gilbert J. Waller and his work. We are pleased to know that Bro. Waller's integrity and sterling worth is appreciated by the *Advertiser* as well as other Honolulu papers.

As is intimated in the foregoing article from the *Advertiser*, and as is clearly set forth in copies of the *Hawaiian Star* for April 17 and the *Evening Bulletin* for April 17, both of Honolulu, there is a

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"suspicion" that "polygamy is practiced by some of the island Mormons"; but as is the case with these law-defying polygamists in all parts of the United States, it is difficult to secure the proof though the whole community may be morally certain that state laws are being daily violated by those who are practicing this peculiar feature of the Mormon faith. The editor of the *Advertiser* is quite right when he says, "It is known, however, that the sanctity of plural marriages is affirmed and defended by the Utah Mormons," and that the Utah Mormons express the hope that in the future a revival of polygamous practices may be made practicable.

It is the rule rather than the exception that at the funeral obsequies of departed polygamists, either male or female, the elders of the dominant church of Utah are fond of calling attention to the fact that the departed were polygamists, and are fervent in their advice to young Mormons to follow the example of the departed polygamists. It is a fact which has probably not escaped the attention of the astute writer of the *Advertiser*, though it may not be known to many of his readers, that the book of Doctrine and Covenants issued by the Utah Mormons has retained the so-called revelation on the "Eternity of the Marriage Covenant," (the document that sets forth the Mormon doctrine of polygamy) up to 1903 or the date of their last edition; and in no edition of the Utah Book of Covenants has there appeared the Manifesto of 1890, adopted by the Mormon church in conference assembled, which was accepted by the people of the United States and presumably by the people of the Mormon church as repudiating the doctrine of polygamy. Besides this, the doctrine of polygamy has not only been continually taught from the pulpits of the Mormon church in the manner before referred to, but it is always stoutly defended by the Mormon emissaries when driven to its defense by vigorous opponents, and it has always been repeatedly taught in the text-books of the Mormon faith placed in the hands of the young and those sent out to teach and propagate the Mormon religion.

One of the text-books of the faith of the Mormon church is a book known as a Compendium of the Doctrines of the Gospel, compiled by Franklin D. Richards, one of the twelve apostles of the Mormon church, and by Elder James A. Little, and now issued from the *Deseret News* Publishing Company, the official publishing house of the Mormon church. In the latest edition of this Compendium, which bears the date of 1898, on page 125, there occurs this startling statement, which can not be read by any Christian or loyal American without feeling his blood boil: "If plural marriage be unlawful, then is the whole plan of salvation, through the house of Israel, a failure, and the entire fabric of Christianity without foundation."

What a frightful statement! The whole fabric of Christianity without foundation if plural marriage be unlawful! Shades of the apostle Paul! What would the great teacher of Christianity, the great writer of epistles, which have been the great expounders of Christian religion through ages and ages, think could he see such a statement as this paralleled by his statement to the Corinthians that "if Christ be not risen, then is our faith vain"? Paul based the Christian religion on the great central thought that Christ's mission reached its grand and glorious consummation when Christ had risen from the dead and had robbed death of its sting and the grave of its victory. Paul's hope, Paul's dependence in the gospel rested in the fact that Christ has overcome death. The Mormons here teach that the whole scheme of religion centers in man having a plurality of wives.

This startling statement from one of their text-books of the Mormon faith still stands, and is being put into the hands of their young, and hundreds of this text-book are being sent out from their publishing house. With this statement standing in every edition of the Compendium of Faith since its publication, and with the Manifesto carefully kept from before the world and the Mormon church by being denied admission into their Book of Doctrine and Covenants, a text-book of their faith, we can not but conclude that the Mormons still adhere to the doctrine of plural marriage, and the doctrine, so far as the Mormon people are concerned, stands where it did before the issuance of the Manifesto.

Whether the Mormon leaders in 1890 issued the Manifesto as a political subterfuge, or whether immediately after its issuance to their church and the world, the Mormon leaders proved recreant to its provisions, the effect is the same, and to-day the Mormon leaders stand as defiant violators of a compact with a magnanimous government; and what is so strenuously and persistently taught by the Mormon leaders in their pulpits and in their text-books we can expect they will practice whenever the opportunity will permit, either secretly or openly.

The authorities of Honolulu and Hawaii Territory, therefore, will do well, as will the authorities of the whole United States, to keep several of the "argus eyes of the Federal law" upon what the Mormons are doing in regard to the promulgation and practice of its odious doctrine of polygamy.

DOWIE-RUSSELL POLYGAMY.

It would appear that Charles T. Russell, of Millennial Dawn celebrity, as well as John Alexander Dowie, alias Elijah, self-styled First Apostle, will have some trouble to convince people that they have not been unfaithful to their marriage vows. Both are accused of that which is equivalent to the practice of polygamy. Russell's wife brought suit for divorce

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and in her testimony she said that her husband told her, "I am like a jelly fish. I float all around and touch this one and that one and if they respond I embrace them."

Mrs. Russell's opinion is that as stated in court, that her husband's head was turned by the adulation of other women. She further stated that any one of a thousand would be glad to have him. This is taken from the Chicago *Tribune* of April 27, 1906.

John Alexander Dowie visited Zion City on Sunday, the 29th of April, where he was received by a small portion of the Zionites at the afternoon meeting, about twelve hundred in number. It would seem that he was quite feeble and addressed them from his seat on the stage. From consideration of what he has stated in reference to Mrs. Dowie, he may experience some difficulty in getting her forgiveness for charges which he has made against her.

It is believed by some of the Saints that an improper infatuation for other women than a man's lawful companion almost always precedes his downfall or apostasy. It would not be singular if this was true in reference to this religious leader.

DOWIE PROVED SANE.

By newspaper advices we learn that Doctor Dowie's legal adviser secured the services of three medical experts and had Dowie examined, resulting in a certificate of sanity. This will likely be used in whatever suits may be planted or may have been begun on Dowie's behalf for reinstatement. It was feared there would be a collision between the followers of Dowie and Voliva, at Shiloh Tabernacle on Sunday afternoon. We have not heard yet whether the fear was realized or not. One thing is certain; it is an unfortunate quarrel in which both parties seem to be in the wrong. We await developments.

HERESY—DOCTOR CRAPSEY.

From what has been appearing in the daily press in reference to the trial of Doctor Crapsey for hersey, we are strongly reminded that there is necessity for a firm adherence to the written word. A writer in the secular press taking note of the position assumed by Doctor Crapsey, that Jesus was the natural son of Joseph and Mary, says that if this is conceded there is nothing left for the nominal Christian but to abandon the entire scheme of Christian salvation based upon Christ the Savior.

As for our own faith, if we discard the story of the birth and life of the Savior as given by Matthew, and as coincided in by other writers of the New Testament, we virtually abandon whatever may have been promised in the prophesies touching the revisiting of the world by an incarnate Lord for the redemption of man.

We can not afford for one moment to deny this New Testament theory of Jesus the Messiah, the Son of the living God, incredible as it may appear to the metaphysical reasoner. It is not half so incredible as the proposed Darwinian theory of evolution, and does not require half the stretch of credibility as does this persistent indulgence in supposition imposed by the evolution theory upon the faculties of man. While man can not account for the creation, or present any reasonable solution of what he does not understand in reference to it, it seems to be an act of folly to throw aside faith in the Christ idea as evolved in the New Testament as being unworthy of credence simply because it is not understandable. It is necessary for us to stand firmly for the faith once delivered to the Saints, which involves the necessity of accepting Jesus as the Christ as the historian gives his birth and life. In this we make no mistake.

HAWAII GRAND JURY ON POLYGAMY.

Under date of April 17, 1906, the *Hawaiian Star* and the *Evening Bulletin*, both of Honolulu, Hawaii Territory, have articles concerning the questions of the Mormons and polygamy in Hawaii Territory. Both papers mention report that was made by the grand jury. It seems that the judicial department of Hawaii has been looking into the question of the teachings of the Mormon church on the question of polygamy and endeavoring to determine whether polygamy has been practiced by these people in the islands.

We are pleased to note that in presenting the matter which has been before the grand jury, the papers of Honolulu have drawn the distinction between the Reorganized Church and the Utah church in regard to the teachings upon the subject of polygamy in a manner which is unequivocal. In speaking of the report, the *Star* says:

> The federal grand jury made its final report this morning, and polygamy was the subject most dealt with. No indictments for this offense were returned, but the jury gives the result of its investigations, which were not directed against the Reorganized Church of Jesus Christ of Latter Day Saints, but against the followers of the Utah church who claim to number 1,600 in Honolulu and who have a considerable colony at Laie.

And the *Bulletin* in commenting on the work of the grand jury says:

> The report of the federal grand jury on the possibility of the local Mormon church's being in part responsible for the frequent cases of bigamy found here has brought forth the distinction between the two branches of the church which exist here. The actual Mormons are represented here in great number, but, on the other hand, there is also a large congregation of the reformed church of Latter Day Saints, which has decidedly put its foot down against bigamous and polygamous practices.

It may be interesting to the readers of the HERALD to read the report of the grand jury as it was published in the *Hawaiian Star* as follows:

"Honorable Sanford B. Dole, Judge of the United States District Court, Territory of Hawaii.

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"*Sir:* The grand jury empaneled, sworn and charged by you on the ninth day of April, A. D. 1906, having concluded its duties, begs to submit herewith the following report:

"The United States Attorney has brought to the attention of the grand jury several cases, all of which have been carefully investigated and considered, and in eight cases true bills have been found, which are now returned to this Honorable Court.

"Attached hereto and made a part hereof is a list of the indictments so returned.

"The grand jury has devoted considerable time to the investigation of cases involving violations of the laws of the United States relative to marriage. We ascertain that certain doctrines of the Church of Jesus Christ of Latter Day Saints relative to plural marriages were being discussed freely within the Territory and in some instances were being advocated in communications in the public press. We further found that certain charges of violations of the marriage laws had been made against prominent members of the church residing within the Territory. These charges were carefully investigated by the grand jury. All of the evidence concerning them, however, was hearsay, and we discovered no sufficient reasons or grounds for returning indictments.

"Several cases before us, however, have led us to believe that for some reason or other the laws of the United States of America relative to marriage are being constantly violated. Whether this violation is the result of the teachings of the church in question, or whether it is the result of other causes, we are unable to say.

"In any event, we urge that the representatives of the Department of Justice of the United States of America in Honolulu, to-wit, the United States Marshal and the United States District Attorney, continue to exercise the vigilance they have shown in the past on these offenses and that they vigorously prosecute all violations of the marriage laws which shall be brought to their attention.

"The expeditious manner in which we have been enabled to perform our duties has been due to the effort of the representatives of the Department of Justice, and we desire to express to them our appreciation of the manner in which their duties have been performed. Jurors as a rule desire expedition in court matters, and always appreciate the efforts of officials to avoid delay."

Judge Dole in discharging the jury spoke as follows as reported in the *Evening Bulletin:*

"I desire to express my appreciation of the rapid work done by the jury and to thank in behalf of the public for faithfulness and the good work done, not only in cases which were brought to its attention, but also in other matters.

"The cases in regard to violations of the marriage laws are matters of great interest to the representatives of the United States Government in this Territory, and I am glad to have the attention of the Court called to the question of the Mormon faith.

"The Mormons came here in the time of King Kamehameha the Fifth. They asked for permission to exercise their faith here, and were told that as this country permitted the exercise of religious freedom, they would be allowed to do so as long as they did not violate the local laws. With this understanding they were permitted to establish themselves here and they made many converts.

"Since then the government has changed, but the law remains, and if that understanding has been violated, it is a matter of deep importance not only to the United States but also the Territory, and this court will be vigilant in cases of this kind, which may arise. I thank the jury for going into the matter."

THE GATHERING.

Now that conference is over and things have settled to a normal condition again, the thoughts of the brethren will again be turning toward the gathering, and we should be prepared for a great variety if not a great contrariety of schemes and theories regarding it; and if the Saints will patiently read what the different writers have to present they will discover that all can not be correct. They will also discover that while there may be wisdom in a multitude of counselors, there is apt to be unwisdom and confusion in a multitude of varying conclusions.

There should be somewhere, sometime, somehow, some one or more who might be listened to safely in regard to matters of such importance. We have tried to give the Saints good counsel in the premises, and shall continue to call their attention to what the Lord has said, in quietude, let the consequences be what they may.

It is said in the revelations somewhere that the counsel of the elders should be observed in regard to the gathering; and while it must be admitted that the Lord had knowledge of what was and what would be, so far as the events of time are concerned, there has been a very strange and very great change in conditions and whether we will or will not willingly, we are compelled to take cognizance of these changes of conditions in the accomplishment of our work. We believe that this was in the wisdom of the Almighty as well as in the revelations directing affairs, and that in the absence of continued iteration of revelation touching what was commanded under changed conditions, we are under the necessity of using the best wisdom we have and to be guided by the best light to which we have access.

EDITORIAL ITEMS.

The Herald Publishing House and Ensign Publishing House will be represented at the Chatham, Ontario, reunion which meets June 9 to 17. A full line of books will be on hand affording a splendid opportunity for the Saints to secure the publications of the church.

Elder Daniel McGregor, representing the *Canadian Messenger*, is expected to be present to receive subscriptions for that paper.

We call Bro. Gilbert Waller's attention to the fact that we have appointed one of our able men to Honolulu; for we anticipate that he will take pleasure in laboring with Bro. John D. White and those who may come with him while he may remain in Honolulu, and may safely trust the work while he makes his contemplated visit for recuperation to his English home.

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Original Articles

INCIDENTS OF THE PAST AND PRESENT.

SERMON BY PRESIDENT JOSEPH SMITH, INDEPENDENCE, MISSOURI, APRIL 18, 1906.

(Reported by Belle Robinson James.)

I have had occasion during the last year to relate a little bit of history in regard to myself. It is briefly to this effect: I was baptized by my father; and, as we count baptisms, it is as good a baptism as has been performed since the days of the apostles. I have never received any other baptism. I was confirmed a member of the church of which he was the President by an elder duly authorized to administer in that rite. Now, let some of these philosophers tell me what church I belong to.

When it became necessary for me to make up my mind what I would do after I had achieved my majority in the way of religion, I gave consideration to that that I understood to be the religion as taught by my father, and which I had accepted, and into which I had been baptized with others. I was confronted with a good deal of bad history, or the history of bad events. A great many of these things I could not account for, neither can I now; but I had studied to some extent the philosophies of the time and had come to the conclusion that truths, wherever they were and however numerous they were, would never conflict with each other, but that if by any means a co-relation between truths should be discovered there always would be an agreement; and as a consequence, if the gospel of Jesus Christ was true in the days in which he and his disciples taught it, it was true when I was a youth; it was true when restored by the angelic message; it was true when Joseph and Hyrum Smith laid down their lives in Carthage jail, paying the penalty for their faith, and their mental endeavor to manifest it in that untoward and evil generation.

While contemplating upon this, I received what to me has been a constant source of strength, and many times of absolute pleasure, and that was this: that there was truth in what was recognized in the world as Mormonism, and that that truth comported with the religion of Jesus Christ as found in the New Testament; and, laying aside all mysticism, that truth would continue operative as truth until the object of the peopling of the earth was accomplished. I then said to myself, I must set about an inquiry; and being directed thereto, I connected myself with the Reorganized Church. It was not called the Reorganized Church then, but it was called "an effort made for the purposes of building up and gathering together again the broken fragments of the church that were scattered everywhere in the western country," when in 1860, forty-six years ago the sixth day of this month, I presented myself at Amboy, Illinois, with my mother, asking to be received upon our original baptism, and those members of the church assembled there who had been members in the days of my father and Uncle Hyrum, received us. And of all the fragments or factions into which the church has been divided and broken since the death of Joseph and Hyrum Smith, the Reorganized Church is the only one that has not insisted upon a re-baptism of those who made request to enter into its ranks.

That helped me to answer the question of what church I belonged to. I belong to the church that was instituted April 6, 1830; and when this fall in Utah, at Ogden, a gentleman said to me, "What church do you belong to, sir?" I said, "To the Church of Jesus Christ of Latter Day Saints, organized April 6, 1830." He shook his head. "Let me tell you, sir, I was baptized by my father. I was confirmed by an elder in the church. I have never denied the faith, have never apostatized from the epitome of faith as published by Joseph Smith in 1842 to 1844, and will you please tell me, sir, what church I belong to?" I do not know that he has solved that question yet.

It may do some of these young ministers a world of good to know that I have stood upon the original platform from the first, with others who have stood upon that platform and who were baptized into the church even before I was, and who accepted the faith as it was delivered to them without those injurious adjuncts and additions which have done so much to bring the faith and the people into disrepute. The day that I was received into the church, in making the statement unto that assembled body, scarcely one fifth as many of the membership of the church gathered together in that little hall in Amboy, as hear me now. I made two expressions; at least they were correlates, for which I have been seriously brought in question. One of them was, "I prefer to believe." And it has been used against me that I "preferred" to believe the sayings and teachings of apostates rather than to accept the teachings of the true ministers of the church. The application that I made of it then as I make of it now is, because of that which results to a man by reason of his belief in the Lord Jesus Christ, I preferred to believe rather than to be infidel or unbelieving. And infidelity offered me nothing. I tried it. The specious teaching of many things that were calculated to disturb man's faith in the origin of man and the fatherhood of God as taught in the Bible attracted my attention, and I tried them. There was no comfort in them, and, when Graham Carter said to me by the side of the schoolhouse in Montrose, "Brother Smith, I would give a great deal if I could believe as you do," I said to him, "Brother Carter, my chances are two to your one. If my faith is true, you have nothing to hope for. If yours is true I lose nothing, and as a consequence I prefer to believe in the Lord Jesus Christ,

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and that he did come in the meridian of time to offer the gospel that had been originally given to men, and that was reiterated by the angelic messengers who came to Joseph Smith and his comrades in 1829 and 1830, and down to their death." I prefer to believe in the Lord Jesus Christ and his doctrine to-night, for precisely the same reason, that it offers me a refuge against that which is untoward and evil and wrong and productive of evil unto men.

The second proposition that I made was this: I pledged myself to that people that I would promulgate no doctrine that should not be approved of by them and the code of good morals. And the enemies of the Reorganized Church, those that were opposed to us, have used that from then until now, saying that I put myself into the hands of a people by telling them that I was subject to their will. I never made such a statement as that. I made the statement to them that I would promulge no doctrine that should not be approved of by them and the code of good morals. I had a reason for saying that. They had come together because of the faith that they had. They had many of them paid the penalty, had passed through the sorrows of the mob in Missouri. Elder Zenos Gurley was among them, and he was driven out from this country. I knew that if they took their stand, as the faith justified them in doing it, when they had accepted it and continued in its spirit, there could not come to them anybody teaching a false and heretical doctrine or preaching anything that would destroy the faith of men and break up the foundation of the church but that they would be severely reproved and withstood. The saving clause in that statement of mine was this, that whatsoever I should promulge among them should be approved by the code of good morals; but they have found fault with that. Now after forty-six years of thinking, after forty-six years of journeying, after forty-six years of a constant fighting forward so far as this work is concerned, I repeat in your presence just the same promise that I made them, that I promise to promulge no doctrine that shall not be approved by you and the code of good morals. I am prepared to accept the weakness of that statement and to rejoice in its strength, because that just so long as the Spirit of the Master remains with this people there can not be an entry of that that shall so completely destroy houses and disturb and distress as what has taken place in the past. There will be a sufficient number of earnest-minded men who will rise up and they will say, "We shall so teach as we have received from this angelic messenger, and we shall not receive that which is different from that or that which upsets or destroys that." I use a homely phrase, but you know what I mean.

Fortunately for that statement of mine, we have here a practical demonstration of the code of good morals. The ethics of the New Testament Scripture, as enunciated by Jesus Christ, are better than those of the Mosaic economy. And the apostle Paul writing of the latter says that it was a statute which neither we nor our fathers could bear or endure; and also writing in reference to it, using the terms Hagar and a freewoman as types, says that the term Hagar gendered to bondage; but the promise was of the freewoman. (See Galatians 5: 24.)

The revelation by the angelic messenger sends to us what has been called the basic principles upon which the Church of Jesus Christ of Latter Day Saints was based or founded, that is the Book of Mormon or revelation. I speak of that which has been accomplished, not that of the last year before us, but all that which has been accomplished. Though we have been called Mormons in derision, because of our belief in the Book of Mormon, we are not alone in this particular, but recent events have shown to the Mormon people that whatever may have been the religion of Joseph Smith, whatever may have been the matter with his mental faculties, however much he may have been deceived, that which he presented to the world was a code of good morals and the Book of Mormon is acknowledged to-day among intellectual circles as not teaching that abomination which has brought so much trouble out in the far West. That is emphasized everywhere. Then if my teaching and the teaching of the brethren of the church is in accordance with the New Testament Scripture, and their conduct and their moral teaching and their moral life are based upon the teaching of the New Testament Scripture, they are based upon the morals that Jesus Christ intended should finally permeate the whole leaven of the world and be that which should constitute Mount Zion, the pure in heart. Anything better than that?

A good many years ago there was a prophecy uttered; and it was that the stick of Judah and the stick of Joseph should grow together in the hands of Ephraim. The Reorganized Church has been permitted to put the sticks of Joseph and Judah together and they are to-day in the hands of the thousands of Ephraim,—the thousands of Manasseh and the ten thousands of Ephraim. There will be ten thousands of Ephraim after a while. About fifty-four thousand are worshiping together and here is the bond of their union, in the two records bound together, the stick of Joseph and the stick of Judah, (the Book of Mormon and the Bible). The Reorganization has accomplished that. Very well, we lay this book right on the Bible, not to supersede it, but as a correlative truth that does not belie, nor corrupt, nor invalidate in any sense, what we call the first.

While out in the western country upon several occasions, this last year especially, I met a curious kind of prophecy. It was this: the prophet Joseph Smith testified and prophesied that where the records were there would be the church. I know of no place

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where that is written. It may have been quoted and passed from mouth to ear until it has become a crystalized truth. I do not know how that may be; but one thing is certain, that when the people have been lulled to sleep upon the idea that where the records were there would the church be, if uttered by the Prophet of Palmyra, there must needs arise the question, "Where are the records, and what are they? What are they, and where are they?" Does it apply to the enrollment of the names of those that belong to the church that we call the record of names? If so, it is a very slender foundation for a prophecy of that character; but let me hold up to you the fact that the record of the Jew, the stick of Judah, that is a record so understood to be; in the Book of Mormon, the stick of Joseph, is understood to be a record. We have the two. If then, we are in accordance with them,—or the people are to be in accordance with the record, with the two records if nothing more, and their teaching and their church procedure and their personal lives conform to that which is found in the records, are they not to be found where the records are? And does it not apply there with a better understanding than it does anywhere else? I so used it, and I believe that the use of it in that regard is correct.

But coincident with the coming forth of the Book of Mormon and the preaching of it abroad, putting it in the hands of the people, there followed one of the most extraordinary things, it seems to me, that it was possible could transpire in the history of religion, and that was this: A set of men or a class of men, said to be illiterate, went out into the world with a crude record called the Book of Mormon in their hands, and carrying the Bible with them; they challenged in every village and hamlet where they went, in every city where they were permitted to preach; they traveled east, west, north, and south, and told the people everywhere that if they would listen to their words and testimonies and receive baptism at their hands, they should receive the testimony of the Spirit of God which should testify to them that Jesus was the Christ. I have contemplated upon that spectacle a great many times. To see a class of men, country-bred, country-raised, taking such a step as that, with nothing but their faith to rely on, going out and presenting to the world, of every class of religionists, without respect to the nature, name, or to the organization, without prejudice to them, simply telling them that God sent them to do this work, and if they would hear what God told them, they should receive the Spirit of Jesus Christ, which should testify to them that Jesus was the Christ. I do not know how it strikes you men, but I will tell you how it has struck me. It has struck me as being one of the most daring things in church history that can be found anywhere. Think of it a moment! Poor, illiterate men, taking the Bible with them, and taking with them a new record, offering it to the people, teaching from it, simply making a statement to them that Jesus Christ would send his Spirit if they would listen and obey. What guarantee had they that Jesus would send his Spirit? What guarantee had they that Christ would pay attention to what they said? History shows us that hundreds and thousands listened to the teaching of these men and were baptized. And that in every instance where the obedience of their heart had been earnest and sincere and they had been properly taught, in every single instance those men who had obeyed that form of doctrine did receive the ministration of the Spirit like that found testified of in the New Testament Scripture, and they arose and declared in the congregation of the people that Jesus was the Christ.

Who has been deceived? Deceivers, deceived, being deceived, and deceiving! Who has been deceived? Three fourths of a century has passed away and we who are assembled here to-night, who have been holding sessions here for the last eight or ten days, have come together from different parts of the world, from the far-off South, from the far-off North, from the East and from the West, young men, middle aged men, and old men; and we have come together and are testifying to each other that where we have been teaching the people have been receiving this testimony that Jesus is the Christ, through obedience unto the doctrine of the New Testament Scripture. Is it not perfectly safe for us to say that this prophecy of Joseph Smith applies unto the lives and the teachings of these records? I prefer to think so. I prefer to so believe, and as a consequence I am of the opinion that where these records are in the sense that these records form the basis and fill up the measure of men's faith in God and Jesus Christ, and they conform to their teachings, and arise to the practice of what is herein shadowed forth as a code of good morals, they have deceived neither man nor God. *But* and *if* this has been a fraud from the start, it has been an imposition upon God, upon Jesus Christ, and upon men, both by those who have deceived themselves and those whom they have deceived. That is not a supposable case, however. While we might deceive each other, we could not deceive God, for while we might deceive ourselves we could never deceive Christ, for though we might put ourselves into relationship with the spirits that would take captive and take them down to the wrong, we never could deceive that Holy Spirit of promise which Jesus was to shed abroad in the world.

So I congratulate you to-night, my friends, upon having this code of good morals, and I congratulate myself upon putting myself within the province of being tested by it.

This Book of Doctrine and Covenants which I hold in my hand is the testimony of things which have

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been had. It contains the manifestations by which we were to measure at times the Spirit. It tells us what we may anticipate; paints before us the splendors of the coming of the Lord Jesus Christ and the fulfillment of the promises which he has made all through the ages unto men who would believe.

While out yonder in the West, teaching upon this topic, having been charged with being an apostate, I told them when I was baptized, by whom, by whom confirmed, asked them to what church I belonged, and I made the assertion there that I had never apostatized from the faith, not one single particle of it; had never been tried by any ecclesiastical court for my church membership; had never been charged with sinfulness and cut off for my bad deeds; had never even been approached and charged with heresy and the ecclesiastical machinery of the church set to work to sever me from fellowship with the body. Then I believed that I belonged to that church still, and with those of you who have obeyed the doctrine; and I take courage as I took courage there out in the West; and placing the Bible on the stand, I made the statement that when I should go up unto that great judgment-bar with my present understanding of God's dealings with men, I should place before that august Judge, if permitted so to do, that that we had recognized as his word, that that he had told us was his word, that that had been borne testimony to ages agone as his word; and I should place upon that the revelations which he had given to the church in the Book of Mormon through the Palmyra Seer, the conjointure of the two records; I should place upon them this record of the administration of the Spirit unto those who had believed in the teachings of these men, and whose lives should conform unto the moral ethics taught in the Book of Mormon or New Testament Scripture and the revelations to the church, and ask that august Judge if I was not justified in demanding from him a judgment in my favor. Take any human judge in any human court; take the issues of the statute enactments of the state before that judge; take the national laws before that judge, and pleading before him, show what these laws demanded as citizenship, as conduct of citizenship, and ask if that judge could find it within his heart or within the precedents of the past to condemn a member of society for having taught and obeyed them! No judge upon the earth would ever condemn a man under such circumstances as that. No less confident am I that the great God that shall sit in judgment when he comes to take cognizance of things upon the earth and minister judgment and justice unto the line and the plummet and the square, will condemn those who have built the spiritual superstructure of their faith upon that which God has given to the world as revelation from him, the code of good morals. I am trusting it. I have trusted it in the past, my brethren. I am trusting it now. Instead of being a confession of weakness it is a statement of strength. Instead of bringing men, myself or any other, into condemnation because I have made such a statement as that, or they make such a statement as that, it is a source of confident strength and must remain sound so long as the word of God stands sure. That should be a source of strength.

I am pleased, then, to greet you to-night. And by the way, this is the first sermon I have preached since the 9th of November, and I thank you for the wish expressed by many of you that I might speak to you. I speak only as one of the banner-bearers of Christ. I have my own method of presenting what I have to say; but I want to assure you that the confirmation of those convictions of mind touching the co-relation of truth stand with me to-day, and it has furnished me a confident source of strength in this, that when I read the declaration of the doctrine in the New Testament, I know that God's revelation to men wherever found will not deny a single line of that; and when this Book of Mormon came to us and gave us unmistakably the code of good morals, including the domestic relation, I knew that the Bible testimonies must conform to that witness and that testimony, or that its testimony was not true. And when I compare them together from the first of Genesis unto the last chapter in the Book of Mormon and the Bible, I find that the testimony is the same. When I take up the revelations given direct to the church, I discover that God, having cognizance of what had gone before, cites to the people by revelation, and cites to them touching this domestic relation, that which entered into the world before the foundations of the world were laid.

Now, as I said to those people out in the West, I do not care to go any farther back than that. May God give you comfort and peace, and give us the increase as he has promised he would.

TWO SIDES TO EVERY STORY.

BROWN'S STORY.

"JOEL BROWN AND THE MORMONS.

"March 16, 1906.

"A little episode occurred in my meeting at Humeston, Iowa, which illustrates the power of the gospel preached in love. I was preaching on the basis of faith, showing that different faiths were due to different evidences; that the faith of the Mohammedans depended on the Koran, the faith of the Mormon on the Book of Mormon, etc., when a representative of the 'Reorganized Church of Jesus Christ of Latter Day Saints' arose and asked me if I was willing to meet one of their representative men in discussion. I told him that we as a people were not in the habit of backing out but that we would attend to the matter at the close of the meeting;

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that we have a skunk-skinner named Clark Braden and if they would meet him we could accommodate them. Then I asked him if he believed that Joseph Smith was a prophet, if the book of Mormon is divine origin, if he accepted the doctrines and the covenants as genuine, and if he believed in direct revelation. He would not say yes or no. I pressed the question till all the people understood it and also understood that he would not answer.

"I went on with the meeting without referring to the matter again. The Saints sent for a preacher, talking over the town courting sympathy, and secured the coöperation of the Congo preacher and a number of his card-playing, dancing Christians. I kept still and urged the membership to do the same. But just when we thought the matter about over, another of their number, I suppose a 'Danite,' arose and disturbed my meeting. I then notified them that if any one disturbed my audience again I would have them arrested. Well, their man came and spoke on Sunday afternoon to a large audience and was compelled to meet the questions I put to their representative of which I have above referred to, and of course he answered in the affirmative which 'killed his goose.' At the close of his harangue he asked if the people wished to hear him again and not a single person except a few mormons said stay. He challenged me to debate. I accepted if he would confine himself to the issue between us and guarantee us that he would not back out if we should go to the expense of arranging for a discussion, paying our expense if he failed to meet us, we doing the same for them if we failed to appear.

"He would not accept these terms so the debate was off. The L. D. S. are never willing to debate unless we will affirm that we are the Church of Christ in every particular as it was organized and conducted during the apostolic age. Thus they draw attention away from the main issue. They know they can not stand a moment if the limelight of truth is thrown upon their position.

"I went on with my meeting. I had no more disturbances. The audiences were larger than before; night after night standing room was at a premium. In the next ten days we had thirty-nine additions and there would have been as many more but I was compelled to close to begin at Deweese, Nebraska, where I am now in a snow-storm. The last night of the meeting I answered them to the satisfaction of all.

"The Gospel must be preached in love and all issues met, candidly, fairly, and manly. I consider Mormonism in all its branches a huge fraud, and Joseph smith a base imposter. It is a fungus growth and thrives best when given publicity. Its claims must be met but not in debate unless they will confine themselves to the issue of Mormonism that the people may not be confused. Preach the gospel and let them do their own advertising, in that way they will get small audiences and make slow progress.

"JOEL. BROWN."

—From the *Christian Union*, March 22, 1906.

THE OTHER SIDE.

Perhaps it is time just now for the other side of the question to be heard, for it is said that every shield has two sides.

About February 15, 1906, while we were busy preaching the "gospel in love" at Andover, Missouri, we received word from a young Bro. Moffett in Humeston, Iowa, asking us to come to that point at once, as a Reverend Brown, of the Christian Church, who was busy preaching there, had made an unprovoked attack upon the faith of the Latter Day Saints, declaring that while the other denominations accepted Christ and the Bible, the Mormons accepted neither, but did accept Joseph Smith and the Book of Mormon, etc. To these statements our brother had taken exceptions, asking the Reverend Brown for an opportunity for defense of our claims in a joint discussion. To this request reply was made that they would not affirm for the Christian Church; but if we wanted a discussion they had a "skunk-skinner," i. e., Clark Braden, whom they would get to meet us. That we would not meet the Reverend Clark Braden, as we had never met him but two times, but had always backed out, etc., etc.

There was manifestly so much "love" in this reply that there was no need for the Latter Day Saints to "court sympathy," the people of the town manifesting an indignation that such an attack should have been made, and that one who called himself a minister for Christ should call one who happened to disagree with him religiously such a name as a "skunk."

The brother was asked to send for an elder to reply, and offers of assistance were freely made. As our work took us through Humeston the 17th, and we would have an hour there, we wrote our Bro. Moffett to meet us at the train, and accordingly were met by Bro. Moffett accompanied by Bro. Lester Smith (both young men of excellent character and repute in Humeston). The result of our conference was that we agreed to return to Humeston the 25th and occupy the opera-house at half past two.

Sometime during the week intervening these dates, the Reverend Brown—in an endeavor to show his hearers that the gifts of the Spirit were done away and not to be expected to-day, that he might nullify the promise of Christ: "These signs shall follow them that believe," etc.,—made the statement that while some claimed to exercise the "gift of tongues," yet if any one told them that they either exercised or had heard this gift exercised, they might know that they were lying, etc. After this statement the Reverend Brown closed his sermon and began asking for those to come forward who might wish to unite

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with the Christian Church (without Christ or his promises manifested therein). At this point Bro. L. Smith walked up to the Christian pastor, Reverend Cross, asking liberty to bear his testimony to the audience. Placing his hand upon his shoulder Reverend Cross answered, "Of course you can, my boy."

At this the audience was quiet, and in his stammering way, for he is not accustomed to public-speaking, Bro. Smith quietly bore testimony that he had often been a witness to the gifts of the gospel, and knew that the "gift of tongues" was enjoyed in "the church to-day."

This was the "Danite" that disturbed the Reverend Brown's meeting, and a disturbance it proved sure enough, for at once the Reverend Brown lost his temper and called Bro. Smith an "ignoramus," etc., and threatened him with arrest should he ever venture to bear testimony in his meetings again, etc. Surely there is "love" manifested here, but not "love of the truth." One who loves the gospel is tempted to ask, "Why do the heathen rage and the people imagine a vain thing?" And the answer in this case would be "Because they receive not the love of the truth." Truth would make their people free, and free their ministers who "preach for hire" from their salaries, and that is enough to make them mad (with love for that salary).

The 24th we reached Humeston and with Bro. Moffett called upon the Reverends Brown and Cross. Of course we met with a *loving reception.* We were called "butters-in," "Mormons," etc., and told to "attend to our own business," when we requested their presence at the opera-house the next day at half past two. We were also informed that there was not a particle of difference between the Reorganization and the Utah church, that delegates went back and forth from the conferences of the two churches, and that "Mormonism in all its branches, the Reorganization with the rest, is a blot that this Goverment must put out in some way." Also we were informed that if we wanted a discussion with them we must do all the affirming. They would not affirm their church to be the church of Christ; they did not so believe. They used to do those things when they were younger, but had learned better as they grew older, and if the Lord would forgive them for having done so would never be guilty of doing so any more. Also, that if we wished to enter into a discussion with them, we must put three hundred dollars in the bank there as a forfeit in case we backed out. We were also informed that they would not be at the opera-house to hear our reply. Feeling that we had done our duty by them we bade them good-bye.

The next morning we met the Congregationalist minister, Reverend Putnam, who expressed himself as strongly condemning the course pursued by the reverend. At our request he was present at the opera-house and opened the meeting for us. Fully three hundred people were present to hear us, and among them was the Reverend Brown, notwithstanding his emphatic declaration that he would not be there.

Our liberty and attention was excellent while we answered the statements that had been made, and gave a "reason for the hope that is in us," and also showed the people that the very fact that our "Christian" friends claimed a "restoration" made such claims as much an issue before the people of the world as the claim of restoration by Latter Day Saints. We also informed them that whenever they were ready to defend their claims, we would furnish a man to defend the claims of the Reorganization, and would pay our own expenses and expect them to do the same.

We showed that the spirit that would call a people who disagreed with us such a *savory* epithet as skunks (and we complimented Clark Braden upon his position among his brethren as a skunk-skinner), and make such a statement or seek to have the Government "put out" an opposing religion for no worse crime than believing in the promises of Christ, was the spirit that crucified the Savior and animated the religious leader of the mob who massacred our people at Haun's Mill.

Then I showed by the teaching of the Book of Mormon and Doctrine and Covenants that this land was to be a land of liberty, and thanked God that we did live in a land of such broad freedom that even Alexander Campbell and his colaborers could preach a gospel of repentance to the rest of the churches of the world.

When we asked them all to join with us in singing "America," they joined in with a will, and even the Reverend Brown sang in honor of the "author of liberty." We could not help asking, "Is it lip-service on his part, or does he really desire liberty and only fails to understand its meaning?"

Before the benediction was pronounced we stated to the audience that we had purposed, and still did purpose, to come to Humeston as soon as the "revivals" were out of the way; and only the attack upon us had impelled us to come sooner; and as there were already some four or five meetings projected for the evening we would leave it to them to say whether they wished to hear us that evening or to wait until we came up to hold our series of meetings. As they were mostly the regular attendants of these other churches they voted for us to postpone our further services and we did so, deeming that they had voted wisely.

That night the Reverend Brown stated that after his meetings were over he would attend to replying to our lecture. As we could not spend a week waiting, we instructed our brethren to keep us informed, and when the Reverend Brown announced his reply to let us know at once, and we would be on hand to

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take our medicine, etc. Well, such announcement was never made, but after closing his last meeting he took up the subject and devoted a few minutes to giving us a parting shot, "to the satisfaction of all" who desired only to hear one side.

As for the Congo preacher and a number of his "card-playing, dancing Christians," we have this to say: We found him and them broad-minded enough to delight in freedom of thought and speech, and to condemn such methods of attack as were used by our "holier than thou" preacher, who claims to preach a restoration of the gospel and yet dare not undertake to make a defense of his claims lest the congregation who pays him should open their eyes to the confusion of his claims. It was the very religious Pharisees and Sadducees of Christ's day who persecuted the Master and his disciples, and they have not altered their attitude toward the everlasting gospel. May God grant unto them repentance.

A. M. CHASE.

Selected Articles

IS THE WORLD GETTING BETTER.

[The following extract from a work entitled Jesus is Coming, by W. E. B., published by F. H. Revell Co., Chicago, is sent us by Bro. Charles Derry, who thinks it is "a complete and masterly answer to those hireling preachers who, in order to curry favor with the world and prop their tottering systems, tell us 'the world is getting better.'" Bro. Derry thinks the extract will be of interest to the ministry.—EDITORS HERALD.]

"It is objected that this doctrine [the second coming of Christ] presents a gloomy view of the future," —that "it is the philosophy of despair,"—that it stands opposed to the popular idea, viz.: that "the world is growing better," and "if it is true," it is sarcastically said, "we might as well fold our hands and wait for Christ to come." . . .

We would not deceive them with the hallucination that they are growing better, for, as the apostle has said, "We know that we are of God and the whole world lieth in wickedness."—1 John 5:19. And therefore we would tell them in the plain words of scripture, that they are in the broad way that leadeth to destruction (see Matthew 7:13), and that they must repent or perish (see Luke 13:3), and, further, that this same world, once overflowed by the flood, is now "stored with fire against the day of judgment and perdition of ungodly men" (2 Peter 3:5, 7).

We rejoice over every one of those who, by believing the gospel, the good news of the coming kingdom, are saved from this awful fate and made "joint-heirs with Christ [Romans 8:16, 17] to an inheritance . . . reserved in heaven for us," and "who are kept by the power of God through faith unto salvation, ready to be revealed in the last time," and who "hope to the end for the grace that is to be brought unto" us "at the revelation of Jesus Christ." Surely this positive conviction of coming doom is a mightier incentive to action than can be the quieting fallacy that things are moving on prosperously and that *even the world is getting better*. And this is clearly proved by the zeal of those who hold and proclaim the premillennial coming of Christ.

It is true that they do not expect the conversion of the world in this present evil age, but they do believe that a millennial age of peace is coming, and they do strive "in the midst of a crooked and perverse generation" to "shine as lights in the world holding forth the word of life," that they may snatch some brands from the burning to increase the goodly company who shall be ready to welcome the bridegroom. Why then should they be so bitterly opposed for proclaiming this scriptural doctrine? Are they not all members of the body of Christ (see 1 Corinthians 12:12, 27), and, as such, do they not merit the warmest sympathy and prayers of the church? Shall they be condemned because like the early church they are holding the traditions of the apostles (see 2 Thessalonians 2:5, 15) and looking for Jesus (see Philippians 3:20; Titus 2:13; Hebrews 9:28)? God forbid! But let us remember that "we be brethren," strangers and pilgrims, whose citizenship is in heaven. And let us speak "the truth in love," be built up in love, and "walk in love," "redeeming the time because the days are evil."

Yes, *the days are evil.* And we freely admit that this doctrine does present a gloomy future in the present evil age, for this world of sinners, who are full of unbelief and radically opposed to Christ, his people, and his salvation. (See John 14:14; 18:22.) They are rejecting God's gracious entreaties for reconciliation, and rushing madly on toward the day of wrath. (See Revelation 6:15, 17.) But there is no gloom in the future for those "who have fled for refuge to lay hold on the hope set before us," and "who have received the spirit of adoption," become "children" and heirs of God, and "joint-heirs with Christ"; "For I reckon that the sufferings of this present time are not to be compared with the glory that shall be revealed in us" (Romans 8:15-18.)

There seems to be a prevailing disposition to balance up the good and the bad in the world by a process of general average, in which the triumphs of art and science, the progress in inventions, discoveries, etc., are counted as moral goodness; and it is concluded that the world on the average is growing better. But this is utterly fallacious and, we fear, a grand deception of Satan; for, first, there is no such thing as averaging together the true church and the world. There is no possible consanguinity. The one is "from beneath"—the other is from above. The one is of this world—the other not of this world. (See John 8:23.) They must not be yoked together, for there is no fellowship, communion, concord, part, or agreement between them. They are and always

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must be separate. (See 2 Corinthians 6: 14, 18.) The true church is in the world, but not of it. (See John 17:11, 16.) There are three parties in the world, viz.: the Jew, the Gentile, and the church of God. (See 1 Corinthians 10:32.) As the Jews were a separate, called-out, and peculiar people (see Exodus 19:5, 6), so is this true church a separate and peculiar people (see Titus 2:14; 1 Peter 2:9) called unto cleansing and holiness (see 2 Corinthians 7:1; Ephesians 5:25, 27); sealed by the Spirit of God, unto the day of redemption (see Ephesians 4:30); no longer darkness, but, "children of light," and exhorted to "have no fellowship with the unfruitful works of darkness" (Ephesians 5:8, 11). They are of God while the whole world lieth in wickedness. (See 1 John 5:19.) There is an irrepressible conflict between them—no possible harmony exists. On the contrary their principles and tendencies are absolutely opposite. It is therefore entirely inconsistent that they should be spoken of as forming one general mass.

Second, the triumphs of art and science, the progress in inventions, discoveries, etc., by no means argue an increase in godliness. Many of the acknowledged leaders in science and philosophy of to-day, yes, even those who rank the very highest among them, are positive infidels. And very many more, who disclaim absolute infidelity, deny the divinity of Jesus Christ.

It is strange, indeed, that the Christian optimists, in their noisy trumpetings of the strides of science, should lose sight of this momentous fact. And history bears a similar testimony. The power, splendor, and wisdom of David and Solomon were followed by the idolatry and innocent blood shed by Ahab and Manasseh, resulting in the overthrow of Jerusalem and the Babylonish captivity. The temple built by Herod was one of the grandest works of art. It fairly flashed with splendor; and the temple service was conducted on a magnificent scale. The Jews of his time enjoyed great privileges in literature and learning, and yet they crucified the Lord Jesus. The Greeks rose to a pinnacle of triumph in literature, poetry, and art, and yet they failed by wisdom to find out God. (See Acts 17:23.) See how plainly this is brought out. (See 1 Corinthians, chapters 1, 2, 3.) "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."—1:21. The trouble is not with the heads, but with the hearts of men. No matter how great the learning, man must have a new heart, and this is obtained not by education, but by the operation of the Spirit of God. It was not many wise men after the flesh who received the grace of God in Corinth, but the simple and the despised. "I thank thee, O Father, Lord of heaven and earth," said Jesus, "that thou hast hid these things from the wise and prudent [discerning ones] and hast revealed them unto babes."—Luke 10:21. The world then by "wisdom" or "philosophy" (Colossians 2:8) or "science falsely so called" (1 Timothy 6:20) can never find out God. Indeed, we have a clear evidence of this, in the rationalism, infidelity, and atheism of our day. No matter how refined and polished their garb or the delicacy with which they may be set forth, still they are only the poisonous deceptions of him who can appear "as an angel of light." (2 Corinthians 11:14.) The truth is, that Satan is the archenemy of God, and the world in the present evil age is in his power, so that he besets the people of God with his "wiles" and arrays against them principalities, powers, and the rulers of the darkness of this world. (See Ephesians 6:11, 13.) Therefore the Christian must "love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." (1 John 2:15, 16.)

Surely, then, this wicked world, which is so radically opposed to God, and under the present control of his archenemy, is not growing better. On the contrary, judgment, fire, and perdition are before it. (See 2 Peter 2:6–37; Jude 7; Mark 9:43, 48.) Perilous times are coming. (See 1 Timothy 4:1; 2 Timothy 3:1.) "Evil men and seducers shall wax worse and worse, deceiving and being deceived." The tares, which naturally grow much faster than the wheat, shall continue up to the harvest. (See Matthew 13:40.) "The mystery of iniquity," which already worked in the days of the apostles, shall continue in "the man of sin," the personal antichrist, whom even the Jews will receive (see John 5:43; Isaiah 28:15, 22), and who will be so great, and rule with such universal authority, that he is to be destroyed only by the personal appearing of the Lord himself (see 2 Thessalonians 2:8). There is no hope then for the world, but in the coming of Christ the King. And, praised be God for the promises, the Lord will come at the end of this age. Antichrist will be destroyed (see Revelation 19:20), all things that offend shall be gathered out (see Matthew 13:41–43), and the millennial kingdom of righteousness shall be established on the earth. So while there is a gloomy prospect for the world during this evil age, there is a bright and glorious prospect during the coming millennial age.

But perhaps it is still insisted that the world has made great progress in civilization and refinement, in benevolence, in personal liberty, international fraternity, Christian work, etc. In proof of this, the abrogation of slavery cited,— also the cessation of the inquisition and martyrdom,—the establishment of charitable institutions, the great postal and commercial means of communication, built upon the agencies of steam and lightning—the right of trial by jury,

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international arbitration, missionary triumphs, etc. Well, first of all we answer that civilization and refinement are not the source of holiness. They may elevate the head while the heart is untouched.

The gilded palace of sin is as certainly the gateway to hell as the darkest dens of vice. The cultured and scientific atheist is as surely in the service of Satan as is the thief or the murderer. Jesus, himself, classed them all together when he said "He that is not with me is against me."—Matthew 12:30. So it matters not how much more like an angel of light the serpent may appear, nor how civilized and refined the world may be, Satan is the Devil still. And the world is still the world. His manifestations and methods may be changed, but the spirit of darkness is the same. And accordingly, we see that while slavery is disappearing—communism, socialism, and nihilism are lifting their godless, headless forms. And darker are their forebodings than were even the days of the inquisition and martyrdom. Oppressive monopolies, systematic peculation and fraud are paralleled with charitable institutions. The mails, so useful for news and correspondence, afford a most convenient agency for disseminating the flood of obscene literature which is blasting the morals of the young. Trial by jury has too often been proved a farce, in which the criminal escaped. The nation which opened the way for the missionary also forced upon the teeming millions of China the awful curse of opium. While missionary efforts have been greatly blessed abroad (and praise God that they have), infallibility, ritualism, skepticism, and desecration of the Lord's day have more than equally triumphed at home. And let it not be forgotten that the monstrous assumption of infallibility has triumphed in what was once an apostolic church of Christ, the mother of us all.

The past century has had its full share of war and carnage; numerous, dark, and fearful have been the fields of blood up to this very year. In short, Satan is on the alert, and fully up to the times, multiplying his deceptions on either hand, as he will continue to do, until chained by the angel at the beginning of the millennium. (See Revelation 20:1, 3.)

The Merit of Good Work.

The great thing is to produce nothing of which, if it comes into broad light, you will be ashamed, and then whether it does come into broad light or no need not much trouble you.—Mathew Arnold.

"Are you in earnest? Seize this very minute.
What you can do, or dream you can, begin it;
Boldness has genius, power, and magic in it.
Only engage and then the mind grows heated;
Begin and then the work will be completed."
—Goethe.

Mothers' Home Column

EDITED BY FRANCES.

The Exaltation of the Humble.

He that is down need fear no fall;
He that is low no pride;
He that is humble ever shall
Have God to be his guide.

I am content with what I have,
Little be it or much;
And, Lord, contentment still I crave,
Because thou savest such.

Fullness to such a burden is
That go on pilgrimage;
Here little, and hereafter bliss,
Is best from age to age.
—John Bunyan, author of Pilgrim's Progress.

Dear Sisters: The conference of 1906 is over, and we are picking up the threads of our routine duties again where we left them off for the conference work; and in taking up the regular work of the Daughters of Zion again I will begin by telling those of you who were not present at the conference something of what was done, and some of the impressions we received relative to that work at that time.

Only one public meeting, by the Daughters of Zion, was held this year, and that one our business-session; and though the attendance was not large, considering the great number attending the conference, yet there was an interest manifested there greater than we have seen for some time in our business-sessions. Surely the Lord is working with the sisters, and creating within a desire to magnify their high and holy calling before him.

And it is no servile position they hold in the church, if they are not called to go out and preach the gospel. Theirs is the preparation of the soil for the gospel seed, and, I may add, the caring for it after it is sown. The fact is being borne home to every thinking person, that reformation must begin in the home. Our elders are bearing testimony to it, and some of them are making especial effort to impress it in their sermons.

It was our pleasure to be one of several hundred who listened to an excellent sermon on that line during the conference by Bro. Elbert A. Smith. How we do wish that more of our elders would take up the theme! We have often thought that such sermons would admit of a direct application that could not but result in great good to the church.

Our work has received such recognition from our heavenly Father this year as should inspire every sister in the church to greater effort than ever before. In response to the petition to the conference, from the convention of the Daughters of Zion, for the building of a children's home, the voice of the Spirit to our beloved president was that a children's home should be built, and that the efforts of the Daughters of Zion in its behalf should be approved. Could we have asked for more? Surely no one can need more assurance to cause them to come forward with their offerings, and to put forth their best efforts to accomplish this work! Let us try to prove ourselves worthy of the recognition of our heavenly Father.

Last year we were recommended to work quietly for the home, because there were other things pressing, and yet just from a few localities there was nearly three hundred dollars raised. This year with the restriction lifted, and the approval we have received, if we put forth a commendable effort, we ought to be able to turn over to the Bishop nearly if not quite enough more than we have already done to build a small home.

A committee of ways and means has been appointed to raise money for this fund, though we have not learned yet whether

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all will accept their appointment; but Mrs. L. R. Wells, 1522 West Short Street, Independence, Missouri, is chairman of the committee and will be glad to communicate with any one wishing information on that line.

All money for the society, both for general use and for the home, should be sent to Mrs. M. E. Hulmes, Independence, Missouri, the treasurer of the general society.

In working for the home, do not lose sight of the needs of the general fund; for this work can not be carried on without means. We must have literature. It is the only way we have of reaching the people. We are continuing to publish the monthly readings in leaflet form, and these are excellent leaflets for distribution; but with the present number of subscribers they are not paying expenses. So we do hope that those who have been sending for them will continue to do so, and that many more will subscribe for them. Some seem to think that they do not need the leaflets in their locals, because their members all take the HERALD, and they have the readings in them. Let me explain again that the primary object in publishing the leaflets was not for use in the local meetings, (though they may be very useful there,) but that the locals or individuals might buy them at a very small cost and use them to distribute wherever it was thought they might do good, especially among those sisters who do not have the HERALD. If any do not wish to send for them each month, they may send for them for six months or a year, as they choose. The price of ten each month for a year would be fifty cents. Twenty-five each month for a year would cost one dollar and twenty cents. All orders for leaflets should be sent to Mrs. B. C. Smith, 214 South Spring Street, Independendence, Missouri.

We would like to see a number of new locals organized this year; but we know that in many places conditions are not favorable for organizing locals. But in such places it is more than likely that there are two or three sisters who might furnish the money to send for a few leaflets, and form themselves into a committee to see that they are distributed regularly where they would do good. Do not hesitate to take up this work, dear sisters. You will find pleasure in it.

Sr. Burton was present at our meeting, and presented some articles for the home which were a gift from our sisters in the Islands. They were highly appreciated by the sisters.

One of the subjects brought up at the general meeting for consideration, was the degrading influence of the Sunday supplement and the obscene pictures on bill-boards and in the advertising columns of the newspapers, presented by Sr. Burton. A resolution was passed disfavoring them. Of course we may not be able to do much toward bringing about their discontinuance; but we may keep the supplement out of our own homes, and help to turn public sentiment against such things, and this much we must do if we desire a healthy environment for the morals of the rising generation.

MRS. B. C. SMITH,
President of Daughters of Zion.

The Greatest Woman.

Some time ago two hundred club women in one of the Central States were asked the question: "Who is the greatest woman in history?"

The question certainly is not a new one—one wonders sometimes how many centuries old it really is—and the answers included names of women whose commanding intellect, personal charm, or self-sacrificing labors for humanity had made them famous the world over. Yet the prize answer held the name of none of these. This is the way it read: "The wife of a man of moderate means, who does her own cooking, washing, and ironing, brings up a large family of girls and boys to be useful members of society, and finds time for her own intellectual and moral improvement, is the greatest woman in all our history."

Probably many a tired housewife, reading the answer, has thought grimly that the woman who does her own housework, brings up a large family, and "finds time for her own intellectual and moral improvement" deserves to be called the greatest woman in history. Possibly she is even guilty of a passing wish that the writer of the paragraph in question might try for herself, and see how much time she would find for intellectual and moral improvement. Yet, although provocative of possible irritation, the prize answer has comfort too.

In the natural course of things, to be the "greatest" woman in history must be a solitary glory, but one may fall short of such distinction and yet make the world the richer for a life of toil not forgetful of ideals. The comfort lies in the fact that more and more the work of the house-mother—rich or poor, provided only that heart and hands give glad service—is taking the first place in the world's honor list.—*Youth's Companion.*

Letter Department

DES MOINES, Iowa, May 1, 1906.

Dear Herald: Another conference year is now before us, and your many readers who were deprived of being at the General Conference enjoy it to some extent by reading of it from your pages.

In the appointment of the missionaries the Saints of the Des Moines District are glad to have as minister in charge, Elder Heman C. Smith. Our preceding missionary in charge, Elder James McKiernan, being assigned to Iowa, will likely visit our district more or less, and he will be gladly received. Of the others to labor in the district, our brother, J. S. Roth, so many years in the missionary field, and M. H. Cook of this city, W. Christy, C. J. Peters, and S. M. Reiste, and J. F. Mintun to continue his work in the capital city. These are all acquainted in the district and know just where to start in with their work.

The district conference will convene at Des Moines, June 2 and 3. This gathering will bring the missionaries together, and also a large number from the different parts of the district. The June conference is the most largely attended of any district meeting during the year; and Des Moines being so centrally located it gives all the opportunity to attend with the least amount of travel. It is now believed that this coming conference will be the largest of any yet held in the district.

The quarterly reports from the several branch presidents to the district president for the first quarter of the year give the condition of their respective branches, and show the work in fairly good condition.

Tent-work in the district will be taken up as soon as the season will permit, and, with a united effort on the part of the missionaries and the Saints, we hope to see this year one showing great progress.

The work in the city is still prospering, and with the city missionary continued in his work we hope to see much fruit from the planting that has been done the past two years. The shepherds of the flock are persistent in their work. The wandering ones are being sought out and cared for, the erring are being brought to justice, and the weak ones being strengthened.

All are hopeful in the work for the coming year. May God's blessing still continue.

A. A. REAMS.

SAN FRANCISCO, California, February 8, 1906.

Editors Herald: This question of making some provision for taking care of our poor, and furnishing the unemployed with means to support and educate their families should be the first and only question before us at the present time. To do this we must commence the right way, and the right way is the Lord's way; and if I understand his instructions to us it is not by building colleges to fill our heads before there is any provision made to fill our stomachs. We may have our heads crammed full of a college education, and it will not prevent us from

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starving to death. I do not want any one to think I am opposed to colleges, for on the contrary I am very much in favor of them, and this is why I wish that first of all the Saints should be furnished with conditions whereby they can take advantage of them; and this can only be done by looking to the industrial before the educational. I might be surrounded on every side with institutions of learning, and they would be of no benefit to my children, unless I am provided with the means to pay for the instruction to be had there. When I go to build a house, the first thing I do is to lay the foundation, and then lay the sills upon it, and everything else will come in its order as the building goes on to completion. So with the building of Zion. We must commence at the foundation. All things else will come in their proper place.

We have already spent much money where it can not possibly ever do the very poor any good that could have been put into a manufacturing institution which would have given hundreds of families the means directly and indirectly of giving their children a college education. Let us stop our foolishness and go to work as the Lord has directed us, and prepare to take care of our poor by organizing ourselves in the manner he has outlined; and I would suggest that steps be taken at our next General Conference to formulate plans for an industrial movement, at the same time supplicating our heavenly Father for his divine guidance in the matter. I believe that the Saints are ready and waiting for just such a movement, and will give it their heartiest support, for the only intelligent and rational way is to help the poor take care of themselves.

If this college business ever becomes any benefit to the very poor it will have to be in the way I have outlined. So you see that the leveling plan spoken of by the Lord is not now being carried out, where he says that the rich shall be brought low and the poor shall be exalted. But on the contrary we are lifting those that are already up to a higher plane, and permiting the lower stratum to remain where it is. I believe that we should try to pay the college debt as directed by the Lord; but I do not believe that the debt should be kept piling up on us, making it impossible to ever pay it.

Yours in gospel bonds,

231 Castra Street. J. A. ANTHONY.

ADELAIDE, South Australia.

Editors Herald: Please change address on my HERALD from "Hastings, Victoria," to "Erskine Street, Goodwood Park, Adelaide, South Australia." Will *Ensign* please do likewise. I am pleased to report that our work in this city is onward. We have organized a branch of the church numbering twenty-three which will be known as the Adelaide Branch—the first in the state of South Australia. It is completely organized, having a staff of faithful and intelligent officers, who will, with God's blessing, place the work on a solid footing in this city. During the summer we have reached a lot of people by street-preaching, which is to us most interesting work. It is certainly difficult, amid the din of the street traffic, to get our work intelligently before the people; but it, in conjunction with house to house tracting, is the only effective way of advertising (known to me) under present financial conditions.

It seems that the time is ripe for a definite forward movement on the part of our church to build up Zion. Personally, I have been much impressed recently as to the necessity of practice along those lines in lieu of theory. At the same time we do not want sensationalism; steady progress along any line being safer than rapid advance followed by disaster or retreat.

It seems to me that it would be wrong policy to boom the temporal advantage (if such existed) gained by becoming a Latter Day Saint, for in that way many would come into the church without true conversion, and instead of strengthening us would prove a source of weakness. If men and women will not come to the light upon hearing the first principles of the restored gospel, I would give little for their faith when converted by a setting forth of the temporalities involved in building up Zion. Or in other words our work among men is firstly spiritual, secondly temporal.

I pray that God may richly endow ministry and laity with power to bring souls to the fountain of life, and that we as a people will shake off the many shackles that are fettering us individually and collectively. Power is needed and can come only by purity of life, and an eye single to his glory. There is "oceans" of room above, hence the invitation, "Come up higher."

Ever praying and laboring for Zion's redemption, and with confidence in her final triumph, I am,

In gospel bonds,

J. H. N. JONES.

MARLIN, Texas, April 29, 1906.

Editors Herald: It makes my soul rejoice when I read of so many of our missionaries being willing to go wherever they are sent to declare the whole counsel of God. I am glad there have been so many missionaries sent to Texas, but I am sorry that dear old Father E. W. Nunley did not get a mission. He has been a faithful servant in this latter-day work. He was up to see the Saints in this branch, and administered a few crumbs of the sweet bread of life, and it was nourishing to our souls. I am sorry he is without a mission. He has spent the larger portion of his days in the gospel, and now he is old and feeble.

The Saints here in the Southern Mission, as a rule, are downcast. They have been taught by the Northern elders that they should not use hog meat or drink coffee or chew tobacco, which we know is not good for the human body. The most of us are poor and are not able to own homes of our own. Therefore we can not raise fruit. And as it is a scarce article in our country we can not use it very much. And as our climate is so warm that we can not keep beef all the time, as I understand the Doctrine and Covenants we would just as well eat pork as any other kind of meat. Now we would like to leave off meat, too, but it is that or nothing with the Saints in the South. So far as the tobacco is concerned, I do not have any excuse for it. However, I do not believe that it will destroy the soul, but I believe it an injury to the temporal body, and a very filthy habit. I would like to have attended the conference, for I know it was a grand time for those who did attend. I ask the Saints to remember me in their prayers.

Your sister in the one faith,

V. A. MCALISTER.

GAINSBOROUGH, Saskatchewan, May 1, 1906.

Dear Herald: The writer can not tell of great debates, of scores baptized, nor of great spiritual convulsions, but he is trying to chip off some of the edges of the great wall of indifference, prejudice, and priest-bound credulity that hinders the progress of the glorious light of this latter-day development of the everlasting gospel.

Leaving Spy Hill, with its numbers augmented by a few additions, its Religio started, its Sunday-school under the able management of Brn. Carter and Clarke, the writer went at the end of December to Rossendale. There the call was so strong to Cypress River that I went there and soon had an interested congregation of Saints and sinners. In February three were baptized. Several more are interested friends of the cause. In my work there I was ably seconded by the prayers and hospitality of Brn. Coombs and Arnold and their faithful partners.

Hearing of some discouraging reports, I visited and remained with the Rossendale Branch for a few weeks during March, preaching in the lumber woods and at the homes of Brn. Vennard and Henry, and enjoying their well known hospitality. Brn. Wilson and William Henry have been faithfully laboring

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during the winter, and are doing their utmost to unite the forces of good against all the powers of evil. In this they have been powerfully assisted by the skill and devotion of their zealous partners in life.

For some time during February, Sr. William Henry's life had been hanging in the balance, but God blessed the administration of Bro. Wilson, so that the life of the faithful sister and soldier was brought back from the very gates of death. When afterwards I administered to her, I felt, as I laid my hands upon her head, that God had already answered prayer in her behalf.

On the 9th of April I left Cypress River for the home of Bro. Nelson Wilson, having received an invitation to visit Saints in Winnipeg. Sr. Predetta Wilson, the pioneer Saint of the Treherne Branch, had departed for the far West to visit mother and friends in Oregon. The Saints of Rossendale and Treherne will miss you, sister.

Ministered to for a day and a night by Bro. and Sr. Weck Wilson, who have experienced the truth of Matthew 10:35, 36, but who have always been faithful in word and in deed, Nelson Wilson and myself left for a short visit to Winnipeg. Here we spent a few days tramping hither and thither in search of Saints, and were hospitably entertained by the families of Bro. George Wilson and A. F. Henderson. Your humble servant preached on two successive evenings in the home of the latter, leaving Elder Wilson to continue the services.

Away on the 14th, two hundred and fourteen miles along the Louris and Estevan branches of the Canadian Pacific Railway to Gainsborough, Saskatchewan, twelve miles north of Uncle Sam's domains. Here Bro. Braden met me and regaled me during our six and one half miles' ride in the darkness with the narration of his deliverance from death under the administration of Elder Knisley, who spent a few days here last fall.

What a change from the hills and dales of Cypress and Rossendale, the woods and sheltered roads, the wire-fenced farms of the latter, the noisy, bustling, hustling, inquiring multitude of the growing Chicago of Manitoba, to the quiet, dreamy plains of Gainsborough! Here you travel for miles without the sight of a sheltering tree, or the interposition of a fence. But there is noise. Not that of street-cars, nor that made by the rush of human immigrants, but Uncle Sam's wild fowl linger here by thousands, enlivening this vast wilderness by their screams, swinging hither and thither in unequalled evolutions above our heads, as though to mock at the foolishness of would-be aërial motors.

What of the work? It lies before us everywhere. To dig, to intrench, to undermine, to plant the dynamite of God's eternal truth where it will best scatter and level down the mountain of skepticism and stubborn adherence to the old, fabulous ideas of God, hell, and the church.

Finding the impracticability of conducting week-night services in Cayuga district after repeated trial, I have moved westward to the region north of Carievale, meanwhile retaining a Sunday-night service in Cayuga school, where I have been visiting outsiders, distributing tracts, and talking gospel. Several in Cayuga are interested in our work. Last Sunday evening the Baptist elder attended our services and at the close indignantly asked: "Why don't you keep to the gospel?" by which he evidently meant "faith in a man-imagined God." He is one of the old endless torment, literal-fire adherents, who does not believe that Christ visited the spirits in prison. (See 1 Peter 3:18–20.)

Two weeks ago I opened a new appointment at the Seymour school, eight miles west of here, preaching first in Bro. John Braden's home; but receiving an invitation to a larger house, occupied by a friendly outsider, I moved the week-night service, with marked success, as I soon found a goodly number of interested listeners. Last Sabbath morning the Seymour schoolhouse was secured as a preaching-station. The two families of Saints are nine miles distant from each other, so I am trying to conduct services in both neighborhoods, there being three Saints in one neighborhood and two in the other.

One thing has struck me forcibly during my winter's work. What can we do for the isolated Saints? All over this great Northwest they are found by twos and threes, separated by many miles of traveled road, for months without the preached word, sometimes enduring the odium bequeathed to us by the Mormon seceders, beset by worldliness on the one hand, and by false but alluring systems of creed on the other! The work of "keeping what we have" is almost, if not quite, as important as "getting more." Everywhere the cry is: "Elder, when can you visit us?"

God help us to be faithful to the trust imposed *in* and *on* us.

Yours in the one faith,

ALFRED DORSETT.

DAYTON, Ohio, May 2, 1906.

Dear Herald: It has been some time since I have read a letter from this part of the Lord's vineyard. General Conference is over, and Saints are rejoicing over last year's results. The work is growing here as well as elsewhere. About six years ago there was one Saint here, and now there are about seventeen, although they have not all been baptized here. Some have moved in from other parts. We have a branch with two elders, two priests, and one teacher.

We expect to commence street-work as soon as Bro. Baggerly, our missionary and branch president, arrives from conference. I have a brother living in Xenia, a town of about ten thousand, just east of us about fifteen miles, where there are some of the Utah faith. As yet none of the brethren have been there to introduce the truth, that is, to my knowledge. Two Utah elders were here last year and said they had a convert from the Church of Christ (Campbellites) by the name of Hull in that place who wished to meet us in discussion but as yet he remains quiet about it. I hope the work will soon be heard in that city.

These few lines leave us trusting God and knowing that he doth all things well, and according to our faith in him.

Your brother in bonds,

JNO. E. DAVIS.

INDEPENDENCE, Missouri, May 4, 1906.

Editors Herald: As some of the Saints may wish to know the extent of the damage to the church and Saints of the South Sea Island Mission by the great storm and "the heaving of the sea beyond its bounds," I will copy from letters lately received, which will inform you of the trouble there.

From Metuaore: "A word concerning the tempest which fell on the Tuamotus and Tahiti. Alas! Alas! for the South Sea Islands which have done so evilly this year. In Anaa ninety-five people were drowned, of whom sixteen were members of the church, one of the sixteen being Pai Derrien, son of Peter and Rebecca. His body was not found. In Faite five were drowned. Three vessels are lost at sea, the Aimeo, the Vahine Tahiti, and the Tauturu. Two of the sailors of the Tauturu clung to some of the wreckage of that vessel five days before they drifted near the shore at Tahanea. The sea swept over the Tuamotu Islands and washed away the houses; clothes, boats, and all their property is destroyed. The brothers and sisters of Anaa are in Tahiti now. They will not return, for there is no land there, but rocks only; no food, no houses."

From Varoa's letter: "A great storm arose here. The sea and the wind were very strong on February 8, which destroyed the Tuamotus and a part of Rarotonga. On some of the Tuamotu Islands not one house left nor any property of the natives; the rocks only left of the islands. On some of the islands no people were drowned, but on Anaa were ninety-five; sixteen of them were members of the church. On Faite five, Marokau seven, Hikueru six, Motutunga seven, and most of the people

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on the three vessels that are lost, altogether over one hundred and sixty persons. And the islands that are swept of houses and property are Takaroa, Takapoto, Manihi, Ahe, Arutua, Apataki, Kaukura, Makatea, Rairoa, Tikahau, the half of Moorea, and a part of Tahiti, and other smaller islands were destroyed."

I received seventeen letters from there during conference from which I extract the above which is confirmed in the other letters. Therefore not only were the houses of the Saints destroyed in Tarona—twenty houses altogether—but in the Tuamotus the houses were generally destroyed, including the Catholic, Protestant, and other chapels, as well as other buildings, government houses, traders' stores and goods.

Metuaore, Varoa, D. M. Pohemiti, and in fact the most of those writing, wish to be kindly remembered to the officers and members of the church in America, or as Pohemiti says: "Peace be with Joseph Smith, his two counselors, and the whole assembly of Saints who gather together in the conference, and in America. Peace be with you all."

Upon receiving the news of the loss by the storm in March, the Saints of Southern California collected one hundred and twenty dollars and sixty-five cents, and the San Francisco Saints sixty dollars and fifty cents, and sent out to them. And the Bishop sent them three hundred and twenty-five dollars to pay off the mortgage on Tarona land as the late storms have hindered them. And concerning this Metuaore writes as follows: "I received your letter with surprise and gladness, and I informed the Saints on Sabbath of the contents of that letter, and they had great joy and delight to know that in their trouble their brethren had remembered them, and they send their kind thanks and blessing by you to all the Saints there. And tell the Saints that we received their gifts with great delight, and it causes our hearts to go out to you all in strong desire, and in the love which is according to all true Saints. Peace, peace be with you all."

Thus does the love of God in our souls make all nations of one kindred —one people—and the love of the brethren in that mission for their brethren here is as pure, holy, and fervent as is ours for them. And the recognition by the brethren of Joseph's land of the distress of the children of Manasseh in the Society Islands of the Pacific Ocean is a tribute strong and certain of the gospel's power to shed abroad the love of God into the hearts of all who try to obey him. And this will, when we are rightly exercised by it, make us all one and bring to pass God's equality on earth.

Since this great storm in the islands of the sea, the earthquake and fire have been manifested on Joseph's land also, and many have been made to mourn; and these voices of earthquakes, and tempests, and the waves of the sea heaving themselves beyond their bounds, when the Lord said formerly, "hitherto shalt thou come, but no further" (Job 38:11), is sufficient testimony that we are in the last days, and God is speaking to the nations otherwise than by the elders' voices. May God protect and bless all his Saints, and in these troublous times let his peace be upon all Israel.

Your brother in Christ,

JOSEPH F. BURTON.

GLADSTONE, Illinois, May 5, 1906.

Dear Herald: The good people of Gladstone arose in their might at the ballot-box and shut the saloons out of our town last evening, the 4th. We had two Utah elders with us. They preached on the street, and showed by chart Lehi talking to the people in old Jerusalem before starting to the promised land, and their wanderings in the wilderness, and after they landed here; and proved the Book of Mormon by ancient American archæology. Elder Nathan Glayson was the leading spokesman. The other elder was Young Woodruff. They distributed tracts and sold the Book of Mormon and the Voice of Warning to the people. They had quite a crowd on the street to listen to them. The elder called on me several times to confirm what he said about the Book of Mormon, but he did not call on me to confirm what the prophet Jacob said about polygamy. If the acts of David and Solomon were abomination before the Lord in their day, it looks like the same old abomination exists in the days of Utah.

We have had Bro. Elbert Smith with us to administer to our daughter, Bertha Essex. She seems to have been benefited thereby. The manifestation of the good Spirit was very apparent, for which we all feel very thankful. I have read Sr. Louise Palfrey's book on ancient American archæology. It is a marvel and a wonder in the way of testimony to the divinity of the Book of Mormon. I have loaned it to our United Presbyterian preacher and wife to read. I loan all the church literature I receive to people to read who will read, and am trying to hold the fort the best I can in my weak way. But the good Lord is able to make the weak strong. Will be glad at any time to welcome any of the elders who may call on us.

Your brother in the faith,

JACOB L. RUST.

INDEPENDENCE, Missouri, May 5, 1906.

Editors Herald: After the conference closed some of those who had attended it from other places desired to visit Liberty, and so, on the 19th of April, we visited that historic town where the Lord designated to the church through Joseph Smith the Seer and Revelator of those days who should be his successor, and pointed it out as plainly as did that successor by revelation of April 14, 1906, settle the question as to who his successor should be. Our party were very kindly received by the citizens of Liberty, and after viewing the old floor and door of Liberty jail we met in the court-house several citizens of the town, among them the mayor, and Captain John R. Storey who had met the Prophet, and who gave a good description of his form, appearance, and good life, and the Honorable D. C. Allen delivered a splendid eulogy of Joseph Smith and his teachings, especially of his loyalty to the United States Government and his love of liberty under the law, and liberty of conscience in religious matters; and without fulsome praise or flattery he spoke eloquently and grandly of his public teachings during the troublous times in which he lived; and the representatives of the Commercial Club of that city welcomed us to their city in very beautiful and clear addresses, to which Bro. John Smith who was in charge of the party replied, as did Brn. Chatburn, Salyards, Berve, Etzenhouser, and others. And Sr. Audentia Anderson spoke very feelingly of the work of her father, who as a boy was blessed and thus appointed as the successor of Joseph the Martyr in that town so long ago—and who had determined to rid his father's name of all obloquy wrongfully placed upon it—and now in the declining years, the sunset of his life, the radiance of that accomplished work is shining upon his elderly brow. And thus the day at Liberty is indelibly fastened upon the mind of at least one of the visitors to Liberty, Missouri.

On Tuesday, April 24, Emma and I went to Lamoni, and at the home of Sr. Resseguie and Sr. Walker and Sr. Mary Banta we found a very quiet and restful abiding-place. And the Saints of Lamoni made our sojourn among them a very enjoyable visit indeed. I never in memory's field have passed such a week of pleasant and fond recollections revived, and pleasant communings with the children of our Master as in the week of our visit there. The only alloy to our happpiness was the afflictions which rested upon a few of the brothers and sisters of which the spirit of healing from the Lord did not fully relieve them. Yet the Master has notified us that "our light affliction, which is but a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Corinthians 4:17), and our healing comes from him, and we therefore are enabled to say to him, "Thy will be done."

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We expect to start for California on the 10th inst., and from California to Papeete on August 6. Our address will be Colton, San Bernardino County, California, till June 20, then Loma Vista, Los Angeles County, till July 4.

May the Father's blessing abide with all the Saints of God, and we all be enabled in the future to give glory to God always. Peace be upon the Israel of God everywhere.

Your brother in Christ,

JOSEPH F. BURTON.

Rambles and Meditations.

Editors Herald: The past few weeks have showered many blessings upon me. It has transported me from the chillier North to the sunnier South, and has brought me in contact with many faces hitherto known only by their correspondence and by friendly gossip. Actual presence gives occasion to pull up some few stakes one has set in his mind with regard to faces, abilities, voices, etc.; for not infrequently do they present a contrast from the impression already gained.

My trip to General Conference has conferred upon me, to begin with, an opportunity I had hoped to realize for many years: not merely to attend the conference, but to visit my many dear cousins in the church in Kansas City whom I had never seen. They had heard and embraced the gospel in Michigan and Kansas City, and our family had done so in Ontario; and this entirely independent of each others' knowledge or influence. I have now upwards of twenty cousins in the church, some in Kansas, some still in Michigan, one in Buffalo, New York. Glad indeed was I to find their ebb of spirituality so high, to have such an attachment for the work, to be beyond the danger-point so far as doubting the work's divinity is concerned. Pleased beyond expression was the writer to see one of them so highly favored as to be a common spokesman of the Lord and to deliver in his presence prophetic utterances intended to allay and dispel the ardor of suspense and unrest as well as to lift up spirits drooping and recumbent.

But, oh! Nauvoo and Carthage! Can it be possible that I have just had a visit there; that I have looked upon the scenes we have read so much about, where the best people under the heavens once dwelt in peace for a little season and then faded away from the haunts of civilization whither they were wafted by a cruel and jealous breeze? Can it be that I have at last beheld the old beleaguered city, born so hastily to die a six-year-old? Am I to recollect it as a reality that I sat in the old stone jail of Carthage where the Prophet of the Nineteenth Century gave his life for the cause he loved? Yes, indeed, for I have just returned from said places, where I saw the Mansion House and was in the room "where the two martyrs lay"; where I was in the house of Brigham Young; where I was in the house of Heber C. Kimball; the old arsenal; the Nauvoo House where Joseph and his seed were to have place from generation to generation, and where the weary traveler was to have a place to set his foot; the house of Wilford Woodruff; the house that was said to have been occupied for a time by Sidney Rigdon; the house of Joseph Young, Brigham's brother; the house of Almon W. Babbitt. I saw the tomb of Emma Smith, the "elect lady"; I walked around the house of John Taylor (now tenantless) who was successor to Brigham Young; saw the place where the *Expositor* was printed, no building there now. I was at the foot of Main Street where baptisms were performed, regular and for the dead. And on the lot where the beautiful temple, burned in 1848, once overlooked all that region of country, I had the satisfaction of preaching twice, assisted by Elder Mark Seigfreid, whose family lives between Nauvoo and Carthage, and who very accommodatingly helped me from place to place.

By the kindness of said brother and his family I reached Carthage yesterday and had about three hours there viewing the old jail and interviewing old citizens.

A gentleman asked me, in Carthage yesterday, if our people were ever coming back to Nauvoo. My answer was that we surely will, that Nauvoo will again be in our possession, but that it will be by purchase. If there is any doubt about Nauvoo, it is equally doubtful about the whole business. If Zion must be rallied, must be built up because it is prophesied, Nauvoo must be built up for the same reason. At present Nauvoo is industrially at the bottom of the hill. It has amounted to nothing since the Saints were driven away from there and never will till they return. An acre of land with splendid buildings and the choicest soil can be bought for one thousand or twelve hundred dollars. With church privileges, it would be a delightful place to live, but a mighty bad place for pickpockets and thieves to buy land to make money out of and gull their brethren. An item in the last revelation touching on this was to the point. Soon I expect the Stake of Independence to be my home, my headquarters. But no Mormon speculator will double on me. The item in the late revelation intended to restrain that evil and avaricious spirit is as much imperative, as binding, as any other revelation ever given, and those who henceforth go on heedlessly in the land-mongering business in Zion are positively under condemnation. They are mud on the wheels of progress. The church is better without such wretches. The early church at Nauvoo became water-logged with just such an element as that, and when the tempest came she went down—into disorganization. The early church had its John Bennetts and other scoundrels who came to Nauvoo to fleece the flock, and it is not improbable that a few should creep into the Reorganization. Saints should uniformly come to Zion to impart, not to absorb. Then Zion will flourish. But some old fox says, "I have not enough to keep me unless I speculate a little." Then get it like an honest Christian or starve. It is better to starve yourself than some other. Your low speculation scheme is unmistakably portentous of starvation: the only trouble is it is some one else that has to starve.

To return to Nauvoo and Carthage let me say that as I visited those places made sacred by the memories of the past, I imagined I could see the great events in the rise and fall of Nauvoo. I thought I could see Brigham Young and others of the Quorum of Twelve, when they were yet good men, tear away from the embraces of their wives and children who looked long after them as they set out on their famous European Mission about 1840, in the midst of much sickness and the most trying circumstances. I could see the Prophet at the head of the church in the flush of life sitting beside his wife Emma. I saw him haunted and provoked by prowling mobs and bands of marauders. I saw the swell of agitation that troubled him on the appearance of the *Expositor* bearing to the thousands of Saints and to the world its revengeful lies and wicked falsehoods. I saw the council meet, saw the order of destruction go forth, and saw the types, presses, etc., of the *Expositor* scattered to the winds.

Behind the scenes, there stood Brigham, Bennett, and others, scheming, plotting, conspiring. They were gradually yielding to the pressure of the million demons loitering around Nauvoo to accomplish the destruction of the virgin church; they were determined that she should go into adultery.

I saw the toilers on the temple, the men in the quarries; heard the sound of chisel and hammer, saw that sacred edifice lift itself foot by foot above the hills and command the attention of the Gentiles and passers-by. There it stood at last with its fount on carved oxen, its thirty suns on hewn pilasters, its tower in the heavens sustaining the angel trumpeter. Yet, like the Nauvoo House, it is yet unfinished. There it stood, until eventually the hand of the incendiary applied a torch and the flammable portion of it was eaten away. The sad sight! to see that monument of so much sacrifice and toil go up in smoke.

But before this we could see the Prophet in Carthage jail with his saintly brother, where treachery and wickedness had

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placed them. I sat in the jail room and wrote for print and looked upon the spot where I supposed Hyrum fell calmly exclaiming, "I am a dead man." I heard the yells of demons, the cracks of rifles, saw a mob of one hundred and fifty ruffians in tumult. I saw the Prophet fall to the ground, and the mob disperse when assured of his death. There lie their mangled bodies; Hyrum in the room above and Joseph on the soil below. There the blood of the Prophet is mingling with the dust of Mother Earth. He has been murdered in cold blood. Next we behold them conveyed to Nauvoo in boxes, and, above all, the lamentation on the part of the Saints as they reach there. It seemed to me I could almost sense their feelings. Yet I am no hero-worshiper by any means. If you have flowers for an individual do not wait to cast them on his grave, but give them while he lives. But the grief of the city, the anguish, the cries of loving children and wives as the corpses were driven to the Mansion House!

Let me say that I talked to an aged man in Carthage who was in the mob, the son of Mr. Hamilton to whose hotel the bodies were taken, and who was about twelve or fourteen at the time. He said that a "Mormon girl" was in their employ or staying at the hotel at the time, and was there after the martyrs were removed. He said she would every now and then break out into crying and sobbing and say, "Oh, our poor Prophet," till at length he swore at her and made her keep silence.

To be on the very spot where these grave events were transacted brought them vividly before me. I could see the Twelve return from their missions upon the Prophet's death, and could see their councils, their murmurings, their surmisings. I saw the cloud that hung over them, that obscured their minds, by which many lost their hold and were left to grope in the dark. I saw the Saints assembled, and with anxious eyes looked upon Rigdon and Brigham as they delivered their addresses in relation to the guardianship of the church. I saw many give way to the dark cloud of apostasy. I saw a motley pilgrimage cross the ice of the Father of Waters, wending their way to the plains of the West.

The Nauvoo after the fall, after the dispersion—how different from the Nauvoo a few months earlier. Once all activity, the voices of merry children in the streets, the buzz of spinning wheels, the quorum sessions, elders arriving and departing, the inflow of Saints from abroad—now converted into desolation. Look at it after the fall: the empty houses, the voiceless streets, the silent mills.

How hast thou fallen, O Nauvoo! Thy transgressions lured thee from thine exaltation. Hadst thou not forgotten the ways of righteousness, thou mightest have been spared and perhaps thy Prophet also; thy temple wouldest have been finished and the God who looked upon thee would have acknowledged thy sacrifices, and thy baptisms for thine ancestors that might have been performed therein.

I beg to say that two aged men I conversed with in Carthage who knew Joseph Smith both admitted that they personally knew nothing against him.

I talked with the daughter of Judge Edmunds, the latter about eighty-four years of age and still practicing law. As a disinterested person, affectedly, I approached the lady with the question: "What does your father think of Joseph Smith, the reputed Mormon Prophet?" Her prompt and unpremeditated answer was that he thought he was a good man; and I saw a strong sympathy on her part and a readiness to resent any opposition I might see fit to wage against her expressions. How glad I was also to see her on behalf of her father express such regard for the son of the Martyr, with whom they professed an intimate acquaintance. Glad was I to find that right in the old town of Carthage, once seething with mobocracy, the very brainiest of the pioneers say concerning Joseph Smith: "Not guilty."

Concerning the Martyr, may I say this: that I regret the "wildcat" bank; I regret his generalship in United States army; I regret the pin with the square and the compass; I regret the destruction of the *Expositor;* I regret the running for the Presidency, yet when I reflect on the perils of his life, his wonderful achievements in so short a time, the good that he did, I think that he did well, and I almost wonder that he came off with as few flaws as he did.

CHICAGO, Illinois, April 28, 1906. ALVIN KNISLEY.

How Shall It be Brought About?

In the HERALD of February 7 appeared a letter under the caption of "The Gathering" in which are a few statements that I think the brother and myself do not look at in the same light. He says he felt a sting of rebuke when one of those helpless wage-earners, said, "Your own missionaries gloat over the opportunities given them to vote for Teddy, under whose administration the great culminating touch is being placed upon the trusts. Your own church, with its official organ, the editor-in-chief standing at the head, has all the time held its foot on the bleeding necks of the helpless wage-earners."

I think that if any one would talk that way to me, I would simply consider the source, and not give the matter a second thought; for, in my opinion, Theodore Roosevelt is doing as much as any man of his day to relieve the burden that rests on the shoulders of the laborer. And as far as the church and its official head trampling on the necks of the wage-earners, he would have come nearer the truth if he had said it is the demon that lurks in the keg and the bottle. For I think that the church, and its presiding officer, have always stood for the cause of justice and suffering humanity. And I believe that one class of wage-earners, the coal-miners, can, with a set of tools that cost only a trifling sum, in a third less hours, make more money than can an uncomplaining tiller of the soil, with hours of work in the blazing sun and blinding tempest, and an investment of thousands. Of course there are exceptions in both classes. And I think that other classes of laborers, who are willing to work, have no occasion to starve, provided of course that they are able, unless they are bound by the ties of intemperate habits, in which case they can blame no one but themselves. They could complain far more justly of the closed shops, where no man, unless he is a member of the labor union, is permitted to work. Does it look reasonable, that the all-wise Creator could look with any degree of favor on any institution that denies to its fellow man the right to work, when, where, and as long as he pleases? And, when such is the case, where is the boasted freedom that our forefathers fought for?

The brother also speaks of the noble work that Mr. Wayland is doing with his three million copies of the *Appeal to Reason* that find their way to all parts of the world. I would suggest that at the next General Conference he will make a motion to dispense with the missionary force entirely, and in its place substitute another paper, built on the same foundation as is Mr. Wayland's. It would be self-supporting, provided the subscription list could be built up to as large a number as is that of the *Appeal to Reason,* and I think that the church would receive a modest income besides; and the money that is consumed in keeping the families of the missionaries could be used by the Bishop in purchasing land and preparing for the gathering. And I happened to know that a few years ago, when Mr. Wayland boasted that his publishing house was worth something like $125,000, that Editor Wasser, of the Girard *Press,* was mean enough to look the matter up, and found that Mr. Wayland paid tax on an assessed valuation of about $6,500. Quite a difference between the value when the assessor was around and when he was not. Hoping for ultimate triumph, and the speedy gathering, I am, JOHN W. JONES.

CHEROKEE, Kansas, February 17, 1906.

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To the Saints in Wales.

After nearly three years' sojourn among the Saints in the Welsh Mission I am made to feel ties of friendship and fraternal bonds that prompt me to express to each and all of you my most sincere gratitude for every act of kindness done by you to me, although in many instances it was either directly or indirectly service done that effected good for the interest of the church. And as one of its representatives I was made glad that your interests were intertwined with mine in the onward march of the latter-day work.

My father was a missionary in this work in the forties, and on into the fifties. He traveled and sacrificed much for the work, and endured persecutions, and was a faithful minister up to the winter of 1852–3, when the church taught and practiced polygamy. He then stopped work, realizing that the church had made a departure from its former declarations. His missionary work extended from Hereford, Herefordshire, to Carmasthensihre. He united with the Reorganization in 1866, at New Tredegar, and presided over that branch for years prior to his death. However, he had hoped that God would raise up men to put the evil down within that body until he heard of the Reorganization, and that Bro. Joseph had come to take the presidency of the church.

The early missionaries of the Reorganization did a noble work. Brn. Jeremiah Jeremiah, John T. Phillips, Thomas E. Jenkins, John D. Jones, John E. Rees, and John T. Davies were the early missionaries to Wales from this country, from 1863 to the early nineties. The work in Wales, left unsupported for quite a number of years, resulted in a continual falling off in numerical strength. There did not seem to be any desire for missionaries from America to augment their forces. However, very little was done in the way of putting a missionary force in Wales. So the work went down and down until the time that Brn. G. T. Griffiths, J. W. Gillen, John R. Evans, and David Richards came to Wales in 1892. The work at that time had little better than a nominal existence in Wales. From that time to now the progress has been very slow and gradual. The work for the missionaries has been hard and the conditions unfavorable. The opposition to having missionaries sent from America, with a view of getting local talent only, is in spirit in opposition to the law of God that provides that the Twelve and the Seventy are to go into all the world. The traditional practices carried over from the Brighamite church in church government, and other conditions that could be referred to, attest the practicability of sending men out from this land to all other countries so far as it is possible and practical to prosecute the work. While those who hold such views form but a small percentage, yet that percentage is all-sufficient to make the missionary feel sensitive and ofttimes fearful that his best efforts will be misunderstood, hence misinterpreted. I look back with satisfaction that my association with all who are missionaries in England and those who were missionaries in Wales, Brn. Jones, Jenkins, and Evans, could work harmoniously together and enjoy strong ties of friendship. In a word, I may say that their coöperation was a great strength to me.

Bro. Rushton was very companionable and congenial to me. In trial, I found a sympathizer in him, and a counselor. He gave encouragement and support to all that he thought was right.

Our Western Wales district conference, held at Aberdare, January 20 and 21 of the present year, was a grand success—the most largely attended conference held in the district for many years. The arrangements were perfect, ninety-seven of us ate dinner together, and over one hundred drank tea together. After all expenses were paid there was three half-pence of a balance in hand.

The editor of the Aberdare *Leader* attended our social-services and gave us very favorable notice through his paper. He also permitted that we should give an account of our conference, also that Bro. Rushton should give an article setting forth the history of the rise of the church and its doctrine in the epitome form. He cordially invited us to call at his office the next time we came to Aberdare. After the conference, Bro. Rushton and I traveled together in the mission for five or six weeks. We were well received everywhere by the Saints and outsiders. He asked me repeatedly to stay in the mission for another year at least. However, I felt justified in returning home, and did so. We had a rough voyage. Some three or four days of the voyage we were seasick. We reached home March 26. We have found welcome by Saints; and persons not members of church show us ample welcome.

I attended the General Conference held at Independence, Missouri, remaining till its close. There was a very peaceful and orderly spirit pervading the various assemblies. The fasting and prayer was observed quite generally. The earnest pleadings with God for light and such guidance as he in his wisdom might feel we needed, will not soon be forgotten. Some may be dissatisfied with what was presented as a revelation from God. It is folly to expect that all will be able to accept a revelation unreservedly. The wonder to the writer is that as many as do are able to do so. Instead of faultfinding as some do, because there are those who need time to analyze and think, and possibly get some divine assistance before accepting, we should feel safer that there are those who think for themselves, and are not carried away with emotion nor sentimentality. To present a false revelation to the church is quite possible. It may be said that God would not deceive his Prophet. That is verily true. But while God would not do so, there may be other causes that would. The confidence we have in the instrument that has occupied as a Prophet, Seer, and Revelator to the whole church for the last forty-six years still remains; his character being unimpeachable, gives strength to his inspiration, and to our confidence at least. There is danger in being too slow to accept what God may give, and thus lose a blessing. God will bless the earnest, sincere soul with light. It may come slowly, but it will come to the confirmation of truth. The Lord has promised it.

I am appointed to labor in the Lamoni Stake for the present conference year. I wish the Welsh Mission every good possible, and shall always feel interested in the success that shall come to your work.

I have not mentioned the English missionaries who have visited Wales from time to time, such as Brn. Charles Derry, Jason W. Briggs, Josiah Ells, Mark H. Forscutt, John S. Patterson, and others whose labors were appreciated, as those of the early missionaries and pioneers of the work in Great Britain. I hope to remain,

LUCAS, Iowa, April 30, 1906. E. B. MORGAN.

Extracts from Letters.

Mrs. Belle Chappell, Swink, Indian Territory: "I do wish, if it be the Lord's will, that some elder would come this way. Pray for me that I may be faithful in the gospel. My husband is not a member of any church, and I am the only Latter Day Saint in this vicinity; but I know the gospel is true, and I never have regretted the step taken. The Lord has blessed me many times."

Rufus Culp, Ohio: "I was once a tobacco-user. One day it came to my mind that I was not perfect. I earnestly besought the Lord to make me perfect, and a whisper came to me saying, If you would be perfect lay up your pipe. We can not be pure and use tobacco."

Nellie Creveling, Madison, Kansas: "There are no other Saints here that I know of. I never realized that it would be so trying to be away from the privileges of going to hear the good sermons that I have heard in the Brick Church at Lamoni. It seems, sometimes, as though I can hardly stand it. I would be glad to hear of some elder coming here to hold meetings; we would gladly receive them."

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Miscellaneous Department

The Bishopric.

APPOINTMENT OF BISHOP'S AGENTS.

1. District of Oklahoma.—The Saints and friends in Oklahoma will please take notice that upon the resignation of Bro. S. J. Hinkle as Bishop's agent in and for said territory, Elder Hubert Case of Piedmont, Oklahoma, has been duly appointed agent in and for said district.

Bro. Case will be able to travel and meet with the Saints and we hope all will be interested in performing their respective part in the work, that it may move ahead, and that eventually all may take part in triumph.

We take pleasure, also, in extending to Bro. Hinkle thanks for his earnest and devoted work in the interests of the Bishopric in the past and trust the Lord may bless him in his labors wherever he is called.

2. District of Montana.—Upon the resignation of Elder Gomer Reese, Bishop's agent in and for the district of Montana, and the recommendation of the district conference for the appointment of Bro. Thomas Reese, of Bozeman, Montana, the Saints and friends in said district will please take notice that Bro. Reese has been duly appointed to act as Bishop's agent in and for the district of Montana. Bro. Reese will perform all of the duties belonging to the office of Bishop's agent in said territory.

The Bishopric also extend thanks to Bro. Gomer Reese for his faithful and efficient help in the office of agent in the past, and trust the Lord may bless him and his family as they may engage in other departments of his work.

3. Northern Texas District.—The Saints of the district of Northern Texas will please take notice that Elder B. F. Renfroe, address Davidson, Oklahoma, has been duly appointed Bishop's agent in and for Northern Texas, in place of Bro. J. H. Amend, resigned. We hope and trust that every member, and the friends in the said territory, will give assistance to Bro. Renfroe and thus perform their duty to the cause of the Master. Let it be said that "not one is slack concerning his duty" to this great work.

The thanks of the Bishopric are extended to Bro. Amend for his services as agent. Trust the Lord may bless him as he journeys to his new field of labor and in his work there.

Very respectfully,
E. L. KELLEY, Presiding Bishop.

INDEPENDENCE, Missouri, May 5, 1906.

Pastoral.

To the Beloved Household of Faith of the Spring River and Northeastern Texas and Choctaw Districts: As your district bishop and servant in Christ, I desire to submit a few words of counsel, consolation, and suggestion.

You have doubtless seen the report of the work accomplished by the church during the past year, which is certainly very gratifying, and is recorded as being one of the most profitable that has ever come to the church, both in spiritual and numerical gain.

We believe this condition is resultant in part from a more united effort upon the part of the people to honor God by the keeping of his law relating to temporalities, and by such obedience they not only hold up the hands of his true servants and ambassadors, but they gain promised merit and favor from him for being both willing and obedient. Such, the Lord has declared, shall eat the good things of the land of Zion. (See Doctrine and Covenants 64.)

The Saints of the above-named districts have been forward, with few exceptions, in the discharge of their duties in tithes, offerings, and consecrations.

As we now enter upon the duties and responsibilities of the new conference year, we trust it is with renewed courage and a deep, abiding faith and confidence in God, and also with a strong personal determination to perform our duty to both God and man, always remembering that we can not perform our whole duty unto God without a performance of the duty required of us in the gospel economy toward mankind. God has declared unto us, "Let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishing of the work intrusted to all." (Doctrine and Covenants 119: 8.)

The ministry have their work to perform; likewise the Saints who labor in temporalities have their part of the work to perform. Both are alike necessary for the success, development, and salvation of those engaged, and for the world of mankind.

The General Conference just closed was one of the most important that has come to the church. General unity prevailed, and if any considerable amount of disunity is in the church it was not manifest. So we hope and believe that the outlook for the spread of the gospel is highly encouraging.

The ministry assigned to labor in our districts are tried men. They have been faithful and diligent in the past, and we feel we can trust them in the future. With the assistance of the local authorities in the districts and branches, and the usual aid and assistance of the membership, we feel that we are upon the threshold of a profitable year.

To accomplish the general forward movement of the work desired, we have individual sacrifices to make. The families of our brethren must not be neglected while the husband and father is going forth to proclaim the wonderful message of peace and salvation. Neither will they be, for I know the true and noble hearts that have in the past so nobly responded will not be found wanting to their duty in the future.

The following-named brethren in the Spring River District act as my agents and are authorized to receipt for tithes and offerings: O. P. Sutherland, Webb City; James A. Graves, Joplin; Curtis Randall, Pittsburg; J. T. Riley, Fairland, Indian Territory; W. E. Westervelt, Angola, Kansas; E. D. Bailey, Tulsa, Indian Territory.

In the Northeastern Texas and Choctaw District: J. W. Jackson, Arkansas; E. A. Erwin, Texas; T. J. Sheppard, anywhere in the district; Peter Adamson, Jr., Wilburton, Indian Territory.

Hoping God will abundantly bless and protect you, I am,

Your brother,
ELLIS SHORT.

To the Saints and Friends in the Southern Mission, comprising what has been known as the Southeastern and Southwestern Missions; Greeting: Having been appointed to preside over this mission for another year. I hope the work of the past year has been such as to merit your confidence and hearty coöperation while I shall be associated with you.

It is a very large field, and we have a reduced missionary force; this will necessitate every officer who can being active and ready to assist in every way he can to push the work.

We urge all the local ministry to arouse to the need of activity on their part. Every elder and priest who is not engaged in active branch duties on Sundays should make appointments to preach in the vicinity where he lives and keep them up, and thus help to warn his neighbors.

Branch presidents are requested to report promptly to the district presidents on the first of July, October, January, and March; and district presidents are requested to have their reports in the hands of the minister in charge by the 10th of the months named above, and neither of them should need to be reminded of this duty every quarter. Brethren, try to remember this.

There should be no jealousies or friction between the local and traveling ministry, but they should work together in unity; for we all have the same interests at heart, the same hope in the one faith. With unity and coöperation on the part of the ministry, there is no reason why we should not be able to show some good results at the end of the year.

I have appointed the following brethren as assistants in charge: T. C. Kelley, 1116 West Electric Street, Independence, Missouri, in charge of all the Southern Mission east of the Mississippi River, known as the Eastern Division; H. N. Hansen, Council Bluffs, Iowa, R. F. D. No. 2, in charge of the Western Division, Oklahoma, Indian Territory, Arkansas, and Louisiana west of the Mississippi River; S. S. Smith, Knobnoster, Missouri, in charge of Texas, Southwestern Division.

The missionaries will please send their reports to the assistants in charge of the fields where they labor on the 1st of July, October, January, and March. Be prompt in this so the assistants can get their reports to the minister in charge by the 10th of the months named.

Where it can be done I would advise that the missionaries work two by two, especially in new places. Where there are local elders or priests that can be secured to assist, they can separate, getting the locals to help them.

Debates: It is best to consult those in charge whenever it is possible or practicable to do so before entering into arrangement for debate, and they will furnish all the assistance they can. Nevertheless, if an emergency arises, act at once, and in meekness and humility defend the faith. Let your preaching be affirmative all the time, and let some one else do the challenging, if he is not satisfied with it.

One of the special duties of the missionary is to warn the world, and we should make it our special effort to push the work into as many new places as we can, and do justice to the interest that may be manifest. We should not leave an interest too soon, but use wisdom in our work along this line.

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Scattered members will confer a favor if they will write and state their whereabouts and willingness to care for an elder for a short time while he tries to interest their neighbors in this grand old gospel story of salvation.

I earnestly appeal to every officer and member in the mission to help with their might to make this a successful year in gospel work.

Ever praying that the Lord will bless us with the spirit of wisdom and peace, and crown our efforts with success, I am,

Your brother and colaborer,

FREDERICK A. SMITH.

To the Saints and Ministry of Michigan, Indiana, Wisconsin, and Northern Illinois; Greeting: It is with pleasure on the part of the writer that he is permitted to once more address you as your presiding minister. And in view of the experience of the past two years, it is felt that this "pleasure" will be mutual.

It will have been seen that our ministerial force is once more depleted and that some parts of the mission are not sufficiently supplied. Though unable to have been present with the quorum in the making of these appointments, it is yet believed that under the conditions those present in quorum session did what they believed to be for the best. Since conditions are such the only thing for all of us is to make the best of it. If health permit, the weaker parts of the mission will be visited as much as possible by the one in charge, and shall the opportunity arise some from the better supplied parts will be called upon to help or new ones be appointed.

To be in harmony with the advice of the Presidency, and the custom for some time prevailing, local "ministers in charge" are hereby appointed, and the others of the missionary force are asked to be especially prompt in filling out and mailing to the minister in charge of their respective fields the usual itemized reports not *later* than the *first* days of July, October, January, and March, the latter to be an annual report. Compliance or noncompliance with this request helps those in charge to determine the character of those so reporting. *Do not forget what the preceding sentence means!*

The lack of prompt reporting by some in all the experience as a missionary in charge has made it necessary to emphasize this fact. To facilitate such reporting, the following appointments are made: To be in charge of what was formerly Northern Michigan, but now comprising three districts, and the Eastern Michigan District, Elder J. J. Cornish, Reed City, Michigan; Southern Michigan and Northern Indiana District, Elder S. W. L. Scott, Coldwater, Michigan; Southern Indiana District, Elder D. W. Ellis, R. F. D., Reed City, Michigan; Northeastern Illinois District, Elder C. H. Burr, Plano, Illinois; Kewanee District, Elder F. A. Russell, 921 Main Street, Davenport, Iowa; Wisconsin, Elder J. O. Dutton, R. F. D., Milton Junction, Wisconsin.

In the matter of economy, as advised last year, it is felt that general commendation is due you, but that both missionaries and Saints may know the feelings of the one in charge in this matter, it is thought best to say that he is of the opinion that every item of expense in both traveling and clothing should be met by donation from Saints and friends where such missionary travels. It is further urged that the missionaries make it a point of economy to "lay by in store" the expenses of their trip both going, remaining, and returning to, at, and from the General Conference.

You may already know, yet appreciate the fact more fully through this public statement, that the one dictating these lines has full confidence in you as men worthy of the appointment imposed upon you.

It may not be strict propriety to make personal allusion, yet it is thought best for the sake of the many correspondents both from a church standpoint and personal inquiry as to existing health, to state that it is yet impossible to do any corresponding only by dictation.

When the long-hoped-for relief shall come is yet but conjecture from the standpoint of human knowledge. Trusting that the ministry will make even greater efforts than before to open up new fields, and that we may have a prosperous year, and true development along spiritual lines, as ever,

In bonds,

LAMONI, Iowa, May 2, 1906. J. W. WIGHT, per C.

To the Ministry and Saints of Iowa, Minnesota, North Dakota, South Dakota, Nebraska, those portions of Missouri in Lamoni Stake and Nauvoo District, and that portion of Illinois in Nauvoo District; Greeting: It having been determined that I should be associated with you in the work of the Lord again for the ensuing conference year I herewith present to you a few suggestions which I trust will be helpful in prosecuting the work intrusted to our care.

I have selected as my associate ministers in charge brethren whom I trust will receive your unqualified support, and with whom I expect to counsel regarding all matters pertaining to our department in their respective fields, and who will be authorized to act in all matters belonging to the minister in charge in my absence.

All reports should be forwarded to them promptly on the first days of July, October, January, and March.

There is no specific form of report required, but the items provided for in the blanks adopted by the Quorum of Twelve and the General Conference at the late sessions should be furnished with accuracy, also any other items thought to be of interest to the work.

The associate ministers are as follows: James McKiernan of Farmington, Iowa, for Eastern Iowa, including the districts of Eastern Iowa, Des Moines, and Nauvoo. Eli Hayer, of Lamoni, Iowa, for Western Iowa, including the districts of Fremont, Pottawattamie, Little Sioux, and Gallands Grove. H. O. Smith, of Independence, Missouri, for Minnesota, and those portions of North and South Dakota lying north and east of Missouri River. D. R. Chambers, of Magnolia, Iowa, for Nebraska, and those portions of North and South Dakota lying west and south of Missouri River.

I hope that these brethren and all others of the missionary force will receive the moral, spiritual, and financial support of the Saints and friends of the cause. The missionary force is not expected to draw on the Bishop for traveling, clothing, or incidental expenses unless emergencies demand it. I mention this not because of any unnecessary demands made by them in the past, for I think they have been commendably careful, but I speak of it to remind the Saints and friends of their duty towards the ministry. During the last year in some localities the ministry have been supplied very well; in others they have suffered for want of necessities and have been hindered in the accomplishment of their work. So do not wait for their wants to be made known, but if you have any means that you are willing to share with them for their work's sake just hand it to them and God will bless you in the effort. The brethren will use the means wisely and you will have the satisfaction of realizing that you have contributed to their comfort and to the success of the work.

The superannuated ministry are again invited to coöperate with us to the extent of their ability and circumstances.

The evangelical ministry should be recognized as revivalists whose duty it is to visit the branches and districts to comfort, advise, and counsel the Saints in accordance with the duties of their calling.

To avoid the necessity of reporting to two officers, Bro. Charles Fry, appointed to Omaha and Council Bluffs, may report all his labors to the minister in charge of Nebraska.

The ministry in Lamoni Stake may report direct to me at Lamoni, Iowa; but where labor is done within branches, understanding should be had with Bro. John Smith, president of the stake.

Will local authorities of branches and districts please report conditions to the ministers in charge at regular times for reporting, so we may know the demands of the work in different localities and be prepared to render assistance where it may be needed, and be careful to report the number of baptisms performed by local authorities, so we may be in a position to report the increase to the First Presidency in our quarterly report.

Confidently expecting that the labors of all engaged in the general and local work will be harmonious hence profitable to the cause and pleasant to ourselves, and that the blessings of God will crown our efforts with success, I am,

Your brother and colaborer in the cause of Christ,

LAMONI, Iowa, May 1, 1906. HEMAN C. SMITH.

To the Saints of the Des Moines District: The annual conference of 1906 is a matter of history—I think with few exceptions, the conference this year was the most peaceful, spiritual, and instructive the church has held. And I think all Saints, who were permitted to attend, feel encouraged to press more zealously into the work, and the missionary force are going out conscious of the presence of the Spirit of the Master attending, which will fit us for a greater work, with grander results than have been attained to in any previous year. As last year proved to be a very successful year, in many ways, and especially as to net gain of membership, we are reminded of the fact that in order to meet the demands of the year that is just opening before us, we need to heed the admonition of Paul: "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all taking the shield of faith, wherewith ye shall be able to quench all the

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fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."—Ephesians 6:13–18.

What a mighty defensive and offensive armament! One that will fully equip us to successfully wrestle against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. We are called to be laborers together with God. Recognizing the strength of our position, and the power of our support, let us each one move out shoulder to shoulder in the accomplishment of our several duties, remembering the fact that every member of God's kingdom is called to labor together with God. Some one may ask, "What can I do to help advance this great work, which we all profess to love?" I want to suggest one way that some of you can greatly aid the work of the district. We have two good tents, all equipped for service; and I suppose we can have the men to successfully operate them (while the tents are in charge of the Bishop's agent and district presidents, placed there by action of district conference, and the men in charge of a submissionary placed there by minister in charge).

While I see no special barriers in the way, I think it is a mistake that ought to be rectified at our next conference, by placing the tents in the hands of the submissionary in charge of the district work.

But as regards the work you can do, write me at Lamoni, Iowa, as soon as possible, and let me know if you have or know of a new opening where a tent could be successfully located. We want to get to as many new openings as possible, and you who are isolated have an opportunity to do something by helping to secure places to preach in, either schoolhouse, church, or ground for tent. Remember, too, that you can not all have it at once, say the most favorable time. Remember that there are only a very few weeks in the year when all things are favorable; so let us occupy at once. See who can be first to make a new opening, and see how hard we can work these missionaries this year. Let's get busy together, and all feel that the success of the work depends on our doing our part, small or great. If you can not find a place for preaching, send us fifty cents or a dollar to help us in some new opening, where there are possibly one or no Saints to help bear expenses and support the missionary.

And another thing: let us not forget that we are to have a district reunion, to be held at Rhodes, Iowa, in the latter part of August; and I hope all the Saints will take an interest in this reunion. They are very beneficial to all, so let us begin now to arrange to attend our next reunion. We have always had a splendid time at Rhodes. We have been kindly received, and the attendance at our preaching-services by those not of the faith, has been better than at any other place where we have held a reunion. Make up your minds now to attend, and write to Bro. W. C. Nirk, Rhodes, Iowa; Charles M. Richeson, State Center, Iowa; or W. Christy, Lamoni, Iowa, for any information you desire. I am quite sure if I could get a number of orders for tents, I could get a better rate. Let me hear from you if you are thinking of attending, so I can get an idea of about what we will need. Some will say, "Too soon." You are mistaken; never put off till to-morrow what you can do to-day. Talk the reunion among yourselves, and to your friends; invite them to join us in an outing that they will never forget.

Another thing: I hope as many as possibly can, will make an effort to attend the June conference about the first of June, date not yet published.

I want to thank the faithful Saints of the Des Moines District for their loyalty to the law of tithing, during the time I have labored among you as Bishop's agent. In the year 1904 we recorded ninety-eight Saints, who were laborers together with God, to the amount of $2,257.58, including $800 back tithing. In the year 1905 we recorded one hundred and ten laborers, the amount, $1,941.31. An increase of twelve laborers, and a quite a nice increase of actual tithing for the year. What are we going to do this year? Can we not greatly increase the number of laborers? Do you not want to have an interest in this great work? remembering that the Lord has said, "According to that which they do, they shall receive, even in lands for their inheritance."—Doctrine and Covenants 156:4. And again: "For thus saith the Lord, I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end; great shall be their reward, and eternal shall be their glory."—Doctrine and Covenants 76:2. (Read all the paragraph.)

Hoping that when the year is past we may look back with joy and pride, and witness our footprints in the sand, and realize that the impress has been for good, and the world is made better as a result of our having improved the opportunity to labor together with God, with love to, and appreciation for all Saints in deed and in truth, I am,

Your servant in the gospel of peace,

W. CHRISTY.

Conference Notices.

Eastern Maine District conference will convene at Washburn, Aroostook County, Maine, June 2 and 3. The Saints and ministry are requested to make a special effort to attend, as it will be the first conference of the church in that section. E. M. Walker, clerk.

Conference of the Nodaway, Missouri, District will meet with the Sweet Home Branch, near Ravenwood, Missouri, on Saturday, June 2, at 10 a. m. Sunday-school convention on the 1st at 2 p. m. This is an important time to plan our year's work. E. S. Fannon, president.

Pottawattamie District conference will meet with the Hazel Dell Branch on Saturday, May 26, 1906, at 10 o'clock. Please send in all reports as early as May 20 to the secretary, J. Charles Jensen.

Des Moines District conference will convene in Des Moines, Iowa, Saturday and Sunday, June 2 and 3. Sunday-school and Religio work previous to the convening of conference. A. A. Reams, secretary.

Far West District conference will convene on June 2, 10 a. m., with the Stewartsville Branch. We will be pleased to have all parts of the district represented. You will be taken care of by the members of the Stewartsville Branch. Charles P. Faul, secretary.

Convention Notices.

Gallands Grove District Religio association convenes at Deloit, Iowa, June 8, 1906, at 10.30 a. m. Sunday-school meets at 2.30 p. m. Floy Holcomb, Dunlap, Iowa.

Pottawattamie District convention will convene at Hazel Dell, Friday, May 25, 1906, at 10.30 a. m. All schools are requested to send their credentials not later than May 19. Cora Scott, secretary.

The New York and Philadelphia District Sunday-school association will meet in convention at Elk Mills, Maryland, June 2 and 3. An invitation is extended to traveling elders coming this way to stop over and attend the convention. Preparations are under way for a good time. E. B. Hull, secretary, 3513 North Smedley Street, Philadelphia, Pennsylvania.

Addresses.

J. M. Baker, 313 Palmer Street, Sioux City, Iowa.

Died.

BAKER.—Elizabeth Baker was born in Champaign County, Ohio, November 14, 1813; died April 30, 1906, at the home of her daughter, Mrs. Malinda Dodd, Baxter, Iowa, at the age of 92 years, 5 months, and 16 days. Was married to Shelby Baker June, 1830. To this union were born fourteen children, of whom eight survive her. Sr. Baker was religiously inclined from early youth; was a member of the Baptist Church until 1869, when she heard G. E. Deuel, of the Reorganized Church of Jesus Christ preach, and was baptized by him. Services in charge of William C. Nirk.

HANCOCK.—Bro. John E. Hancock was born at Oveston, Tockington, Gloucestershire, England, November 6, 1827. In 1854 he married Eliza Bradbury in Bristol, and came to America in 1856. He united with the old church in 1847 in England and with the Reorganization in Utah, September 28, 1864, upon which date he also received ordination to the office of priest. They lived at Wathena, Kansas, from 1865 to 1903 when they came to Lamoni, Iowa. In 1866 he received a blow on the head from an unknown assailant, and for days his life was despaired of. He largely recovered however, but with age and a paralytic stroke his mind became affected and it was deemed best to send him to the State Hospital at Clarinda, Iowa, where he died March 31, 1906, at the age of 78 years, 4 months, and 25 days, having been in the hospital just one year. Funeral was conducted from the Saints' Home April 3, sermon by E E. Long. Interment in Rose Hill Cemetery. He leaves his wife to mourn his departure.

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who want homesteads, or who want to buy deeded land in Meade, Seward, or Haskell Counties. You should not hesitate to come out here and see this country. Every Excursion Day (first and third Tuesdays of each month) brings hundreds of home-seekers and buyers. I believe it would be worth your while to visit this country. Quite a few Saints are interested in locating here. Several have come here in the last week or two and like the country fine. The present condition of crops is encouraging. Best prospects for wheat in years. If you have a little money, you could not do better than to come here and get a home. If you have plenty of money, and want to make a safe investment, you could not find a better place to invest than in this wheat country. Let me hear from you.

W. S. Maloney.

Plains, Kansas. 19-tf

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The Saints' Herald

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

VOLUME 53 LAMONI, IOWA, MAY 16, 1906 NUMBER 20

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

JOSEPH SMITH - - - - - - - - - EDITOR
ELBERT A. SMITH - - - - - ASSOCIATE EDITOR
LEON A. GOULD - - - - - ASSISTANT EDITOR

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PRESIDENT F. M. SMITH and Bishop E. L. Kelley will be in attendance at the dedication services in St. Louis, Sunday the 20th inst,, and also at a similar event at Bellville, Illinois, the 27th. Bishop Kelley will also attend the district conference to be held at Necedah, Wisconsin, June 2 and 3.

Editorial

A VISIT TO LIBERTY, MISSOURI.

LATTER DAY SAINTS HERE.

On Thursday last, some seventy-five or one hundred members of the Reorganized Church of Jesus Christ of Latter Day Saints, commonly called Mormons, who had been attending the annual conference of that body at Independence, came to Liberty on a pilgrimage to the old jail site, where in years past the Mormon Prophet, Joseph Smith, and others of his faith were imprisoned, and held informal memorial services.

A number of our citizens acted as guides for the visitors, and escorted them to Mrs. Stevens' residence which now stands on the jail site, the cellar of which was the once dungeon room of the jail, and from their tones and looks stood with holy reverence on, to them, sacred ground.

In the afternoon, the Saints held services in the court-house, where they were given an address of welcome on behalf of the mayor by Parson Loos and tendered the freedom of the city. The meeting was presided over by Elder John Smith of Lamoni, Iowa, which was addressed by our fellow citizens, Captain John R. Story, Honorable D. C. Allen, Judge Bruce, and L. T. Dorsett, the latter two on behalf of the Commercial Club, the two former devoting their remarks to the stirring days when the Mormons were drifting hereabouts with troubles at every turn and stars galore falling, and they were well up in the reminiscences. Short talks were made for the visitors by Elder Joseph F. Burton, of the Society Islands; Elder T. W. Chatburn, of Independence, Missouri; Elder R. S. Salyards, general secretary of the Church of Latter Day Saints, Lamoni, Iowa; Elder Amos Berve, Kewanee, Illinois; Elder Rudolph Etzenhouser, Independence Missouri, and Mrs. Audentia Anderson, a granddaughter of President Joseph Smith, Lamoni, Iowa.

The remarks of Elder Salyards were especially interesting, and his explanations of the difference between the polygamous Mormon and the Latter Day Saint a revelation to many who never looked on but one side of the faith, and who, in fact, never knew that there was more than one kind of Mormon. Elder Salyards is truly a man of letters, and one who can easily sway audiences with his eloquence. In order that this wing of the sect may be more fully understood, we give below a synopsis of their creed: [Epitome of Faith, omitted.—ED.] A vote of thanks was extended by the visitors for the manner in which they had been received and the courteous treatment given them by the people of Liberty, coming as they did unannounced into our midst. They were a fine-looking body of men and women, and their fidelity to their religion truly sublime.

The foregoing is taken from the *Advance*, published at Liberty, Clay County, Missouri, April 27, 1906. We would have noticed the trip of the Saints from Independence, Missouri, to Liberty before, but owing to promise made to Bro. John Smith by the editor of the paper to send him a copy of the notice which they gave it, we waited for the paper. It came to our hands on Thursday, May 10.

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We give it room in the HERALD notwithstanding it has been noticed in the *Ensign*, for this reason: A sort of anathema has been uttered against Missouri and a sort of prediction made concerning the State, that if she did not make some effort to redeem herself from the deserved condemnation of all righteous people because of the persecution of the Saints in Jackson, Ray, and Clay Counties, and their final expulsion from the State without just and sufficient warrant, she should "sink disgraced and degraded down to hell." This episode points to the fact that the present occupants of Missouri in the counties from which the Saints were expelled are either not the same class who so persistently fought the Saints in the days that are past, or are their enlightened successors, with whom the exhibition of a better philosophy has taken the place of religious persecution and hate. It is a striking evidence that there has been a change of opinion and that the effort which the Reorganization has made in the years that are past and is still making to prove to the world that Mormonism does not necessarily mean polygamy and bad conduct in its devotees, but that it is, as originally held by the Saints, a doctrine calculated to make intelligent citizens whose conduct shall be above reproach from their neighbors, is seen and noted.

The courtesy shown our people by the present dwellers at Liberty is strikingly in contrast with the supposed action of Generals Clark and Lucas under the direction of the Governor of the State, to march the prisoners, Joseph and Hyrum Smith and others, to the public square of the city of Far West, at nine o'clock in the morning and there shoot them to death; and against which order Colonel (afterwards General) A. W. Doniphan so effectively plead, when he said to the commanding General: "It is cold-blooded murder. I will not obey your order. My brigade shall march for Liberty to-morrow morning, at eight o'clock; and if you execute those men, I will hold you responsible before an earthly tribunal, so help me God."

When Bro. Alexander H. Smith and the Editor waited upon General Doniphan at his home in Richmond, Missouri, several years ago, we remarked to him, that we scarcely saw how it happened that he should have taken such strong ground under the influence of the excitement and the feeling that existed at the time, to which remark he stated that he came of a long-lived race; that he was but a young man and he felt that he could not afford to go through his life with the blood of his fellow men unjustly on his hands. The threat made by him that his troops would march at daylight and that he would hold the commanding general morally responsible before the public for the act if it was perpetrated, saved the lives of Joseph and Hyrum Smith and others who were afterwards incarcerated in the jail at Liberty.

We believe that if the fact was generally known throughout Missouri that when Joseph and Hyrum Smith and others escaped from the custody of the officers while being transferred from one county to another they were being held upon an unsigned mittimus without legal process, they would exonerate the memory of the men from anything like the stain of being fugitives from justice. They were not. When judicial officers condescend to deal with their fellow men in a judicial way and have not the courage to properly sign the papers which may be issued against them by the courts, it shows a failure to assume responsibility that is in itself criminal as well as neglect of duty.

We learn by those who were present that Captain John R. Storey paid rather a glowing tribute to the character of the Prophet Joseph Smith, which we are pleased to hear.

We would have been pleased to have been permitted to have been with this little party at Liberty, but we regard it as having been a very pleasant and marked episode incident to the conference of 1906. We do not fail to give credit to these men who thus welcomed the little band of visitors on that splendid April day.

A recital in the HERALD will give many others the wish that they had been there as well.

A HUMANE INSTITUTION.

Great calamities like the recent San Francisco disaster stir the sympathies of the world and crack the shell of selfishness with which we are wont to think the world has encased itself. Cities, States, and Nations hasten to the rescue, and thereafter the world congratulates itself upon its liberal and open-handed contributions to the suffering.

But why should the world wait for a great catastrophe of this kind? There is ever present with the world, (and nearer home, too, than any foreign nation; nearer home than any distant city,) disaster and calamity by which hundreds and thousands are left in the sink-hole of despair. As much as we appreciate the generous response to appeals in behalf of those made destitute by a sudden and unexpected cataclysm, yet we believe there is daily opportunity to exercise as great if not greater qualities of unselfishness and magnanimity toward the destitute and needy, that are too often passed unnoticed. We have watched with interest the development of a movement in Chicago, according to press reports, which, while its work may not be sounded abroad to any great extent, will, if successful in its mission, do as great a work in aiding suffering humanity as that which may gain greater notoriety. It will be as great because it will cheer as many hopeless hearts, and relieve as many destitute; it will be greater insofar as it will be shorn almost entirely of inducement to

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be generous for the sake of popularity, and will appeal more directly to the sympathies of the human heart.

This movement in Chicago has taken the form of an employment bureau to assist the lame and halt and aged to secure employment where now they are ruthlessly brushed aside in the struggle of life. We take the following from the Chicago *Tribune* for May 9, 1906:

It was like the last muster of a shattered, beaten regiment. One after another they hobbled haltingly through the swinging door and put down their names "in the book"—the lame, the maimed, the aged, and infirm.

It was the first day of the employment bureau for the aged and the crippled, and a hundred gray-haired men and women, enfeebled by physical infirmities, made their way slowly to the office of the bureau of charities in the Unity Building and gave their names to Eugene T. Lies and Mrs. Collar, the bureau officials appointed to receive them. They did not ask charity. All they wanted was work—an opportunity to earn an honest living. There was only one impostor among them, and he was quickly ushered to a down-going elevator.

Most of the applicants confessed that they were outcasts—that none would give them work, that everywhere they had gone they had been told that their days of usefulness and service were ended, that the working world held no place for them.

The first one of them came in the early morning before the doors to the office of the bureau had been opened. The last halting straggler came at dusk—she came with the marks of tears around her eyes and she went away smiling.

During the day employment at good wages was found for twenty of the lame and the aged. The others went away happy with the assurance that everything possible would be done to find work for them, and some said it was the first gleam of sunlight that had come into their lives since they crossed over from "manhood" into "old age." Men of forty-five confessed that employers had told them that they were too old to be of service; the women applicants for work put the age limit at fifty-five. Those for whom steady employment was found catalogued their infirmities in "the book" as follows: 1 deaf, 6 artificial right leg, 1 heart failure, 2 left arm off, 1 slow in motion, 1 poor eyes, 1 left leg off, 5 reached or passed age limit, 1 paralyzed partly, 1 feeble-minded.

The man with heart failure was given employment as an attendant in a physician's office, three of the one-legged men were given jobs as watchmen—two at factories and one at new buildings for a large contractor. The feeble-minded lad discovered that he could fold paper in a box-factory and was employed at that occupation. One of the men whose right leg was missing was employed at work in a factory in which the hands alone were used, and one of the men whose left leg was missing was intrusted with the work of operating a small machine, which is run with one pedal. The man who said he was "slow in motion" was given a place as "information bureau" in a large wholesale establishment.

THE FEEBLENESS OF MAN.

The following from an editorial under the above caption in the Chicago *Tribune* forcibly portrays the limitations of man's power and ability:

When elemental forces break loose no human power can control them. The volcano, the earthquake, the tidal-wave, the tornado—and fire, when it is unconfined—serve to remind man how helpless and insignificant he is in the presence of a great convulsion of nature.

This generation is wiser than its predecessors in many ways. It has unraveled some of the mysteries of the world. It has learned how to divide, direct, and to utilize on a small scale many of the forces of nature. It has for many purposes made electricity the handmaid of man. Give the modern engineer money enough and he can remodel the face of the earth. He can turn great rivers into new channels or divide them up into tiny rivulets. He can harness Niagara. He can lower the level of a great lake as easily as his grandfather could that of a pond. No army officer of an earlier generation would have proposed to prohibit a city from taking from Lake Michigan all the water it might need. It never was imagined then that Lake Michigan could be hurt.

When the earth is at rest men can do as they please with its surface. When the day of unrest comes engineers, scientists, and captains of industry are as helpless as infants. They can stop up an oil-well but not a volcano. They can check an ordinary fire, but they are powerless when they face a great conflagration fanned by high winds and find themselves, as at San Francisco, without a supply of water.

How accustomed we are to think of the surface of the earth as being stable! How seldom we realize that it is a mere crust or shell which is only thick in comparison with the little creatures who dwell upon it! We consider it firm because it is firm to us, except in some few places or on infrequent occasions. When it is disturbed and there is a dislocation of only a few inches, the works which man has laboriously piled up on the area affected tumble into ruins. A sudden or a lingering death may be the fate of thousands.

The great convulsions of nature appear to men to be uncommon and infrequent. That is because the span of human life itself is so short. The life of the oldest man does not encompass many fearful volcanic eruptions or earthquakes. Comparatively few men have personal experience of any of them. But they are occurring almost uninterruptedly at some point on the earth's crust. They differ only in degree, not in kind.

These blind outbreaks of nature are among the perils which are forgotten speedily when they are not seen or heard. Each generation forgets what another has suffered, or trusts that nature has worn herself out for a time and will be at rest until he has passed from earth.

The brevity of life, the transitory nature of human greatness, and man's heedless disregard of the dangers which surround him on all sides are graphically pictured in the old hymn:

"Lo, on a narrow neck of land
'Twixt two unboundless seas I stand,
Yet how insensible!"

Man is, indeed, insensible to the dangers that environ him, but if he were not he would spend all his days in the shadow of impending disaster and take little comfort in life. It must be owing to his reliance on some comforting theory of chances he has worked out that he can persuade himself that he has even a reasonable expectation of a long or happy life. There is great cheer for man in the assumption that he will escape the calamity his neighbor has suffered; that his life will be marked by felicity, and that he will sleep with his forefathers without knowing more of sorrow than they have known. A false hope too often! As intelligence is more widely diffused and news is more carefully collected, the troubles of the whole world come closer to every one than they formerly did. What our friends, neighbors, and fellow citizens suffer we must in larger measure than before take to our own hearts and feelings and suffer ourselves.

But we can not alter or affect the results when the great forces of the universe are in motion. Then we can only admit the frightful weakness of man and proclaim his submission to the decrees of a higher power.—Chicago *Tribune*, April 20, 1906.

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UNSOLVED PUZZLE.

The following was published in the HERALD for July 8, 1903, and is republished by request.

A PUZZLE.

The following are extracts from two resolutions which the the Presbyterian Church is circulating among congregations of various denominations, asking that they be affirmed:

"Resolved that we earnestly petition the Fifty-eighth Congress to submit an amendment to the Constitution of the United States, to the legislatures of the several States defining marriage to be monogamic and making polygamy and polygamous cohabitation, under whatever guise or pretense, a crime against the United States, punishable by severe penalties.

"Resolved that we earnestly request the United States Senate to investigate the charges against Apostle Reed Smoot, of the Mormon church. If it be found that he is a polygamist, we ask that he be expelled from the Senate on account of unlawful practices."

While the following is an extract from the Fergus, Canada, *News-Record*, March 16, 1899:

"PITTSBURG, Pennsylvania, May 27.—The last day's session of the Presbyterian General Assembly opened this morning with a crowded docket. An overture from the synod of India, asking for a reply to the memorial on the subject of baptizing polygamous converts was considered. The Mohammedan was admitted to the church and he was allowed to retain both wives and house. . . . Doctor Morrison representing the synod trial cases and special legislation, held that the recognition of polygamous marriage by the church in India was an absolute necessity; 'any other rule,' said he, 'would rule David out of the church.'"

Consistency is said to be a jewel. The puzzle is to locate the jewel in the above.

ELBERT A. SMITH.

THE ARK OF THE COVENANT.

A brother sends us the following which will prove interesting to HERALD readers:

WHAT BECAME OF THE ARK OF THE COVENANT?

The prophet [Jeremiah], being warned of God, commanded that the tabernacle and the ark should follow with him, when he went forth into the mountain where Moses went up, and beheld the heritage of God. And Jeremiah came and found a chamber in the rock, and there he brought in the tabernacle, and the ark, and the altar of incense; and he made fast the door. And some of those that followed with him came there that they might mark the way, and they could not find it. But when Jeremiah perceived it, he blamed them saying, Yea, and the place shall be unknown until God gather the people again together, and mercy come; and then shall the Lord disclose these things, and the glory of the Lord shall be seen, and the cloud.—2 Machabees 2: 4-8.

GRACELAND NOTES.

Sr. W. C. Roth, Weatherby, Missouri, writes as follows, May 11, 1906: "We enjoy meeting with the Saints here, and are trying to live up to the light we have received. The Lord has blessed us many times. We enjoy reading the HERALD. Inclosed please find ten dollars to help pay the debt we owe to Graceland College. May God's blessings be with our college that it may soon be free from debt."

Original Poetry

Somewhere.

Somewhere the things we long for exist on earth's wide bounds;
Somewhere the sun is shining when winter nips the ground,
Somewhere are flowers blooming, somewhere the corn is brown
And ready to the harvest, to feed the hungry town.

And thus, I thought, 'tis always, in this mysterious life,
There's always gladness somewhere, in spite of pain or strife.
And somewhere sin and sorrow of earth are known no more;
Somewhere our weary spirits shall find a peaceful shore.

Somewhere the things that try us, shall all have passed away,
And doubt and fear no longer impede the perfect day,
O brother, though the darkness around thy soul is cast,
The earth is rolling sunward, and light shall come at last.

WILLIAM KENDRICK.

"Jesus Wept."

"Jesus wept" at Lazarus' tomb,
Moved by Mary's grief and gloom;
His kinship proved by this, when he
Shed tears of tender sympathy.

"Jesus wept," oh, wondrous thought!
The act with deepest meaning fraught;
Joy to the heart it brings to know
That Christ's in touch with human woe.

"Jesus wept,"—those blessed tears;
They give us hope, dispel our fears,
Break down the bars of senseless pride,
Let in the light, our coldness chide.

"Jesus wept,"—may we, too, weep
When loved ones fail the law to keep,
And leave the paths they've trod so long
To join the heedless, giddy throng.

"Jesus wept"—in his great heart
May we for ever claim a part,
Won by his love, his tears, his cross.
We gladly count all else but loss.

MELROSE, Massachusetts. JAMES L. EDWARDS.

Trust.

The Lord is my shepherd, no want shall I know
He'll feed me and clothe me wherever I go.
He leads my lone soul the still waters by;
He'll strengthen and help 'till the day that I die.

He makes me to feed in the pastures so green;
He gives me rich blessings both seen and unseen;
He restoreth my soul, when I wander away;
He'll lead me aright that I go not astray.

Though I walk through the valley and shadow of death,
No harm shall befall though he taketh my breath.
For thou wilt to be with me to bear me along;
Thy rod and thy staff shall be ever my song.

My table is spread though there's enemies near;
The anointing thou givest will comfort and cheer;
Thy goodness and mercy shall mine be through life;
My soul rest secure, when is ended all strife.

LULA J. BARTLETT.

'Tis the sublime of man,
Our noontide majesty,—to know ourselves,
Part and proportion of a wondrous whole.

—Coleridge.

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Original Articles

SHALL WE GATHER HOME TO ZION?

There has come to the notice of your writer a mutual discussion on the gathering of the Saints of Zion, within the arena of the church papers, and to his mind there could not be taken a much better subject to discuss or write upon. So I desire to present my ideas and understanding in addition and in connection with what has already been said or written.

I find in Doctrine and Covenants 28:2 these words:

Ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice and harden not their hearts; wherefore the decree hath gone forth from the Father that they shall be gathered in unto one place, upon the face of this land, to prepare their hearts, and be prepared in all things, against the day when tribulation and desolation are sent forth upon the wicked; for the hour is nigh, and the day soon at hand, when the earth is ripe; and all the proud, and they that do wickedly, shall be as stubble, and I will burn them up, saith the Lord of Hosts.

Now what we want to know is, What one special place does God refer to, wherein he says: "Wherefore the decree hath gone forth from the Father that they shall be gathered in unto one place upon the face of this land"?

We find in Doctrine and Covenants 57:1 these words:

Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints: wherefore this is the land of promise, and the place for the city of Zion. And thus saith the Lord your God, If you will receive wisdom here is wisdom. Behold, the place which is now called Independence, is the center place, and the spot for the temple is lying westward upon a lot which is not far from the courthouse; wherefore it is wisdom that the land should be purchased by the saints; and also every tract lying westward, even unto the line running directly between Jew and Gentile. And also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands. Behold, this is wisdom, that they may obtain it for an everlasting inheritance.

God has designed that Missouri shall be the special place, and Independence the center thereof. And he also says that it is the land of promise, and the place for the city of Zion. That being the case, we find in Doctrine and Covenants 63:9 these words:

I, the Lord, am angry with the wicked; I am holding my Spirit from the inhabitants of the earth. I have sworn in my wrath and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man, and the saints also shall hardly escape; nevertheless, I, the Lord, am with them, and will come down in heaven from the presence of my Father, and consume the wicked with unquenchable fire. And, behold, this is not yet, but by and by; wherefore seeing that I, the Lord, have decreed all these things, upon the face of the earth, I willeth that my saints should be assembled upon the land of Zion; and that every man should take righteousness in his hands, and faithfulness upon his loins, and lift a warning voice unto the the inhabitants of the earth; and declare both by word and by flight, that desolation shall come upon the wicked.

So we find God desiring the Saints prior to the fulfillment of the decreed desolation of the wicked, or when fear shall come upon every man, to gather unto Zion or the land of promise, taking in his hands righteousness, and faithfulness upon his loins, lifting a warning voice unto the inhabitants of the earth, declaring both by word and flight that desolation shall come upon the wicked. And Christ says, Doctrine and Covenants 28:2, that his elect were going to be gathered to this special place in time to prepare their hearts and be prepared in all things, before the day when tribulation and desolation should be sent forth upon the wicked. So we see he has emphatically decreed that they shall be gathered before desolation or tribulation are sent forth upon the wicked.

Next we want to know what this desolation or tribulation consists of. We find in Doctrine and Covenants 105:9, 10, these words:

Behold, vengeance cometh speedily upon the inhabitants of the earth—a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation—and as a whirlwind it shall come upon all the face of the earth, saith the Lord. And upon my house shall it begin, and from my house shall it go forth, saith the Lord. First among those among you, saith the Lord, who have professed to know my name and have not known me, and have blasphemed against me in the midst of my house, saith the Lord.

The Lord says that his vengeance shall begin at his house first, among those who have professed to know his name, and have not known him, and have blasphemed against him in the midst of his house, or when they were with the saints. And from them, it was to go forth upon the wicked inhabitants of the earth. And again, Doctrine and Covenants 45:4, speaking of the restoration of the gospel in these last days:

And when the time of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fullness of my gospel; but they receive it not; for they perceive not the light, and they turn their hearts from me because of the precepts of men; and in that generation shall the times of the Gentiles be fulfilled; and there shall be men standing in that generation that shall not pass until they shall see an overflowing scourge, for a desolating sickness shall come over the land; but my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God, and die.

It is an evident fact that these disciples who are going to stand in holy places, are those whose hearts shall be prepared, in all things, but they who have professed to know his name, and have not known him, and are not his disciples, shall be numbered among the wicked, partaking of the desolating sickness, and, if living in the land of Zion, be cut off and sent away, with weeping, mourning, and lamentation, cursing God, and dying.

I do not understand that every man or Saint should declare both by word and by flight that desolation shall come upon the wicked by fleeing to Zion with-

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out being prepared, for we find an instructive admonition given to us in Isaiah 52:10–12, which says:

The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord. For ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel will be your rearward.

Now we find God explaining what and who he referred to here, in Doctrine and Covenants 108:1, 2.

Harken, O ye people of my church, saith the Lord your God, and hear the word of the Lord concerning you, the Lord who shall suddenly come to his temple; the Lord who shall come down upon the world with a curse to judgment; yea, upon all the nations that forget God, and upon all the ungodly among you. For he shall make bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of their God. Wherefore prepare ye, prepare ye, O my people; sanctify yourselves; gather ye together, O ye people of my church upon the land of Zion, all you that have not been commanded to tarry. Go ye out from Babylon. Be ye clean that bear the vessels of the Lord. Call your solemn assemblies, and speak often one to another. And let every man call upon the name of the Lord; yea, verily I say unto you again, The time has come when the voice of the Lord is unto you, Go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other.

So in the eleventh verse of Isaiah, he is exhorting the Saints to depart from Babylon. But in the twelfth verse he says, "For ye shall not go out with haste, nor go by flight." And again, in Doctrine and Covenants 108:4, he says: "Let not your flight be in haste, but let all things be prepared before you." And in Isaiah, "For the Lord will go before you, and the God of Israel will be your rearward."

I wish to add here in connection with the law of God, a vision given to my mother when I was a child, having listened to it as related, and being an eyewitness to the fulfillment of it in after-years:

In the year 1880 I had the following vision. There appeared three Indians or Lamanites before me, and they wore wooden yokes upon their necks. I asked them why the yokes were upon their necks and they said, Because of the hardness of the Gentiles' hearts. And one of them spoke and said they came to tell me I would be taken to Zion; and as I was in a house, one of them said: Come outside, and I shall show you the sign of the time when you shall go. Then I listened to the sound of war which contained mourning, yells, crying for the dead, and the preparation for and discussion of war between the parties participating in the war. Then there was silence for an interval of minutes. Then there arose another rebellion of war, much worse than the first, being more terrible. And I asked the messenger what it meant. He said it was the Indians coming upon the Gentiles to thrash them to the earth. And I saw everything falling before them, and my feelings at that moment no mortal tongue can tell. Trees and all were falling before their power. I then came back into the house, and my three messengers with me, and there came upon me the feeling of a lame back which caused me to sit down, and I could not move on account of the pain. And the same special messenger laid within my lap a large quantity of money. And I asked him what that was for. He said, I am preparing for you to go to Zion. At that moment there appeared two of my children, and afterwards another, all being at that time young in years, but appearing in the vision as having grown to womanhood. And I saw how, in the hearts of those children, their love had grown cold in the gospel since their childhood. And oh, how it pained my heart! Each of them came and took her share out of my lap. Then the messenger said, You must not tell this to anybody, because of persecution, and because you have so many girls in that family. The world will say you are going to Utah with them; so to save persecution tell this to nobody, for it is only for you and your family. I will keep the two oldest girls back. They can not go when you go, and that will close the mouths of the people. But they can go later on if faithful. But if this is made known, you shall have to go to the station below or above here, so the people of this town will not know of your going.

The fulfillment of it was like this: The war that I heard was fulfilled in the Cuban War, for at the commencement of that year I started to prepare, having an evidence that that was the war I had first heard in the vision. God provided, and opened up the way by giving me work: and through the help of my son I obtained means whereby I could come to Zion, and it was surprising how fast the money came in, being earned by the strength of my own back, fulfilling my lame back which I had felt in the vision. And the three girls who took their share out of my lap in the vision was fulfilled, as I had to pay their fare here to the land of Zion. And the two older girls, who the messenger said could not come with me, came later on. I told the vision to but a few of the Saints, outside of the family, and in whom I had confidence, who are living now in Michigan and can bear record to the truthfulness of my words. And two nights before my coming to Zion, one of my sisters came to see me, who was not in the church, and wanted to know why I was going away, leaving my two children behind, as I was well enough off where I then lived. She gave me a general censure or rebuke. So my husband spoke up and said: She was commanded of God to go. And that evening a voice said to me, when in my bedroom, which voice I knew was the voice of the Indian messenger whom I had seen in the vision years before, I told you not to tell anybody of that. Then was brought to my heart remorse and sorrow.

Now we find in this vision, the necessity of trusting in God to prepare the way before us, or, in other words, letting the Lord go before us, and the God of

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Israel be our rearward. As touching the buying of homes here in Zion, I wish to refer your minds to some valuable instruction to the first Latter Day Saints, which we can apply to our day, given by the Seer, found in the Church History, volume 1, page 381, wherein he says:

Let your sufferings be what they may, it is better in the eyes of God that you should die than that you should give up the land of Zion, the inheritances which you have purchased with your moneys; for every man that giveth not up his inheritance, though he should die, yet when the Lord shall come he shall stand upon it, and with Job in his flesh he shall see God. . . . All those who keep their inheritances, nothwithstanding they shall be beaten and driven, shall be likened unto the wise virgins who took oil in their lamps. But all those who are unbelieving and fearful, will be likened unto the foolish virgins, who took no oil in their lamps; and when they shall return and say unto the saints, "Give us of your lands," behold, there will be no room found for them.

So we see the necessity of desiring a home in Zion, and also near the New Jerusalem, paying for one where the Saints of the old organization have not previously bought, that we may be enabled to stand or live upon it in the millennial reign. I wish to add, in connection with the instruction of Joseph, another vision shown to my mother, being an eye-witness to its fulfillment, which happened like this:

In the year 1899 just prior to our leaving, we were corresponding with Bishop Hilliard in regard to the best location, and he advised us to come to Kingston, Missouri, near Far West, where so many of the Saints were massacred. We shipped our goods there and sent money to rent a home, so all things would be prepared before us. After the departure of our goods, I was again confronted with a vision. I saw the country around Far West, which was opened to my vision. And a guide stood by me. There were hills before me, and he asked me if I knew what they meant. I told him, No. He said, Look again. And I saw coming over the other side of a large hill, multitudes of people, all dressed like farmers, some being very poor looking, and mixed, being all ages. The guide asked me if I know what that meant; and I said, No. Then he said, Well, this is the resurrection, and these people have bought this land and paid for it with their own money; and in the resurrection this is theirs, and their inheritance. You have no right here, and you must go back out of here. I saw the justice of it, and was perfectly willing to back out.

In fulfillment of the vision, we arrived at a little town named Hamilton, near Kingston, Missouri, residing there for a short period. My husband contemplating buying a farm in Kingston, went to examine it, and found it not suitable to his wants. The people in Hamilton tried to entice us to stay with them, telling us there were nothing but negroes living in Kingston, and other things to discourage us. So God in his wisdom worked things in such a way that we were led to Kansas City, Missouri, and bought a home upon land which we believe belonged to Indians at the time the Saints were driven from these parts, and we have occupied it since our arrival here, with the exception of a month and a half.

So let us remember the encouragement given to us of God, Doctrine and Covenants 98: 4, which says:

Therefore, let your hearts be comforted concerning Zion, for all flesh is in mine hands: be still, and know that I am God. Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion.

Also, retaining in remembrance that the willing and obedient shall eat the good of the land of Zion in these last days, we read in Micah 5:7–9, these words:

And the remnant of Jacob shall be in the midst of many people, as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down, and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

And again in Micah 4:13, we find these words:

Arise and thresh, O daughter of Zion; for I will make thine horn iron, and I will make thy hoofs brass; and thou shall beat in pieces many people, and I will consecrate their gain unto the Lord, and their substance unto the Lord, of the whole earth.

Now we find Christ explaining, applying, and referring these words to the Indians in the Book of Mormon, Nephi 9:48–51, and in Nephi 9:88–90.

So we see God is going to use the Indians as an instrument to scatter the Gentiles, and to give to the obedient the gain, substance, or good of the land of Zion in these last days.

ALEXANDER MCINTOSH, JR.
KANSAS CITY, Missouri, 1712 Belleview.

THE GATHERING.

Ye are called to bring to pass the gathering of mine elect for mine elect hear my voice.—Doctrine and Covenants 28: 2.

As early as September, 1830, the church was called to bring to pass the gathering: "The decree hath gone forth from the Father that they shall be gathered in unto one place."—Doctrine and Covenants 28: 2.

I presume that most of the Saints understand that the gathering of the Saints was one of the duties required of the old church; but very few, I believe, realize it was one of its privileges. There is a principle underlying the gathering, which principle God has revealed to the church, which, when made use of by the church, the gathering will be a natural result. None but the pure in heart will be governed by that principle, hence none but the pure in heart will gather.

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And let me here state (and, Saints, while I do so please think the matter over carefully and see if I am not right) that the pure in heart can not exist in a scattered condition among the Gentiles, where they must be governed by present social conditions. The pure in heart love their neighbors as themselves. One of you just live that commandment in all your dealings with your fellow men, and when you do you soon will not have any money to pay tithing with, or even if you could hold your own (which you know you can not), I would have you pick up SAINTS' HERALD, No. 7, present volume, and carefully read the illustration of Bro. Gilbert's concerning Bro. A's load of wheat, then ask yourselves the question whether the pure in heart can uphold such a foolish system and still stay pure in heart, and will they thrive under it. If you conclude that they can not exist under the present social system, only in poor-houses, then please follow me as far as I follow the Lord, in the investigation of his word, and let us see if there is not a way out.

First, let me say that while there are many evils in the Gentile world, they are generally all based on the one evil, viz.: *competition*, which is war. "Blessed are the peacemakers: for they shall be called the children of God."—Matthew 5:9. We compete with our fellow men for wealth, and it can truly be said that we verify the statement made by the apostle Paul, viz.: "The love of money is the root of all evil." Now remove the incentive, by making or obtaining individual wealth through competition impossible, and you are at once creating an atmosphere in which the pure in heart can thrive. And inasmuch as wealth is a blessing, the pure in heart, I opine, would go to work and unite in producing (not swindling their fellow men out of it) as much as they could make good use of, and when they had done so they would stop for recreation, and they would get recreation, because the average year's labor under the present wasteful system does produce wealth to the amount of at least $1,000 to the man and possibly $2,000 (reliable statistics prove that plainly), and the pure in heart in a gathered condition would at least double the amount with the same effort.

Now to illustrate: When they build the city of Zion according to the plat (see Church History, vol. 1, p. 297), they will lay out the level land for farming, the rough for grazing purposes. They will fence all the rough in one pasture, and turn all their stock into it. They will give three men and a team charge of a steam-plow, who will plow as much ground in a day as twenty men and twenty teams would when following present mode of farming, which would relieve seventeen men, who would create wealth in other industries, which industries would also be run in a labor-saving manner. They would not be afraid of over-production, because overproduction would not mean to them hard times; but to the contrary it would mean recreation, education, refinement, and, in short, all the things which go to make up a higher state of civilization. The Lord said, January, 1831, I "deign to give you greater riches, . . . the land of your inheritance . . . and ye shall possess it again in eternity." (Doctrine and Covenants 38:4.)

The ground has been pretty well covered by late writers in regard to the need of making consecrations for the benefit of the poor and needy; but it seems that some of them did not understand that there would be no poor and needy in Zion. "Visit the poor and the needy, and administer to their relief, that they may be kept *until* all things may be done according to my law."—Doctrine and Covenants 44:3, February 1831. When all things are done according to law, then there will be no poor to visit. One of the reasons why the Lord called his people Zion, was because there were no poor among them. (See Doctrine and Covenants 34:2.) You know that the inhabitants of Zion are the pure in heart, who love their neighbors as themselves. If there could be one poor they would all be poor, because they would all be alike.

Notice: The good things of earth are "ordained for the use of man"—"in abundance, but it is not given that one man should possess that which is above another; wherefore the world lieth in sin." (Doctrine and Covenants 49:3, March 1831.)

So you see that at least one of the sinful things in the world is that one possesses that which is above another; and that, we think, is the main reason why the pure in heart are called out of the world.

Listen: "In your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld."—Doctrine and Covenants 70:3, November 1831.

Again: "That you may be equal in the bands of heavenly things, yea, and earthly things also, for the obtaining of heavenly things."—Doctrine and Covenants 77:1, March 1832.

"But," say some, "there are so many lazy, good-for-nothing people, and they would take advantage of a system of equality, and impose upon their brethren." But I think I am well enough acquainted with human nature to know that when three or four hours' work each day would bring not only all the necessaries, but also all the luxuries that any one would care for, then labor would no longer be dreaded, but would be sought for, as it would appeal to man's patriotism to do his share the same as it now does to defend his country. When men must work from sun to sun, six days out of the week all their life, just to keep soul and body together, and then not be able to educate their children, some of them become discouraged. Wise men know they will. Foolish men think they should not. If, under

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the conditions in Zion, one will not work he is to be dealt with.

Listen: "The inhabitants of Zion, also, shall remember their labors, . . . in all faithfulness; for the idler shall be had in remembrance before the Lord."—Doctrine and Covenants 68:4. The idler is not the only one who shall not impose upon the inhabitants of Zion for, mind you, in Zion the people are the rulers; their officers are reduced (or exalted) to the ranks of servants. Listen, let the Lord speak:

> The inhabitants of Zion shall judge all things pertaining to Zion; and liars, and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known. And even the bishop, who is a judge, and his counselors, if they are not faithful in their stewardship, shall be condemned, and others shall be planted in their stead.—Doctrine and Covenants 64:7, 8, September 1831. He that is greatest among you shall be your servant.—Matthew 23:11.

You will notice that in Zion it will be the greatest possible honor to serve the people; and that fact will be an incentive to faithfulness in all kinds of labor.

Equality, then, seems to be the ruling principle in Zion, in responsibilities as well as enjoyments; and we need not worry about how the inhabitants of Zion shall thrive under such conditions; for they will be well qualified to carry out their own affairs. Jesus said, "Blessed are the pure in heart: for they shall see God." Perhaps when they see him he will speak to them and instruct them.

Notice: "That my covenant people may be gathered in one, in that day when I shall come to my temple. And this I do for the salvation of my people."—Doctrine and Covenants 42:10, February 1831.

Now it looks quite reasonable to some of us, that when all the pure in heart have gathered and have built a temple unto the Lord, and he comes unto them there, that he will tell them just how to govern affairs if they do not know; and it also looks quite reasonable that Jesus had this gathering in view when he pronounced that blessing upon the pure in heart, viz.: "They shall see God."—Matthew 5:8.

Now, if equality is the governing principle in Zion, would not that same principle when put in force in the gathering select out just the right ones? We think so. In that line the law of tithing is strictly to the point, and it was given at a time when the Saints were needing counsel. Four days prior to the date of the revelation on tithing the corner-stone had been laid at Far West with appropriate ceremonies, Joseph Smith being president of the day.

And, brethren of the Reorganization, please notice that this gathering at Far West was a gathering in the regions round about. So this law of tithing is in force in the gathering in the regions round about, which we are commanded to do. (See Doctrine and Covenants 117:11, March 1873.) It seems that the Saints were desirous to know just exactly what the Lord required of them as a tithing, and the Lord gives it to them in very plain language. Listen:

> I require ALL their surplus property [he says what they are to do with it] to put into the hands of the bishop of my church in Zion [he further instructs as to what the bishop is to do with it; he is to build the temple and lay the foundation of Zion, etc.] . . . all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. And I say unto you, If my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, . . . It shall not be a land of Zion unto you; and *this shall be an ensample unto all the stakes of Zion.*" —Doctrine and Covenants 106, July 1838. (Italics mine.)

There seems to be a question arising in the minds of most of the Saints as to what a surplus really is; but we think that none need be ignorant, for when we consider what it is to accomplish, viz.: the building up of Zion, or in other words the building up of a community in which perfect equality of opportunity shall exist, it seems to be self-evident that it would take about all but your clothes that you wear. If it were not so that which is left in your hands would interfere with the bringing about of equality of opportunity; and, if this law really means that, it would indeed be a good instrument by which to select out the pure in heart.

Let us search for more light on the subject:

> Let all the churches gather together all their moneys; . . . And let honorable men be appointed, even wise men, and send them to purchase these lands; . . . if they will hearken unto this counsel, they may buy lands and gather together upon them, and in this way they may establish Zion. There is even now already in store a sufficient, yea, even abundance to redeem Zion . . . were the churches, who call themselves after my name, willing to hearken to my voice.—Doctrine and Covenants 98:10, December 1833.

In paragraph 9, same section, we learn that this was a commandment to gather in the regions round about which is binding on us. Notice: The churches are to work coöperatively in an all-things-common way, gather all their moneys, select wise and honorable men, send them away with this money to buy land and prepare for the Saints to come to it in an orderly manner. Now, Saints, do not think that the gathering is a secondary matter, for it was really the first thing that the Lord saw fit to reveal unto us through our present prophet. Please turn to Doctrine and Covenants 114:1, October 1861. You will read: "As a means of fulfilling the law, the twelve will take measures in connection with the bishop, to execute the law of tithing." We have already examined the word of the Lord in regard to what the law of tithing is, and what it is for, and neither it nor the Lord has changed yet.

Thinking that some of my readers may not have access to a Church History, it would perhaps be well to quote a bit of history treating on the building up of Zion, Church History, volume 1, page 297:

> June 24 [1833], there was a conference of the elders held, at Westfield, when the following plat of the city of Zion was adopted and ordered sent to the brethren in Zion. . . . all the squares of the plat contain ten acres each, being forty rods

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square. . . . the lots are laid off alternately in the squares; in one square running from the south and north to the line through the center of the square; and in the next, the lots run from the east and west to the center line. . . . there is one half of an acre in each lot, . . . no one street will be built on entirely through the street; but on one square the houses will stand on one street, and on the next one on another, except the middle range of squares, . . . The lots are laid off in these squares north and south, all of them; because these squares are forty perches by sixty, . . . and by running all these squares, north and south, it makes all the lots in the city of one size. The painted squares in the middle are for public buildings. The one without any figures is for storehouses for the bishop, . . . Figure first is for temples for the use of the Presidency; the circles inside of the square are the places for the temples. You will see it contains twelve figures, two are for the temples of the lesser priesthood. It is also to contain twelve temples. The whole plat is supposed to contain from fifteen to twenty thousand people: you will therefore see that it will require twenty-four buildings to supply them with houses of worship, schools, etc. . . . On the north and south of the plat where the line is drawn, is to be laid off for barns, stables, etc., for the use of the city; so that no barns or stables will be in the city among the houses. . . . On the north and south are to be laid off the farms for the agriculturist, and sufficient quantity of land to supply the whole plat; . . . When this square is thus laid off and supplied, lay off another in the same way, and so fill up the world in these last days; and let every man live in the city, for this is the city of Zion. . . . No one lot, in this city, is to contain more than one house, and that to be built twenty-five feet back from the street, leaving a small yard in front, to be planted in a grove, according to the taste of the builder.

Now, reader, if that conference knew what they were about, we have something here to guide us in building up Zion. We have no history that I have seen of the Saints heeding these directions at the time when given, and the Lord hath said: "Ye call upon my name for revelations, and I give them unto you; and inasmuch as ye keep not my sayings which I give unto you, ye become transgressors, and justice and judgment is the penalty which is affixed unto my law."—Doctrine and Covenants 81:1, April 1832. We believe that the foregoing will be in force now, and if we do not keep his sayings, we may suffer the penalty of the law as did the old church. Now a few points about that city:

1. "*This is the city of Zion.*" When it is finished lay out another, and thus fill up the world in these last days; and let every man live in the city. Now, if the world is to be filled up with such cities, then that will be the kind of a city we must build when we gather in the regions round about.

2. The pure in heart will be an intelligent and church-going people; for it will require twenty-four buildings to supply twenty thousand of them with schools and houses of worship.

3. They will have easy access to church and school, as well as the Lord's storehouses, inasmuch as a row of squares is reserved through the center of the city for those buildings.

4. They will have a clean city inasmuch as no barns or stables of any kind are to be found inside the city limits. (We predict good health.)

5. The streets of the city will be most beautiful, as in front of each house will be a strip of forest-trees about twenty-five feet wide of a variety comprising probably all kinds of forest-trees known to man.

6. While it would necessarily take a coöperative commonwealth to build the city, still the taste of the individual is carefully consulted, inasmuch as the occupant has a right to choose the kind of trees, and how they shall be planted. In all probability he will have a right to say how his house shall be built, and of which material, brick or stone; for this will be his home in time and in eternity; and no doubt the good Lord and the pure in heart would want him to be satisfied with it; and they are the only ones he will have to deal with. And inasmuch as he is also pure in heart, he would not be hard to deal with.

We might notice a great many more excellent points about the city, but this article is getting too long. Suffice it to say that it seems to us that the mind of the Lord is plainly visible. It is left for the inhabitants to arrange how their stock shall be cared for; also how their industry shall be carried on. And we think that they will be quite competent for the task, hence let us just leave that for them to do. Our task is to establish that kind of a community, and we can do it if we will strictly follow the Lord's directions. We are sure to fail doing it, when we fail to strictly follow his directions, for the Lord always reveals just enough and never too much. It is because he is perfect. "Be ye perfect even as your Father which is in heaven is perfect."—Matthew 5:48.

N. LUND.

HACKBERRY, Kansas.

ZION.

We look forward to its final redemption with joy and gladness, expecting the time to come when the Fatherhood of God and the brotherhood of man will be felt by God's people more plainly than ever before. The true idea of evolution should be to come in such close touch with the infinite One as to be able to receive instructions, and to become like him. In latter-day revelation the church has been exhorted from time to time to "come up higher." There seems to be an idea prevalent in the minds of some, that the redemption of Zion consists simply in the gathering of the Saints. While we believe it is necessary for the Saints to be gathered in Zion, to the place selected by the Lord for the gathering of his people, there are other things that are of as much importance in the way of preparation, as the gathering together in the land selected as the place of gathering.

We read in Doctrine and Covenants 94:5, "For this is Zion, the pure in heart." We also read in 2 Corinthians 13:5, "Examine yourselves whether ye be in the faith." In making this examination we

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should do it for the purpose of bringing ourselves into harmony with God's laws, if upon examination we find ourselves out of harmony with his divine will. How can we become pure in heart, if we keep only a part of the law—that which suits our fancy—and neglect a portion that is just as binding and just as necessary as the part we keep?

"But," says one, "when the time comes for us to keep all the law, then we will keep it." We are willing to admit that we must advance step by step; but to admit the Lord made a mistake in giving the law before it could be acceded to would be accusing the framer of ignorance in what the Saints did need, and burdening them with something that was of no value to them at the time of the giving of the law.

We have heard the statement made, "We should sell all we have, and give it to the poor; and if one man has a dollar more than his brother he is in sin." While we believe in equality, this would not be equality, but really poverty. The law was made universal in character, and we read that the Lord will bless Israel in temporal things; and would it look wise for a Saint to sell all he has and give the money to some person or persons outside the church? "But" says one, "give it to the Bishop, and let him divide it equally, so that each member in the church may have an equal amount of money." I wonder what some of us would do with our share after receiving it?

Still another might suggest, "Divide it equally among the families." This would not be equality, for some need more than others, according to the size of the family. The proper thing for us to do in the way of preparation, is to place in the hands of the Bishopric an inventory of all the property we possess, and be willing to impart of our means for the carrying out of the instruction given in Doctrine and Covenants 98:10.

The plan for the final redemption of Zion is a practical one from every point of view; and we should strive to do our duty faithfully. Are we so selfish as to care only for ourselves, and not to help our brother? We must remember that some have made and others are still making a sacrifice in the interest of fallen man; and if we are enjoying the blessing that comes through obedience to the gospel, we should not lose sight of the fact that the work is not finished. And we should be willing to help to push the work on until the Master says, "It is enough." In doing this we become pure in heart, and thus become a part of Zion.

It is not the vast number that will be saved, but it is the quality that counts; and the individual that makes himself pure, that part of Zion is redeemed. And then he will be in proper condition to receive of the endowment which the Lord will bestow upon his people.

When we consider the importance of receiving this special help, given for the purpose that we may be able to endure the trials and temptations of life, those things that the church will necessarily have to pass through, as declared in holy writ both in ancient and modern revealments, we should strive to prepare ourselves and make ourselves worthy to receive this great blessing. Those that are not keeping the law will not be ready to receive this endowment when it comes.

We must also remember that in Zion we will have to labor for our temporal wants, as well as for our spiritual needs. The idler will have no place among the people of God. The Lord admonishes us "not to be in haste in moving to Zion"; but we do not want to get the idea that he desires us to be slothful. We want to begin purifying ourselves *now*, and in that way begin making preparations for the gathering and the redemption of Zion. In this way we may hasten the time.

In section 102: 2, we are told that Zion "might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I required at their hands." By reading the entire section we see there are many things that we need to do before we are pure in the sight of God.

In the recent revelation given to the church, we are again admonished to pay heed to the instruction given in this revelation. How often will the Lord have to remind us of the law he has already given for the direction of his people? The parent that is compelled to repeat time after time the advice he gives to his child after a while grows impatient, and will be compelled to adopt other methods so that the child may learn obedience, even by the things he suffers. We are always anxious to receive divine communication, and we should be just as willing and anxious to pay heed to the instruction when given as we are to receive it.

In looking back upon the history of the church, we see that the Lord blessed his people when they did what he required at their hands. And again, we see when they disregarded the law and ignored the instruction given, they were sorely chastised and afflicted. We as a people should take lessons from these experiences, and profit by them. May we as individuals prepare ourselves, no matter where we may reside, make ourselves worthy to receive of the Master's choicest blessings, and in so doing make ourselves worthy of an inheritance in Zion, and be permitted to dwell with those who love their neighbors as themselves.

L. G. HOLLOWAY.

PAWNEE, Missouri, May 2, 1906.

Laws for the liberal education of youth, especially of the lower classes of people, are so extremely wise and useful, that, to a humane and generous mind, no expense for this purpose would be thought extravagant.—John Adams.

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Mothers' Home Column

EDITED BY FRANCES.

Reading for June Meetings of Daughters of Zion.

HOW TO DEVELOP SELF-CONTROL.

A few years ago I was spending a summer in a cottage at a pleasant seaside resort. One morning I was called in great haste to the home of one of my summer acquaintances. I hurried after the messenger, and found the whole place in an uproar. The four-year-old boy, it seemed, had, in a moment of uncontrolled excitement, stuck the scissors in his mother's eye. Her sister had hastened to treat the wound with a hot application, leaving, as she supposed, the dish of boiling water out of the way of the child. He managed to reach up, however, and pull it over upon himself. His burns were treated and he was left for a few minutes, supposedly in perfect safety, but he managed to get hold of the bottle containing some carbolic acid, which he proceeded to drink.

Let me relieve your fears at once by assuring you that the boy lived; that kind usually does. But this recital of one morning's happenings shows that there was something the matter with that boy. What was it?

I was once in an incipient panic. A great crowd had gathered, and near me was a mother holding her little child by the hand. Suddenly the crowd began to push; I was lifted almost off my feet, and my thoughts turned to that poor mother. Near her, however, stood a man who grasped the situation instantly. "Stand back!" he called, in a voice that could be plainly heard above the tumult of the mob. The words were spoken with such calmness, such power, that the crowd obeyed instantly, and the man, raising the child in his arms, led the mother away to a place of safety.

Wherein lay this man's power?

He could control the crowd at the moment of excitement because he was self-controlled. He had the mastery of self.

To reach such self-control is the aim of every life; how to attain it is the great question.

A keen observer of our national life once said that Americans needed to organize a "society for the repression of self-activity." We do not know how to remain quiet. We are always doing something; tapping our fingers on the arm of the chair, rocking vigorously and constantly,—in some way giving expression to our uncontrolled feelings.

Froebel, in his philosophy, constantly urges freedom of activity for the child; but it must be remembered that Froebel wrote concerning German children who were constantly repressed. He would doubtlessly write differently were he here to-day; he would counsel American parents to develop quietness and self-control.

The child is like a feather blown about by every wind that plays upon it. Getting control of self is an inner fight, and one that he should early be led to enter upon.

The first step to this great process is for the child to learn bodily control. His first muscular activity is uncontrolled,—spontaneous, we call it. His first lesson is to learn to direct his nervous energy into certain channels, and so bring about the movements he desires. For instance, the babe in the first few weeks of life tosses his arms and legs about aimlessly; later he learns to direct their activities; he reaches after objects that please him; in time he learns to control the muscles of his legs so he can creep; and, later, can walk.

But after he has learned to bring about desired results through muscular activity, he still has a lesson to learn; that of eliminating unnecessary movements. Watch a child trying to get his ball. Every part of his body is either in motion or is held tense through the activity of his interest. If he is to be a self-controlled adult he must, as he grows older, learn to energize only those muscles essential to the matter in hand.

This is a task in which parental assistance is most essential, and one of the precautions that must be observed is to procure the kind of playthings that will serve as an aid to the development of self-control. Playthings that call for direct muscular activity, such as building-blocks, or, later, a few tools, are aids in the right direction.

Training children in habits of neatness is also a training in self-control. Too many mothers think that it is too much trouble to begin with the four-months'-old baby and teach it not to soil its napkins. But it is not a question of the mother's comfort; it is teaching the child the first great lesson in inhibition,—restraining the natural tendencies of the body and so getting them under control.

The mother has two great fundamental lessons to teach her child—the very foundation of self-control.

The first great essential to self-mastery is the power to predict the ability to see what will be the effect of a given action. No one can calculate the number of lives that are wrecked for want of this power to predict. The cashier robs the bank because he failed to see farther than the immediate pleasure which will follow the possession of the coin. His mind stops short of discovery and the consequent punishment. The woman abstracts the dainty laces from the counter because her prophetic insight is limited; her vision is blinded to the real consequences of her act by the immediate apparent pleasure.

It is not enough, however, to have the power to predict; one must be able to act upon the result of that prediction. In other words, the mother must teach her child to substitute; to replace a lower desire with a higher, a shorter pleasure with a more lasting one, a physical enjoyment with a spiritual one.

One mother I knew, desiring to teach her little one the power to predict in one particular, left the radiator at just the right heat so it would not burn, but would still be hot enough to frighten. The child was then allowed to follow her desires and touch the bright pipes; of course she cried upon feeling the hot surface—but she never touched it again. She had learned to predict that following her desire to touch that bright surface would come discomfort.

Another child, not yet old enough to talk, was observed by a guest to be holding out his arms to the bright coffee-pot. Fearing pain to the little one, she called, "Look out! The baby's going to touch that hot coffee-pot."

The members of the family smiled. Said the father, "You couldn't get that boy to touch the coffee-pot, even though it were cold and you tried all your powers of persuasion. He touched it once when it was hot, and that was enough for him."

It was most interesting to watch the struggle of the two forces that took place in the little one's mind. The brilliant, reflecting surface offered so many joys that involuntarily the little arms were stretched out in eager longing. Then came the prediction, founded upon previous experiences, that discomfort, not pleasure, followed the possession of the desired object, and, consequent upon the prediction, came the withdrawal of the reaching arms. He was learning self-control, to refrain from a desired action because of the results that would follow.

Many a mother, when her little one begins to creep, puts everything out of his reach because, as she says, he will break or spoil her possessions. But by so doing she is depriving him of useful lessons in self-control, which should be taught as soon as he is able to propel himself about the house.

One mother, when her little one reached this age, looked despairingly at her dainty tea-table whose white cover hung within reach of the tiny grasping hands. "Will I have to put away all my dainty cups and saucers," she said to herself, "to save them from being broken?"

The more she pondered the question, the more anxious did she become to devise some way by which her little one could be

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taught to let the tempting cloth alone, rather than to be delivered from all temptation.

At last she thought she saw a way. She took everything off but the cloth and a tin cup of water. Then baby was allowed to creep toward the hitherto forbidden plaything, and to pull upon the overhanging spread with all his might. Suddenly a flood of water poured upon him from above. Of course he cried—more from fright than injury—but the table might henceforth be set with the most fragile china without any fear of the despoiler's hand. That child had learned how to predict and how to control his impulses.

Whenever we can follow the example of this mother and cause a natural punishment to follow a wrong action, we give the child an idea of cause and effect and thus teach self-control.

Even in such a matter as allowing a baby to suck a rubber nipple—a so-called "soother"—the question of self-control is a factor. It is giving full swing to the desires of the body, the pleasure of the senses, and is, therefore, a step towards sensual indulgence. (It may not be amiss in passing to call attention to the fact that this so-called "soother" causes indigestion, gas in the stomach, and loss of saliva.)

In the first period of life the child must be controlled by the mother, but in such a way as to be helped in gaining self-control. The child must learn that punishment will always follow misconduct. A little boy, whose mother insisted upon clean hands and face, persisted in coming to the table with them dirty, although each time he was sent away to make himself presentable.

"Why do you come to the table with dirty hands and face," she asked one day, "when you know you will be sent away?"

"Well, you see," answered the boy, "I thought maybe you would forget."

We must take this tendency of the child into account. He will always be hoping that we may forget, and, of course, if we do occasionally overlook an offense, he will be encouraged still more frequently to overstep the bounds.

I overheard my son conversing with a comrade one day and so heard what I considered one of the greatest compliments I ever received.

"Maybe your mother will forget this time," said the companion.

"She *never* forgets," was my boy's reply.

It is important in this training of the children for self-control, never to interfere when interference can be avoided; but when you do find it necessary to step in, if your action is to be beneficial it must be absolutely inflexible.

One little girl, whose mother was wise enough to be inflexible in her government, was asked by her companions if she had teased her mother for a certain permission—and the child did not know what "tease" meant.

The child should be brought up to be a healthy animal, and should be encouraged to desire health. If he has a stomach-ache, teach him that it comes from eating the wrong thing. Predict decayed teeth from too much candy; boys are easily reached by the prediction that they will not grow up to be strong men if they choose to form unhygienic habits.

Elizabeth Cady Stanton taught her children the laws of life, telling them that the stomach was the mill for grinding the food. "No miller," said she, "keeps his mill working all the time, as he knows that will wear it out;—so we must take good care of our mills." One day as she was entertaining a caller, a very grave and dignified man, one of the children rushed in crying, "Mother! Mother! Mag will die, she will; she works her mill all the time."

In this great effort to gain self-control we must give the children all the assistance in our power. The first aid of the child is the self-control of father and mother.

A professor of Harvard was walking along the street one day when he observed to his horror a woman suddenly bend over and bite the ear of a little child she was leading by the hand. It was more than the professor could stand. Rushing up to the woman, he demanded, "Madam, whose child is that?"

Drawing herself up in resentment at his intrusion, the woman replied, "This is Professor Boyle's child and mine."

In that possessive pronoun she doubtless found justification for her act. But it was very evident that she had not gained that calm and peaceful demeanor which is the expression of a controlled personality.

The other day I saw a mother, whose child had fallen, pick him up and strike him on both sides of his face. How could such a mother hope to develop self-control in her child?

It is not necessary, however, that the parents should be without temptation to anger. One of the strongest lessons in self-control ever gained by the pulpils of a school which I attended came from a professor with a violent temper. Every once in a while something would arouse this temper; we would see him tremble and grow white, then turn his back on us and look out of the window. We knew what those signs meant, and can you measure the effect on us when, in a few moments, he would turn back and quietly go on with his work? To see him thus control himself was a wonderful lesson to his pulpils.

The family, the school, society, friends, the church,—all should be aids in the great struggle to gain self-control. But, through all, the mother is the guiding power, the constant help in the inner fight.

To use the boy's language, the mother "holds the bat" and turns the ball of life and spirits into right channels. The mother helps the child to substitute.

Too often the parents stand in the way of the child's own good. They want him to hold a conspicuous place; they fail to see that subordination is good for him. Team work, which enters into so many boys' games, is a splendid developer of self-control; the boy must learn to subordinate personal ambition for the sake of the team, for the reputation of the school.

Girls' clubs are good things, for they teach the girl, in her turn, that she must be subject to law and order.

Children must be taught order, system, punctuality, not alone for the value of these good habits, but for the sake of the self-control which accompanies them. One of the chief values of manual training is that by its means the children are learning the elements of good character.

We are now ready for the definition of self-control. We have already considered the two elements which enter into it; the power to predict and the power to substitute.

Plato likens a man lacking self-control to one driving very spirited horses, which run from side to side, and finally dash over the precipice; while the self-controlled man is one who, driving equally spirited steeds, keeps them steadily in hand and guides them to the goal.

Paulsen says that self-control is the power to guide life by purpose and ideals.

But, after all, the definition given by the little girl is sufficiently comprehensive. She was told to remember the minister's text, and came home eager to recite her new lesson.

The sermon had been on "I keep my body under." When asked for the text, she proudly recited, "I keep my soul on top."—Mrs. Walter L. Hervey, in *American Motherhood.*

To him who murmurs that his days are sad
Go whisper that in sadness there is sweetness;
For one who hath been altogether glad
Is but half made,—his poor life lacks completeness,

Sorrow hath value all its own for thee;
Make loss possession,—giving is receiving.
Alas for him who is too blind to see
That there is something more in grief than grieving!

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Letter Department

DELTA, Colorado, April 30, 1906.

Editors Herald: Being across the Rocky Mountain range in the western part of Colorado, it was a long time before we got the news of the last part of General Conference. After long waiting, it came on the 29th, and we feasted our souls on the contents of the HERALD and *Ensign*. "As cold water to a thirsty soul, so is good news from a far country." Although not privileged to attend the conference, I could readily see from the church publications that a spiritual time was had there. It seems that you were not troubled with the vexing question of Graceland College as at other times, for which I am thankful. It seems that unity of sentiment prevailed largely in the business- and quorum-meetings, which is truly a cause for rejoicing, not only to those present, but to the absentees as well—those having the work at heart.

It further appears that the Independence Saints cared well for the delegates and visitors, for which they are to be congratulated.

The revelation given through the President of the church was certainly grand, and just what the church needed. I, for one, have long desired a sanitarium or hospital for invalid or sick Saints to be established at Independence; and now that it is to be, and that too by revelation, is a cause for rejoicing to me.

As my name appears among the list of superannuated ministers, some of my friends may say, Now Bro. Spurlock will lose his zeal in the work of God. I hope not. I want to do all I can. I truly sympathize with the missionary force and their families at home. I wish to say to the children of missionaries, Be brave while your father is away preaching. Remember that he is in the cause of Christ and that you can also help the cause by helping mamma and being good and kind while papa is away. Now, boys and girls, will you do it?

No doubt Elder Joseph Luff is the proper one to put in charge of the sanitarium when built; and as we can use the system of medicine we choose, we certainly should use roots and herbs as directed by the Lord.

Hoping and praying for the welfare of Zion, I remain, as ever,

Your brother in Christ,

CHAS. J. SPURLOCK.

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125 Abbott St., DETROIT, Mich., May 6, 1906.

Editors Herald: We are pleased to inform the readers of the HERALD that the young men of Detroit Branch are alive to the opportunities which the church affords each of us.

One of the greatest problems the world has to deal with is how to govern properly. Undoubtedly a government of the people, by the people, is the most successful and satisfactory, or else God would not have established this system in his church and kingdom.

The only way in which we as Saints can ever reach perfection in the governing of the church, is to become familiar with each detail of the laws provided for our government. Much evil and hard feeling among the Saints has been caused by an improper conception and knowledge of the laws governing the business-meetings, both in conferences and branches. Much unfair and illegal business has been transacted in both branch and district conference business-sessions, not because we desire to do wrong to accomplish our own ends, but because we did not understand fully the laws we should be guided by. If we can not govern ourselves outside of Zion, how can we hope to in Zion?

The young men, here, fully appreciating these facts, recently organized a club, naming it "The Young Men's Government Club," organized to study parliamentary law, as well as church government. Of course it is a new thing, but the few who have set themselves to the work are hopeful that in the near future many more will see the value of taking advantage of this opportunity to prepare to do business for the Lord in the proper way.

Many refrain from taking an active part in branch government because of their lack of knowledge of the law; so we feel that the value of this study can not be easily overestimated.

The club has decided to meet just after the Religio, on Friday evenings, thereby drawing some to the Religio who might not otherwise attend.

Truly our franchise is a holy one. It turned the Devil out of heaven; so why not we use it to turn him out of the church as much as is possible?

So we are pleased to note the spirit which is operating on the hearts and minds of the young men.

Yours for success,

WELLINGTON KIMBALL, President.

LEWIS B. SHIPPY, Secretary, 153 Townsend Avenue.

VERNON, Texas, April 25, 1906.

Editors Herald: I have for a long time thought of writing you and since reading the little piece in regard to the building of the children's home, I became more anxious to write that I may thank the many dear brave soldiers for their perseverance in doing good. It seems there is help for both the aged and the youth, and also the children. Kind hands are extended to gather in.

I would be glad if we could all realize the necessity of being up and doing as we should at all times, that when our field of life should be standing full of the golden heads as a reward for our labor here, we will not have occasion to look back with regret at seeing here and there so many little patches of wild grain mixed with the good,—envy, pride, tale-bearing, saying things to hurt others' feelings, yet thinking in our hearts we are entitled to forgiveness even seventy times seven, and that the Lord is merciful and will forgive us. It is true we should forgive many times, yet the offender will reap a reward according to the seed he or she is sowing. We can not expect a very good crop of corn when we have sown thistles. It is true that the Lord is merciful, and when we lay aside fully all these foolish things, he will forgive; but, as I heard one of our elders say, years ago, there is a waste of time and material after all. We must remember the Lord is just, as well as merciful, and will reward us according to our work. We can not expect a grand passport into the kingdom of life on the merits of just a few good deeds, any more than we can to do a few days' work here, and then sit and hold our hands the rest of the time and have a comfortable living the rest of our lives.

I want to send in my mite for the building of the chidren's home when our chickens and turkeys are sold. Owing to poor health I have not been able to read the church papers as I desired. My health became so poor it was only by the aid of the children that I was able to get my work done, but I am thankful the Lord is gradually restoring it to me.

Bro. S. W. Simmons met with us in our late conference. We were certainly pleased to meet him. He preached some excellent sermons for us. Hope some good was done, for we have so many good neighbors. Brn. Moore and Amend have been holding the fort a long time, but Bro. Moore will soon leave us for his mission home in Oregon. Sorry to see him go. Wheat crops are fine with us so far this year. Many are coming in from different climes, buying land and settling here. Land has gone up a great deal in the last year. Wishing all success in all that is good, I remain,

Your sister in Christ,

E. E. HOLCOMBE.

ODESSA, Missouri.

Editors Herald: Many years ago I once went to church in Iowa. It was a hot, sultry day in June. The elder said he would not keep us long, so he gave us that old tradition of the elders on the twentieth chapter of Matthew; and as I walked home I could not help but think I had had my walk in the heat

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for nothing. But when the elder comes in our part to preach, all good Saints are expected to get out and listen. And many times have I walked home in the night, wet up to the arms with dew, and asked myself, What have I got for all this trouble? And I would answer, Nothing except a lesson on the "foolishness of preaching."

Now if the word *hour* means "dispensation," to me the question arises, Why did not the Christ say so, and Matthew so write it? If the Bible is so obscure that we must have such explanations as "dispensations" for *hours*, why find fault with them who tell us *baptism* means "sprinkling," and the word *water* does not mean "water," but means "word"? To me it seems the good elder who changes the word *hour* into "dispensation" should not find fault, and yet he is the very one who does so, and helps the masses of men to make a laughing-stock of the Bible. And it is because men give us their opinions of that word, and not the word as it is written; for surely there is no more beautiful parable given by Christ than that one about the laborers, shorn of the opinions and comments of men. It tells us that there will be men whom Christ called as laborers to labor for him, who in the day of rewards will find fault with the Christ because of the way he will give his rewards; and it would seem to us that the selfishness and conceit of men will be there as here; hence he adds, "Many are called but few are chosen." It would seem that men should not be echoes of the past, as men of God; for in so doing they give us the sayings of men. Give us the word as it is written, then men will know what they mean, and whether they stand for Christ and his teaching, or the wisdom of men. Let us have more facts, less opinions.

W. P. CAIRNS.

THE DALLES, Oregon, May 6, 1906.

Editors Herald: We live four and one half miles from The Dalles. We have lived here three years. There was no schoolhouse here when we came but there is one now; and when it is convenient we would like to have some of the elders visit us and preach in our schoolhouse. Mr. Cook, the Christian minister, preached a sermon here once a month last season, but he did not preach doctrinal sermons, therefore they did not carry much weight with them, although his talks were very good, and his singing excellent. As there are elders traveling in all the States, and are supposed to go wherever requested if it is possible, I earnestly wish some of the elders traveling in Wisconsin would visit a little girl I have been corresponding with, Nellie Carolyn Nichols, of Solon Springs, Wisconsin. I send a little leaflet she sent me containing some testimonials concerning her little book, Shadows and Sunshine. She served her Maker in her afflictions and would perhaps do more if she could.

Yours in bonds of love and peace,

MRS. M. DAWSON.

"Shadows and Sunshine, is truly a wonderful little book. It deals with facts which are stranger than fiction, and yet it is not in the last sensational. It is unique in its simplicity.

"There is sufficient material in the plot to make a book of six hundred octavo pages, and yet this little child-author has condensed it into less than two hundred. One must read between the lines almost all the 'shadows,' because the sunny character and cheery disposition of the author has made it impossible for her to even hint at the terrible ordeals through which she has passed and which none but her devoted mother realizes.

"DOCTOR F. W. EPLEY.

"NEW RICHMOND, Wisconsin."

Editors Herald: Inclosed are extracts of a letter received from a brother in Canada, who was home from his field less than one month.

A BROTHER.

"I was at home when your letter reached me (April 3) to do the spring work . . . I had to move the shed to back of old homestead . . . built one hundred and fifty feet of fence; put down and repaired seventy-five feet of sidewalk, . . . cut down four trees, cut and split them for firewood; planted and tilled the garden, etc. Walked four miles to preach on Sunday; went to H——n, one desired baptism, husband refused permission. Went to another place; preached, and baptized one whom I left rejoicing although despised by friends . . . buried the dead. I reached ——— where I am called to labor May 4, preaching the gospel to a farmer. Preached at night . . . to-day preached to an Indian . . . to-morrow I hold three services, and twenty-mile drive. . . . I like to work for God as hard as I would for myself or others. I am working for a good Master . . . I still ask your prayers that I with you may be faithful here, that when the time comes we may do the greater work for the good of Israel and the glory of God."

SANTA ROSA, California, May 2, 1906.

Editors Herald: I thought I would write in regard to the earthquake that visited this place on April 18, at about 5.10 a. m. As some of the ministry have labored here they may feel somewhat interested in our welfare. We were awakened at the hour mentioned by the violence of the earth's trembling, and naturally appealed to Him whose power we doubt not to cause the earth to be still. Our dwelling-place was almost thrown off its foundation, but aside from a broken stove and some broken dishes, with the brick chimney thrown down, that was the extent of the damage. But our fears were aroused for the safety of those who dwelt in brick structures, and after clearing away our wreckage, the first we heard was a man telling some others that it was fulfilled prophecy; and as we journeyed toward the business part of our little city I heard a man, who was riding a wheel, say, "There are dead all over town."

My gaze met frame buildings twisted, and some thrown down with scarcely a chimney standing anywhere. And alas! when we came to D Street where the post-office stood, our worst fears were confirmed. From there to the depot, also on Third and Fourth Streets, some fifteen blocks, in fact all the business part of our city, was in ruins and on fire. I had read of earthquakes and was aware that the prophets had testified of them, and fully believed we would have them; but I will confess my sympathy was never stirred to its depths before as when I looked at the hotels and lodging-houses leveled, with the streets choked with their brick and mortar, and many souls dead and dying in their ruins, and fire added to the horror.

Many men came to the rescue and all day long the good work went on. Many injured were taken out. A man who works with me saved a woman who begged him to kill her if the fire forced him to leave her. Soon one could see the dead laid in the front yard among the roses,—those who but a few hours before had retired for the rebuilding of the body, but now they were still in death. And as we who know the truth know also that it had not made them free, our sorrow was increased. We have indeed been a stricken community. We consoled ourselves as best we could with the thought that it could not have happened at a better hour; for if the people had been up, and had their fires kindled, we would have fared worse. And if it had happened after eight o'clock we would no doubt have had from five hundred to one thousand dead on our streets, as people would have been at work in the stores, and the men of the various professions would have been in their offices. This certainly would have swelled the present number which is known to be over eighty, and some believe the total number of dead here will be nearly one hundred, as there were many strangers in the hotels and lodging-houses on the night of the disaster.

There was a large number of injured taken from the ruins some who have since died. Martial law was proclaimed, and the church on Fifth Street where the Saints are wont to meet was made military headquarters. We experienced no panic.

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All the citizens of the town remained calm, and the work of reconstruction has already begun. There has been much relief sent here, but a mistake has been made by those contributing in sending perishable food in the form of baked bread, instead of sending flour; but it shows the charity of those who have sent the relief. May God grant that our brethren in the great city of San Francisco, who have been left homeless if reports be true, will be patient and faithful in their affliction; for God is our refuge and strong tower. GEORGE DALEY.

1046 Benton Street.

RUMSEY, Minnesota, May 10, 1906.

Dear Herald: Your weekly visits containing so many encouraging letters from the brothers and sisters help to comfort and cheer us on. Satan is endeavoring to do his best here to overthrow the work of God, insomuch that he has caused some to have dreams and visions through which they are warned to keep away from the Latter Day Saints. They have seen the Devil dragging us down to the depths of hell. They do not believe in dreams and visions usually, yet are ready to believe them when they come from this source. They are trying to warn us, but we tell them Satan always stands ready to deceive those who are seeking after the truth.

The Presbyterians have been having preaching meeting here last winter and spring, and a religious fever is raging high. The Methodists and Baptists met with them and organized a Sunday-school in the same schoolhouse where we occupied for our Sunday-school, and thought they could force us to give up if they took all the scholars. It seems my mission work is to be with my family and with one other family. I am conducting the Sunday-school at my home. When they saw we would not give up the cause we so dearly love it made them angry, and their Sunday-school superintendent wrote a letter to us (after reading some of our literature which we had loaned him) saying the Latter Day Saints could not prove to him that their church was any nearer right than any other. And we think they are a little troubled about something. We answered his letter and told him we could not only prove it but had done so many times to all who would listen with unbiased minds. We also told him he would be welcome any time he wished to visit us, but he would not find the Latter Day Saints sleeping. What the result of this letter will be we do not know. Their minister told the congregation if they could not get the people any other way to get them mad, and as they have not made us mad we do not see any show of their getting us.

We are sad many times when we do all we can to get our elders here to preach for them, and they will not come to listen. Yet our hope of the future is still bright, and we know not what a day may bring forth; for it has been said the darkest hour is just before day, and it is a poor rule that will not work both ways; and while they are trying to get us mad, we may win the battle. I once heard a sister say they were not persecuted; she thought it would be better if they were. This thought has been with me many times the past few months; and I think so too, now, only I hate to have them too numerous. I have felt the Allwise power many times during these trials, protecting us; and though we are all alone here in the faith, we seem to draw nearer to each other, and our children seem more willing to listen to our devout teaching. Oh, how I long to dwell in Zion, that our children may have the society of Saints, and more of the church privileges. I was disappointed in not being able to meet with the Saints in General Conference; but hope to be present at our district conference.

After reading the report of the late General Conference, and pondering over it, and picturing to myself what a glorious time the Saints have when they meet in an assembly of this kind, I wondered if the Saints who can thus meet together in large numbers ever think of the loneliness of the isolated and scattered members. During my meditation I received what to me was a most welcome letter from Sr. Barnhard who moved from here to Missouri last October. It came to me as an answer to prayer. Oh, how it did make my heart rejoice, and I said, Surely God is watching over his lonely children. I hope if she sees this letter she will know that I intend to answer it, and she also knows I am cumbered with many cares. When we can feel the presence of and know that God's Holy Spirit is with us, how much better we can stand the fiery darts of Satan when they are hurled at us.

One more blessing which has been granted unto us I would also like to mention. Our little nine-year-old daughter, who has great faith in prayer, was troubled with nervousness. Sometimes she would almost have hysterics. She also had eczema very bad. We gave the case into God's hands, requested the elders to administer to her, and their prayers were not in vain. To God be all the glory. It has now been seven months, and neither ailment has showed any signs of returning. Can we doubt this work, when such blessings are bestowed upon us? And can we not afford to humble ourselves prayerfully before Him who doeth all things well; and when trials are brought upon us, bear them patiently? The Saints here will be glad to learn of our having a visit with Mr. and Mrs. Endicott, of Weyburn, Northwest Territory, Canada. They lived here over twenty-five years. They are not with us in the faith, but help rather than work against us. They speak well of the Saints there, which makes our hearts rejoice. They said they would be pleased any time to have the Saints visit them, which I hope some of them will do. They will find them to be honest people.

I ask an interest in the prayers of the Saints that we may live worthy of the blessing God sees fit to bestow upon us. Ever praying for the welfare of Zion, I remain,

MRS. EVA B. ELLIOTT.

BERKELEY, California, May 8, 1906.

Dear Herald: I feel to thank God, our dear Father, for an answer to prayer. I have plead with him to shake up sinners to a knowledge that there is a God. I heard a Saint say, "Do you think God would stop an engine for a Latter Day Saint,—hold it when it was time to go?" I said, "Yes, if God wanted him to go on that train." I saw so little faith. I prayed for a shaking up. We got it, and I lay on my bed so happy. Not a little picture fell in my room. My bed moved out a foot, easy though, while I was rejoicing, so happy that God was speaking to the people. Then my daughter called me, as her room was in commotion, vases breaking, bricks falling, etc.

I got breakfast, then another shock came. My daughter said, "Let us get out." I said, "Where shall we go?" No answer, for we heard the earth was opening here and there. We fed the firemen, as their house was next door, and we felt safe from fire though it was raging. We also went out on the street three hours talking with the people; and we had lots of time all day and that night to move all our things, but I was so perfectly happy, looking for these things, I had not the least spirit to move until the firemen said, "We go, and you go." Then I was not willing, but the rest said I must. So I read a chapter, and we had prayer where to go, and walked out with a few things leaving the rest for God to save or burn. I had faith he would do what was best, and it seems almost every one was the same, though some saved hardly anything. But the question is, Are the people shook up to seek God? Many call and ask, Is this God's voice in the earthquake, or Satan's? I say, read and understand. Very easy for Saints to know. May God prepare us all to be ready. I lose no sleep. We were on Bush Street right in the midst of all.

2254 Fulton Street. M. L. DOUGLAS.

GUILFORD, Missouri, May 11, 1906.

Editors Herald: I always look forth to the coming of the HERALD with joy, expecting to hear good news from the minis-

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try. I was baptized the twenty-sixth day of September, 1897, by Peter Anderson. I have never regretted the step taken. I am proud that I am a Latter Day Saint, and am trying to live as near right as I know how. The good and always merciful Lord has blessed me many times in sickness; and he has also heard my prayers in behalf of sick and afflicted friends and relatives, and raised them up when all hope had vanished. But the Lord's power shall never vanish; no, never.

Is there no work for us sisters? Yes, and plenty of it, if we only will. I have often heard women say, "Oh, women do about as they please; the Bible doesn't say much about women." Dear sisters and children, read Deuteronomy 31:12. Why were they commanded to gather together? Of a surety it was that women as well as men might be prepared to observe to do all the words of the law (read Joshua 8:35). We can not excuse ourselves in doing nothing, for that is evil. My prayer is that all may see their folly, and turn from their evil ways while it is day; for when night cometh no man can work. Our Savior hath taught us that he will rule the kings of the earth with a rod of iron, and dash them in pieces like a potter's vessel. He teaches us that the kingdom of heaven must come like the sunlight, in silence and in power. May we all be worthy to enter in and reign in that kingdom, is the prayer of your sister,

MARY E. NELSON.

COLUMBUS, Ohio, May 12, 1906.

Editors Herald: We are trying in our weak way to let our light so shine before our neighbors and friends that they may see our good works, and be led by the power of God's Spirit to obey the true gospel of Christ. We received our patriarchal blessings when Bro. Kemp was here two years ago this June; and I can say for one that I very much enjoy reading mine. Many times when I feel sad and discouraged with the trials of this life, I get much comfort by sitting down and reading my blessing. I have many dark trials, and many afflictions; but I know God's hand is over me, and I know that this work is true; and I know that if we will be true to it we will come out conqueror in the end. Pray for me, dear Saints, that I may receive my hearing again, if it is God's will.

We are intending to have children's-day exercises at our church. We have Sunday-school every Sunday at ten o'clock; preaching every Sunday night and sacrament-meeting every first Sunday in the month, and prayer- and testimony-meeting every Sunday afternoon, except first Sunday. That is held in the morning on account of some few Saints that live at Scammon. They have no branch of the church at Scammon, so they attend here all they can. Our dear Sr. Randall has and is suffering terrible pain with cramps. I feel to ask an interest in the prayers of the Saints for her, that if it be God's will she may be healed from them, for she has suffered with them for a long time. Grandpa Taylor and Bro. F. C. Keck are preaching this week at Roseland. Bro. Young from Weir City was here and preached an excellent sermon a few Sundays ago; also Bro. Keck was here in the winter and Bro. Warnky and others. So you see we are not left without food.

A sister in Christ,

MRS. CLARA M. MERCER.

'Neath the Southern Cross.

Editors Herald: Since last writing, we have removed back to New South Wales. This move was caused through the decision of the New South Wales District to purchase a printing-press and open an office upon one of the principal streets of the large suburb, Balmain. Getting on for two years ago, the writer learned how to set the type and generally prepare the *Gospel Standard* for the press. This enabled me to keep on publishing the little mission paper, where otherwise it was only a matter of time when we should have been compelled to discontinue. In other words, the missionary did the work, and we put the money we would otherwise have paid a printer into type, etc. Bro. Edmondson of Victoria kindly placed his press at the disposal of the church, and so at the end of the year, though our income had been much less than previously, we had valuable assets in the shape of the plant we had accumulated. We had kept the money in the church. This was so satisfactory to the governing body, the New South Wales District, that they decided to go further and buy a press, so to-day we are established on a main thoroughfare of the most populous suburb of Sydney, and we have come to stay. Our books are displayed for sale in the shop window, along with stationery and the other adjuncts of a bookseller's shop. On the inside the printing-press is kept constantly going, and bids fair to justify its purchase. The people of the vicinity are begining to realize that we are an aggressive missionary force, and are not "playing at the game," but are in real earnest.

The local branch has purchased a tent, and within the next few weeks we expect to launch out in a new direction. With a force of valiant workers, a portable church, and a printing-press with which to advertise it, the tent venture should cause our work to boom in this great city.

I wish to say that so long as the Lord requires me to serve him in the printing trade, I am willing to do that work along with my other ministerial duties, on a ministerial basis. When he does not require me to do this (and there are those, I am aware, who believe that my work lies more in the spiritual direction), I have sufficient confidence in him to believe that he will furnish some one to relieve me of this work, and free me for the other duties. I shall then step out in obedience to his call. I have stepped into the breach because, as one of the promoters of the *Gospel Standard*, I did not wish to see it fail, and I felt impelled by the Almighty to do so. I believe it possible that ere long he may require my services elsewhere in his great field; and when the call comes, and the man is furnished to take my place at the type-rack, I shall step forward without hesitation. The Lord is directing this work. He is controlling my destiny, and I let the matter rest with him. I shall endeavor to serve him faithfully, whether in the *Standard* Office or in the mission field; and I hope always to be ready to act in obedience to his call. Ever praying that the cause of Zion may prosper in every land, I am,

Fraternally yours,

WALTER J. HAWORTH.

629 Darling St., ROZELLE, New South Wales, Australia.

SAN JOSE, California, March 8, 1906.

Dear Herald: As I did not see any word in your columns from San Jose, I thought I would write you a mild description of the work the earthquake did here. Many of the business-houses were wrecked. The large stone post-office was partially shaken down. Hotels, including the Vandone, churches, private houses, mostly brick buildings, were laid in ruins. Numbers were killed, but not near as many as were at first reported. A good many were dug out of the debris alive, and are rapidly recovering. Business is reviving.

There is quite a branch of the church here. None in the city were injured. Several had their houses damaged, but will, we hope soon have them fully repaired. My daughter Minnie was second matron at the Agnew's State Asylum, which was, with its surrounding buildings, wrecked. She was on the fourth floor, and was buried under fifteen feet of debris. She was there over three hours. Had a collar bone and shoulder blade broken, and seemed to be bruised all over, with the exception of her face which escaped with only one bad bruise. She is up now and is walking about.

New buildings are rapidly going up. It is now a tented city. About one hundred and twenty were killed, including attendants and patients. The hearts of the Saints are turning Zionward. The parting with California's gentle breezes and

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delightful climate will be gladly welcomed by many, to obtain a home appointed of God for the safety of his people, if they will keep his commandments.

Hoping and praying that I, with my whole household may be soon numbered with the Saints in Zion, I am,

67 Fuller Avenue. SR. A. WELDON.

PLEASANT GROVE, Utah, May 12, 1906.

Editors Herald: Once more we undertake to pen a few lines for your columns, as we sit and reflect upon the work that is before us. And realizing that our success will be only what our effort shall merit we should make every effort possible for the spread of truth and the accomplishment of good amongst our fellow men. And while we are called to pass through trying ordeals at times, we should yet take courage in the fact that the Lord is remembering our part of the field, and has declared unto his servant that the mission here shall continue. Let us therefore rally to the voice of the Spirit and discharge the duties resting upon us wisely, and in such unison as will become followers of the meek and lowly Nazarene.

And now as we are entering upon another year of service for the Master, let us remember that we are called to be colaborers together for good; both he that laboreth in the ministry, and also those who toil in the affairs of men in business and of work; for if the machinery is not properly geared together it will not properly operate.

While the harvest truly is great and the laborers few, we should the more determine to exercise every means placed beneath our control for the final triumph of Zion and the pure in heart.

And while in the economy of God all are provided for, it yet rests upon us severally to do our part. And while the missionaries are breaking the bread of life to the multitudes, and preaching deliverance to the captives, the laity should be bringing their *tithes* into the storehouse of the Lord that there might be meat therein for those who are making a sacrifice of their companions in order to have the glorious gospel of our Lord reach those who are in darkness.

We therefore ask all those in our district who love the truth and the spread thereof, to stand by us in the coming year by sending in their tithes and offerings so that those who are dependent upon us for support (while their companion is crying repentance to the world) may be supplied.

"Every one as he purposeth in his heart so let him give, not of necessity nor grudgingly; for the Lord loveth a cheerful giver."

We hope for better results this year than heretofore, providing we can coöperate and be as one in rolling forward the good cause.

We will be glad to hear from any of the ministry who are to labor with us this year, also any who wish to have the gospel preached in their localities; and we will do what we can to accommodate them.

Trusting the Master's providence, we press forward in the conflict giving him praise for all that is past, and ever praying for the redemption of Zion.

Mail sent to Pleasant Grove, Utah, will always reach me.

J. E. VANDERWOOD.

ST. THOMAS, Ontario, May 11, 1906.

Dear Herald: In renewing my subscription, I would say you are very welcome, as I receive a great deal of spiritual development as I read your pages, and sometimes reread them, and think of God's goodness to his children. I have never been sorry that I obeyed this latter-day gospel. It has helped me to overcome many things, and I am still trying to keep God's laws, and do what little I can for others. I have had some trials to endure; but God has strengthened me for them. My sister died three years ago, leaving one son twelve years old and two daughters, one ten and the other two years old, and her dying request was for me to come home and take care of them and bring them up in the gospel. I have tried to do as she requested, and in doing so God has blessed me. Sometimes I get discouraged, but when I think of her leaving this life rejoicing in this gospel, hoping that we shall meet her if we are faithful, it gives me fresh courage to press on toward the prize. I ask the prayers of all Saints that we may each day grow more in the grace and knowledge of the truth. Your sister,

LIZZIE JOHNSON.

THEODORE, Alabama, May 8, 1906.

Editors Herald: My heart's desire is to do good and live according to the pattern given us; but ofttimes I am made to realize my weakness. But when we go to our kind Father in a pleasing way he is willing to forgive and bless us; and I am thankful to testify that he has stood by us in time of trouble and need, and has made our hearts rejoice many times.

My husband and I are trying daily to do what we can for the upbuilding of Zion. Remember us, dear Saints, in your prayers.

We have a small Religio started here, and I sincerely trust that it will be a success. The branch here seems to be almost dead, but none of us should feel discouraged in the least because of this, for God has promised all the faithful a beautiful home with him and his angels. I hope in the near future all will be working together for good here.

We have a little babe six months old, and we want to raise her rightly in the gospel. I enjoy reading the "Mothers' Home Column," for there is a great deal in it for young mothers to learn. We had the pleasure of seeing four buried in the waters of baptism last Sunday. Three of them were Sunday-school pupils. One of the little girls is my sister-in-law, fourteen years of age. I humbly pray that they all may be more than conquerors in the battle of life.

Your sister,

MRS. HULDA TILLMAN.

SPOKANE, Washington, May 9, 1906.

Editors Herald: We are still trying to hold on to the "rod of iron," in order to make our election sure. Our trials are many, our temptations strong, and our strength feeble; but we feel sure that the Lord is on our side, and this gives us courage to labor in his cause. We have regular services here in our city on the Lord's day. We have a good live branch, and some good workers, a good Sunday-school in fine condition. We are glad that T. W. Chatburn is returned to us again, as he is considered a very able man, and a good and willing worker. As the field is white to harvest, and the laborers are few, we feel that T. W. is the right man in the right place.

The Saints in this place seem to be learning their duties, and not only their duties, but they seem to understand their obligations to God better, and show a willingness to live more in conformity to their obligations. I think the work in this place is gaining some (but slowly). We believe we are gaining more prestige, with the public in general. Our position is getting to be better understood, while prejudice is gradually on the wane; and the people know that the Reorganization does not teach or practice, nor will they countenance polygamy in any stage.

My wife and I have been in the church about three years; have tried to make ourselves workers approved of our Maker, and our desire is to go onward and upward and do all that is in our power for the Master's cause.

I would like to hear from Brn. J. W. Roberts and D. E. Powell. I have relatives at or near Boyd, Kentucky, and I would like some of our elders to call on them. I have a brother in Covington, Kentucky, by name of F. R. Bell. I do not know his address. Would the Saints there kindly look him up, for I believe he would be glad to receive the word if taught it. Would like to correspond with Bro. Metcalf, of Louisville, Kentucky.

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Would like to have him carry the good tidings to those that from childhood are dear to us.

I am a locomotive engineer on the Northern Pacific Railway and run one of the big S4 class of engines, and many a time when in the cab on dark and rainy nights when one can not see ahead, I have been blessed by our Father in many ways, for which I am very thankful, and I ever call on him for help.

It is very dry here this spring and very dusty, and if rain is not forthcoming crops will be very short.

In regard to this country for farming, I would advise all Saints to consider well before coming to this country. Land is very high, from ten dollars to two thousand dollars per acre. Government land that is any good is all taken. Wages are fairly good, but one's living more than makes the difference, as everything in the way of living expenses is very dear.

The HERALD, *Autumn Leaves*, and *Zion's Ensign* are welcome visitors at our home. My desire is that I may live faithful, and above the law, and be clothed in charity; and that each and every one may do something to advance the truth, and for the upbuilding of Zion. Your brother in Christ,

E 1827 Olive Avenue. J. BELL.

Extracts from Letters.

Sr. M. M. Davis, Denholm, Saskatchewan, Canada: "What a comfort the HERALD is to scattered Saints. We came to Western Canada last fall, having had our rights protected by the government for two years. We had not the means to come sooner, and it was a blessing that it was so. The settlers who came at that time experienced great hardships. The new railroad was built through last year, and we were enabled to ship within two miles of our homestead. Would say to those who would like come, but obstacles are in the way, Be not discouraged. I am sure God knows best. Should an elder come this way, we will welcome him gladly, and I should like to have my little boy administered to."

John Zahnd, Richmond, Indiana: "Sunday, April 29, I was at my home at Pilotknob, where a Sunday-school was organized April 8. It is getting a fine start. We have some fourteen Saints at that place and feel very much the need of having a branch organized."

Albert G. Miller, Escatawpa, Mississippi: "Have returned home from the General Conference safe and happy, and I hope all the visitors and delegates enjoyed themselves as much as I did, and were benefited as much as I was. This branch of the church is moving along nicely at present. We are preparing for our district conference which will be held the first Saturday and Sunday in June."

Sr. M. J. Downs, Little Rock, Arkansas: "Am still alive in the work and hope to hold out faithful to the end; for I have a loved companion gone before, waiting for the first resurrection to come forth with Christ, to the earth. What a glorious meeting it will be!"

Miscellaneous Department

High Council.

In harmony with notice and appointment of the President, the Standing High Council of the church met at Independence, Missouri, April 2, 1906, at 10 a. m., at 1214 West Short Street, the residence of Bro. John D. White, and continued from time to time. The closing session held the afternoon of the 20th.

There was a manifest earnestness and patience during the long and tedious examination and investigation of the several causes under consideration.

At the opening session there were present nine of the regular council and high priests. Joseph F. Burton, Duncan Campbell, and Albert Carmichael were chosen to fill the vacancies of absent members.

Herewith is submitted the findings and decisions as follows:

Fairview Branch, near Delta, Delta County, Colorado,
versus
Eastern Colorado district.

On appeal by Fairview Branch.

This case comes to the High Council by way of appeal taken by certain individuals styling themselves the Fairview Branch against the action of the Eastern Colorado District disorganizing the Fairview Branch, the appellants holding such disorganization illegal and irregular, and citing five specifications in substantiation of such appeal.

1. Branch claims the right to decide worthiness of members for fellowship.

2. District had no right to deal with the matter till the missionary in charge had ruled on certain points of law on which his opinion has been asked.

3. Missionary in charge, W. H. Kelley, had by admitting certain documents at district conference recognized as legal the action of meeting of certain members of branch held on August 27, 1905.

4. Instructions, preamble, and resolution adopted at meeting of August 27, 1905, were read at district conference, thus recognizing action of said meeting.

5. That all actions of the district against R. H. Wight and the Fairview Branch were irregular and illegal, and all action in the branch against R. H. Wight was the result of coercive measures by the district under threat of disorganization.

It appears from the evidence produced before the council that the action of the district officers (later sustained by district conference) in declaring Fairview Branch disorganized was had because of friction which had been engendered within the branch and which would not yield to other than drastic measures. It appears that on August 9, 1905, the district president declared the branch disorganized, and on September 2, 1905, his action was approved by the district conference. Reasons assigned by him were, (1) illegal transactions of business, and (2) disregard for the action of district conference.

In regard to the first claim of the appellants, viz.: the right of branch to determine worthiness of members for fellowship, we hold that the urging of this claim in this case is to a great extent irrelevant and hence can have little or no weight. What bearing this claim might have in this case, hinges, as do claims three and four, on the meeting of August 27, 1905, held by some as representing the branch, but the evidence shows this meeting to have been irregular in call, place of assembling, and in procedure, and hence its doings were not authoritative or legal.

Claim 2 of appellants is not sustained as the evidence fails to show that the action was in any way contingent on such decisions of the missionary in charge.

Claims 3 and 4 are not sustained, as evidence shows that the district did at no time and in no way recognize the legality of the meeting of August 27, 1905.

Claim 5 is not sustained, as the evidence fails to show that the district or the branch organization recognized by the district had any action against R. H. Wight, or the so-called branch organization headed by Wight and Schmid, which was irregular or illegal. The evidence also fails to show that any action had was the result of coercive measures instituted by either district or branch authorities.

We therefore find that the appeal is not sustained, but that the action of the district authorities in disorganizing the Fairview Branch was legal and must hold.

[Signed], FRED'K M. SMITH,
President Council.

INDEPENDENCE, Missouri, April 17, 1906.

Attest:

This is to certify that the above decision was approved by the full vote of the following:

1, George A. Smith; 2, James M. Baker; 3, Duncan Campbell; 4, Asa S. Cochran; 5, Albert Carmichael; 6, Joseph A. Tanner; 7, Frederick G. Pitt; 8, Robert M. Elvin; 9, William Anderson; 10, James C. Crabb; 11, Joseph F. Burton; 12, Willis A. McDowell.

ROBT. M. ELVIN,
Secretary of Standing High Council.

The next case heard was:

Chicago Central Branch
versus
Smith D. Yendes.

Appeal.

This case came up for examination before the High Council April 7, 1906, according to appointment and notice, duly given in SAINTS' HERALD.

This cause came before the High Council in appeal made first from the branch court to the bishops' court, then from the bishops' court to the High Council.

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The claims of appeal set forth by the defendant are:

1. That President C. J. Clark appointed an elders' court to hear charges in this case at a time and under conditions such as to make its appointment illegal.

2. That the elders' court illegally appointed the time when and the place where it would sit.

3. That the procedure of the elders' court was illegal, in its manner of conducting the hearing of the case.

The defendant has frankly admitted his guilt as charged. The evidence before the former court proves his guilt as charged, but the appeal comes to us on technical points in the manner of procedure.

The defendant is at fault in this for "it is not sufficient to show that there has been some irregularity in the procedure of the case, but further that such irregularity was specially prejudicial to the appellant and that the findings of the court were contrary to the law and evidence."

While we are of the opinion that there were methods of procedure that are questionable, and we believe the court was lax in its manner of procedure, and we find that court acknowledged before us that they were minded to adjourn the case because of some irregularities that obtained; yet the defendant waived all objections to these irregularities and acknowledged his guilt as charged.

We therefore find that we do not sustain the appeal, and hereby return the matter to the Central Chicago Branch with the recommendation that the appellant be given thirty days from the presentation of this decision to the said branch to make suitable apology and restitution as shall be acceptable to said branch, and that if he fail to do so, that he then stand excommunicated from the church.

[Signed] RICHARD C. EVANS, President Council.

INDEPENDENCE, Missouri, April 17, 1906.

Attest:

This is to certify that the above decision was approved by the full vote of the following:

1, Martin M. Turpen; 2, James M. Baker; 3, Albert Carmichael; 4, Duncan Campbell; 5, Joseph A. Tanner; 6, Asa S. Cochran; 7, Joseph F. Burton; 8, William Anderson; 9, Robert M. Elvin; 10, James C. Crabb; 11, Marcus H. Cook; 12, George A. Smith.

ROBT. M. ELVIN, Secretary of Standing High Council.

The next case entertained for trial was as follows:

First Quorum of Seventy
versus
Hiram L. Holt
On appeal to High Council.

This case comes to the High Council by way of appeal from an action of the First Quorum of Seventy taken by Hiram L. Holt, who had been dropped by said quorum from membership in the quorum, and also by way of appeal from action of the conference. The action of the First Quorum of Seventy, it appears, was based on their own findings as well as the findings of several committees appointed by the conference, the missionary in charge, etc.

It will be noted in examination of this case, that the various committees which have acted upon the matter have been committees of investigation and in their work they can not be restricted as are elders' courts, etc., and hence can not be held to a rigid adherence to the "charges" which may have been lodged as a basis for their action; hence the contention of the appellant in this case that the committee did not "try the case" on the specified "charges" lodged is not well grounded, as these committies in their search for information for report to other bodies, such as the conference or quorum, could not be held to "charges" but were at liberty to follow any line of inquiry which would throw light on the general question of Bro. Holt's qualifications to represent the church as a general officer or missionary.

The action of the First Quorum of Seventy, therefore, can really be said now to have been taken as a result of information which has been furnished them by several committees of investigation and their action has been that in their opinion Bro. Holt is not a proper representative and his conduct has been such that he has made himself unworthy longer to represent the church as a seventy. The said quorum therefore dropped him from membership. According to a long understood method of procedure, the First Quorum of Seventy has used the word "dropped" to mean that the person in question is released from the quorum for cause, forfeits his license as a seventy, and returns into the mass of the eldership. Long tolerance by the church of this procedure has given it the prestige or sanction of custom, and the question of its rightfulness or wrongfulness is scarcely the one for us to settle now.

As the matter comes to us, it is for us to determine whether the said Quorum of Seventy has been justified in refusing longer to sustain Bro. Holt as a member of the Seventy. It is peculiar, perhaps, that in at least two of the cases which have come before this council at this sitting, sympathy has played a very important part in the arguments which have been made by the various councilmen in summing up the situation. How far we may permit sympathy to play a part as a determining factor in reaching a decision is a question which we are not long in answering when we remember that our duty is to conserve the demands of justice; and when justice is likely to be robbed by undue exercise of sympathy, then sympathy has no place in the array of factors going to make up the equation of a final decision, though the welfare of mankind, individually and collectively, must always be considered by ecclesiastical courts especially.

It is perhaps a question whether the quorums of seventy have the right to say in one instance that a seventy shall be dropped from membership in the quorum and remain a minister in the church, and in another instance a member shall be expelled and lose all right to retain the priesthood; but as we have said, this custom has at least gained the prestige of tolerance for a number of years, and hence really does not enter here in the determination of this case, but must await the adjudication of further action and inquiry.

In the matter of divorce, it appears from the evidence which has been adduced in the presentation of this case before us that Bro. Holt entered proceedings for and secured divorce, thus receiving the legal acknowledgments of the courts of the land (which we can not but in the demands of justice and loyalty acknowledge and sustain) that a final separation was reached between Bro. Holt and his wife. It also appears that such divorce was not secured on the grounds of adultery or fornication, which according to the Scriptures are the only grounds justifying final separation, and hence we can not but hold that final separation in this case was had on grounds not acknowledged by the church as justifiable.

The evidence before us fails to show, in the opinion of the council, that Bro. Holt made proper efforts at reconciliation; but everything points to the fact that the connubial relations of Bro. and Sr. Holt were painfully void of domestic felicities. From evidence presented it is clear these were often strained, and at times even violent. We can scarcely say their actions and deportment towards each other have been Christlike. His efforts at reconciliation, so far as appears in the evidence which has been presented to the council, were more in the nature of self-justification rather than proper efforts towards a reconciliation or restitution.

Evidence before us points to the fact that Bro. Holt has personally held to and at times at least privately advocated an idea or belief in what has been termed "sexual affinity." However mildly we may be disposed to speak of this matter so far as Bro. Holt is concerned, the evidence shows it was the means of disturbing domestic relations, and at its best is a dangerous "doctrine" for married persons to expound or dilate upon. It is pernicious and dangerous, likely to promote domestic discord, and is a favorite theme of free-lovers, polygamists, etc., and hence is an unfit theory or idea to be held to and advocated by one claiming to represent a church rigid in matters pertaining to the marriage relation.

Our decision therefore is that the appeal from the action of the Quorum of Seventy and conference is not sustained. The action therefore of the Seventy is sustained, and Bro. Holt remains excommunicated from the First Quorum of Seventy.

[Signed], FRED'K M. SMITH,
President Council.

INDEPENDENCE, Missouri, April 20, 1906.

Attest:

This is to certify that the above decision was approved by the full vote of the following:

1, Frederick G. Pitt; 2, William Anderson; 3, James M. Baker; 4, James C. Crabb; 5, Isaac N. Roberts; 6, George A. Smith; 7, Robert M. Elvin; 8, Marcus H. Cook; 9, Duncan Campbell; 10, Martin M. Turpen; 11, Willis A. McDowell; 12, Asa S. Cochran.

ROBT. M. ELVIN,
Secretary of Standing High Council.

Alertness and watchfulness, with respect and manly dignity upon the part of all that righteousness be sustained, and justice maintained and meted out with impartiality, was the uniform rule throughout the sessions.

Health was granted to the members of the council, and punctuality of attendance was marked.

Respectfully submitted,
ROBT. M. ELVIN, Secretary.

Joint Council.

The Independence Stake being in session in special conference April 19, 1906, at the Stone Church in Independence, Missouri, their principal place of business, for the purpose of

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perfecting their organization. A question arose as to the proper method of selecting two men for the office of high priest, to fill vacancies in the council; a resolution prevailed to refer to the Standing High Council, and the members of the stake council to confer with them in making the choice.

These councils withdrew from the conference, and met in the lower auditorium of the church, and at 3.30 p. m. entered upon their duties with Frederick M. Smith as president, and Robert M. Elvin secretary.

There were present of the High Council: Frederick M. Smith and Richard C. Evans, of the Presidency, and counselors; William Anderson, James M. Baker, Duncan Campbell, Asa S. Cochran, Marcus H. Cook, James C. Crabb, Robert M. Elvin, Willis A. McDowell, Frederick G. Pitt, Isaac N. Roberts, George A. Smith, and Martin M. Turpen, and of the stake council: Myron H. Bond, Frank Criley, William H. Garrett, George E. Harrington, Henry R. Mills, Alexander McCallum, William R. Pickering, Alfred White, William H. Williamson, and Robert Winning.

All of the above-named persons answered roll call.

Opened with prayer.

Motion prevailed, that the presidency of the stake withdraw, that they confer, and suggest names for nomination.

Presidency of stake withdrew.

Informal discussion by W. R. Pickering, I. N. Roberts, F. Criley, and A. S. Cochran.

Remaining members of the stake council withdrew.

Discussion continued by R. M. Elvin, J. M. Baker, A. S. Cochran, G. A. Smith, William Anderson, F. G. Pitt, W. A. McDowell, M. M. Turpen, and M. H. Cook.

Stake council returned and presented three names from which to make the selection of two.

Due consideration was given, and speeches were made by H. R. Mills, W. R. Pickering, F. M. Smith, M. H. Bond, W. H. Garrett, and G. E. Harrington.

On separate motions: Brn. William O. Hands and John W. Layton were recommended for ordination to the office of high priest, and members of the Independence Stake high council.

The following was authorized as our report to the special conference:

"April 19, 1906.

"We your committee—the joint council of the Standing High Council and the Independence Stake high council, beg leave to report: That we herewith recommend for ordination to the office of high priest, and members of the Independence Stake high council, Brn. William O. Hands and John W. Layton."

Adjourned sine die.

Benediction by William Anderson.

Respectfully submitted,

ROBT. M. ELVIN, Secretary.

Election of Independence Stake President.

A special meeting of the Independence Stake was held in Independence, Missouri, April 19, 1906, presided over by President Joseph Smith, to fill the vacancy in the Independence Stake presidency caused by the death of President George H. Hulmes.

George E. Harrington was nominated and ordained as president of the Independence Stake, and W. H. Garrett and Myron H. Bond were nominated and ordained as first and second counselors, respectively, to the stake president.

The vacancy in the stake high council caused by the calling of George E. Harrington and Myron H. Bond from its ranks to the stake presidency was filled by the appointment and ordination of William O. Hands and John W. Layton to the office of high priest and high counselor, being named by Standing High Council, and those present of the stake high council, thus completing the Independence Stake organization.

W. S. BROWN, Secretary.

2143 Belleview Avenue, KANSAS CITY, Missouri.

Appointment of Missionary.

To Whom it May Concern: This is to notify that by the concurrence of the First Presidency and Bishopric, Elder Joshua T. Hackett is hereby appointed to labor in the Northeastern Illinois District during the present conference year, and is hereby recommended to all with whom he may associate.

J. W. WIGHT, Missionary in Charge.

Bishop's Agents' Notices.

To the Saints of Central California District; Greeting: At the beginning of this, another conference year, I desire to announce, in the interest of this marvelous latter-day work, which is dear to the heart of every true Saint, that I am still prepared to receive tithes, offerings, and consecrations, promptly acknowledging and receipting all moneys thus intrusted to my care; and would say, Let those who may not be called to go out bearing the gospel banner, sacrificing the comforts and privileges of home and society of dear ones, still be laborers together with God, by sacrificing of their means and expenditures, denying themselves little comforts or pleasures, adding more and more to the Lord's storehouse, realizing that God requires a people made pure by sacrifice, feeling that *all* have a part of the burden to bear.

To quote from the instruction given to one of the brethren not in the ministry: "It is not every one that is called to the front. It is not every one that possesses the capabilities to stand like a pioneer, to be like unto the pillar, mighty and strong in defense of the work. But every one can labor so as to perform his part in the great work of God. And the work of God can not be carried on by the few; it must be carried on by the many. All are not preachers, but all may work for the cause of Christ. Those who are not qualified to preach can labor to obtain the necessaries of life for the church, means by which they that are qualified can preach. I bid thee perform thy part along these lines; and inasmuch as thou wilt do this thou shalt receive spiritual aid and comfort; thy mind shall be enlightened, and opportunities for doing good shall be multiplied unto thee," etc.

As God is no respecter of persons, this applies to all who are not called to preach the gospel. Then let none fail in their part, but bring of their means cheerfully, rejoicing that God grants unto the humblest and weakest of his children opportunities to help in this stupendous work that is going on so rapidly in this the hastening time, remembering that the Lord accepted with commendation the widow's mite.

Yours, in the desire to see the work speed onward,

ALBERT PAGE, Bishop's Agent.

SAN BENITO, California, May 4, 1906.

Pastoral.

To the Saints of the Eastern Mission: "Zion prospers. All is well," is an appropriate sentiment with which to begin another year, in the great work of establishing the righteousness of the Zion of latter days. All should esteem it a privilege to be so allowed to "walk in the light." Events are continually occurring to keep fresh in our minds that our calling and work is according to the purposes of God, as expressed in his spiritual economy. The late General Conference marks an advance along the line referred to. Let renewed vigor and courage be ours for the coming year.

The following assignment of the men granted us by the General Conference is the best I can see at present:

Bro. Davison will attend to the work in the Maritime Provinces, which he already has well in hand. Bro. R. W. Farrell will accompany him.

Brn. Rich and Brann will associate in Eastern Maine in tent-work.

Brn. Bullard and Phillips start the new tent in Massachusetts District.

The tent in New York and Philadelphia Districts can be operated by Brn. Lewis and Farnfield.

Brn. Kelley and Brown will report to me at once, so arrangements can be made for them.

Bro. Squire is at liberty to follow his calling in any part of the mission he may select.

I have been detained in the West to attend to committee work assigned me by General Conference, but will soon leave for the East.

My permanent address will be 104 Sycamore Street, Winter Hill, Massachusetts.

Sincerely and fraternally yours,

F. M. SHEEHY.

To the Saints of Lamoni Stake; Greeting: We have just entered upon another year, with many things to encourage us, especially the late pleasant conference, but still there is much room for improvement. We should, however, enter upon the year's work with renewed courage and energy, and be sure that no part of the work committed to our care proves a failure because of a nonperformance of duty on our part. This should be made an individual question, and it should be intelligently answered by every member in or belonging to the stake: How much can I help the work? Not, How little can I do and be justified under the law? For it is a slothful servant who waits to be commanded in all things; yet I fear that there are many plain commandments that have been given to us as a people that we are slow to obey. As an officer I desire to teach the law to the Saints, and urge upon them the necessity of obeying

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the whole law, as far as it is applicable in their particular cases.

There is no limit to the Saints doing all they can. This statement is not to be construed that in any sense we would be justified in neglecting to care and provide for our own families first. I hold, with some of my brethren, that our families should be first, the church second; for the reason that the families make the church and nation what they are, while the church and nation do not always make the family what it should be. We are under gospel obligation to obey all law that is of God, but are privileged to do more than the law requires if we are able and willing. Here come in the laws of consecration and surplus, but we are not permitted or warranted in failing or neglecting to honor the law of tithes and offerings under any circumstances. To justify ourselves before God we must honor his law, no matter what conditions may conspire to confront us. A disposition to stand still because things do not always move as we think they should may be a natural one, but it sometimes proves a disastrous one to our peace and faith, and all intelligent and posted Latter Day Saints know they can not afford to lose faith in God and his work. As far as the Saints in this stake are concerned, I have no disposition to find fault with them as a class, for, considering all things, I think they have done well. I sincerely hope they will continue to make records, which, when reviewed, will cause them no regret. I am of the opinion, however, that all moneys paid to the church by members of the stake, should pass through the office of the stake bishopric. In this we are in harmony with the opinion of the Presiding Bishop of the church, as expressed at last stake conference.

Now in regard to our stake organization, I desire to say that in 1901 God authorized the organization of Lamoni Stake, and it remains to a great extent with the people whether the purposes of stake organization shall be a success and blessing to the people or not. As far as God is concerned, he meant it for our good, and any evidence of lack of faith in its success on our part, or that our heavenly Father will authorize some other move that would have a tendency to destroy his purposes in our stake organization, is not worthy of intelligent Latter Day Saints. We can not afford to lose faith in God or his work. Man sometimes proposes, but God disposes of things so that they work out for the good of those who put their trust in him. Let us learn to work with him and we will be able to trust him better, and enjoy a peaceful, contented, and happy spirit in this life.

Desiring to do what I ask of others, I remain,

Your brother in gospel bonds,

WM. ANDERSON,

May 12, 1906. For the Lamoni Stake Bishopric.

Conference Minutes.

Leeds.—The quarterly conference convened at the Burley Branch room, April 21, 22, 23, 1906. Business-session opened at 6.45, Elder Aveyard in the chair; hymn 110; prayer by Elder T. Taylor. After some able remarks by the chairman, in which was couched the spiritual report of the district, the meeting was then passed into the hands of J. W. Rushton. The Leeds and Burley Branches' spiritual reports were read and indorsed. The district mission funds and treasurer's reports were presented, showing receipts for the former, £3 6s. 5d.; expenditure, £2. For the latter, £9 4s. 9d; expenditure, £1 0s. 4½d. Bishop's agent's report showed receipts for quarter ending March 31, to be £9 7s. 10d; paid over to bishop, etc. £8 15s. 9d. Balance in agent's hands, 12s. 1d. An application for the restoration of Elder Seekins' license was read. Objections were laid by the branch to which he belongs and it was resolved that this matter lie on the table till the next conference.

The case of Elder Fenton was gone into with the result that the brother's license was restored. A permanent auditing committee was nominated to audit all reports belonging to the district, namely, John Girdham (one year) W. R. Roberts (two years) Arthur Mandefield (three years). Elder W. Aveyard was then selected as Bishop's agent (to be approved of by Bishop). It was resolved that the conference reconsider the case of Elder Seekins, also Elder T. Roberts, who had of his own free will asked to be so dealt with, and that the two cases be placed in the hands of district president and officers of the Leeds Branch for their consideration. Mission and local authorities were sustained. G. Hammond, secretary.

Conference Notices.

Northern Nebraska District will convene at Decatur, Nebraska, May 25, 1906. Those who come via Tekamah will be met at depot and taken to Decatur by wagon. We desire a good attendance. Hale W. Smith, secretary.

Northern Michigan District will convene with Valley Branch at Bay City, June 23, 1906. From 8 until 9 a. m. will be occupied in prayer-service. Business-session immediately following. The perfecting of the division of the district will be the important item for conference consideration. Branches please have your business-meetings early, and send reports to district secretary by June 1, and thereby give us a chance to summarize them before conference. Yours for business, H. A. Doty, secretary, 116 Monroe Street.

Mobile District conference will convene with Three Rivers Branch June 2 and 3 at 10 a. m. Branch officers take note and hold your branch business-meeting two weeks before conference. Let us wake up and learn to do according to law and order. Alma Booker, president.

Since sending notice for Eastern Maine conference, a request has come from that branch that the date be changed to the 16th and 17th of June, as the 2d and 3d will not be so convenient to many of them. Yours in the faith, E. M. Walker, secretary.

Spokane District conference will meet at the Saints' church, corner of Smith Street and Third Avenue, Union Park, Spokane, Washington, June 2 and 3, 1906. Branches please hold business-meetings and forward me your reports early. M. Fordham, secretary.

Central Illinois District conference will be held at Beardstown, Illinois, beginning at 10 a. m., June 2, 1906. Would be pleased to have reports from all of the priesthood and officers of district. George L. Hartsell, secretary.

Little Sioux District will convene at Magnolia, Saturday, June 2, at 9 a. m., for prayer-service; 10.30 a. m. for business. James D. Stuart, clerk.

Alabama District conference will convene at Flat Rock on June 30, at 10 a. m. As we had no conference at Lone Star, let us put forth a greater effort, and not let the Lord's work go undone. M. S. Wiggins, secretary.

Conference of the Lamoni Stake will be held at Hiteman, Iowa, Saturday, June 2, at 10 a. m., to continue over Sunday the 3d.

The Kewanee District conference will convene with the Dahinda Branch, April 2 and 3, 1906. Prayer-meeting Saturday morning at 8.30. Business promptly at 10. It is hoped that all branches will report promptly and send reports to Mrs. Mary E. Gillen, 1410 North Elizabeth Street, Peoria, Illinois. Also all branch officials to their branch president so they in turn may report to the district presidency. Mary E. Gillen, secretary.

Convention Notices.

Northern Nebraska District Sunday-school convention meets at Decatur, Nebraska, Saturday, May 26, 1906, for institute work. All schools send delegates. No business to be transacted except election of treasurer and such other emergency business as may come up. Leroy Wood, secretary, 2017 Grace Street, Omaha, Nebraska.

Religio and Sunday-school conventions of the Northern Michigan District will be held at Bay City, Michigan, June 22, 1906. Religio commencing at 8 a. m., using one hour for prayer-service. Immediately after prayer-meeting, business will be taken up. Sunday-school will be called to order at 1.30 p. m. Do not forget to choose delegates, and send credentials to district secretary in due time. Schools and locals report at early date. H. A. Doty, secretary, 116 Monroe Street.

Des Moines District Religio convention will meet in Des Moines, Iowa, Thursday afternoon and evening, May 31, 1906. Sarah M. Rodgers, secretary.

Spring River District Sunday-school association will convene at Pittsburg, Kansas, Friday, June 8, 1906, at 10.30 a. m. All schools are requested to send their credentials not later than May 27. Mabel C. Holsworth, secretary.

Nodaway District convention will convene at 2 p. m., June 1, with the Sweet Home school. Officers, teachers, and delegates try to be present promptly, with all of the paraphernalia that it will take to make a successful, spiritual, instructive convention. W. B. Torrance, superintendent.

Minnesota District Sunday-school convention will convene at Frazee, Friday, June 15, 1906, the district conference and reunion beginning next day. P. W. Martin, secretary.

Northeastern Illinois District Sunday-school convention will convene at Mission, Illinois, Friday, June 1, 1906, at 2 p. m. Local superintendents kindly send report, and see that delegate

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credentials are sent in time. Mary Anderson, secretary, Seneca, Illinois.

The Sunday-school convention will convene in Des Moines at 10 a. m., June 1, for transaction of business, and for the discussion of methods. We hope to make it interesting and profitable, but we need your assistance. S. M. Reiste, superintendent.

Reunion Notices.

The fourteenth annual reunion of Northern Missouri will convene on the 24th of August to September 2 at Stewartsville, Missouri. We extend a cordial invitation to the Saints of the Northeastern Kansas, Northeastern Missouri, and Nodaway Districts, also Lamoni and Independence Stakes to meet with us. We have invited and are expecting several eminent elders from a distance to meet with us. T. T. Hinderks, B. J. Dice, A. St. Lewis, A. W. Head, Charles P. Faul, committee.

The Moorhead reunion will be held in the grove west of Moorhead, Iowa, from August 24 to September 2.

Proceedings of the Board of Publication.

At a meeting of the Board, May 7 and 8, the following business was transacted:

Board organized by choosing the following officers: E. L. Kelley, president; F. B. Blair, business manager and treasurer; J. A. Gunsolley, secretary; E. L. Kelley, F. B. Blair, Oscar Anderson, and H. R. Mills, executive committee.

Committee on enlargement of the Hymnal reported some progress, and the matter is now in the hands of the business manager. Let those who have selections or contributions take notice.

The editorial force appointed is as follows: HERALD, Joseph Smith editor, Elbert A. Smith associate editor, and Leon A. Gould assistant editor; *Ensign*, W. H. Garrett editor; *Hope*, Sr. M. Walker editor, and Fannie I. Morrison associate editor; *Autumn Leaves*, Elbert A. Smith editor.

Alfred N. Evans was appointed foreman of the HERALD mechanical department, and W. H. Deam superintendent of the *Ensign* plant.

The following motion was adopted:

"Moved, That it is the opinion of the Board that we should take no action towards publishing any works in the nature of compendiums or text-books until the matter of references for the Inspired Translation be disposed of."

Adjourned subject to call.

J. A. GUNSOLLEY, Secretary of the Board.

LAMONI, Iowa, May 9, 1906.

Tent for Kansas.

To the Saints in the Northeastern Kansas District; Greeting: By a resolution passed at the late conference held at Netawaka, Kansas, we were authorized to call on the Saints of your district for financial aid to repair the tent and purchase seats. We will need about twenty dollars, and as we desire to begin tent-work as soon as possible, we hope you will send your contributions as soon as convenient to W. E. PEAK,

711 North Ninth Street, ATCHISON, Kansas, May 8, 1906.

Errata.

The fourth line in the poem "When," in HERALD for May 2, page 411, should read: "Her *fame* on earth be *known*." This correction is made because of an oversight of the author in substituting *glory* in the original for the word *power* to avoid undue criticism.

Addresses.

W. E. LaRue, Stonington, Maine.

William Newton, 622½ Charles Street, Santa Rosa, California.

Harry E. French, Columbus, Ohio, 1238 Harrison Avenue. Take Neil Avenue car north to Fifth Avenue; walk west to First Street.

Died.

RICHARDS.—John T. Richards was born in Merthyr Tydvil, South Wales, May 16, 1841. He came to America when young. Was married to Mary Jane Gia, at Clayton, Illinois, March 17, 1863. To them were born seven girls and five boys. He has been a member of the Reorganized Church for a number of years. Died April 26, 1906. He leaves to mourn four sons, four daughters, a wife, twenty-eight grandchildren, and two great-grandchildren. He has lived in Bevier, Missouri, for the past twenty-eight years. Funeral conducted from Saints' church by Elder J. A. Tanner and Reverend D. C. Hopkins, a Baptist minister.

KEOWN.—John Keown died near Pleasanton, Iowa, May 11, 1906, aged 86 years, 10 months, and 29 days. He was a native of Philadelphia, Pennsylvania. Working on the temple at Nauvoo as a stone-cutter, he heard and embraced the gospel. Soon afterwards he became acquainted with Mary Ann Morey whom he married in 1843. To them were born ten children. Seven survive him. His wife died in 1898. He leaves forty-eight grandchildren and thirty-three great-grandchildren. He served as deacon of Pleasanton Branch many years, and died firm in the faith. Funeral-services by Duncan Campbell, assisted by M. M. Turpen.

KNAPP.—Mrs. Emma Knapp, wife of Jasper E. Knapp, born October 11, 1877; died at Omaha, Nebraska, April 29, 1906. Interment at Forest Lawn, May 1, 1906. Service in charge of Edward Rannie. Death was the result of brain trouble caused by shock because of sudden death of her child one week before. She leaves four children and husband.

ALDEN.—Jabin was the second son of William and Leah Alden, and was born near Quincy, Franklin County, Pennsylvania, November 11, 1852; died at the Sisters' Hospital in St. Joseph, Missouri, April 2, 1906, being 53 years, 4 months, and 21 days of age. The death of our brother has left a vacant place, but we do not mourn as those who have no hope. He had been afflicted for years, but bore his affliction bravely until the end came. Was baptized by Elder M. H. Forscutt in 1872. Funeral-services at the home in charge of B. L. Mark, of the Methodist Episcopal Church, after which the remains were laid to rest in the Hamilton Cemetery there, to await the hope of a glorious resurrection.

"The Arena" for May.

The *Arena* for May is strong, bold, and thought-compelling. No magazine of our time goes more unsparingly and searchingly to the root of social, political, and economic evil conditions than does this leading twentieth century magazine under its present editorial management. In the opening paper in the May issue Albert Brandt appears in a powerful contribution in which he gives a striking survey of the Armstong Committee's investigation and a detailed account of the workings behind the scenes in the now famous committee appointed to investigate the Mutual Life Insurance Company, but which, when Stuyvesant Fish insisted that there be no shielding of the guilty, aroused such a storm of opposition from the dismayed Standard Oil element that the work was practically abandoned on Mr. Fish's resignation. Mr. Brandt gives many little-known facts in relation to this abortive investigation while using the whole subject for a strong and stirring appeal to the conscience and reason of America. He urges that an unceasing war be waged against the criminal rich who have thrown the old ideal of common honesty to the wind and are undermining the foundations of free government and the integrity of the individual.

Scarcely less notable is the Honorable J. Warner Mills' powerful paper on the Railroads of Colorado. The "Primer of direct-legislation" is another feature in this issue that will appeal to many people who are tired of corporate domination and corrupt practices rendered possible through machine and boss-rule. Mr. Flower's extended editorial on "Direct-legislation in Oregon," and highly entertaining book-study of "The city and hope of Democracy" will also appeal to all persons who hold that we should get the Government back into the hands of the people. George Wharton James contributes a charming paper on the famous American marine-painter, Charles H. Grant, which is superbly illustrated with half-tone reproductions of many of Mr. Grant's finest pictures. Professor Noa writes entertainingly and informingly of Bolivar, the hero-liberator of northern South America. William Diack, a well-known Scotch writer, contributes an excellent descriptive paper on "The British Labor Party: Its aims and aspirations." Ex-congressman Robert Baker writes in his well-known vigorous manner on "The value of an immigrant." Edwin Davies Schoonmaker, the author of "The Saxons," discusses in a deeply thoughtful manner "What our universities are doing for American literature." "Why we favor municipal ownership" is the title of an extended editorial by Mr. Flower, who also discusses over a score of timely topics in his popular editorial department, "In the Mirror of the Present." Altogether the May *Arena* is one of the strongest and most virile issues that has appeared.

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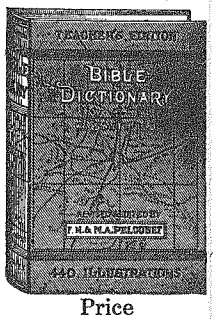

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W. S. Maloney.
Plains, Kansas. 19-tf

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The Saints' Herald

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

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WHAT man among you having twelve sons, and is no respecter to them, and they serve him obediently, and he saith unto the one, Be thou clothed in robes and sit thou here; and to the other, Be thou clothed in rags and sit thou there, and looketh upon his sons and saith, I am just.—Doctrine and Covenants 38: 5, 6.

HEED should be paid to the admonitions of those who from time to time preach and write upon the gathering to remove the principle of selfishness from the hearts of the saints and especially from those upon whom rests the burden of the church and its ministrations abroad.—Doctrine and Covenants 127:7.

WHOEVER is satisfied with what he does, has reached his culminating point—he will progress no more. Man's destiny is it. Be not dissatisfied, but for ever unsatisfied.—F. W. Robertson.

THE way to do a thing is to go and do it. If there is a particularly disagreeable task before you, begin with that, and so save yourself several hours of dread, aside from having it done the sooner.—Swett.

Editorial

DEAL HONESTLY.

While various articles are being published from the pens of able writers, treating of different phases or from different view-points upon the subject of equality, man's duty to his fellow man, the gathering to Zion, etc., may we be pardoned for dropping a few thoughts along these lines? The relation of man to man in his dealings with those around him is a topic that has unfailing interest to us. We know that many designate it as a secondary matter, incidental in a sense, and consider that our first thought and attention is demanded by the spiritual. This may be true. Nevertheless it is also true that while the temporal is but secondary, it is so closely connected with the spiritual that it serves as an index or a thermometer by which may be determined the development of the spiritual. The spiritual development may be guaged by the desire and willingness manifested to carry out the law pertaining to temporalities.

In the world to-day business affairs are allowed to dominate and dwarf the spiritual. The first thought is to make money. The question is, How can this be reversed, and the temporal be made subservient to and controlled by the spiritual?

In Doctrine and Covenants 49:3 we read: "That which cometh of the earth, is ordained for the use of man, for food, and for raiment, and that he might have in abundance, but it is not given that one man should possess that which is above another; wherefore the world lieth in sin." Also section 101, paragraph 2: "The earth is full, and there is enough and to spare."

It is apparent from this that man has been amply and abundantly provided for by the Creator. There is enough in the earth so that all might have in abundance. It was not the intent and purpose that a dozen should have a superabundance, and a thousand eke out a miserable existence. But man was given his agency, and through the exercise of that agency he has so manipulated and legislated that he subverts the intentions of the Creator, and the millions are plucked to furnish the luxury of the hundreds and satisfy their selfish ambitions. It is because of this that the world lies in sin. And it is obvious that the world will continue to lie in sin as

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long as it continues to carry out the principles that foster these conditions.

The competitive system is a merciless thing at best, and yet until the rights of the people are safeguarded to a greater extent than at present, or until the spiritual reaches that plane where it shall direct aright the use of the temporal, there will be need of competition. The trusts and combines of to-day are an unfortunate outgrowth of the principle of competition. Competition is selfish. Its purpose is to crowd out others and build up self. True, in the crowding process the people are ofttimes benefited for the time being; but when the competitors have been crowded out, then the people suffer. Therefore competition can not solve finally the economic problem.

We have asserted before, and now repeat it, that no man has a right morally to conduct a business in such a manner that he is enriched by the labor and produce of others, while they remain in poverty. To illustrate: Bro. A goes up into the Minnesota pineries. He starts a logging-camp, puts up a sawmill, furnishes labor for hundreds, and pays the going wages. At the same time he runs a store at the camp, sells goods at about double their ordinary retail price, and it is expected that his employes shall purchase their supplies of him. It is tacitly understood that if they do not, their services will be no longer required at that camp. What is the result? Bro. A piles up hundreds of thousands in the course of a few years, the product of the labor of his hired hands, who not only paid the expense of the business by their labor, but paid the investment made at the outset, the interest on borrowed money perhaps, the expense of their support, and piled up a few hundred thousand surplus. This all goes to Bro. A, and he may build himself luxurious apartments, buy city property paying handsome incomes, take stock in thriving business institutions, and continue to increase his revenues from the product of labor. What did his brethren get that went from Lamoni, or any other branch of the church, to labor for him? They got coarse bread, soggy potatoes, and wormy prunes three times a day, enough to bring them home at the end of the season, and enough almost to pay up the family store bill.

This is not a very badly overdrawn picture. Hundreds and thousands in and out of the church can testify that it is a very good description of their experience in laboring both for members and nonmembers.

The question is, Has Bro. A the right morally to enrich himself at the expense of those who produce the wealth, and of those who buy the finished product whose wealth was produced in much the same way, while those who are directly instrumental in producing it are left penniless? The Lord says "it is not given that one man should possess that which is above another; wherefore the world lieth in sin." If a business policy of this kind will plunge the world into sin, how about the church? A sin in the world will not be a virtue in the church, will it?

"Well," says one, "Bro. A furnished the money to start the business, and the increase belonged to him." Where did he get the money? By being thrifty in business, no doubt. The same kind of thrift that enabled him to confiscate the produce of his brethren in the mill business. Then it did not belong to him. Perhaps he started with borrowed capital. Then labor paid the loan, not Bro. A.

"Well," says another, "Bro. A had the talent to manage a business of that kind." If you call it *talent* we admit that he had it. *Heartlessness* is a better name for it, and there is many a poor man who would not be poor to-day, but for a lack of that qualification.

Now what is the duty of Bro. A under the law of Christ? To us it appears that he is morally bound, as a son of God, to conduct his business in such a way that those who labor for him, and those who buy from him, are benefited and enriched equally with himself. Is anything less than that justice to humanity?

"Well," says one, "Bro. A under the law could consecrate what he had above his needs, and that would make the matter all right." No. It would help some, but it would not make it *all* right. Why? Because a proportionate share of that increase or surplus belongs to each producer of it, and he should have the right to consecrate it to the church in his own name; so a full consecration by Bro. A under such circumstances could not make the matter *all* right.

We have considered Bro. A's ability to manage his business affairs to make a "success." How about Bro. B? Bro. B's talent runs in a different direction. While Bro. A has ability to increase his riches by evading the moral law and the claims of humanity, Bro. B has a knack of evading the law of the land, taking possession of other people's property by stealth. Suppose he should go all around through Iowa and filch a little from this poor man, pick a pocket here, grab a purse there, steal a horse from one producer, a cow from another, and be successful in accumulating a store of treasure. His conscience hurts him no more than Bro. A's. He took only a little from each one's necessities the same as Bro. A did. What would be the difference morally? None. There would be a difference legally, because men have agreed upon the laws which restrain Bro. B, but they have not yet made any to restrain Bro. A. That is the only difference. One has committed as much of a crime against humanity as the other, but the state has not got along far enough yet to recognize the fact, perhaps. Possibly so far as the world is concerned, it never will. But we are nowhere

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restrained from living above the law of the land, and in some instances, especially in business affairs, there is opportunity to live *far* above it. While Bro. B is a transgressor for having violated the command to keep the law of the land and the law of God which says, Thou shall not steal, Bro. A is a transgressor for having violated the law: "it is not given that one man should possess that which is above another; wherefore the world [and he too] lieth in sin." Both are moral criminals.

What is true of the mill business will apply to any other business, such as coal-mining, merchandising, manufacturing, banking, farming, stock-raising, etc.

While it is not designed that one man shall possess that which is above another, our economic system has brought it about, and the Lord tells us how he proposes to remedy this evil:

I, the Lord, stretched out the heavens, and builded the earth as a very handy work; and all things therein are mine; and it is my purpose to provide for my saints, for all things are mine; but it must needs be done in my own way; and, behold, this is the way, that I the Lord, have decreed to provide for my saints: that the poor shall be exalted, in that the rich are made low; for the earth is full, and there is enough and to spare.—Doctrine and Covenants 101:3.

The sin, then, in which the world and the church lies because of inequality, must be removed in the Lord's way. "And, behold, this is the way, that I the Lord, have decreed to provide for my saints; that the poor shall be exalted, in that the rich are made low." Who will be so blind as to say that when the Lord's plan is carried out, things will remain just as they are now, one brother possessing a hundred thousand, another twice as much, or more, and another nothing, comparatively, but his labor, and the produce of that is added to the possessor of a hundred thousand, while he himself gets a scant living?

There is some more to that third paragraph of section 101, but it is too good to quote here so we will let each one look it up for himself. It is the last sentence.

We are of the opinion that when we see the Lord's plan begin to be put into operation, we will see the beginning of the leveling process, by which the rich are made low, by turning over their surplus wealth to the church, while the poor are exalted to the extent that they shall have a home, a stewardship, a living; and all will have an abundance, for there is enough and to spare.

It will be necessary, of course, to carry on business in its various branches after this leveling process, but that is provided for. We have not space to speak of that now, however. L. A. G.

THE spirit of speculation, the exhibition of greed for gain is unseemly in the Saints and officers of the church, and should be avoided. It has the appearance of evil.—Doctrine and Covenants 127:6.

TAINTED MONEY.

The Episcopal diocese of Indianapolis took no uncertain stand when it adopted resolutions on the 17th inst. commending the address of Bishop Francis concerning "tainted money" and the receiving of gifts from men who have amassed wealth by improper methods.

The committee appointed as a result of the address brought in resolutions as follows, which were adopted:

Resolved, That the council of the diocese of Indianapolis hereby commends the words spoken by the bishop in his annual address in condemnation of the scandals and crimes which of late have disgraced the business world and shamed us all. We declare, therefore, that it is the business of Christians and churchmen to be honest before they are rich; that success gained by violating the law or by swindling one's fellow is a base thing; that greed for wealth and power which leads men into these crimes must be checked; that the church can not afford to allow men to think that her silence, much less her approval, can be purchased by gifts from them, and that unless the church does take a strong stand against these sins of the rich and powerful she will inevitably lose her weight and influence and sink to the level of the world's life. Justice to sinners as well as to herself demands that she speak plainly and courageously. It is time for judgment to begin at the house of God.—Chicago *Tribune*, May 18, 1906.

Surely the Lord is working in the minds of honest-hearted men in the world, when they will come out and take a stand that harmonizes so well with the late revelation given to us as a people wherein greed for gain is condemned. Are we as a people going to keep abreast of the times, or shall we because of easy-going indifference lag behind? Are we who should be children of the light going to sanction and do the questionable things that are justly condemned by those whom we are prone to consider the children of the world? L. A. G.

WOULD MAN HAVE DIED HAD NOT ADAM SINNED?

Elder E. O. Frazier, contributing to the *Baptist Flag*, takes the position that the penalty inflicted was separation from God, or spiritual death, but rather argues that physical death would have been possible and probable if sin had not entered. While he is undoubtedly right in regard to the spiritual death or separation from God, it is perhaps an open question in the minds of many as to just what extent the physical nature of man was affected by the disobedience in the garden of Eden. Elder Frazier says:

Who that thinks will say that suffering pain and death were improbable and impossible until sin entered? Was it not rather impossible for them not to have existed unless the course changed the entire physical structure of man and animals? Would maternity have been without pain had Eve been sinless? What then could God have meant when he said, I will greatly multiply thy sorrow, and thy conception, etc.? Naught greatly multiplied, even by infinitude itself, is only naught. Had our first parents remained sinless, and yet through carelessness or otherwise have violated the established physical laws, would they not have suffered the penalties of those laws as we now

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suffer? Had Adam fallen from a high rock upon rocks below, would his body not have been hurt, and pain and suffering, if not death, ensued? Or would the laws of gravitation have been miraculously suspended for his sake? And the same with Eve? Their physical organization was not immortal or spiritual, but mortal, and under the same physical laws as ours, and susceptible of pain as ours from similar causes.

Adam and Eve were inherently mortal, for if immortal, they would have possessed one of the attributes of God.

The penalty placed upon Adam was spiritual death—the separation from God. This was the penalty Jesus had to suffer for us, with all its inconceivable horrors, and was not his soul passing under this pang when he cried, "My God! why hast thou forsaken me?"

EDITORIAL ITEMS.

Reverend George Porter, a young revivalist who has been conducting meetings at Lucas Ridge, Indiana, for several weeks, is reported to have been egged and chased for a mile recently. Conduct of that kind is to be deplored, and is wholly indefensible. It is alleged that Mr. Porter was too outspoken in reference to the shortcomings of the people, and had said the Bible was a "dead letter" among them. What they hoped to gain by testifying to the truth of the preacher's words by their acts is a mystery to us. The Bible certainly was a dead letter among them, and they have proved it so.

The Presbyterian General Assembly, lately convened at Des Moines, took what is considered an important step, when it authorized the organization of a brotherhood within the Presbyterian Church which is to include all men's organizations now existing or hereafter to be formed in connection with local congregations. The object of the organization as stated is "to secure the organization of the men of our churches, with a view to spiritual development, fraternal relations, denominational fealty, the strengthening of fellowship, and the engagement in works of Christian usefulness."

Bishop E. L. Kelley wrote to President Joseph Smith from St. Louis, Missouri, May 21, giving an account of the dedicatory services held there, in which he and President F. M. Smith participated. They were to attend and take part in dedicatory services at Belleville, Illinois, on Sunday, the 27th. He says: "Bro. Fred M. Smith and I arrived here on Saturday evening and, as per arrangements, carried out dedicatory program yesterday. Many would have preferred your presence, but Fred M. filled the niche in a very commendable effort, and it was well received. I did the best I could with my part, and by the way the work was received the Saints were entirely satisfied. Brn. J. A. Tanner, Henry Sparling, and J. M. Stubbart were present and with Brn. S. A. Burgess and Russell Archibald of the local force aided the efforts, while the song-service in charge of Bro. E. C. Bell was admirable. The church was filled from door to gallery. The papers this morning give quite good notices of the dedication. My address here will be, care of Sr. Roberts, No. 2905 Dickson Street. Will be here holding meetings each evening during the week."

Shortly after their return from the General Conference, President Joseph Smith and wife were quarantined with their children, the youngest having scarlet fever. A day or two after the quarantine was lifted the two older boys came down with the disease, and the family still is under quarantine. The quarantine will run until about June 1, when, all going well, the flag will be taken down and the family released from what to them has been a long and tedious imprisonment. The children had the disease in rather light form and, happily, now are apparently fully recovered. President Smith's health has steadily improved since the conference.

And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom.—Doctrine and Covenants 85:5. Speaking concerning the church, and not individuals, they might have been redeemed even now; but behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.—Fishing River revelation, Doctrine and Covenants 102:2. The Saints . . . are now admonished that the gathering must not be done in haste, nor without due preparation, and must be done in accordance with the revelation given to the church upon Fishing River and in accordance with the counsel and advice of the elders of the church whose duty it has been made to counsel and advise the saints.—Doctrine and Covenants 127:7.

We believe that the appointments made at the last conference were well considered, and that there was a large degree of the spirit of wisdom and revelation directing the counsels of the brethren. We have been frequently assured that the different quorums had seasons of the most harmonious contemplation and action that they have ever had. We trust sincerely that the spirit that prevailed during conference will continue.

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Original Articles

THE BOOK OF MORMON IS NOT ANOTHER GOSPEL.

Some Latter Day Saints may think it unnecessary to ask the HERALD to publish an article under the above caption, but we assure them that there are many people who have, either ignorantly or willfully, contended that the Book of Mormon is another gospel, just because it claims, among other precious things, that Jesus Christ did visit the Western Continent after his crucifixion, resurrection, and ascension to heaven, and that he taught his people who were of the ancient civilization here the same glorious gospel principles he gave to the people in Palestine. The people he came here to visit and teach at that early period were Israelites—posterity of Joseph who was sold into Egypt. (See Genesis 48:8–22; 49:22–26; Deuteronomy 33:13–17; Jeremiah 49:30–32; John 10:16; Matthew 15:24.)

The Bible strongly indicates that God has a people in "the land of the north" (see Jeremiah 16:14, 15; 23:7, 8; 2 Kings 17:6–24, etc.) called the "ten tribes" (see 2 Esdras 13:39–50) or nine and a half tribes of Israel.

If that be true we believe the following question to some prominent ministers, and their answers regarding a book which may be found in their (the ten tribes') possession, will show conclusively that if it taught the same blessed gospel of Christ as the New Testament does, and it would be considered wrong to call it another gospel, then it would naturally follow that the Book of Mormon should never be called another gospel, but either or both records should be received with gladness by all Christ-loving people as companion volumes to the New Testament, and as historical and doctrinal witnesses of the great mission of our Lord and Redeemer.

Question: If the much-talked-of Wellman expedition to discover the north pole should find "the ten lost tribes of Israel" spoken of in the second book of Esdras 13:39–50 (Apocrypha, Old Testament), and find in their possession a book that claimed Jesus Christ had visited them, and which contained the same gospel principles recorded in the New Testament, would that book be another gospel or would it be another witness or account of the same gospel of Christ?

Please note the answers carefully. Reverend W. T. Moore, M. A., LL. D., who is one of the most prominent preachers, lecturers, and writers of the Christian or Disciple Church, replied to the question from Columbia, Missouri, February 8, 1906, as follows:

> Of course, if the book found taught the *same* gospel principles contained in the New Testament it would undoubtedly be the same gospel and not another. It might be another *book*, but it could not be another *gospel*, if it taught practically the same gospel that is in the New Testament. . . . Whatever is the *same* is the *same*, and if any book should teach practically the same gospel found in the New Testament this would certainly not be another gospel, though the book might differ in every other respect from the New Testament. [Emphasis Mr. Moore's.]

Reverend O. P. Gifford, D. D., of the International Sunday-school Lesson Committee, made the following reply from Buffalo, New York, March 22, 1906:

> Supposing such a book to be found, I should say it would be another witness of the same gospel.

Reverend George Batchelor, Unitarian, editor of the *Christian Register*, Boston, replied February 10, 1906, from which we quote the following:

> I should say, . . . that the imaginary documents that you describe would be another version of the same gospel.

Reverend D. M. Mohler, a minister in the German Baptist Brethren (Dunkard) Church, answered from Warrensburg, Missouri, March 11, 1906, from which we quote as follows:

> If it is just like the New Testament gospel it would not be another gospel.

Reverend James D. Moffat, Presbyterian, president of the Washington and Jefferson College, Washington, Pennsylvania, replied February 10, 1906, from which we quote:

> If all the conditions were fulfilled and the book were found, there would probably be considerable discussion as to the meaning of its contents, on the answer to which its appropriate designation would depend. It is hardly conceivable, however, that anything more than confirmatory evidence to our present gospel will ever be discovered in the future.

Most assuredly, a book found in the possession of "the ten tribes" would not be another gospel, nor is the Book of Mormon another gospel; it contains another account of the same gospel of Christ as does the New Testament.

In 1 Thessalonians 1:5, St. Paul wrote of the gospel as follows: "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." The reader will observe that the apostle divides the gospel into four parts, viz.: "word," "power," "Holy Ghost," and "much assurance." We earnestly contend that the "word" is a necessary part of the gospel, as are also the other three portions named.

Will the enemies of the Book of Mormon please take notice that the *words* of the Lord and his chosen prophets found in that book testify that thousands of the ancient civilization of America did enjoy the same gospel in "word," "power," "Holy Ghost," and "much assurance" as the saints did at Jerusalem?

We hope the time will soon come when the ten tribes of Israel will be discovered, or make themselves known, and their sacred book be placed with the Bible and the Book of Mormon, which will make three witnesses of the great works of God, and the mission of Jesus Christ.

Some opponents of the Book of Mormon have said that the wrath of God would fall upon the Saints for

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presenting the book as a companion volume to the Bible, because St. Paul wrote: "If any man preach any other gospel unto you than that ye have received, let him be accursed."—Galatians 1:9. We can indorse every word of that warning, and still retain a firm belief in the Book of Mormon, for it is not *another* gospel. It might be well to inform such faultfinders and accusers that Paul's epistle to the Galatians was written as early as 58 A. D., and that according to the chronological arrangement of the sacred writings of the New Testament, as given in the *Sunday School Journal and Students' Magazine* (Methodist Episcopal) for October, 1901, (see SAINTS' HERALD, October 25, 1905,) fifteen of the books were written after the apostle wrote the Galatian letter. Would it be wisdom to discard those fifteen books just because they were written after the year 58? No! Let us welcome their precious teaching, and voice the sentiment of the poet who wrote:

"All truth is one,
And in all lands beneath the sun
Whoso hath eyes to see may see
The tokens of its unity."

C. J. HUNT.

DELOIT, Iowa.

WATER BAPTISM—IS IT ESSENTIAL TO SALVATION?

All Bible-believers admit that baptism in water is a divine command. This being true, it surely is essential to salvation for the very good reason that God does not command that which is nonessential.

Baptism is one of the all-important ordinances of the house of God called the church. It is the third in order of the principles of the doctrine of Christ (see Hebrews 6:2), and the doctrine of Christ is essential to salvation. So read:

Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.—1 Timothy 4:16. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.—2 John 1:9. Jesus answered them, and said, My doctrine is not mine, but his that sent me.—John 7:16.

The doctrine of Christ, then, is the doctrine of the Father. Jesus Christ came into the world the duly authorized representative of the Father to carry into effect the plan of eternal redemption. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16. This only begotten Son of God is by his Father made heir of all things. Man by being adopted into Christ, becomes a member of the family of God, and an heir of the eternal inheritance in Christ Jesus. (See Hebrews 1:2; 1 Peter 1:4.) "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."—Ephesians 1:11.

God's purpose, counsel, and will is that by obedience to the gospel we are adopted into the family of God, thus being made "heirs of God, and joint-heirs with Christ" (Romans 8:17), "heirs of the kingdom which he hath promised to them that love him" (James 2:5).

But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.—Galatians 4:4, 5. He came unto his own, and his own received him not. But as many as received him to them gave he power to become the sons of God, even to them that believe on his name.—John 1:11, 12.

To those who believe on Jesus is the power, ability, and right to become the sons of God guaranteed. Belief, or faith alone, does not constitute one a child, a son of God. How, then, is man adopted into the family of God? How become sons? What are the conditions of adoption? Obedience to the gospel of Christ. It is "the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith." (Romans 1:16, 17.)

When the apostles of Christ were commissioned to go and proclaim the gospel to the nations, they were commanded to baptize those who should believe. This baptism must have been water baptism, since no man was ever authorized to baptize his fellow man with the Holy Ghost. Baptism, then, must be a principal element of the adoption into Christ. The inheritance is in Christ, and out of him we have no promise, "For all the promises of God in him are yea, and in him, Amen, unto the glory of God by us."—2 Corinthians 1:20.

There is no statement in holy writ that man can believe himself into the Christ, nor that he can believe and repent himself into Jesus Christ. Yet he can not be transplanted from the world into the Christ without gospel faith and repentance. But these bring him to the gate, that he may enter the Christ, the divine fold, and be secure in the promises.

Baptism is one of the seven principles of the doctrine of Christ. (See Hebrews 6:2.) A principle of any system is a fundamental basis, a necessary truth. It is eternal in nature; is immutable in character. To separate a fundamental principle from a system, an organized system, is to render such system inoperative. Deprive the universe of its law of gravity, or the sun of its diurnal motion, or its centripetal force, and disorganization would ensue. Deprive the gospel of one of its principles, and who could assure us of salvation by it? Baptism is a principle, an ordinance of divine establishment in the gospel, a law of adoption into Christ, a means of justification before the Lord.

To the Galatians Paul wrote:

For ye are all the children of God by faith in Jesus Christ. For as many of you as have been baptized into Christ, have

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put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise.—Galatians 3:26-29. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?—Romans 6:3.

The faith that pleases God (see Hebrews 11:6), and genuine repentance from sin, based on a sorrow toward God, followed by being baptized into Jesus Christ, constitutes a legal adoption into the family of God, consequently an heir of God.

Jesus the Christ was at once the Son of God and the son of Abraham. (See Hebrews 2:16; Matthew 17:3.) "And if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise," for, by adoption into Christ, we enter Abraham's family, and Abraham was made the heir of the world. (Romans 4:13.) Individual obedience to the gospel, and nothing less will constitute us children of Abraham, the friend of God. (See Matthew 3:9–12.)

The righteousness of God is revealed in the gospel. (See Romans 1:17.) Jesus when requesting baptism of John, enjoined it necessary to the fulfillment of righteousness. (See Matthew 3:15.) To fulfill is to observe, to do.

Thy righteousness is an everlasting righteousness, and thy law is the truth.—Psalm 119:142. The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.—Psalm 19:7. But be ye doers of the word, and not hearers only, deceiving your own selves.—James 1:22.

Jesus being baptized of John, exemplified the obedience to the perfect law, which David declares to be the truth. Of John it is said: "There was a man sent from God, whose name was John," and he testifies that God sent him to baptize with water. (See John 1:6, 33.)

John the Baptist was the prophet of the Highest, sent to prepare the way of the Lord, "to give knowledge of salvation unto his people by the remission of their sins." (Luke 1:76, 77.) He was more than a prophet, he was the restorer of the path to walk in, the Elias. (See Matthew 11:9.)

And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.—Luke 7:29, 30. The counsel of the Lord standeth for ever, the thoughts of his heart to all generations.—Psalm 33:11.

THE ESSENTIALS OF A VALID BAPTISM.

Four things are essential to a valid baptism into Jesus Christ.

1. A proper administrator.
2. A proper subject.
3. The proper formula of words must be used.
4. The proper action made.

Should any one of these necessary elements be lacking, the ordinance is not valid; is of no avail with God. A proper administrator must be a member of the kingdom, also a divinely called and commissioned minister of the kingdom. How could a man baptize any one into the church of Christ, and the act be acknowledged of God, who is not a member, and an authorized minister of that church? Could a foreigner to your government adopt other foreigners into your government? Can a private citizen adopt foreigners into his own government as citizens? A man must be called of God to entitle him to perform the sacred ordinances of God's kingdom. So far as it relates to the salvation of man, *all authority in heaven and in earth* is vested in Christ. (See Matthew 28:18.) Every man, therefore, who is authorized to minister in his name must be called by him. Hence, throughout all Bible times, it is noted that every man who ever did a work for God was called by him to do that work. To this there is no exception. No one of God's servants ever *presumed* to go without authority. In the kingdom of heaven, the authority to act officially in his name must come from the King. The commission or call of one man in God's church is never a call to another man, or class of men. And as "all power" is vested in Christ, it is evident that every man who is called must be sent by him. The call must come either through angels or the Holy Ghost.

A man not authorized of God baptized twelve persons at the city of Ephesus in Paul's day. But they had to be baptized again. (See Acts 19:1–6.) Why was this, if baptism be not essential? Every minister of Christ whose name is mentioned in the New Testament was called and sent by Jesus the Christ. (See John 1:33; Mark 3:13, 14; Acts 13:3, 4; 1 Corinthians 12:28; 1 Timothy 4:14; Titus 3:5, 6; Romans 10:14, 15.) They were not called by the voice of the people. All are called of God by revelation to act in their respective ministerial offices. (See Romans 12:4–8.) And such is God's design in his kingdom in all dispensations to the end of the world, as illustrated in the parable. (See Matthew 20:1–16.) A man called of God by direct revelation from God is a proper administrator of the ordinance of baptism.

A proper subject of baptism is a penitent believer of the gospel. So Jesus, entering upon his ministry, came "preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." (Mark 1:14, 15.) As the apostle Peter preached the gospel with the Holy Ghost resting on him as a lambent flame, a convicted multitude cried out,—"Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2:37.

Philip, the evangelist, went down from Jerusalem "to the city of Samaria, and preached Christ unto

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them, and the people with one accord gave heed unto those things which Philip spake, . . . but when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." (Acts 8:5, 6, 12.)

After Paul had been blinded by the light more brilliant than that of the sun at noonday, that shone around him when on his way to the city of Damascus, and had been arrested in his mad career of persecution of the saints, he inquired whose voice had addressed him; and he was informed that it was Jesus of Nazareth speaking. He asked: "What shall I do, Lord?" He was answered: "Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do." He obeyed, and fasting and praying in deep, heartfelt contrition, awaited the Lord's further command. God's servant was made ready to wait on Paul, and after three days by special direction waited on Paul with the heavenly message, thus:

The God of our fathers hath chosen thee, that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.—Acts 22:7-16.

Paul had been a very strict worshiper of God all his life. Why did God command him to be baptized, if baptism is not essential to salvation? He was chosen to know God's will, and to declare it to others. He was to be "a minister and a witness" of the revelations of God to him. (Acts 26:16.) God, by him, would turn men "from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among" the sanctified by faith in God. Paul was a penitent believer, a proper subject of baptism. Knowing now God's will, and fulfilling his mission, he, too, recognized that the proper subjects of baptism were penitent believers. When inquiry was made of him and his fellow ministers, "Sirs, what must I do to be saved?" he answered, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." And that the Philippian jailer and his house might understand and be converted, he "spoke unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." (Acts 16:30-34.) The jailer and his house believed the word of the Lord; he and all in his house obeyed; he and "all in his house" rejoiced. All were proper subjects of baptism.

Paul preached at Corinth; "and Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing, believed and were baptized." (Acts 18:8.)

The gospel antecedents of baptism are thus set forth by our Savior in the great gospel commission:

Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, and ye are witnesses of these things.—Luke 24:45-48.

Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—Mark 16:15, 16.

Hear the gospel, believe it, repent of all sin, then be baptized, and saved, saved from all past sin, be justified. The Savior places this salvation beyond faith, beyond repentance, beyond baptism.

On the third essential to a valid baptism, the proper formula of words to be used by the baptist, we need offer but a few thoughts.

The apostle Peter, who was sent by special revelation to the house of Cornelius, a devout Gentile, preached the gospel to the household of Cornelius (see Acts, chapters 10, 11), declaring that "in every nation he that feareth" God "and worketh righteousness is accepted with him." An angel had previously visited Cornelius, and instructed him to send for Peter, "who shall tell thee words, whereby thou and all thy house shall be saved." (Acts 11:14.) Peter, becoming convinced that the Gentiles would be accepted of God by gospel obedience, exclaimed, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord."—Acts 10:47, 48. "Baptized in the name of the Lord." "When they heard this they were baptized in the name of the Lord Jesus."—Acts 19:5. No man would have a lawful right to baptize "in the name of the Lord Jesus," unless he is authorized by Christ to do so. "Repent, and be baptized every one of you in the name of Jesus Christ," said Peter. (Acts 2:38.) The commission says:

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—Matthew 28:18, 19.

Baptism, like repentance, is in universal demand by all nations, hence, provision is made for all nations to have opportunity. "Go ye therefore, and teach all nations, baptizing them." "Preach the gospel to every creature, he that believeth and is baptized."—Jesus. The universal provision made for the baptism of the nations is evidence of its essentiality to salvation.

Some assume that we must be baptized "into" the names of the Father, Son, and Holy Ghost, instead of "in" the name, etc. Now we can be baptized "in" the name of, or by the authority of the powers

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named, without taking the names of those parties to be our names, but we can not be baptized into the name of a person or thing, without assuming that name. One can not well be baptized "into" a church without taking the denominational name of that church, as Methodist, Baptist, and Christian. In the commission, Christ is addressing and giving authority to the administrator. He is to do his official work "in the name of," or by authority of, the Father, Son, and Holy Ghost. We may be adopted into the church or family of God without adopting his name, or assuming the name of the Son or the Holy Ghost. We may be baptized "into" Christ, into his "body," in that sense, for the Church of Christ is his mystic body (see Colossians 1:18), and thereby take and wear the name given to its members by him. The name given by God to his children, is "saints," "sons of God." (Genesis 6:2; Deuteronomy 33:3: Job 1:6: Psalm 30:4; Daniel 7:27; Zechariah 14:5; 1 Corinthians 1:2: Jude 14.) The sanctified in Christ are "called to be saints." "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." —1 John 3:1.

Baptism in water, alone, will save no one, but can man be saved with the gospel salvation and reject baptism? Water alone will not perpetuate this life, but can we prolong our lives and refuse to use water? Water is all essential to our life here, and so all God's gospel appointments are essential to salvation hereafter. Men are baptized into Jesus Christ, by a ministry whose authority bears the insignia of the Father, the Son, and the Holy Ghost. The principle involved in all gospel administration is, "Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me, receiveth him that sent me."—John 13:20.

BAPTISM, ITS MODE.

As to this, the fourth element essential to a valid gospel baptism, Biblical evidence shows it to be immersion, a being born of, a burial in water. Let us now hypothecate briefly.

The word *baptize*, the word used by the Savior to indicate the action of this ordinance, is an anglicized Greek word. *Bapto*, in Greek, is the radical, from which the *baptizo* (baptize) is derived. It is invariably translated to dip, or to plunge. *Bapto* is never used by the sacred writers to indicate this ordinance. *Baptizo* is never translated by *stain*, *color*, or *dye*. *Baptizo* with its derivatives is the only word used by the New Testament writers to indicate the action of baptism. This word not having any necessary connection with water, or any other liquid whatever, indicates a specific action, can have, as a consequence, but one meaning. No doubt this is the reason why our Savior appropriated this word to express the action performed in administering this divine ordinance. Of thirty translations of the New Testament, dating from the second to the sixteenth century, seventeen translate *baptizo immerse*. Six give the word *dip*. The Coptic, third century, *plunge*, and *immerse*. The Icelandic and Ango-Saxon give give us *cleanse*. Seven translations representing mainly northern European languages, give from the root or word *kerestiti* the word *cross*. Consider the following Greek words, as translated.

Lano, to wash the body. (See John 13:10; Acts 9:37.) *Pluno*, to wash properly, as clothes, by plunging them in water. (See Revelation 7:14; Exodus 19:10; Numbers 8:7; Leviticus 11:25.) *Nipto*, to wash partially, or parts of the body. The hands (see Matthew 15:2; Mark 7:3); the feet, (see John 13:5, 6); the face, (see Matthew 6:17); the eyes, (see John 9:7). *Ekcheo*, to pour out, as the Holy Spirit. (See Acts 2:17, 18, 33; Acts 10:45.) *Brecho*, to wet, to make wet. (See Luke 7:38, 44.) *Rhantizo*, to sprinkle. (See Hebrews 9:13, 19, 21.) *Baptizo*, to dip, or to plunge in the water. (See 2 Kings 5:14.) *Bapto*, to plunge, dip, or immerse. (See John 13:26.)

Now we ask the question, With a language so rich in its variety as the Greek, and the number of its words, and especially words used in connection with the element of water, why did our Lord pass by all these words, and choose the word *baptizo*, whose meaning is always, firstly, *to dip*, to indicate the ordinance of baptism or immersion? Further, all the leading translators, linguists, annotators, commentators, and lexicographers without exception translate and define the word *baptizo*, dip, plunge, and immerse. Their record attests this to be true. Moreover, Justin, 140–170 A. D.; Tertullian, 204 A. D.; St. Cyprian, 250 A. D.; Gregory Nazianzen, 360 A. D.; and St. Jerome, of the fifth century, all bishops of the church, testify that immersion was the act of administering the holy rite of baptism in their age. Much more testimony could be presented on this subject, but this is sufficient, from history.

Bible testimony in point now follows. John the Baptist was sent of God "to baptize with water."

> Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him.—Matthew 3:5, 6, 16. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him.—Mark 1:5, 9, 10.
>
> And they went down both into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, and the eunuch saw him no more.—Acts 8:38, 39.

Baptized "in Jordan," "in the river of Jordan," "baptized of John in Jordan," and "straightway

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coming up out of the water," are phrases positive in character, and strongly determine the action, indicated in baptism, to be immersion. Why go down into the water in the river with the minister of God to submit to the divine ordinance of baptism unless it be immersion? And again, "much water," or "many waters" were essential to baptism. Jesus tarried in the land of Judea "and baptized." "And John also was baptizing in Enon, near to Salim, because there was much water there: and they came, and were baptized."—John 3:22, 23.

The likeness of baptism in water to a birth, by the Savior, renders it quite certain that baptism is immersion. To the question of Nicodemus, "How can a man be born when he is old?" regeneration being Christ's subject to him, "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."—John 3:4, 5. This is a most positive statement, and many seek to evade its force by suggesting that the word *water* here used does not mean water, but Spirit. That would make the text read peculiar. Thus, born of Spirit and of the Spirit.

Jesus anticipated that some would hardly accept his word here. He says, "Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness."—Verse 11. Paul's command is:

Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word.—Ephesians 5:25, 26.

And having a high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.—Hebrews 10:21, 22.

But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost.—Titus 3:4, 5.

Peter says:

Baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.—1 Peter 3:21.

If immersion in water is not referred to here by Peter, why make reference to "the filth of the flesh" at all?

Baptism saves us "by the resurrection of Jesus Christ," that is, by virtue of the atonement. The blood of Christ ratifies the everlasting covenant or gospel. The blood gives saving power to all the conditions of that covenant. To reject any one of the conditions of the covenant, is to reject the blood of Christ by which the heart is sprinkled from an evil conscience. Can we reject the conditions of the covenant of salvation, and not reject the blood that seals them? In view of this truth, can we reject baptism and have a clear conscience before God? Baptism saves.

BAPTISM A BURIAL.

By faith man comes to God. By repentance man turns away from the world, from sin. By it he dies to sin, ceases to live longer in sin, and renounces all his sinful ways; and being dead to the world and sin, it becomes essential that he be buried, and rise to a new life, not in the world of sin, but in Jesus Christ, in the kingdom of God.

And so we are taught by Paul:

How shall we, that are dead to sin, live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also [being raised up from the baptismal death.—C. S.] should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man [past life of sin] is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin.—Romans 6:2-7.

To the Colossians Paul wrote of their adoption into Christ:

And ye are complete in him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.—Colossians 2:10-13.

THE PURPOSE OF BAPTISM.

By obedience to God and acceptance of Jesus Christ, man seeks the pardon of his sins. He comes to apprehend that he can not be saved in his sins, and hence seeks release from them; seeks a condition of justification before God. To this end he makes the inquiry, What shall we do? It will be seen that Paul told the Colossians, that having been quickened, or aroused to action in their own interests, and having by faith in God been buried with Christ in baptism, and risen therefrom, he had forgiven them all their trespasses. Of John the Baptist it is recorded:

And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord, to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins.—Luke 1:76, 77.

The people of Judea and the regions of Jordan "were baptized of him in Jordan, confessing their sins." (Matthew 3:5, 6.)

The manner in which John was to give to the people knowledge of salvation "by the remission of their sins," is thus set forth:

The beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. . . . John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.—Mark 1:1, 2, 4.

Annas and Caiaphas being the high priests, the word of God

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came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins.—Luke 3:2, 3.

Confession of sins, baptism for the remission of sins, believing on him that should come after, that is Jesus Christ, brought the sinner into a state of justification from past sin, with God. Under the great commission given of Christ, the apostles preached the gospel which enjoined, with faith, repentance and baptism as equally essential to salvation.

On the great day of Pentecost, when the Holy Ghost came as a rushing mighty wind, and filled all the house where they sat, Peter preached the gospel under its enlightening influence. The vast audience were convicted, pierced to the heart, and cried out in the earnestness of their souls, "Men and brethren what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2:37, 38.

The death, burial, and resurrection was declared by the ministry of Christ to be the doctrine of the atonement. (1 Corinthians 15:1-4.) The form of doctrine also being taught for obedience on the part of all believers in Jesus the Christ.

By faith, men approach unto God. (See Hebrews 11:6.) By repentance they turn away from, forsake sin, turn to God, and die to the world, to sin. By these the character is changed, but not their relation. In order to change their relation, break off their relationship to the world, and be adopted into Christ, form the relationship of children to sons of God. To do this they are buried with Christ by baptism into death, then rise to "walk in newness of life," they are then made free from sin, by obeying from the heart that form of doctrine delivered unto them. (See Romans 6:3-17.) To Paul at his conversion, it was said, "And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord."—Acts 22:16.

In the light of all these statements of holy writ, we can not but conclude that baptism is a gospel ordinance, is immersion, is a burial with and into Christ, is one of the necessary ordinances connected with the means of adoption into Jesus Christ. In baptism we arise to walk in newness of life. Preceded by gospel faith and repentance, and when administered by a divinely authorized, called minister, it constitutes the being "born of the water." It is necessary in order to have a good conscience toward God, being ratified by the blood of Christ, being one of the conditions of the new covenant. To reject it is to ignore the blood of the covenant of Christ.

Justification from sin follows obedience to the gospel, and does not precede it. Baptism is the washing of regeneration, precedes the renewing of the Holy Ghost. (Titus 3:5). It is in order to the cleansing from sin. It is "for the remission of sins." It is, therefore, essential to salvation.

C. SCOTT.

CONTINUED REVELATION.—DOES GOD REVEAL HIMSELF TO-DAY AND HOW?

In treating upon this subject, we are aware that it is largely misunderstood by very many. And for this reason we write; that the people may understand that God does and will continue to reveal his word to-day, and in the future as he has done in the history of the past. The teaching that revelation has ceased, is everywhere prevalent; and people are taught to believe or think that divine communication is a thing of the past. We desire to bring forth reasons predicated upon the word of the Lord to prove that God is willing to, and does reveal his mind and will to-day, on like conditions, and under like circumstances as in days of old. As the prophet says, "To the law and the testimony: if they speak not according to this word, it is because there is no light in them."—Isaiah 8:20.

We go, now, to the word to learn in regard to the doctrine of "continual revelation":

Surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets.—Amos 3:7.

The foregoing indicates that God is a God of revelation; that whatever he does, or whenever he works, (as pertaining to the people of the earth,) he reveals that "secret unto his servants the prophets." If we admit that God works to-day, or does anything affecting the people of the earth, then we must admit that God does reveal his will, or that he has changed. But according to the Bible he does not change, as the following will show:

For I am the Lord, I change not.—Malachi 3:6. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning.—James 1:17.

If these passages have any significance whatever, they are certainly indicative that God neither changes nor varies. This being true, he will continue to reveal his word and laws to the people as long as they remain upon the earth and live so as to be worthy of heavenly communication. But if it be true, as is claimed, that God revealed his word only up to the days of Jesus Christ and the apostles, and that for eighteen centuries he has not spoken by his Spirit, neither by prophet, urim, or dream, then he has decidedly changed.

Again we read:

Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him and worketh righteousness is accepted with him.—Acts 10:34, 35.

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If we say that God has ceased to speak, would we not make him a "respecter of persons"? If we say that for over four thousand years God from time to time, and upon various occasions, gave revelations in the way of dreams, visions, ministration of angels, etc., and that he will not bestow any such blessing upon people to-day, do we not make it appear that he is a "respecter of persons"? We think so. Is the promise of acceptance by the Lord limited to any one people or nation? No. The promise is, "that in every nation he that feareth God and worketh righteousness is accepted with him."

We are in a nation, and if we observe the proper conditions, will be accepted. What are the conditions of our acceptance? Answer: That we "fear God and work righteousness." Nor do we think that when we have feared the Lord and worked righteousness that we will be accepted in a limited sense; it is plain that we will be accepted in the same sense as were men anciently. The following substantiates the idea:

> And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us.—Acts 17: 26, 27.

We learn from this that God has placed all men upon an equal footing, with equal opportunities; made them all of one blood, designed the bounds of their habitation, and made the promise that they, all alike, could find him by seeking and feeling after him. Now it is plainly seen that this does not refer to any one nation, but to all nations. "He is not far from every one of us." By this we learn that he would be just as near to the people in America, Australia, or the islands of the sea, as he would be to the people in Asia. We may safely conclude that if men in one age of the world, or upon one part of the earth could, by seeking and feeling after the Lord, obtain divine revelation, then so could the people in any future age, or upon any other part of the globe, obtain the same, upon proper observance of the same conditions. "All men" being "made of one blood," are equal in the sight of God.

All will admit that the privilege of receiving revelation from God was a grand favor, and one that was beneficial to those receiving it. But we are told by the objector that we live too late in the world's history to obtain any such favors; that if we had lived in the days of the prophets and the apostles, we might have received these things.

Now if we only stop to think, we find that we had nothing to do or say concerning the time of our coming into the world; but we are here *now*. All the blessings and favors which the ancients received, will not benefit us. The mere history of a people being well fed, and partaking of all the luxuries of the earth, will not benefit the man who is dying of starvation. In order to receive real benefit, he must be so situated as to partake of the real necessaries of life. So it is in regard to revelation. In order to be blessed as they were in olden times, there is need of our receiving the same blessings to-day. If the teaching that the day of revelation is past (as many do teach) is true, and we could have had our choice, no doubt we all would prefer to have lived in the days of the first apostles, or when Jesus was among men. But such teaching is not true. And finding ourselves on the earth at this particular time of its history, we want to carefully examine the word of God and see if we are justified in making the claim that God speaks to-day. Latter Day Saints believe that God is the same to-day as in former ages. They believe that "*God is*"; not simply that "God was."

We will now examine some of the objections that are urged against present revelation. The leading one is this: That in the New Testament is contained the plan of salvation in a system of universal truths, and it contains enough to save all men; hence it contains all that God ever revealed to man, and all that he will reveal. We admit that the Bible contains a record of the gospel or plan of salvation, which will save people if they obey it. But if there is no revelation to-day, they can not obey it; for there would be none having authority to administer, as we will show farther on.

The scriptural objection (so called) is as follows: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add to him the plagues that are written in this book."—Revelation 22: 18.

To the first we have this to say, The New Testament does contain a record of the gospel or plan of salvation; but there is nothing in the book to indicate that it is the last revelation from God to man. There is nothing in it by which we could infer that the Lord could not, or would not, again reveal the gospel, or confirm it by revelation. To the last we reply, that John was not, as many seem to think, writing the conclusion of the Scriptures, this language having direct reference to the book of Revelation. This book was written 96 A. D., and we find that in 97 A. D., John writes his gospel. So we see, if it meant as our friends apply it, that it would bring John under that curse. We refer the reader to Deuteronomy 4: 2. There it is said, "Ye shalt not add unto the word which I command you." If the position of our friends be correct regarding the application of Revelation 22: 18, then it is, or would be correct here; and then all that purports to be the word of God given since the days of Moses has simply been "added." But the opposers of present revelation do not want to admit this; they say God has spoken since the days of Moses. So we say God has spoken since the days of the apostle John.

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Now then, let us carefully examine John's statement. To what book or prophecy did he have reference? To the book of revelation—the book he had just written. Who was it that was not to add? Does it say, If God shall add? No, but *if any man add*, God shall add to him the plagues, etc. Any one with a fair understanding of language can see that it was man who was restrained from adding to God's word. Man has always been forbidden to add; but God has always added, and will continue to add as seemeth him good, and when he pleases. So these objections fall to the ground.

REVELATION IS NECESSARY FOR FOUR SPECIAL PURPOSES.

1. To give a knowledge of God and Jesus Christ.
2. To give a knowledge of the doctrine of Christ.
3. To reveal the things of God.
4. To call men to the ministry.

We will endeavor to examine this subject under the four heads above named, each in their order.

TO GIVE A KNOWLEDGE OF GOD AND JESUS CHRIST.

"All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."—Matthew 11:27. We see by this that exclusive of revelation, man knows neither the Father nor the Son.

We next refer to the conversation of Jesus with his disciples when he asked the question, "Whom do men say that I, the Son of man, am?" And having learned what the people thought concerning him, he said to the disciples, "But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."—Matthew 16:15–17.

Here Jesus is particular to express the thought that Peter did not obtain this knowledge through any human agency, but from the Father in heaven. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."—John 17:3.

The foregoing will teach us that in connection with eternal life, the promise of a knowledge of God and Jesus Christ is given. We turn to Paul's Second Epistle to the Thessalonians 1:7–9, and we find it there declared, that at the coming of Christ, those who have not this knowledge shall be destroyed by "flaming fire." Let us now examine Paul's testimony.

Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost.—1 Corinthians 12:3.

The Holy Ghost was to teach the disciples "all things," etc., therefore it is evident that Paul meant that the knowledge of Jesus being the Lord was revealed through the Holy Ghost. It can now plainly be seen that, if we deny present revelation, we deny the only way by which the Lord has promised a knowledge of Jesus Christ. If there is no longer any revelation, then the world is without a knowledge of God and of Christ.

TO GIVE A KNOWLEDGE OF THE DOCTRINE OF CHRIST.

Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.—John 7:16, 17.

What is the doctrine of Christ? The law or the teaching that Christ taught. It is synonymous with the gospel. Now, the promise is made that any one complying with the will of the Father "shall know of the doctrine." How, and by what means shall he know? By the manifestations of the Holy Spirit. Jesus said:

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.—John 16:13. He shall testify of me.—John 15:26. (See also John 14:16, 17.)

When Paul wrote to the Galatian saints, he said:

But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.—Galatians 1:11, 12.

The gospel was taught to Paul by revelation; and thus wherever the gospel is preached, the spirit of revelation accompanies it. Can we not see the beauty and excellency of such promises? God never intended that his children, those who obey his law, should be left in doubt and insecurity, to grope their way in darkness. He has said "he shall know," and this knowledge comes by revelation.

TO REVEAL THE THINGS OF GOD.

Without revelation man would be ignorant of the things of God. Paul writes thus:

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.—1 Corinthians 2:9–11.

It is here clearly shown that, although a knowledge of these things does not exist in man, yet they may be revealed unto him by the Spirit of God. Again, by the same author to the Ephesians, we have the following:

How that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ,) which in other ages was not made known unto the sons of men, as it

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is now revealed unto his holy apostles and prophets by the Spirit.—Ephesians 3:3-5.

Thus we see Paul was careful to instruct the Ephesians as well as the Corinthians regarding the doctrine of revelation.

We read in Daniel 2:28 of a statement made by Daniel when the wise men of Babylon were about to be destroyed because they could not tell the king's dream with the interpretation thereof; after Daniel had presented the matter before the Lord, and the king's secret was revealed to him in a night vision, he said: "But there is a God in heaven that revealeth secrets." Daniel's faith in God was that he would speak and reveal secrets according to the necessity of the occasion. God so operated then; and why should he not so operate to-day?

TO CALL MEN TO THE MINISTRY.

A careful examination of the Bible will convince all that revelation was the means that God has always used to call men to labor in his vineyard. Paul says, "And no man taketh this honor unto himself, but he that is called of God, as was Aaron."—Hebrews 5:4. He evidently referred to the ministry: as the reader will notice, he was speaking of priesthood. By priesthood is meant the authority or office of a priest. A priest is a preacher, or clergyman. If Paul told the truth, then, no man is allowed to take this honor unto himself. How was Aaron called? The Lord spake through Moses, who was a prophet, and designated this particular work for Aaron: "And take unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office."—Exodus 28:1.

Now, here we have the pattern. Aaron did not, within himself, assume this work; neither did he enter into it by simply being "impressed that he ought to preach." God called him by revelation; not by speaking directly to Aaron, but by speaking to Moses the prophet. Does God call men after this manner to-day? We reply that he does, if he calls them at all. If the Bible contains *all* that God will ever reveal to man, how can the ministry be called? Let those who deny present revelation answer. Examine the Old Testament, and there you find that all of God's ministry, including the prophets, were called by divine revelation. God did not change his plan in the days of the apostles, as we learn by reference to the New Testament record. The ministers of the church were selected by Jesus himself; and that, too, after he had spent a night in prayer in order, no doubt, that God should direct him in selecting men for such important work. (See Luke 6:13-16.) Jesus said to the apostles: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."—John 15:16. So we see that the apostles did not "take this honor unto" themselves, nor did they of themselves choose the ministry; but Jesus chose them. At another time Jesus said to them, "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."—Luke 9:37, 38. He did not hold forth the idea that men could volunteer in this work, but that they should look to the Lord for an increase of laborers. After Jesus had ascended he still called his ministry by revelation through the Spirit. For, after Judas had fallen by transgression and death, it seemed needful that the vancancy be filled:

> And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.—Acts 1:23-26.

Thus we see that the Lord, and his direction, was here sought, when the apostles desired to make good their number. Barnabas and Saul (Paul) were called by revelation:

> As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.—Acts 13:2, 3.

Again Paul says, in speaking of the apostasy that should occur in the church, speaking to his brethren in the ministry:

> Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers.—Acts 20:28.

Paul in writing to the Romans still holds forth the idea of being called or sent of God:

> How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?—Romans 10:14, 15.

But the time was to come when the people would disregard God's plan, and would make teachers of their own:

> For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.—2 Timothy 4:3, 4.

This prophecy has been, and is being fulfilled in our own day and time. They do heap (gather together in quantities) to themselves teachers, or preachers. God has no hand in the matter; in fact the most of them say that he will not speak to-day. Their ears are turned away from the truth (God's word is truth) and are turned unto fables. A fable is a story that is not true. Fables are what these men-made teachers preach.

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UNAUTHORIZED MINISTERS.

Anciently, when men usurped authority, we find they were often punished. When David was bringthe ark up from the land of the Philistines, upon a new cart, the oxen shook it; and Uzzah put forth his hand to stay the ark, and the Lord smote him that he died for his error. (See 2 Samuel 6: 6, 7.) What was his error? Usurping authority. Only the priests, the Levites, were allowed to touch or handle the ark. Uzzah not being a Levite, acted without authority. Another case we refer to, is King Uzziah's attempt to offer sacrifice in the temple of the Lord, (which duty belonged to the priests, the sons of Aaron), and the priests withstood him, and he was smitten with leprosy and remained a leper until the day of his death. Thus we see that God does not look upon men who attempt to act without authority, with any degree of favor. Micah, the prophet, accuses the heads of the house of Jacob as follows: "They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire."—Micah 3:10, 11. Those whom God does not call have not the honor and glory of God in view, neither the benefit of their fellow men; but they labor for the things of this world; their ministrations are for the object of money.

Having seen that revelation is necessary for four special objects, we now desire to ascertain how God has promised to reveal himself—what means are used.

How is revelation received, or obtained?

1. By the Lord speaking to men.
2. By the visitation of angels.
3. By the Holy Spirit.
4. By visions and dreams.

BY THE LORD SPEAKING TO MEN.

In the beginning God spoke to, and conversed with, man. He spoke to Adam in the garden of Eden and also after his expulsion from the garden. God spoke with an audible voice to Noah, Abraham, Isaac, and Jacob; to Moses and Aaron; and to many of the old prophets. When Jesus was baptized, the Father spoke audibly from the heavens, saying, "This is my beloved Son, in whom I am well pleased."—Matthew 3:17. At another time when Jesus was contemplating his death and speaking of the cause for which he had come into the world, he said: "Father, glorify thy name. Then came there a voice from heaven saying, I have both glorified it, and will glorify it again."—John 12:28. John, the beloved, heard the voice of Jesus Christ when he was on the isle of Patmos. (See Revelation 1:10–20.)

BY VISITATION OF ANGELS.

Angels have appeared to individuals to reveal the mind and will of God, on many occasions. The following are some of the many instances: An angel appeared to Hagar (see Genesis 16: 7–12; Genesis 21:17, 18); to Abraham (see Genesis 18:2); to Lot (see Genesis 19:1); to Balaam (see Numbers 22: 23); to the Israelites (see Judges 2: 1–4); to Gideon (see Judges 6:11–18); to Manoah's wife (see Judges 13:3); to David (see 2 Samuel 24: 16; 1 Chronicles 21: 16); to Elisha (see 1 Kings 19:7); to Daniel (see Daniel 8:16; 9:21; 10:11); to Joseph (see Matthew 1:20); to Mary Magdalene (see Matthew 28:2, 7); to Zacharias (see Luke 1:11); to Mary (see Luke 1:26, 27); to the shepherds at the time of the birth of Christ (see Luke 2: 8–12); to Peter in prison (see Acts 5:19; 12:7); to Philip (see Acts 8:26); to Cornelius (see Acts 10:3); to Paul (see Acts 27:23).

The foregoing is sufficient to show that angelic ministration was one of the means that God used in communicating his will to man. But it is now popularly taught that angels do not appear to men to-day, as in olden times, and that they will never again administer to people in this world. However, we are prepared to show from the word, that the day of their visitation is not past.

ANGELS TO BE SENT IN LATTER DAYS.

Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord.—Malachi 4:5. And Jesus answered and said unto them, Elias truly shall first come and restore all things.—Matthew 17:11.

These passages clearly indicate that Elijah, (who is, no doubt, now an angel,) will come and restore all things; and his coming is to be "before the great and dreadful day of the Lord." We ask, Has Elias come? If not, then he will come before the day of the Lord. Again, Jesus says, in speaking of the end of the world and of his second coming:

And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.—Matthew 24:31.

We will refer to one more remarkable prophecy of the appearance of an angel, to come in the last days, as seen in a vision, and recorded by John on the isle of Patmos:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.—Revelation 14:6, 7.

That the angel, here spoken of, was to come in the last days, is shown by the statement that "the hour of his judgment is come." And again, by reading the remainder of the chapter, it is seen that the coming of the angel was to be a short time before the harvest, or reaping-time, or the end of the world. Read from verse 14 to 20. In the face of all this evidence, we can not say that the day of visitation of angels is past.

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BY THE HOLY SPIRIT.

Jesus, in portraying to the disciples the office-work of the Holy Spirit, said:

And I will pray the Father and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.—John 14:16, 17. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. —John 14:26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.—John 15:26. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.—John 16:13.

It is clear that the Holy Ghost was to reveal the mind and will of God. It was to show them "things to come." That would be revelation. If God is unchangeable (and we are told that he is) then so is the Holy Spirit. If the Holy Spirit testified of Christ, brought his words to their "remembrance," and showed them "things to come," anciently, we think that it should produce the same effects to-day. How, then, can individuals claim to receive the Holy Ghost and yet deny the fruits thereof? They may receive *a* spirit and call it the Holy Spirit; but if it does not produce the same effects as anciently, we are safe in concluding that it is not the Holy Spirit. The Lord has never at any time said that the Holy Spirit would operate differently in future ages from the manner in which it operated in former ages. If we claim the Holy Spirit, let us not deny the fruits thereof, which include revelation.

Paul tells how the mysteries of God were revealed to the apostles and prophets:

How by revelation he made known unto me the mystery; (as I wrote afore in few words; whereby, when ye read, ye may understand my knowledge in the mystery of Christ,) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit. —Ephesians 3:3–5.

We see by the foregoing that the Holy Sprit is a revealing medium. (See also 1 Corinthians 2:10, 11.)

BY VISIONS AND DREAMS.

Many are the incidents on record in the Bible showing us that God has often manifested his will to his children by visions and dreams. We will now examine some of the promises regarding this subject, as set forth by the holy prophets:

And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my Spirit.—Joel 2:28, 29.

If the reader will carefully notice the entire chapter, it will be seen that these things were to transpire in the last days, after the Lord begins to bless and restore the "land." It was to be just before the "sun shall be turned into darkness, and the moon into blood." Those who claim to receive a manifestation of God's will through visions and dreams, are in harmony with Joel's prophecy. Note the following:

For God speaketh once, yea, twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction.—Job 33:14–16.

The foregoing is plain enough without further comment.

And he said: Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream.—Numbers 12:6.

The Lord spake to Joseph, the son of Jacob, in dreams, and the word was filled. Jacob received God's will in a dream. (See Genesis 28:11–16.) God communicated to Daniel by dreams and visions. (See Daniel 2:19, with seventh and eighth chapters; 10:2–7.) Joseph, the husband of Mary, received dreams. (See Matthew 1:20; 2:13, 19.) God spake to Peter in a vision. (See Acts 10:9–17.)

Now, in the face of this array of evidence, who can successfully claim that the day of revelation is past? We are told by Isaiah the prophet that "the word of the Lord was unto them precept upon precept, . . . line upon line, . . . here a little and there a little." (Isaiah 28:13.) This would indicate that God gave his word, not all at once, but just as there was need of it. Jesus said, "Ask and ye shall receive." And, further, that our heavenly Father is more willing to give good things to them that ask him, than earthly parents are to give unto their children.

Thus saith the Lord, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.—Isaiah 45:11.

Why should we deny the very things the Lord has told us to ask for, and has promised to give us? Peo- in this age are very much, in one respect, like the people who lived in the days of Jesus Christ. They said, "We know that God spake unto Moses: as for this fellow we know not whence he is."—John 9:29. Yes, they had unbounded confidence in Moses, because he had lived a long time before their day. So with people to-day; they say, "We believe, and know that God spoke through Christ and the apostles, but we do not think that God speaks to any one to-day." So history repeats itself. People are more willing to believe that God spoke to the people a long time ago, than that he speaks to the people of to-day. To expect more revelation is not unscriptural. Much of the foregoing evidence shows that there will be prophets, and revelation, in the latter days.

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Jeremiah 31:31–34 speaks of a new covenant being made with the house of Israel. In order for God to make a covenant with any people or nation it is necessary that he speak to them; his plan in the past was to speak through his "servants the prophets."

To those who claim that the Bible contains *all* that God ever revealed to man, and all that he ever will reveal, we would say: Study the Bible carefully and without prejudice, and see if the promises of God regarding revelation, as well as other blessings, are not made to all men alike. "God is no respecter of persons."

Then we find there are many books mentioned in the Bible, which the Bible itself does not contain. The following are some of the books mentioned but not found in the Bible: "Book of Jasher" (Joshua 10:13; 2 Samuel 1:18); "book of the wars of the Lord" (Numbers 21:14); "book of the manner of the kingdom" (1 Samuel 10:25); "book of Nathan, the prophet" (1 Chronicles 29:29; 2 Chronicles 9:29); "visions of Iddo the seer" (2 Chronicles 13:22); "book of Gad the seer" (1 Chronicles 29:29); history of Uzziah (see 2 Chronicles 26:22); A former epistle to the Corinthians (See 1 Corinthians 5:9; Jude's previous epistle (see Jude 3). Others might be mentioned, but this is sufficient to show that the Bible does not contain all; yet we can not say that these books did not contain the word of God, as well as those books now in the Bible. If we only stop to think, we must confess that all of the teaching of Jesus is not found in the Bible. John says in concluding his testimony:

> And there were many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written. —John 21:25.

Yours for gospel truth,

H. E. M.

RUINS IN YUCATAN.

Following are some extracts from Rambles in Yucatan; or, Notes of Travel through the Peninsula, including a visit to the remarkable ruins of Chi-chen, Kabah, Zayi, and Uxmal, by B. M. Norman. Copyrighted in 1842, published in 1843:

Preface:

> A portion of the ruins which are noticed in detail in the following pages had never been visited, to the author's knowledge, by any modern traveler before his arrival. . . . He ventures to call the readers' attention to the chapters which include the ruins of Chi-Chen, of Kabah, Zayi, and Uxmal, of which cities, the last only excepted—to which Mr. Stephens devotes a few sentences, near the conclusions of his recent popular work upon this subject—no other published accounts, it is believed, have appeared. . . . If the public . . . shall through its aid [the book] eliminate one new ray of light to illumine the dark stery of its subject, the author will . . .

Page 62:

> I asked him what he would take for the land upon which those ruins [of Uxmal] were situated; and he readily replied, five thousand dollars.

Page 68:

> That these people [of Yucatan] are the descendants of the ancient Mayas, there is hardly room to doubt. . . . They were well known to be far advanced in civilization when first discovered, . . . their astronomical symbols and hieroglyphical signs have been identified with those of the Mexicans.

Page 80:

> The plane surface of the land around these elevations [mounds], precludes the supposition that they are natural formations. . . . Probably they were fortifications—perhaps look-out places.

Page 108:

> Chi-Chen signifies mouth of a well.
> Uxmal signifies "Times past."—Pape 154.

Page 113, Chi-Chen temple:

> The parts remaining are finished with sculptured blocks of stone of about one foot square, representing Indian figures with feather head-dresses, armed with bows and arrows, their noses ornamented with rings.

Page 117:

> The solidity of the structure of the pyramid at Chi-Chen, the harmony and grandeur of its architecture, must impress every one with an exalted idea of the mechanical skill, and the numbers of those by whom it was originally constructed.

Page 164:

> The western facade is ornamented with human figures similar to *caryatides*, finely sculptured in stone with great art. Their heads are covered with a casque, and ear ornaments similar to those worn by the Egyptians.

Page 168:

> All the ruins of which mention has been made in the preceding pages, and by Mr. Stephens and by Waldeck, are not a tithe of those still remaining uninvestigated on the American continent, and, perhaps I may add, in the single province of Yucatan.

Page 169:

> The Ohio valley and its vicinage are supposed to have been covered with more than five thousand villages.

Page 172:

> There are reasons for believing that the American Continent has witnessed the growth and extinction of more than one race of men which had advanced to a high state of civilization. . . . Wirt's impressions are, that three distinct races of men have occupied this country previous to the arrival of the existing white settlers. The monuments of the first or primitive race are regular stone walls, brick hearths, (found in digging the Louisville canal,) medals of copper, silver swords, and implements of iron. These relics, he thinks, belonged to a race of civilized men who must have disappeared many centuries ago. . . . To the second race he attributes those vast mounds of earth found throughout the whole western regions, from Lake Erie and Western Pennsylvania to Florida and the Rocky Mountains.

Page 173:

> These mounds and earthen implements indicate a race inferior to the first, which were acquainted with the use of iron. The third race are the Indians now existing in the western territories.

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Page 175:

Whatever diversity of origin may have existed among the races of Indians whose remains are the burden of our speculations, one thing is certain, that the builders of the ruins of the city of Chi-Chen and Uxmal excelled in the mechanic and the fine arts.

Page 179:

Almost all the Indian tribes, even to the Charibs, have a traditionary account of the deluge and of the creation; and, what is more singular, relate it as occurring in or near their present locations upon this continent—leading to the supposition of an antediluvian existence in America. They also have their great supernatural benefactors. The Brazilians have the Payzome, the Tamanac race their Amalivaca, the Chilians their Them, the Muyscas their Bochica, the Peruvians their Manco Capac, the Mexicans their Quetzalcoatl, and the Chiapasans their Votan. This latter people represent Noah under the name of Coxox. The art of embalming seems to have been perfectly well known to the people who once inhabited the west.

Page 198:

But the most remarkable work that has ever probably been produced, is that of the late Lord Kingsborough, on American Antiquities, which is acknowleged to be the most costly undertaking ever attempted by a single individual, of a literary kind. A copy, and the only one in the United States, is in the possession of the Pennsylvania Library, at Philadelphia. The collection of materials was made by Augustine Aglis, who edited and published it in London, in 1830.

Page 108:

It was on the morning of the 10th of February [1841] that I directed my steps, for the first time, toward the ruins of the ancient city of Chi-Chen. . . . I was finally enabled to effect a passage; and, in the course of a few hours, found myself in the presence of the ruins which I sought. . . . No marks of human footsteps, no signs of previous visitors, were discernible; nor is there good reason to believe that any person, whose testimony of the fact has been given to the world, had ever before broken the silence which reigns over these sacred tombs of a departed civilization.

Page 146:

The ruins of Ichmul are situated about half a league north of the town of Picul. . . . What was my surprise, on arriving at this place, to observe a succession of mounds, or tumuli, extending many miles around, in every direction, as far as the eye could reach—the sepulchre, perhaps, of millions!

Page 180:

All the civilized Americans had a priesthood, and circumcision was practiced by the Mayas of Yucatan, the Calchaquis of Caho, and Mexicans.

Page 286:

By those deeply versed in the antiquities of past ages, it is contended that the first people who settled America came directly from Chaldea, immediately after the confusion of languages at Babel.—(See Description of the Ruins of the American City, published in London, 1832, p. 33, by Doctor Paul Felix Cabrera.)

RALPH W. FARRELL.

WEST SULLIVAN, Maine.

When pins were introduced in the sixteenth centruy womankind so treasured them that they became favorite New Year's gifts to women, and money used to buy them was first called pin money.

Original Poetry

The Angels' Message.

Have you heard the glad news of the gospel restored — Revelation 14:6.
That gospel once taught by our Redeemer and Lord, — Luke 4:18
With its life-giving promise to all who obey — Mark 16:16.
And endure to the end in the one narrow way— — Matt. 7:14.
With its gifts and its powers to bless all mankind — Mark 16:17.
Who truly believe in the Savior divine? — John 3:36.

That pure gospel long hid 'neath human tradition — 2 Timothy 4.
Is restored again by an angel commissioned— — Rev. 14:6; 7.
Of God, as plainly foreseen on Patmos' lone Isle, — Revelation 1.
Where Saint John the beloved had long been exiled,
When visions from heaven were unfurled to his view,
And the glory of God was revealed there anew,
And a voice like a trumpet fell on his rapt ear
That voice from the heavens, melodious and clear,
It said, "Come up hither and to thee will I show — Rev. 4:1; 3.
Things which *must be* hereafter." 'Twas the Lamb that spake so.

The wonders then shown my poor pen may not trace,
But God's infinite love and his wonderful grace
Stand out with such grandeur in those scenes so sublime,
As in all of his works from beginning of time.
Also the gross darkness that spread like a pall — Isaiah 60.
O'er the children of men, both the great and the small,
When the man-child was caught up to God and his throne, — Revelation 12.
Lest the dragon devour it as soon as 'twas born.

Then he saw a great beast rising out of the sea, — Revelation 13.
Making war with the Saints who would not bend the knee — Revelation 13:7.
To the dragon, the serpent, the source of all evil,
The archenemy of truth, Satan, the Devil; — Revelation 12:9.

The power of the dragon to the beast had been given, — Revelation 13:2;
And he blasphem'd the name of the great God of heaven. — 4:6.

A second beast followed in great power array'd — Revelation 13:
Bringing fire from heaven, his dire purpose to aid, — 11, 13.
Thus deceiving the world by his cunning and power, — Revelation 13:14

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And leading them captive in that dark, evil hour,
Till the whole world was sunk in the darkness of night,
And there scarcely remained one pale glimmer of light.

Other scenes now appear; John is made to rejoice
As he hears the sweet strains of that glorious voice:
While its music sublime swells the heavenly dome,
As the harpers are harping before the white throne, Rev. 14:1, 5.
'Tis the song of the faithful who bow'd not the knee
To the dragon or beasts but in Christ are made free,
And with their dear Savior in glory now reign,
And swell the glad chorus to the lamb that was slain.

Long ages now pass 'neath superstition's dark sway. 2 Tim. 3:1, 9.
"Forms of godliness," many, but powerless are they.
"Lord, Lord," they cry loudly, but heed not his word; Matthew 7:21.
Save a few who are anxious to honor their Lord.
E'en these grope in darkness but with earnest desire
They see precious light their souls to inspire.
Shall they seek it in vain? Will their pleadings be spurn'd?
From infinite love a deaf ear to them turned,
When the heart is consum'd with a holy desire,
And to know, love, and serve him their whole souls aspire?

Nay, his word has gone forth, "They that seek me shall find," Matthew 7:7, 8.
When you earnestly seek me with whole heart and mind, Jer. 29:12, 13.
The promise thus given he will surely fulfill, Isaiah 55:10, 11.
He flies not from his word, nor reverses his will. Malachi 3:6.
See, their pleadings are heard; divine love is made known;
And the portals of heaven wide open are thrown;
And the angel John saw flies commission'd to earth, Rev. 14:6, 7.
Bringing with him a message of infinite worth.
It's the glorious gospel of Jesus our Lord, Matthew 24:14.
In its richness and fullness to earth now restor'd,
To lead out his people from Babylon's dread thrall
For her judgment's at hand, and dire is her fall. Revelation 14:8.

All his precepts unchang'd show that wonderful love John 3:16, 17.
That brought the dear Savior from his bright throne above,
To redeem all our race from the thraldom of sin,
That his glorious kingdom we might enter in,
Secure from all sorrow, all sickness and pain,
And with him in glory eternally reign.

Blessed ensign of truth which the angel unfurls,
The gift of God's love—the most precious of pearls!
To be preach'd to all nations and kindreds and tongues,
That all may fear God and repent of their wrongs—
Worship him that made heaven, the earth, and the sea,
And no more to dumb idols bow the suppliant knee—
Give all glory to God, to whom glory belongs,
For surely the hour of his judgment is come.

Would you learn the glad tidings the angel has borne,
To comfort the outcast and rejoice them that mourn?
Ev'ry precept's a gem, most precious and rare,
With which no diadem on the earth can compare.
'Tis a life-giving power to those who give heed, Rom. 1:16, 17.
And bow in obedience as God hath decreed.

Faith in God stands the first of those precepts divine. Hebrews 11:6; John 3:36.
It softens the heart and illumines the mind;
It enables us to see that measureless love,
That gave his beloved from the bright realms above
A lost world to redeem from sin, death, and hell,
And prepare us with him in his glory to dwell.
It leads to repentance, and humble contrition, Matthew 4:17; Luke 13:3, 5.
When we truly behold our fallen condition.

Thus repentance stands next in the order of God, Acts 2:38; 3:9.
By which we forsake crooked paths we have trod,
And determine to walk in the straight, narrow way, Matt. 7:13, 14.
Which alone leads to God and that glorious day
Wherein there's no sin, neither sorrow nor pain
But where all the righteous in his glory shall reign. Rev. 5:9, 14.
Faith in God and in Christ is a gem all divine;
With it Repentance in bright luster doth shine.
These prepare us to enter the kingdom of God, Matt. 3; 18:3.
As we walk in the steps which our dear Savior trod
What a noble example to us he then gave!
Of humble submission to the great Father's will,
Desirous all righteousness thus to fulfill! Matthew 3:15.

Baptism in water, reject not in proud scorn,
For Jesus has said, "Ye must of water be born," John 3:3, 5.

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Of his blessed example did you never read?
When the heavens bent low to acknowledge the deed?
Divine approval was sealed by the voice from above,
As the Spirit descends in the form of a dove.
Thus the Father acknowledg'd this act of the Son,
And from heaven proclaimed him, as his beloved One.

Shall we spurn this example, then boast of our love,
And still proudly claim we are born from above?
Can we follow him, and his plain footsteps avoid?
Can we love him in truth when his word we make void?

Nay, the test of true love is unchangeably set
As a gem in his word that we may not forget.
"If a man truly love me my words he will keep." John 14:15,21,24.
"He that knows not my voice is not one of my sheep." John 10:3, 26,27.
Christ's word is the rock, wouldst thou build thereupon, Matt. 7; 24, 27.
And for ever be safe from the floods and the storm?
Then spurn not his example, but honor his word
Not a stone of thy house shall be moved, saith the Lord.
The wind and the tempest beat around thee in vain,
When thou truly dost honor the Lamb that was slain.

The new birth by the Master was plainly set forth John 3.
To the ruler of Jesus, who came seeking the truth.
His answer came forth with no uncertain sound,
No word more emphatic in God's record is found;
And with it all his teachings in harmony be
And that of his apostles we clearly can see.

The birth of the Spirit is as plainly declar'd,
Without which, for his kingdom we can not be prepar'd.
His authorized servants do with water baptize, Matt. 3;11; John 1:6, 33.
But the birth of the Spirit is the work of the Christ.
This is sought for by prayer and laying on of the hands, Acts 8:14, 19; 19:2, 6.
That his power divine may upon us descend;
And make us new creatures in Christ Jesus our Lord,
And seal us his children in accord with his word. Eph. 4:30; Rom. 8:14, 17.
The signs that were promis'd to all them that believe Mark 16; 1 Cor. 12.
As gifts of the Spirit will be surely receiv'd,
By those who are faithful every word to obey,
And continue to walk in the true narrow way.
Yea, his promise is sure, because God does not change,
And his word doth not vary from age unto age. Heb. 13:8; 1 Pet. 1:25.

Resurrection of the dead is plainly set forth John 5:25, 29.
In the message the angel brought down to the earth. 1 Cor. 15:20, 23, 24.
Not as hirelings in man-made traditions have taught,
That the good and the bad must together be brought
From their long silent slumber within the dark tomb
And together be judged before the dread throne.
But each in his order as Paul plainly declar'd. 1 Cor. 15:22-24.
For the Father in wisdom the way has prepar'd;
Christ is the first fruits from the regions of death, Matt. 27:51, 53.
And his power rent the rocks and shook the whole earth;
Having conquer'd the powers of hell and the grave,
Giving proof of his Godhead and power to save,
He triumphantly call'd forth the then righteous dead,
Who for ages had slumber'd in their cold, silent bed,
And gave them the right with their Redeemer to stand,
And crown'd with glory at his gracious right hand.
The ungodly were in chains of darkness reserv'd
Reaping the dread wages of him whom they served
Until the last judgment in that terrible day
When their doom will be fixed for ever and aye;
For Christ truly taught the resurrection of all John 5:28.
Both the rich and the poor, the great and the small.
To a life that's eternal the righteous will rise,
When our Lord in his glory descends from the skies,
And the faithful and true then alive on the earth 1 Thes. 4:13; 17.
Shall be changed in a moment when the dead have come forth,
And enjoy with the Savior a thousand years' reign, Rev. 5:9, 10; 20.
When the knowledge of God o'er the earth shall obtain, Isaiah 11; Hab. 2:14.
When Satan is bound by God's eternal decree Revelation 20.
And peace, heavenly peace, universal shall be: Isa. 65:17, 25.
But the rest of the dead will no more live again— Revelation 20:5.
In their dark dismal prisons they must surely remain,
Till the blest thousand years shall fully expire
And Gog and Magog are consumed in the fire. Revelation 20:9.
The terrible majesty of God will be known
As he appears in glory on the great white throne. Rev. 20:11-13.

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Then the sea yields its dead; death and hell, too, disgorge
Their prisoners all bound with the chains sin has forged.
In the flesh they must stand to receive their reward;
Justice blending with mercy metes out the award
To each one according as his works shall be found; Matthew 16:27.
Whether good or evil, their reward will abound.

The glory of the sun for the faithful and true, 1 Cor. 15:41.
Has been given to those who have been born anew,
Who a part in the first resurrection obtained,
And with Jesus in glory a thousand years reigned,
But those who have slumbered through the long dreary night
Can never attain to the sun's glorious light.
Some in the terrestrial may indeed find a place,
Through the mercy of God and all saving grace.
Those not valiant for truth, that thrice precious boon,
Are only prepared for the glory of the moon.

Some heard not the gospel, hence its power have not known,
But God's loving kindness unto them will be shown. John 12:32; Isaiah 42:6, 7.
For the leaven is hid in three measures of meal, 1 Peter 3:18, 19; Luke 4:18.
And the whole will be leavened as Christ doth reveal. Matthew 13:33.
So the glory of the stars for some is reserved,
As befitting their works the full measure deserved.
As the stars in the heavens do variously shine,
So the glory of the latter, the scriptures define. 1 Cor. 15:41.
These are they who would not the gospel receive,
Neither Christ's testimony nor the prophets believe.
Whoremongers and liars, who have never known God,
But his word 'neath their feet they have wickedly trod,
Till the fullness of times his dread wrath they must bear,
Until they confess, and true allegiance shall swear
To Jesus the Savior as their sovereign Lord,
And bow with due meekness unto his sacred word.
But where God and Christ dwell they never can come;
No, not worlds without end, thus the vision has shown.

And others before the white throne must appear,
And the final dread sentence will tremblingly hear.
These are they who have tasted the good word of God Hebrews 6:4,6.
And in his blest footsteps once joyfully trod; Heb. 10:26, 31.
His soul being enlightened by his power from above,
They had drank from the fountain of infinite love.
But alas! like the dog to his vomit they turn'd, 2 Peter 2:20, 22.
And the dear, loving Savior they cruelly spurned.
They had spurned every offer of mercy and grace,
Impugned divine justice as the foe of our race
They blasphemed his dear name, and his power defied,
And the power of the Spirit they basely denied.
As a fitting reward for their rebellious strife
Their names once enrolled in the Lamb's book of life
Are for ever expunged—Oh, how fearful their doom! Revelation 13:8.
In the dread lake of fire that does not consume,
With Satan and his angels for ever they dwell
But the end of their torment no mortal can tell. Rev. 20:15.

These are the only ones who will not be redeemed
In God's own due time, through that wonderful scheme
Of salvation, wrought out in the wisdom of God,
And secured unto all by the Christ's precious blood.

Thus judgment eternal is most plainly set forth
In the plain gospel massage of justice and truth;
Nor are Mercy's just claims to the sinner denied,
When in humble contrition he casts sin aside,
And meekly confesses God and Christ as supreme.
For so great is the power of the great gospel scheme
To save to the utmost all who truly do come,
Humbly pleading for mercy before the great throne,
Those cast out might have stood with the glorified throng,
And joined the glad measure of that rapturous song,
Had they but been true to their covenant with God
And in the Redeemer's steps thus faithfully trod. Revelation 3:5.

Christ now having triumphed over sin, death, and hell
Sweetest peans of praise from the ransomed shall swell
Because he alone the great wine press hath trod Isaiah 63:3.
And subdued every foe to our race and to God. 1 Cor. 15:25, 26.

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And the kingdom he bought with his own precious blood, — Eph. 1:7; 2:13; Col. 1:14.
In meekness he yields to his Father and God. — 1 Cor. 15:24.
With the crown of his glory he then shall be crowned,
And praises eternal to our God shall resound,
From choirs celestial, through his boundless domain,
To Christ our Redeemer, the Lamb that was slain.
All shall swell the glad chorus, the great and the small
Of praise to the Father, who is all, and in all.

Dear reader, would you with the redeemed ones stand,
Crowned with glory eternal at Jesus' right hand?

Reject not the message the angel has brought,
Which with life and salvation for mankind is fraught,
In infinite wisdom it was truly devised.
And shall it by vain mortals be spurned and despised?
Art thou wiser than he from whom all wisdom flows?
Is it thine the grand order of life to dispose?
Art thou greater than Jesus who came from above
Who gave us such proofs of his infinite love?
Art thou purer than he, the One undefiled
Who 'neath Jordan's wave bowed as a true, loyal child — Matthew 3.
To set an example for the whole human race, — Gal. 3:26, 27.
Thus fulfilling God's word and securing his grace?

Do not, like the Pharisees and lawyers of old, — Luke 7:30.
God's counsel reject as a tale that is told.
Nay, rather, as the publicans justified God, — Luke 7:29.
Believing, repentant, were baptized in the flood, — Romans 6.
Thus securing from him their sins' full remission,
As promised by John when they yielded submission, — Mark 1:3.
"Go thou and do likewise," with full faith in his blood
Who gave himself a ransom to bring us to God.

When we humbly comply with his most holy word
Our sins are forgiven, as the Scriptures record, — Mark 16:15.
Then we are entitled to the Spirit divine — John 14; 15; 16.
To gladden the heart and illumine the mind — Romans 8; Gal. 4:5, 6.

As the seal of adoption to each precious soul— — Ephesians 1:13. 2 Cor. 1:22.
The revealer of truth, purifying the soul — 1 Cor. 2:9; 6.
As a Comforter, he will for ever abide
In the hearts of the contrite whatever betide, — Isaiah 57:15.
If the heart is kept pure and unsullied from sin,
And thus aid us the crown of bright glory to win.

With an unsparing hand precious gifts he bestows, — Mark 16:16; Romans 12:6.
As were promised by Christ, so the word plainly shows— — 1 Corinthians 12.
To strengthen the weak and encourage the faint,
And to aid in perfecting each humble saint;
That each one may bring forth those rare fruits divine, — Gal. 5:22, 23.
Which in the life of the Master so brightly doth shine; — Ephesians 5:9.
That we may be prepar'd our Redeemer to meet, — Matt. 16:30, 31; 2 Peter 3.
And with joy and rejoicing his presence to greet. — 2 Timothy 2:48; Hebrews 9:28.

Not as those who reject the great message of love
Which the Father in mercy hath sent from above. — 2 Thes. 1:7, 10.
They persist in their folly, corruption, and pride, — 2 Peter 2.
While the precepts of Christ they scorn and deride;
But their obdurate hearts with dread terror will quail,
Their once scornful faces with fear will turn pale,
As they cry to the rocks and the mountains to fall — Rev. 6:12, 17.
And hide them from his face, but in vain will they call.
The day of grace then is past; justice unsheathes his sword;
They must reap as they've sown, for thus saith the Lord.

That the day is at hand, the signs plainly declare,
And the warning is given that all may prepare.
God's judgments are sweeping throughout every land,
And only the righteous will be able to stand.

Oh spurn not the message! to its warnings give heed;
The gospel obey, and from sin's thraldom be freed.

"O Israel, O Israel! in all your abidings,
Prepare for your Lord, when you hear these glad tidings!"

CHARLES DERRY.

Miscellaneous Department

Pastoral.

Missouri, Kansas, and Southern Illinois District: By agreement between the missionaries in joint charge, the above field has been divided and officered as follows. The names are of those placed in charge of the missionary work in the fields named: Central Illinois, R. T. Walters; Southeastern Illinois, David Smith; Nodaway District, W. E. Haden; Far West District, T. J. Sheldon; Northeastern Missouri District, W. S. Macrae; Clinton District, George Jenkins; St. Louis and Southern Missouri Districts, (exclusive of the city of St. Louis), also the fifteen counties in Southeastern Missouri, now unorganized territory, Henry Sparling; City of St. Louis, J. A. Tanner; Spring River District and that portion of Kansas south of Northeastern and Northwestern Kansas Districts, which is known as "Southern Kansas," E. A. Davis; Northeastern and Northwestern Kansas Districts, W. E. Peak; the two Kansas Cities and their suburbs, A. H. Parsons; "Southern Missouri,"

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as the words are used in the appointment of Ammon White as evangelical minister, means all of Missouri lying south and west of Missouri River.

These brethren will, at earliest convenience, please publish their addresses; and all correspondence regarding missionary work in the several fields, together with reports of missionaries, should be sent *to them*. They will handle all matters thus involved and report only such items and conditions to the general ministers in charge as they can not of themselves manage or control. Thus the burden of oversight and management of the entire mission will be so distributed as to give the active general missionary greatly needed relief. Elder I. N. White is in very poor health, and in order to his full recovery he must be relieved of all unnecessary strain. As soon as his health justifies he will resume such active direction and oversight as can be attended to by correspondence with those placed in charge throughout the mission. Everybody interested please note this and be governed accordingly. Elder Joseph Luff has his hands full of other church responsibilities, and can only aid his associate by counsel when called upon. Let every man feel that upon him a sacred obligation rests by Heaven's appointment, and so proceed, bearing the honors and making the sacrifices that the Christ characteristics shall appear in all his work. Let love impel our course in its relations to God and mankind. The gospel is God's invention for a world's uplifting. The authority to handle it has been intrusted to us—a divine treasure in an earthen vessel. Let its effect, theoretically and practically, be the divine epistle or handwriting in us, so clearly inscribed and so undimmed by self or sin that "he that runs may read." Less than this is unworthy of us as followers of the Nazarene. God is at work—*busily at work*—in nations and conditions everywhere, and ready to environ us with all that is physically or otherwise necessary, as fast as we "line up" with his purposes, and can be trusted therewith. Coöperation with God can occur only when we work in his way. Let mankind, therefore, have, if possible, a better view of Christ through us than ever before.

So praying and hoping, we are your coworkers,

I. N. WHITE,
JOSEPH LUFF,
Ministers in Charge.

INDEPENDENCE, Missouri, May 13, 1906.

Bishop's Agents' Notices.

To the Saints of Northern California; Greeting: You have doubtless heard that I lost my home in the great fire. The members of San Francisco Branch are scattered, and the addresses of many we do not know. We would like to learn the addresses of all. I wish also to say that my present address is 48 West Avenue, San Francisco, where any who wish can send tithes or offerings by post-office money-order, bank check, or Wells, Fargo & Co.'s money-order. If any know of good opportunities for preaching, please let me know. I am very anxious to do all I can to assist in the Master's cause. Let us work together for the good of all. May we move forward in the lines of duty and service.

In bonds with hope,

C. A. PARKIN.

SAN FRANCISCO, California, May 14, 1906.

Addresses.

W. A. McDowell, 3024 Lake Park Avenue, Chicago, Illinois, south side of city, (phone No. Douglas 6080).

Correction.

In last week's HERALD the notice of the Kewanee District conference should read *June* 2 and 3 instead of "April."

Conference Notices.

Fremont District conference will convene with Hamburg Branch, June 2 and 3, 1906. Branch clerks will please send all reports to C. W. Forney, district secretary, before June 1. A. Badham, president.

Northeastern Illinois District conference will convene with Mission Branch on Saturday, June 2, 1906, at 10.30 a. m. Those coming by rail will be met at Sheridan, on the Burlington, or at Seneca on the Rock Island. Please notify J. Midgorden or the undersigned of the time and place you are coming. W. E. Williamson, secretary, Marseilles, Illinois.

Kentucky and Tennessee District conference will convene with High Hill Branch, June 2, 1906. Every one come who can, praying that the Spirit of the Master may be richly felt in every session. Send reports in time to reach me on Friday before conference. J. J. Adair, secretary, Farmington, Kentucky.

London District conference will meet June 22, 1906, at Niagara Falls, Ontario. Hannah Leeder, secretary, Port Elgin, Ontario.

Convention Notices.

Kewanee District Sunday-school convention will convene at Dahinda, Illinois, June 1, 1906. An interesting program consisting of music and institute work is being prepared. Mrs. Nellie Elvin, secretary, Aledo, Illinois.

Central Illinois District Sunday-school and Religio convention will convene jointly at Beardstown, Illinois, June 8. M. R. Shoemaker and E. E. Stonger, superintendents.

Alabama Sunday-school convention will convene at Flat Rock, June 29, at 3 p. m. Program at 7.30 p. m. Superintendents of schools will please hand in their reports, also secretaries please see that delegates are sent, and a list of their names handed to me. M. S. Wiggins, secretary.

Southeastern Illinois District Religio will convene on Friday, June 15, 1906, 10 a. m. All schools are requested to send in their reports not later than June 10. Everybody invited to come. Martha E. Bing.

One Fare for Round-Trip

plus $1.00 from Chicago to Boston and return, via Nickel Plate Road, May 31, to June 9, inclusive. Also excursion rates via New York City. Extended return limit July 15. John Y. Calahan, General Agent, Room 298, 113 Adams Street, Chicago.

3-21-3t.

Married.

BUTLER—VEALE.—Bro. J. Butler and Sr. Lulu Veale, both of Omaha, Nebraska, came to Inman, Nebraska, on the 15th inst., and on the 16th at 8 p. m. the Saints' chapel was nicely filled with interested spectators, while Elder Levi Gamet in a brief prayer and a few words as outlined in Doctrine and Covenants united them in marriage. A sumptuous feast was prepared at the home of N. S. Butler and wife, the parents of "Jay," of which many relatives and friends partook. The young pair have the best wishes of a large circle of friends.

$19.00 to Boston and Return $19.00

plus $1.00, from Chicago, via Nickel Plate Road, May 31, to June 9, inclusive; also via New York City at excursion rates. Return limit of July 15, by extension of ticket. Folders, rates, and all information furnished by applying to John Y. Calahan, General Agent, Room 298, 113 Adams Street, Chicago.

4-21-3t.

Died.

WILLIAMS.—Gladis, daughter of Mr. Charles and Sr. Hattie Williams, died April 24, 1906, at Ewing, Nebraska, being scalded with hot water. She lived about twelve hours. She was a bright child, aged 4 years. Funeral was held at the Saints' church near Clearwater. Sermon by W. M. Rumel, assisted by W. E. Kester.

Cheap Rates to Boston.

$19.00 for round-trip from Chicago (plus $1.00), via the Nickel Plate Road, May 31, to June 9, inclusive, with privilege of extension of return limit to July 15. $24.00 via New York City, all rail, or $23.00 via New York City and steamer in both directions between New York and Boston. Stopover at Niagara Falls and Chautauqua Lake points, if desired, within limit of ticket. Tickets good on any train on above dates. No excess fare charged on any train on Nickel Plate Road. Meals in Nickel Plate dining-cars, on American Club Meal Plan, ranging in price from 35 cents to $1.00; Mid-day Luncheon 50 cents; also a la carte. Three through trains daily, with modern Pullman sleeping cars to Ft. Wayne, Findlay, Fostoria, Cleveland, Erie, Buffalo, New York City and New England points. Trains depart from LaSalle Street Station, Chicago, the only depot on the Elevated Loop. Write John Y. Calahan, General Agent, Room 298, 113 Adams Street, Chicago, for reservation of berths in through standard and tourists sleepers, and full particulars.

2-21-3t.

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To Latter Day Saints

who want homesteads, or who want to buy deeded land in Meade, Seward, or Haskell Counties. You should not hesitate to come out here and see this country. Every Excursion Day (first and third Tuesdays of each month) brings hundreds of home-seekers and buyers. I believe it would be worth your while to visit this country. Quite a f w Saints are interested in locating here. Several have come here in the last week or two and like the country fine. The present condition of crops is encouraging. Best prospects for wheat in years. If you have a little money, you could not do better than to come here and get a home. If you have plenty of money, and want to make a safe investment, you could not find a better place to invest than in this wheat country. Let me hear from you.

W. S. Maloney.

Plains, Kansas. 19-tf

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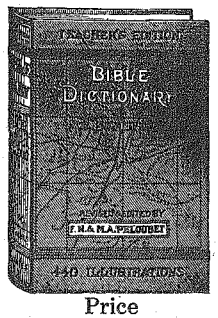

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The Saints' Herald

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

VOLUME 53 LAMONI, IOWA, MAY 30, 1906 NUMBER 22

Heman Smith

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

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Editorial

PEACE IN "ZION CITY."

It would appear from the following notice of the affairs in "Elijah" Zion City, taken from the Chicago *Tribune* for May 24, that a ground for settlement of the controversy between the "First Apostle" and Overseer Voliva in regard to the temporalities of the Dowie movement would be reached in the secular courts:

A final adjudication of the affairs of Zion City is expected to-day. A stipulation agreed upon yesterday by the attorneys for the Dowie and Voliva factions will be presented to Judge Landis of the federal court this morning. After the stipulation is offered a final order in the case may be made by the judge.

By the agreement Judge Landis will be asked to decide upon the ownership of the property, and his decision will put an end to the suit to dissolve the injunction proceedings now pending in the circuit court.

The Voliva faction contends that the Zion City property constitutes a trust estate and that it has reverted to the real owners. The attorneys for Doctor Dowie insist that his title is clear and that all the property he holds was given him without reservation.

It is not so long ago as to be in that forgettable realm known to the law "that the memory of man runneth not to the contrary" since this "Elijah," "First Apostle," openly reviled, rebuked, and denounced the courts as vile, and the judges as commodities to be bought and sold. He doubtless little thought then that his heyday of rule might need the moral recognition of the same judges and courts he so openly denounced, and his great strength be glad in its weakness to lean on the strong arm of the law he so pitifully belittled. But secular law—the law of the land—has ever been coexistent with the ecclesiastic since God gave Israel a king in his wrath, so that from time immemorial in the history of the church more than one otherwise irreconcilable ecclesiastic quarrel has been adjudicated at the bar of the civil (secular) courts.

And it is well the courts ever have had a wholesome dread of priestcraft since the people wrung from kings in the halls of justice their constitutional and chartered rights.

What of the contention? If Dowie's position is right then is the condition of those from whom he received his finances worse than we thought, as by his statements in *Leaves of Healing*, the official organ

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of the Catholic Apostolic Church, he only claimed that five per cent was his, the remainder, ninety-five per cent, he held in trust as the working capital of the church. This is the contention of the Voliva wing of the "Zion City" followers, that Doctor Dowie was but a trustee for this ninety-five per cent, and could legitimately claim but the five per cent. Of course the lawyers for Doctor Dowie will claim all that human cupidity can cover, and rely on the want of nerve or shrewdness of the legal talent of the Voliva faction to make good their case.

However the case may end in the courts, it is an end of Dowieism as an ecclesiastical or spiritual movement claiming the sanction of the Savior's Spirit. Who is the next?

WOE TO HIM WHO MAKES AND LOVES A LIE.

Missouri to the front. The Supreme Court of Missouri, in deciding a case lately tried before it, handed down a decision which will demand and receive the approval of all right-thinking people.

" 'We are aware of the extent to which some courts have gone in announcing the rule that it is no part of the duty of a court to interpose and protect the unduly credulous who are willing to give credence to the assertions of parties seeking to acquire money or property. If the rule is to be announced that money or property may be obtained from a citizen of this State by another by means of false or fraudulent representations and with a design to defraud unless the party to whom such false and fraudulent representations are made makes an investigation, we confess that such a rule would approach the abolishment of the true purpose and spirit of the provision of the statute.'

"Quoting a New York opinion Judge Fox declared:

" 'The statute is designed to furnish protection of those who from undue confidence in others or inexperience are liable to become victims of dishonest or designing dealers.' "

THE SPIDER IN HISTORY.

For those who have not read, or having read have forgotten, the following item of German history lately told by Cora Roche Howland in "A trip to Europe in an armchair," Chicago *Tribune* for May 15, will be of interest.

The spider often has been cited as exhibiting qualities of skill and perseverance remarkable enough to attract the attention of the thinker and philosopher. If correctly stated the instances stated below of the German Emperor and the Bruce of Scotland might be considered providential interference in history:

In the palace of Sanssouci there is a curiously decorated ceiling which shows a spider's web of gold, that recalls how the Great Frederick was saved from assassination by poison while the Seven Years' War was raging. One morning when the king was about to drink his cup of chocolate a spider dropped into it from the ceiling where it had just woven a web. The king took the insect out with his spoon, and placed the cup down on the floor for his dog to enjoy its contents. He did not ring immediately for another cup, and presently he noticed that the animal seemed ill after lapping up a little of the chocolate; almost immediately it dropped dead. The king summoned at once an officer of the guard, had the cook arrested and brought before him, and obliged the man to confess his own guilt and to name his accomplices. Thus in German history, as in Scottish, was a nation saved by the intervention of a spider.

QUEER DISTINCTION IN SENATORIAL QUALIFICATION.

J. Ralph Burton, one of the two United States Senators from Kansas, has for nearly two years occupied his seat in the Senate, nominally a member, drawing his salary, but not busying himself in the affairs of that body, by reason of the fact that he has been tried and convicted for an offense which will land him in the penitentiary. Convicted in the lower courts, the verdict has been approved by the Supreme Court, and the attainted Senator is allowed sixty days to perfect an application for a new trial which it is thought will not be allowed.

The Senate patiently has waited the termination of the trials of Honorable Burton, while it has been thought that he long since should have resigned for the sake of decency if for no other reason. He has remained in his seat and drawn his pay; and likely will exhaust the patience of the courts in seeking a rehearing of his case, which will leave the matter to run into October after Congress adjourns. If he fails to make his case for a rehearing the Senate probably will expel him. It is, however, the province of the Senate to deal with its own members, and it may just let the time pass without any further action, and thus permit the term of Burton's membership to expire by limitation, as it begins now to look is to be the result in the Smoot case.

There were some extremely curious things about the Burton case from the outset, and not the least interesting has been the decision of Justice Harlan which was handed down recently. Senator Burton was tried and convicted of having accepted a fee of five hundred dollars a month for five months from the Rialto Grain and Securities Company of St. Louis for services rendered that company by means of his efforts to prevent the issuing of an order by the post-office department restraining the company from using the mails because of fraud.

THE "NORTH COUNTRY."

The traditionary teaching of the church concerning the lost tribes of Israel being hidden in the "north country" is strangely revived or seemingly supported by the periodical references to a northern land, etc., which appear in the public press from time to time. We have heard of Captain E. K. Kane's Arctic discovery of an "open polar sea"; of cereals taken from wild fowl on the Pacific coast which sailors have identified with that taken from Arctic fowl; of green vegetation seen in the polar currents, etc. A book,

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Beyond the Verge, Home of the Lost Tribes of Israel, by De Witt C. Chapman, has been published to illustrate some such theory. And now in the Chicago *Tribune* for May 22, 1906, we find the following:

Ernest D. Leffingwell of the University of Chicago and his companion, Captain Mikkelsen, started on their trip to the far north yesterday in search of a possible seventh continent and for the purpose of studying the geological conditions of the frozen lands.

University professors expect much from this unofficial expedition to the Arctic seas. Both men have figured in dashes for the pole, but they believe what they will find will be of greater benefit to science even than the discovery of the pole. The expedition will sail north from Vancouver. Whalers blown out of their course have reported a body of land there, and the explorers believe their chances of finding it are good.

Mr. Leffingwell will pay particular attention to the geology of the country. He expects to discover a number of islands and possibly a continent.

TIME, TIMES, AND HALF A TIME.

A reader sends us the following, clipped from the Washta *Journal*, Washta, Iowa:

PROPHECY FULFILLED.

Jerusalem taken by Mohammedans 637 A. D. First Zionist congress 1897 A. D., 1260 years afterward.

"Jerusalem shall be trodden down of the Gentiles until times of the Gentiles be fulfilled."—Luke 21:24.

"Blindness in part is happened unto Israel until the fullness of the Gentiles be come in."—Romans 11:25.

"For it is given unto the Gentiles and the holy city shall they tread under foot forty and two months."—Revelation 11:2.

TIME INTERPRETED.

Forty-two months—1260 days each day a year, thirty days to a month—1260 years. Time, 360; times, 720; half a time, 180; total, 1260.—Daniel 12:7.

The "time, times and half a time" refer to this, no doubt.

Improvements in Jerusalem and Palestine indicate that the trodden-down condition has in a measure ceased.

MILTON JENNESS.

DATE OF CRUCIFIXION.

Bro. D. R. Baldwin sends us the following clipping from the Toledo *Blade*, June 4, 1903, which seems to him to be the most authentic of anything yet advanced on this subject:

DATE OF THE CRUCIFIXION.

Please give me the date on which Christ was crucified.—M. G. C., Easton, Ohio.

The question is one on which there has been a vast deal of research. Professor Achelis, of Konigsburg, a German scientist, working on the basis of a series of most exact calculations made by the Royal Astronomical Institute in Berlin, has established with what seems to be a high degree of historical accuracy the fact that the date of the crucifixion was April 6 in the year 30. How Professor Achelis arrived at this result he explains in a paper published in the proceedings of the Royal Scientific Society of Gottingen. The four evangelists, it is pointed out, agree that our Lord died on Friday, and, according to St. John, the day was the 14th of the month Nisan, when the passover lamb was being prepared; but according to the three other evangelists Christ had already partaken of the passover meal and was crucified on the first day of the passover—that is, the 15th of the month Nisan. The year is nowhere mentioned, but it was during the governorship of Pontius Pilate, who was appointed in the year 26, and removed just before Easter in the year of 36. From the material supplied to him by the Astronomical Institute, Professor Achelis found that during these ten years the 15th of Nisan never fell on a Friday, but that the 14th of Nisan fell on a Friday twice, namely, according to our reckoning, on April 6, in the year 30, and April 3 in the year of 33. The precise data given in Luke 3, and the fact that the statement in John 2:20, could only have been made in the year 27–28 prove that our Lord's ministry ended in the year 30.

From this agreement of astronomical calculations with the Bible record we have, concludes Professor Achelis, good grounds for accepting April 6 of the year 30 of our era as the date of the first good Friday.

EDITORIAL ITEMS.

Bro. M. R. Shoemaker, Beardstown, Illinois, lost his photograph gallery, some of the fixtures, and three cameras by fire recently. The cause of the fire is not known. The loss is about two thousand dollars, with insurance against it of one thousand. Bro. Shoemaker intends to rebuild, we understand.

"A petition signed by one hundred of the prominent citizens of Independence was presented to the city council last night asking that a committee be appointed to inquire into the feasibility of annexing Independence to Kansas City, and that the council take the necessary steps to secure such annexation.

"Mayor Prewitt appointed the following committee to make the investigation and report on the advisability of the proposed annexation: Aldermen O'Brien, Martin, and Hickman, and Austin Mindrus, S. B. Smith, S. I. Workman, Frank C. Wyatt, and Judge E. P. Gates. To this committee was added Mayor Prewitt and City Counselor L. James.

"The sentiment in Independence is strongly in favor of annexation except on the part of a few who do not fully understand the advantages they would receive by becoming a part of Kansas City."—Kansas City *Journal*, May 25, 1906.

"BERLIN, May 18.—Discovery of a hitherto unpublished letter containing a description of Jesus Christ by an officer of Pontius Pilate writing to the Roman emperor has caused a sensation in ecclesiastical circles here. The document has recently been unearthed by the Lazarist fathers at Rome.

"Christian churchmen have set to work to prove the authenticity of the writing.

"The letter purports to have been written soon after Jesus Christ had began to preach in Judea. Its text follows:

" 'I have learned, O Cæsar, that you desired some information regarding this virtuous man called Jesus the Christ, whom the people consider a prophet.

" 'It is a fact that every day one hears wonderful things told of Him. To be brief, He makes the dead rise and He heals the sick.

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" 'He is a man of medium size, Whose appearance indicates both great sweetness and dignity.

" 'His hair is of the color of ripe walnuts and hangs down on His shoulders. It is parted in the middle, according to the fashion of the Nazarenes. His beard, of the same color, is parted in the middle.

" 'His eyes are rather severe and shine like the sun; it is impossible for any one to look Him long in the face.

" 'When He scolds He inspires fear, but very soon He Himself begins to shed tears. Even in His most severe moods He is affable and benevolent. It is said that no one has ever seen Him laugh, and that he sheds tears very often.

" 'Many believe that He is a God, and others assert that He is thine enemy, O Cæsar.' "—Omaha *Daily News.*

Under the caption "Wanted—a new morality," the Chicago *Tribune*, May 27, says some good things: "Contemporary developments in the United States show that the most urgent need of this country is a new morality. There is no need of new principles. The precepts of the Christian religion, which most of the worst sinners profess to believe in, can not be improved upon." It declares that "morality is a condition of heart and mode of life, not a profession," and measuring by this standard brands many American business men as "ruthless savages." It portrays their utter lack of sympathy manifested by the crushing of competitors "by the most lawless and cruel methods," and the "pitiless robbing" of widows, orphans, and poor, of the funds placed in their hands in trust. But the public is blamed as well as the high financiers, because it has worshiped material success, and has "encouraged rather than restrained the growth of the belief that might makes right in high finance." President Hadley, of Yale, is cited as proposing "social ostracism as a remedy for the evils of trusts," and the *Tribune* recommends "ostracism in its widest sense—ostracism which would not only send the possessors of stolen wealth to prison but would make all ill-gotten wealth a social gibbet instead of pedestal."

Original Poetry

Count Up Your Blessings.

When you're weary and sad, and troubles invade,
When joys all too fleeting in bitterness fade,
Take courage, don't fret nor your sorrows deplore,
Just "count up your blessings," and murmur no more.

If you've entered the path that is narrow and straight,
And expect to arrive at the beautiful gate,
Let nothing deter you, each duty perform,
Just "count up your blessings," and press through the storm.

When friends whom you've thought were both loyal and true,
Deceive and forsake you, as often they do,
Remember that Jesus was treated the same,
Just "count up your blessings," and trust in his name.

Yes, "count up your blessings," and cease to complain;
They drop from the heavens like the dew and the rain;
As your day and your needs God's favors descend,
So "count up your blessings," and be true to the end.

Then let us remember as each of us should,
That "all things will work together for good,"
And though trials be many, whatever befall,
God's blessings will surely outnumber them all.

MELROSE, Massachusetts. J. L. EDWARDS.

Then.

[Companion piece for "When" HERALD No. 18, page 411.]

When the strong and mighty one,
With pow'r and love divine,
Shall break each yoke and leave undone,
Each sinful wrong that binds:
When Zion shall be truly cleansed,
Her children pure in heart—
When rich and poor can freely blend
And each one do their part,

When mortal man has turned to God,
As God's dear Son revealed—
And tread the path which Jesus trod—
Zion will be redeemed.
When earth shall be restored again,
And thorns and thistles cease;
'Tis *then* the land in its domain
Shall rest in joyous peace.

When it is known there is no poor
Within the Savior's fold;
That none shall want or grief endure,
Like Enoch's band of old;
And when the reptile sting shall fail,
And nations cease from war,
Then Zion's glory will prevail—
Her fame be known afar.

'Tis *then* the cow and bear will feed,
In pastures broad and green;
Their little ones repose in deed,
And crown the blissful scene.
When earth and sea shall yield their dead,
At Michael's trumpet-call,
Then death and hell shall lose their dread,
And Christ reign Lord of all.

And when each mys'try is unsealed
Old things have passed away,
Then Zion's splendor, full revealed,
Will merge in endless day.
But—*when*, O Lord, shall these take place—
Those dates unknown to men?
We fain would know that year of grace,
But—echo answers, *When*?

God's promises for Zion's cause,
Her people shall enjoy:
But they must keep his holy laws,
Lest sin their hopes destroy.
Then patient be, to watch and wait
For that auspicious day,
And God will surely compensate,
All suf'rings on the way.

LAMONI, Iowa, May 21, 1906. JOHN D. BENNETT

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Original Articles

CONSECRATION UNDER THE LAW—DOES IT PERMIT OF HOLDING BANK AND OTHER STOCK?

(Read before the High Priests' Quorum.)

By the request of the president of the High Priests' Quorum I endeavor to offer a few thoughts on the above subject.

Consecration, as set forth in the law of God, requires every Saint to consecrate himself with all that he has to the service of God; but as we live in the world and must do business with the world, we must be subject to and in harmony with the law of the land; and of necessity we must have all kinds of manufacturing establishments, also banks through which we transact business, as this is the best and most convenient way to do business.

Consecration leaves every one in possession of his own property (and does not mean common stock), or that which he receives by consecration, sufficient for himself and family, free to act as stewards under God. (See Doctrine and Covenants 42:9.) We must not forget, however, that while we will hold property in our own name, yet we are the Lord's with all that is intrusted to our care as stewards. "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein."—Psalm 24:1.

Now, as all kinds of business must he carried on, somebody must carry it on, and do it in harmony with the law of the land as well as the law of the Lord. Banks and manufacturing plants must be organized according to the laws governing such institutions; hence they are stock companies. A number go in together, take so many shares of stock each, and start a bank or manufacturing plant; and this business must be done in the name of the institution through its officers, the law of the land prescribing just how it shall be done. Banking or manufacturing is just as legal and right as stock-raising. A tract of land could be purchased by a number of brethren and they could go into the cattle business, each one owning such a part of the land and cattle; hence so much stock he owns as his share. All on the same principle. Like the Nauvoo House, Doctine and Covenants 107:19:

> Behold, verily I say unto you, Let my servant George Miller, and my servant Lyman Wight, and my servant John Snider, and my servant Peter Haws, organize themselves, and appoint one of them to be a president over their quorum for the purpose of building that house. And they shall form a constitution whereby they may receive stock for the building of that house. And they shall not receive less than fifty dollars for a share of stock in that house, and they shall be permitted to receive fifteen thousand dollars from any one man for stock in that house; but they shall not be permitted to receive over fifteen thousand dollars stock from any one man; and they shall not be permitted to receive under fifty dollars for a share of stock from any one man, in that house.

I have quoted this part of the paragraph to show that God directed the organization of a stock company; and a man that could not raise fifty dollars could not get any stock in that company, and one man might hold fifteen thousand dollars in stock. It also shows further on in the paragraph that they could sell their stock if they so desired, and could find a buyer. This company must be organized according to the state law where it exists.

In Doctrine and Covenants 101:9, in giving a pattern of the order of the church as it was given to Enoch, they are to do the business in their own name and in their own names. I see no other way provided in any law for God's people to do business. The trouble or wrong is not in owning the stock in any of those institutions, but in failing to turn over into the Lord's storehouse all the earnings of the institution above their necessities, like the elder in the field. (See Doctrine and Covenants 70 and 72.) Joseph Smith and others were appointed to take charge of the literary concerns of the church; and they were to have their necessities supplied out of the earnings of their business, and the balance was to be turned or given into the Lord's storehouse or treasury, for the benefit of the inhabitants of Zion. Paragraphs 1 and 2 make this plain. Now, listen to paragraph 3:

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

This makes it very clear that every man in the church, no difference what his avocation may be, whether president or apostle, bishop or elder, banker or miner, farmer, minister, or mechanic, is subject to this law, and should turn over into the Lord's storehouse all his earnings above that which may be necessary for the support of those dependent upon him, and sufficient to operate his business, whether large or small. And it is just as lawful to own stock in and operate a bank or manufacturing plant as it was to own stock in the Nauvoo House, or any other hotel where the weary may find board and lodging. We need not expect the time to come when we shall have common ownership of all things; each one will have his own inheritance, and his own stewardship, when the Lord's plan prevails; and each one will turn over all above his necessities unto the Lord's storehouse, and that part becomes the common property of the whole church; and each according to his needs has equal claim on that.

Surplus, as defined by the Presidency, Twelve, and Bishopric, and ratified by the General Conference, is

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that which a man has above his necessities. His necessities are to be determined according to his *family*, his *occupation*, and his *ability* in *business*. Every one, receiving so many talents according to his ability, is to occupy as the Lord's steward; and we are to render an account of our stewardship in time, as well as in eternity. (See Doctrine and Covenants 72:1.) Hence, when a Saint files his inventory with the Bishop, if he be a farmer, and has no more land than is necessary for his family, and no more stock and implements than he needs to operate that farm, he has no surplus, but may by making sacrifice consecrate something for the Lord's storehouse or treasury. But if he has lands, stocks, or money, more than is necessary in his stewardship, that would be "surplus" and should be turned over to the Bishop and become the common property of the whole church, and together with the consecrations, made by sacrifice, be used as the law directs in Doctrine and Covenants 42:10.

Again, when a man files his inventory, if he contemplates going into business at once, of any kind, (whether banking, manufacturing, merchandising, mining, farming, gardening, or mechanism of any kind,) he should so state, and then by an agreement with the Bishop keep what may be necessary for that business, and invest in land, dry goods, groceries, manufacturing, or bank stock, the same as he might have done before making his inventory,—with this difference, he now has rendered an account of his stewardship, in time, to God (through his own appointed officers) and has God's approval through those officers; hence giving in this way, and working in this way, is in harmony with the law of the Lord; and without making his inventory and in this way "laying all things at the feet of the bishop," he is working after the manner of the world; and he becomes a law unto himself if he refuses to comply with the law of the Lord after being properly instructed. When we give in this way to the poor, through those officers, the Lord counts it giving to him. (See Doctrine and Covenants 42:8, 11.) "And inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counselors."

My answer, you perceive, would be, Yes, a man *can own* and hold bank or manufacturing *stock*, after making his consecration and turning over his surplus, just as lawfully as he can own and hold land, store goods, or anything else. We must not fall into the delusion that the church is to own everything, and run every man's business, telling him what he *must do*. This would be a fatal delusion! Every man holds his own property, or that which he receives by consecration, in his own name. "Every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family."—Doctrine and Covenants 42:9. (See also Doctrine and Covenants 51:1; 82:1.) Then under the law of the Lord, we should turn over into the Lord's treasury all we make above our necessities, whether banker, manufacturer, merchant, farmer, miner, or minister. (See Doctrine and Covenants 42:10; 51:1-3; 70:2, 3; 72:4; 81:4.)

Each alike is required in his calling to labor for Zion, and our ambition should be to do all we can to build up Zion, and this can not be done unless it is by the principles of the law of the celestial kingdom. (See Doctrine and Covenants 102:2.) For if we labor for money in Zion we will perish. (See Book of Mormon, Second Nephi 11:15, small edition.)

Much might be written and studied with profit to us all on this subject. I have not had time, neither am I in very good condition, to write on any subject at the present time, having waited on an almost helpless sick wife, day and night, for eleven months. The few thoughts presented, however, may stimulate some to study the subject and in this way do good.

G. H. HILLIARD.

INDEPENDENCE, Missouri, March 24, 1906.

IF A COMET SHOULD STRIKE THE SUN.

PREFACE.

Marvelous to the utmost confines of credibility as are the achievements and revelations of astronomical and astrophysical science, there is absolutely no branch of the entire field of astronomical development and enterprise more enthralling than the subject of which the following paper is a brief but (as far as it extends) an accurate outline and descriptive synopsis.

Strange and startling to many minds as the title may appear, the subject, nevertheless, belongs distinctly and strictly to the domain of sidereal astronomy, so called from the Latin *sidus* (a star), in contradistinction to solar physics which treats of the sun; and lunar astronomy which deals exclusively with astronomical facts and data relating to the moon.

To those who might be disposed to consider the strange and wonderful sequence of events narrated in the ensuing pages as far-fetched or highly imaginary in their subject-matter and coloring, nothing would be easier (were we addressing an astronomical or mathematical audience) than to adduce scientific reasons for every detail that has been introduced into the following essay, did the exigencies of space at disposal permit of our doing so.

Nothing is more strikingly impressive—we had almost said solemnly impressive—to the average mind than the calm and matter-of-fact way in which science (especially astronomical science) speaks of the most tremendous and stupendous things; and the most gigantic events taking place amongst the

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mysterious millions on millions of worlds and suns scattered through the regions of everlasting space; and then brings those vast events and those startlingly far-reaching possibilities and facts and probabilities "home to our own hearthstone," as it were, by demonstrating with the most perfect and modern and expensive spectroscopes and telescopes, backed up by page upon page of figures, statistics, and calculations of the most tremendous extent and import —that there is truly "nothing new under the sun"; that what has been is now, and will be again; and that the fate of other suns and other worlds may be the final fate and destiny of *our* sun and *our* world, also.

And when these tremendous possibilities and potentialities are pointed out with absolutely unerring emphasis and insisted upon with almost ominous reiteration in the oldest and best of all volumes, the Holy Bible, the entire subject becomes invested with a new importance, a hidden meaning, and an alluring atmosphere which, as it were, compels the mind to pause and bow reverentially before entering this noblest and most important vestibule of all Nature's vast and mysterious "Chamber of Mysteries."

Nothing is more pertinaciously baffling and bewildering to the human mind than well ascertaining some of the facts, of a most marvelous nature, proclaimed by astronomy in the most matter-of-fact terms, and demonstrated altogether beyond cavil or contradiction by phalanx upon phalanx, army upon army, of unerring figures,—figures, too, that have been scrutinized and tested, again and again, so repeatedly and so searchingly that the possibility of error is reduced to an absolute *non possumus.*

IF A COMET SHOULD STRIKE THE SUN!

The well-nigh stupendous ignorance of the great majority of the human race concerning the vast and marvelous probabilities and possibilities latent among the heavenly bodies is such that it forms subject-matter for the intensest wonder and surprise.

Many persons imagine, for example, that the possibilities of a comet striking the earth are vast and imminent and numerous; and their first thought, their first fear upon beholding the fiery-winged comet messenger from afar is, What if, with its vast magnitude and stupendous velocity, it should rush into our earth!

One seldom, if ever, hears the exclamation, "What if it should dash into the sun!" Yet, if there is any truth in science, any veracity in astronomy, the latter probability is many thousands of times greater than the former.

The interesting object of our paper is to demonstrate what would be the result of such a collision, should such a catastrophe occur as for a comet to dash into the sun. But the fact may probably astound no small proportion of your numerous readers when we assure them upon no less an authority than that of the learned professor, S. Newcomb, of Chicago Observatory, that there are in addition to those brilliant objects to which the same comet is universally applied— a large number of comet-like bodies revolving within the confines of the solar system, and beyond it—whose distinguishing characteristic is that, being opaque bodies (and therefore dark), their presence is unknown and unsuspected until illumined by the solar rays.

It must be borne in mind during the perusal of this article that the comet whose flight we are about to trace belongs to this latter very numerous class of celestial bodies.

It might be mentioned in order somewhat to "clear our way" (so to speak) that the learned French astronomer and mathematician, M. Arago, in his interesting and world-wide "Essays upon Meteorology," distinctly names many instances where persons, also animals, such as horses, cows, and sheep, have been stricken and killed by lightning in which not a ray of light was visible. We are, therefore, face to face with the strange and startling fact, established upon altogether undeniable evidence, that there is not only bright lightning, but dark lightning, also.

I have merely adverted to this striking analogy that your readers may be the better prepared to follow me in this article when it is necessary to bring before them evidence of the existence of dark stars as well as bright stars, dark planets as well as bright planets, dark comets as well as blazing comets.

Upwards of five hundred nonluminous bodies are known to revolve, as competent elements of the solar system, between the orbit of Mars at a mean distance of one hundred and thirty millions of miles from the sun (though only about thirty-two millions of miles from the earth), and the planet Jupiter, at a distance of no less than four hundred and ninety-five millions of miles. However, it is not only of these "planetoids" that I wish to speak. None of them are of such dimensions as to cause any appreciable disturbance were any of them to reach the sun.

The danger arises from another and (for the most part) entirely unsuspected quarter. The researches of modern astronomical science have established one fact, the vast and far-reaching importance of which has, till very recent years, been all but entirely neglected and overlooked. Of course, many and marvelous facts undoubtedly have been brought to light, owing to the vast fertility of invention for years past in the field of mathematical, optical, and astronomical instrument construction. But the one vast and crowning fact, preëminent above all others, is the fact of there having been discovered immense numbers of large dark bodies amidst the stellar deeps, the vast and absolutely gigantic magnitude of which

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simply transcends human imagination and baffles all human investigation.

Researches as entirely dissimilar in their nature as the photographing of a nebula, or the observation of a comet's flight (with a view to the determination of its orbit) have contributed their quota to the discovery I have alluded to, viz.: the presence of immense dark comets, or opaque bodies scattered throughout endless space, not simply within the limits of our own solar system (as has been already suggested), but far beyond that point, in space where our sun appears to sink, owing to the vast distance, to a small star of the ninth or even the tenth magnitude.

When we speak of the distance of the farthest known planet of our own system, viz., Neptune, of a vast span of more than two thousand three hundred and ninety millions of miles, we are speaking of vast distances which nothing of a terrestrial nature can help us to fathom or understand; but beside of such gigantic distances as the stars Capella or Betelgeux or Myra or Aldebaran the vast distance of Neptune is as the journey performed by a little child's toy locomotive engine compared with the entire length of the grand trunk of the Canadian Pacific Railway which spans the entire continent of North America, from east to west, from sea to sea, from the Atlantic to the Pacific Ocean.

Vast spaces which a cannon-ball could not traverse in a less period of time than five thousand, six hundred and thirty years have been, time and again, penetrated by means of the newest, grandest, and best equatorial telescopes in the great observatories of Europe and America; and in all this incomparably vast region evidences have been discovered of myriads of dark bodies of a size and density that not one planet in the entire solar system furnishes any adequate standard of a comparison as to size and density (or specific gravity), the sun himself being but a unit of comparison; for vast numbers of these bodies exceed him in volume and density in the ratio of hundreds—nay, even thousands to one.

It is, in fact, perfectly impossible to obtain a photograph of the great nebula in Orion, or of Messier 8, or Messier 13 or 17, or of the beautiful and sublime nebula in Alpha Centauri or surrounding Alpha Centauri, without being forcibly and distinctly aware of certain dark and well-defined spots where the light of those brilliant stars composing that portion or those portions of the galaxy are completely hidden and blotted out by the presence of intervening dark comets, or bodies of enormous magnitude and size and volume.

How vast those objects are can, of course, be but approximately ascertained, owing to their vast distance; but when it is discovered that myriads of these vast suns together shine at this distance only with the luminosity of a fifth or sixth magnitude star, your many readers may form some slight idea of the vastness of an opaque body capable of altogether obscuring and blotting out the light of myriads of stars at a distance exceeding 28,000,000,000,000 miles. Nor is this by any means an isolated phenomena.

There is scarcely a solitary nebula in the entire heavens, north or south, east or west, but this marked characteristic is observed; and indeed it is so very prominent as to compel the notice of the chief or presiding astronomers of the observatory, wherever it may be situated.

A very singular and startling confirmation of this fact is found in tracing the comet of 1899 (Holmes' comet, it is generally called). This singular object, after being followed by telescopic means to a distance of many millions of miles beyond the solar system, exhibited, in the lapse between one night and the next, the extraordinary phenomenon of having been violently disrupted or broken up into two distinct portions, showing that it must have encountered in its flight some immense and solid body, for no star was visible in that portion of the firmament for a distance extending over many hundreds of millions of miles.

A precisely similar fate overtook a well-known comet which appeared in broad daylight in the year 1845, but which at its next return in 1852 was found to have been broken up into two distinct comets traveling parallel to each other, and with a singular band of light-like substance reaching from the higher (or more northerly) to the lower (or more southerly) comet of the pair. This was known as Biela's "double" comet, from the circumstance of the comet's having been first observed by the Austrian astronomer, Biela, and it being an unvariable practice of the astronomical world to name every comet (so far at least as can be accurately ascertained) from the *first* person who announces its discovery in such and such a longitude and celestial latitude of the heavens.

Another very remarkable instance of the presence of dark bodies in the far, far distant heavens is evinced by the observations and recorded calculations of the star Myra, which at certain times is all but entirely eclipsed and obscured by a dark companion-star which, revolving at a distance from him, periodically shuts off a large proportion of his light from observers at the earth's surface.

The star Algol is another and very remarkable variable star of a similar kind and character. It has been carefully computed that any dark body capable of obscuring three fifths of the entire light of the great star Algol (as this one does) must be no less than 1,736 times the size of, not only Jupiter himself, but of all the planets of the solar system combined into one huge, stupendous globe. When the fact is borne in mind that Jupiter alone is 1,150 times the earth's size and dimensions, your many readers may

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perhaps be enabled to form at least a faint idea of the size of a globe 1,736 times the size, not only of Jupiter, and of Saturn also, (which is 874 times the earth's dimensions,) but of the entire mass of all the planets of the solar system combined into one vast homogeneous planetory orb or globe.

Human imagination simply shrinks from the vain endeavor to realize or form any adequate idea at all of the dimensions of such a body. Mathematical calculation discloses the astounding fact that such a sphere would be about 1,472,150 times the earth's dimensions, and would very closely approximate—even if it did not exceed in bulk—the orb of day himself, the only difference being that the huge planet would be a dark body, reflecting only the rays which might fall upon it from another sun or suns (Algol in this case); while our sun is, of course, luminous, i. e., shining by his own inherent power, light, heat, radiation, and electric luminosity.

Having prepared the way by demonstrating, as it was our duty to do, the presence of numerous dark bodies of a cometary or planetary character throughout the fathomless regions of illimitable space, we now come to the more immediate purpose of the present article, by endeavoring to describe what would be the effect were one of these vast objects, detached from its gravitational control, to dash into our solar orb; a catastrophe which, from the very nature of the case, and from the immensely greater attractive power of the *sun*, is greatly more within the bounds of probability than that such an object should rush into the *earth*, a catastrophe which is wrongly but popularly supposed to be the more likely of the two.

When we speak of a dark comet, or nonluminous object of a cometary or planetary nature, dashing into our solar luminary, we do not wish to be understood as implying that the planet or comet (though intrinsically dark) would appear dark to the inhabitants of the earth, for the sun's rays, long before the planet reached his surface, would illuminate that body to such an extent as to appear that it in reality shone by the light of its own effulgence or radiance.

Similarly, though the verb *dash* is used in making the expression as to the comet "dashing" into the sun, we do not mean to insinuate that to an observer at the earth's surface the comet, however great its angular velocity, would really appear to be "dashing" or "rushing" into the sun, owing, of course, to the sun's vast distance of 91,876,000 miles from us, and to the mathematical fact that the speed of any given moving body appears to diminish in velocity at a ratio proportionate to the square of its angular distance from the observer.

We have an instance of this in the familiar example of a railway train, which the close observer knows to be running in reality at a high speed of, say, sixty-nine miles an hour. But let the spectator's position be one in which for a number of miles he can watch the train's progress. Scarcely one mile will have been run before the train will appear to have very materially decreased its rate of velocity, while at five or six miles distance the train will appear to be crawling along at a rate of barely ten miles in an hour, or even much less; though the observer himself knows that in reality it is maintaining the very same high ratio of speed which it exhibited when it passed the point at which he stood, close to the railway line itself.

In describing, as I am now about to do, the comet's appearance and its subsequent immersion into the sun's photosphere, it must be well borne in mind that we speak in reality and not of the appearance. The first intimation that something unusual was taking place in our solar system would be, strange to say, not from any ocular evidence to the inhabitants of the earth itself, but from an apparent abnormality and discrepancy in the revolutions of Jupiter's satellites, the effect of a real and actual displacement of the earth in her orbit around the sun.

Thus, the first intimation of danger comes from a distance of not less than 495,000,000 of miles, and would at first be apparent only to mathematicians and astronomers. Later on the evidences of what was actually taking place would become so apparent as to attract popular attention. A new star appears in the heavens. It at first commands but little notice or attention, except, of course, among astronomers and scientists. But as week after week passes by and the new celestial object gains in power and prominence and in brilliancy, public attention is aroused and inquiries are made from the officials at the astronomical centers of Europe by numerous applicants from all parts of the civilized world, east and west, north and south. To respond to these letters and inquiries is, of course, no easy task to the learned men of the observatories and universities throughout the civilized world, for while on the one hand their reputation for scientific accuracy and veracity is at stake, on the other hand it is highly undesirable to add in the least to the condition of prevalent fear and uneasiness which has already begun to agitate the public mind; for the results of a panic may prove calamitous and disastrous in the extreme, as history has only too conclusively shown upon many and memorable occasions.

Reassuring messages are, therefore, sent in reply, and subsequently posters are exhibited under the government seal and authority, calculated to minimize and allay the growing excitement among the populace. The new object is therein represented as being but one of the numerous family of small celestial bodies known as "planetoids"; and that it is merely approaching its perihelion passage around the sun, and can cause no danger or menace to the earth or its inhabitants. Popular excitement and trepida-

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tion being assuaged by these and similar announcements published broadcast throughout the length and breadth of the land, things begin to resume their normal course, while business and pleasure continue their progress, hand in hand as heretofore.

We will now imagine that we have reached the end of the month in which the new planet (or comet) first became visible.

Strange and somewhat startling changes have taken place, and developments of a totally unforeseen and unexpected nature have now arisen to intensify the increasing alarm and to altogether neutralize the effect of the official pacific proclamations before alluded to. The celestial stranger has now assumed dimensions altogether inconsistent with the theory of its being but a small planetoid or any such object, while the earth's electrical and atmospheric conditions have now become such as to diffuse wide-spread consternation and dismay.

Sudden bursts of thunder and lightning on the finest days, and without the least warning or intimation, were among these manifestations. Unusual and unprecedented electrical phenomena become alarmingly frequent. Atmospheric conditions and weather characteristics have become not simply altered, but absolutely reversed to such an extent that whether it is summer or winter can only be decided by the calendar (or almanac). Swarms of the most brilliant and blazing meteorites appear, many of them even in broad daylight, and in the blazing rays of the noonday sun, whilst at midnight these objects appear terrifying and alarming in the extreme.

Night after night vast crowds assemble in the streets and avenues, many with telescopes and opera-glasses to watch with apprehension the progress of the immense comet without a tail toward the sun, for it is now obvious to the least observant among those crowds, firstly, that the stranger is no mere "planetoid" but a dark body of enormous dimensions, and, secondly, that its course is in a direct line toward our solar luminary, and that its speed toward the sun is increasing in an alarming proportion.

Another month has now elapsed and the popular agitation and consternation have reached the dimensions of an all but universal panic.

The government again issues reassuring posters and pamphlets written by well-known names in the scientific world, but all to absolutely no purpose whatever. Law and order are set at complete defiance, and "mob rule" reigns universal, the authorities sharing so entirely in the popular alarm at the portentous appearing of "things heavenly" that their exertions in the direction of preserving and maintaining public tranquility and safety are simply paralyzed, a fact which is taken advantage of to the full by the loud and rougher elements in all the large cities, and those who, having nothing to lose, have become daring and reckless in the extreme. These being met by armed bands of the more respectable inhabitants banded together for the protection of life and property (the government being absolutely powerless either for the protection of the innocent or for the punishment of the guilty) scenes of indescribable bloodshed and violence are of daily—nay, hourly—occurrence; and the main thoroughfares are so blocked and barricaded with fighting and insurgent mobs on the one hand and government troops on the other that little short of a "reign of terror" ensues, which spreads confusion and dismay amongst the peace-loving and law-abiding populations of all the large towns and cities upon each side of the Atlantic Ocean. Incendiary fires of mysterious origin break out in many places almost instantaneously and attain alarming proportions within a few hours, owing to the complete disintegration and disorganization of the civic and municipal fire departments of the large centers.

A few brave and noble men valiantly stick to their posts and seek to extinguish the ever-mastering and ever-threatening flames; but the noble exertions of these faithful souls are neutralized and counteracted by the rapacity and greed of organized gangs of rowdies and roughs of the very dregs of society, who hamper and frustrate the authorities in their valiant efforts to subdue the conflagrations, so that, in the prevalent confusion, they may lay hands on property of any and every description saved by the owners of the destroyed and burning buildings on every hand. Should the law-officers succeed in arresting any of these thieves and depredators these rough gangs immediately surround the police, and by sheer impudence and force of numbers rescue the prisoners in the very teeth of the officers of the crown. Thus, disorder and disaster march hand in hand, panic reigns rampant, and society is, so to speak, turned completely "topsyturvey." Riots of furious character and alarming dimensions break out on every hand. The government buildings are attacked, and in the cases of all but the very strongest, reduced to heaps of ashes and smoldering ruins. Prisons are burned and prisoners are released, while the angry mobs in their insensate rage (as if the astronomers and men of science were in some way responsible for the prevailing dreadful state of things) proceed to attack and demolish the observatories, wrecking and ruining the telescopes and other instruments of priceless value, and all but irreplacable in their respective fields of investigation and research.

Meanwhile the alarming and portentous nature of the comet's appearance grows hourly more pronounced, mightily more terrible and disconcerting, for as it more and more closely approaches the solar orb, its immense size becomes daily and hourly more apparent to the anxious and terror-stricken multitudes lining the streets by day and in no small num-

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ber of cases by night also; for sleep seems by this time to have fled, and to have forsaken all but the most callous, hard-hearted, and indifferent. "Men's hearts failing them for fear, and for looking upward for those things coming upon the earth, with distress of nations and great perplexity," are the leading characteristics of these "perilous times" as our gracious Master long since foretold. (See Matthew 24.)

The sea rages and roars, while billows mountain-high break upon our coasts, to the annihilation and destruction of well-nigh everything in the nature of steam- or sailing-vessels throughout the world of commerce. The scientific reason of such tremendous tidal waves is, of course, the tremendous swaying or libration of the moon in her longitude, arising from the intense solar gravitation, owing to the proximity of so large a foreign body in the immediate vicinity of the sun himself.

Winds and cyclones of appalling violence, and of altogether unprecedented velocity and fury, create unheard-of and unimagined desolation and destruction by sea and by land, insomuch that to venture upon the ocean deep is to at once sacrifice all hope of again seeing home or native land, friends or dear ones. The still faster and more furious rush of the dark comet toward the sun causes that luminary to appear black as midnight, while the moon seems as if turned into blood (or to the color of blood), owing to the presence of vast quantities of dark gaseous matter in the earth's atmosphere quite foreign to its natural and normal constitution and element. Many spurious prophets, religious fanatics, and false Christs arise, and by "lying signs and wonders" (Revelation 13:13, 14) deceive almost the "very elect" themselves, owing, of course, to the general consternation, confusion, and alarm. Many portentous appearances excite attention, and many wonderful signs which the brief limits of our present essay prevent our dilating upon, but all, either directly or indirectly, relating to the approaching shaking of the powers of heaven (see Matthew 29:29), or, in strictly scientific terms, the disturbance in the sun's center of gravity, and (by consequence) the earth's also, the moon's and all the planets' centers of gravity.

At last the veil of night settles upon the scene, and many draw the breath of relief and consolation to think that, although they had beheld on the preceding evening the comet bury its immense dark body in the solar rays, there is as yet no appreciable increase in the heat of the earth, but this satisfaction is, alas, too short-lived, for by noon the sun has assumed a most fiery and formidable aspect, and the heat has suddenly become unbearable. Conflagrations, as sudden and apparently as spontaneous as if ignited by electric means at some vast and immense central battery, burst out on every hand and in totally unconnected portions of the vast centers of population and habitation. Fire-alarms multiply with ever-increasing frequency and intensity to the all-absorbing bewilderment of the fire departments in every city of the world, who find themselves increasingly powerless and increasingly helpless to deal with so terribly alarming an aspect of affairs. It soon becomes apparent that the vast number of apparently spontaneous conflagrations on every hand arise from the intensity of the sun's rays igniting the roofs of factories, churches, warehouses, and dwelling-houses in constantly augmenting numbers. Ever and anon a terrific and deafening explosion announces the ignition and destruction of a guncotton- or petrolite-manufactory or a gunpowder-magazine, thus augmenting the universal terror and alarm. Language even of the most eloquent, oratory of even the most exalted fails ignominiously in attempting to describe or portray such scenes as now begin to transform first the Eastern and then the Western Hemisphere into scenes of such altogether unprecedented and indescribable a nature and character as to simply baffle all description. Night comes again, and, though it brings darkness, it can hardly be said to afford relief from the all-torturing, all-consuming heat and burning.

It is now seen that both Venus and Mars (the planets nearest to our earth) have assumed strange and altogether alarming configurations and proportions. Especially is this so in the case of the former of these two bodies, it being, of course, much nearer to the sun. Venus, in fact, appears already nearly eleven times her usual apparent diameter and circumference, besides having assumed a dull red (or rather orange) tint or coloring, very distinctly observable. The whole northern heavens is ablaze with blazing and scintillating or flashing streamers of glowing light from the sun, somewhat resembling the aurora borealis or northern lights, only immensely more lurid and pronounced; while toward the south and southeast the sky is literally ablaze with meteors and meteoric showers. Sleep is, of course, out of the question, even were the heat far less penetrating and far less all-pervading that it is. The entire population crowds the streets, squares, and public thoroughfares, watching the angry, vehement, and palpitating fires on every hand which punctuate the silent watches of the night and make the darkness all the more visible and asking one another with trembling lips and blanched faces, What shall be on the morrow?

Impelled by the all-consuming terror and all but paralyzed with the universal fear many, alas, seek ways and means of putting a period to their earthly existence, while multitudes, alas, find a watery grave in every river and every sea. Caves and underground cellars or subterranean passages command palatial rents; for the rich, feeling that safety alone is to be found in such places of refuge, are offering the owners fabulous rents for the privilege of occupy-

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ing an underground cellar, no matter how dark, how damp, or how mildewy, as the only refuge from the, alas, only too tropical heat that shall accompany the sun's next rising.

Morning at last dawns, angry, lurid, red, and menacing in its terrible furnace-like temperature, accompanied, strange to say, with a series of cyclonic gales and hurricanes from every opposite point of the compass; but these winds, alas, like the "ignus fatuus," do but mock humanity with a hope of respite from the all-pervading heat; for the sun is no sooner above the eastern horizon than these gales and cyclones blow with the hot blast-like breath of the simoons on the Desert of Sahara. If the scenes of the previous day defied description, the aspect of the day now newly-born exceeds it a hundredfold, for the very seas and rivers begin to steam and seethe and boil like the craters of geysers or burning mountains, while a hundred conflagrations start up on every hand to one of yesterday, and the authorities, now utterly paralyzed and demoralized by the awful extent of the universal disaster, have abandoned the work of even attempting to extinguish the multiplied and multiplying conflagrations, or even to save life or to rescue property from the all-devouring element. Ships reach the docks and harbors blazing from stem to stem, while even freight- and passenger-trains, traveling at a high rate of velocity, take fire on the roads and reach the depots blazing wrecks and burning heaps of ruins, in which the strident and ear-piercing hissing of escaping steam mingles with the crash and crackle of burning cars and coaches, and the terrified shrieks and screams of imprisoned passengers.

Even the wild and carnivorous animals herd together in flocks and droves, side by side with the lambs and the sheep and the goats and the oxen (their long-time natural prey and victims) too terror-stricken by the one dread incubus menacing both to think of hate or vengeance.

At last when wave upon wave of the devouring and devastating element, raging terribly and triumphantly aloft, threaten the engulfment and annihilation of earth's myriads of children, one universal prayer, the burst of agonized supplication arises from earth's myriads of tongues, and, swift answering, the atmosphere is filled with flying white-robed beings, who, with unheard-of velocity and undreamed strength, gather into their powerful arms vast multitudes of the supplicating mortals; and I heard, methought, a voice, as of a trumpet, crying out, "Then shall he send forth his angels and gather his elect from the four winds of heaven." Thus were they caught up into the air, away and away, beyond the blazing torrential heat and lo! they beheld, and saw the earth and the surrounding elements thereof pass away with a great noise, and the elements melted with fervent heat.

Nevertheless, methought another angel stood and cried with a loud voice, saying, "When the earth is purified by fire of the sins of her children and of the blood of the apostles and saints which has cried aloud unto the Lord for vengeance, lo, these many years [during which time of burning the righteous shall be with the Lord in the air] then the 'ransomed of the Lord shall return' to the new earth and their purified habitation, and 'everlasting joy shall be upon their heads'; sorrow and sighing shall flee away, and there shall be no death, neither sorrow nor sickness nor pain nor fire, for the 'former things are passed away,' and Christ shall reign in the midst of his people, and their abode shall be with the Lord of hosts in Zion, and with the Holy One of Israel in Jerusalem; for in Zion and in Jerusalem shall the word of the Lord go forth unto the ends of the earth, and the whole earth shall be filled with his glory as the waters cover the face of the mighty deep, and it shall be a new heaven and a new earth wherein dwelleth righteousness for ever and ever."

Then I awoke and, behold, it was a dream.

F. R. TUBB.

THE MARK OF THE BEAST.

Many writers have told us what the mark of the beast referred to in Revelation is, or at least what they think it is. All but one are wrong, undoubtedly, and possibly that one with the rest.

Were I to hazard a definition, and should it also prove wrong, the rest will forgive me—if it should prove right, I do not need to be forgiven.

Any definition that must necessarily apply to any one class of people, in any one age, such as sprinkling for baptism, keeping of the first day of the week, Masonic grip are in my judgment all too local and insignificant. It should be of a nature that can be indulged in or partaken of by any individual in any age of the world—in any place on earth, or under the earth for that matter, inasmuch as it was or is to be a feature of the judgment that will concern people out of every kindred, tongue, and nation.

Sin in itself is universal enough to fill or answer the interpretation, yet I think the language with its symbolism calls for something more specific, that is to say, some distinct, well-defined species of sin.

It may be true that the dragon of Revelation may represent a local power in a certain age. But I understand that to be only a representative power for the age in which he lived and figured, such as Pharaoh, Laman, Herod, and others in their respective age all filled with the spirit of persecution. This spirit was manifested in Cain, but was not in Abel in the beginning of the history of religion, and may or may not be indulged in by any individual wherever there is a religion of any sort or description, and

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perhaps where there is none if there ever was such a condition upon the earth.

As the chief sin of the beast was persecution, it is but natural that his characteristic mark would be the spirit of persecution. I have had this thought for a number of years, and have not met anything in my researches to antagonize that conclusion. If any of the brethren have valid objections, they will be appreciated.

There is one thing sure: The spirit of persecution is *a* mark of the beast—a well-defined and significant one at that, even if it is not the one referred to by the revelator.

And here, may I be pardoned if I remark that an incident occurred during the time of the late General Conference that indicates that though we are striving to be tolerant and magnanimous, we are not all of us entirely free from the spirit which the elders continually meet in the world; and for which we have no love when manifested against us? It is the kind that put the Savior to death, though of course in much more modified form.

H. J. DAVISON.

Selected Articles

A POSSIBLE CELESTIAL CATASTROPHE.

The elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up.

This fearful prediction in the Second Epistle of St. Peter does not, perhaps, excite the same terror to-day that it did when every word of the Scriptures was accepted as divinely inspired. But curiously enough modern science, while pronouncing some of the historical events recorded in the Old Testament to be contradictory to the laws of physics, has discovered that such a fiery finish for the earth as St. Peter describes is entirely within the limits of scientific probability.

Recently Mr. J. E. Gore, the English astronomer, has called attention to the fact that a distinct prediction of the destruction of the world by fire exists also in the great Sanscrit epic, the Mahabkarata, and, impressed by this coincidence, he has been at the pains to examine anew the astronomical evidence of the possibility of so vast and dire a catastrophe.

The instrument of the world's destruction by fire would, in all probability, be an immense dark body rushing out of space to the embrace of the sun. Evidence is continually accumulating of the existence of such bodies lurking invisible among the stars. In order that the destruction should take place within such a limit of time as was clearly intended by St. Peter and by the Hindoo writer, it is necessary to admit that the dark body in question is now very much nearer to us than any of the stars.

Assuming its existence, we can tell in what quarter of the heavens it should be looked for. It is that toward which the sun with all its planets is flying at the rate of, say, a dozen miles per second. A conspicuous landmark in that part of the sky is the brilliant white star Vega, at the edge of the Milky Way, in the north.

If the hypothetical dark body bearing the fate of the earth in its viewless flight is assumed to be of equal mass with the sun and equal density with the earth, then Mr. Gore's calculations show it must have a diameter of a little less than 550,000 miles, and it must become visible as a star of the ninth magnitude when 15,000,000,000 miles away, or more than five times the distance of the planet Neptune. At that distance the sunlight reflected from its surface would render it visible as a speck of light in a three-inch telescope.

Astronomers would quickly be able to differentiate it from a new, or temporary, star as well as from a comet. A suspicion of its true character would not be long in entering their minds, and from that moment it would be the most absorbingly interesting phenomenon within the ken of humanity.

But between the time of the first appearance of the destroyer as a ninth magnitude star and the occurrence of the final catastrophe, mankind would have about fifteen years and three months still to exist, in helpless contemplation of their on-rushing fate. The sun would hurry to meet the invader with the same speed at which the latter approached.

This speed, slow at first, would rapidly increase toward the end. For instance, Mr. Gore shows that nearly ten years would elapse between the first appearance of the body as a ninth magnitude telescopic star and its arrival at a point 9,000,000,000 miles away, when it would become visible to the naked eye like a star of the fifth magnitude.

From that time it would be possible for everybody to see the coming destroyer. But it would be so insignificant a speck among the stars that it could hardly excite the terror of the multitude even if they were informed of its significance.

Within about four years more, however, it would steadily increase in brightness until, arrived at the distance of the planet Uranus, it would equal the great star Arcturus in brilliance. But the character of its light would be different from that of any star—steady, staring, untwinkling; an eye of doom!

And now events would begin to move with vertiginous speed. In another twelve-month the body would be as near as Jupiter, but four times as bright as that great planet ever appears, and every eye would be drawn to it, and the terror of its presence would strike every heart. Every night from now on it would perceptibly grow and brighten. At its nearest probable approach to the earth it would resemble the full moon in size.

In eight days more the Destroyer and the sun, rushing to meet one another, each with a velocity of

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more than 400 miles per second, would collide, a vast gush of heat would sweep outward over the planets, the elements would melt with fervent heat; the earth also and the works that are therein would be burned up.

Such, in brief outline, is the sketch that Mr. Gore's calculations present of the possible approach and the inevitable effect of a great dark body encountering the sun. If, instead of being as massive as the sun itself, the body were only as large as the earth, its fall into the sun would still produce a sufficient outburst of heat to destroy all life on our planet. But in that case its approach could be known only a few months instead of a considerable number of years in advance.

In view of all these things, if a suspicious-looking star should at any time appear near the star Vega, it might cause some astronomers to prick up their ears. Mr. Gore would evidently be one of them, for he avers that he has already carefully examined the region around Vega, but up to April last had found no star visible there that was not already well known to astronomers.—Garrett P. Serviss in *Daily Examiner*.

Mothers' Home Column

EDITED BY FRANCES.

Lord Help Me.

Lord, help me through the darkness,
Lord, help me through the day,
Lord, help me when I hear thy voice
To listen and obey.—Selected.

Living Water.

"I was once stopping," says a lady, "at a village on the Welsh coast, where the people had to bring all their water from a well.

"'Is this well ever dry?' I inquired of a young girl who came to draw water.

"'Dry? Yes, ma'am; very often in hot weather.'

"'And where do you go for water then?'

"'To the spring, a little way out of town.'

"'And if the spring dries up?'

"'Why, then we go to the stream higher up—the best water of all.'

"But if the stream higher up fails?'

"'Why, ma'am, that stream never dries up—never. It is always the same, winter and summer.'

"I went to see this precious brook which 'never dries up.' It was a clear, sparkling rivulet, coming down from the high hill, not with torrent leap and roar, but with soft murmur of fullness and freedom. It flowed down to the highway side. It was within reach of every child's little pitcher. It was enough for every empty vessel. The small birds came down thither to drink. The sheep and lambs had trodden down a little path to its brink. The thirsty beasts of burden, along the dusty road, knew the way to the stream that 'never dries up.'

"It reminded me of the waters of life and salvation flowing from the 'Rock of Ages,' that brought within the reach of all men the gospel of Jesus Christ. Every other brook may go dry in the days of drouth and adversity, but this heavenly spring never ceases to flow!"—Selected.

Gold Dust.

The main token of a strong character is not to make known every change in thought and feeling, but to give the world the finished results.—Auerbach.

Those with whom we can apparently become well acquainted in a few moments are generally the most difficult to rightly know and understand.—Hawthorne.

"Be strong and wait! nor let the strife,
With which the winds and waves are rife,
Disturb that sacred inner life."

Watch for the kind look and for the helpful word, not for the flitting, ill-humored, selfish, sarcastic, only half-real utterance of thoughts.—Annie H. Ryder.

Men and women never struggle so hard as when they struggle alone, without witness, counselor, or confidant, unencouraged, unadvised, and unpitied.—C. Bronte.

You may choose to forsake your duties and choose not to have the sorrow they bring, but you will go forth and find, my daughter, sorrow without duty, bitter herbs and no bread.—Savonarola.

Hope, child! to-morrow hope! and then again to-morrow;
And then to-morrow still! Trust in a future day.
Hope, and each morn the skies new light from dawn shall borrow;
As God is there to bless, let us be there to pray.
—Victor Hugo.

Delicacy and self-respect are the fruits not so much of intellect as of sensibility. We are considerate toward others in proportion as our own consciousness gives us insight.—H. T. Tuckerman.

But the great reasons are self-command and trust unagitated, and deep-looking love and Faith, which, as she is above Reason, so she best holds the reins of it from her high seat.—John Ruskin.

But it is given to us sometimes even in our everyday life to witness the saving influence of a noble nature, the divine efficacy of rescue that may lie in a self-subduing act of fellowship.—George Eliot.

Is thy cruse of comfort wasting?
Rise and share it with another,
And through all the years of famine
It shall serve thee and thy brother.
—Mrs. Charles.

He who truly wishes the happiness of anyone can not be long without discovering some mode of contributing to it. Reason itself, with all its light, is not so rapid in discoveries of this sort as simple affection, which sees means of happiness and of important happiness where reason scarcely could think that any happiness was to be found.—Thomas Brown.

Sorrows humanize the race;
Tears are the showers that fertilize the world;
And memory of things precious keepeth warm
The heart that once did hold them.
. . . They are poor
That have lost nothing; they are poorer far
Who, losing, have forgotten; they most poor
Of all, who lose and wish they might forget.
—Jean Ingelow.

Just as you now play a piece without the music and do not think what notes you strike, though once you picked them out by slow and patient toil, so, if you begin of set purpose, you will learn the law of kindness in utterance so perfectly that it will be second nature to you and make more music in your life than all the songs the sweetest voice has ever sung.—Frances E. Willard.

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True greatness is in the character, never in the circumstances. No matter about wearing a crown; make sure that you have a head worthy of wearing a crown. No matter about the purple; make sure that you have a heart worthy of the purple. No matter about a throne to sit on; make sure that you life is regal in its own intrinsic character—that men will recognize the king in you, though you toil in the field or mine or serve in the lowliest place.—Reverend J. R. Miller, D. D.

For at the heart of womanhood
The child's great heart doth lie;
At childhood's heart, the germ of good,
Lies God's simplicity.
So, sister, be thy womanhood
A baptism on thy brow,
For something dimly understood,
And which thou art not now,
But which within thee, all the time,
Maketh thee what thou art;
Maketh thee long and strive and climb—
The God-life at thy heart.—George MacDonald.

Help One Another.

We could make life much easier for one another if we would. For instance, some people have conveyances and some have none. It would cost nothing, but a little trouble, to go with your carriage and take an aged or infirm saint for a ride some week day, or perhaps to church on communion Sunday, or, may be, round to "God's acre," where a green sprig or flower might be laid on the grave of a precious one. Yet, how much a breath of air during the drive would invigorate, an hour in God's house would refresh, or a few moments in the cemetery would sadly but surely comfort. And we, doing this kindness without cost of a cent, would turn homeward listening happily to the song some angel would sing to our hearts.

This is but one way in a countless multitude, showing how in city or country we could relieve the hard monotony of life to which our neighbors are often subjected. A visit, a letter, a token sent, some little bit of tempting food—in ways past mention we could lift a burden, let in a ray of sunshine, brighten a home and bless a heart. The cost would be nothing or next to nothing, and the result would be better than silver or gold.

Add to these helps, that cost so little, those that demand some outlay of money or substance, and it will be seen that our statement is as true as truth—we could make life easier for one another if we would.

Why do we not do it? Surely we are [not] indifferent to our neighbors—we are willing to help them. Some may not care, do not care, but others do; and yet few sit down to think how they can render a helpful kindness. People do not think. To pursue our instance—owners of carriages do not realize the condition of those who do not keep them. When they need a conveyance they have it. They do not put themselves in the place of those without the luxuries so common to them. So it probably is with the kind hearts of other good people. They do not realize what their neighbors lack.

We write to awaken thoughtfulness. Do, brother, sister, sit down and think how you can better the life of some one near you. They are at hand. Do not for a moment suppose that there are none you can help. If you fail to recall one, talk it over with your pastor, or with some one. And when you find your opportunity thank God for it; ask him to give you tact to do the right thing in the right way, and then bear ye one another's burdens, and so fulfill the law of Christ.—*Southern Christian Advocate.*

Everything that strengthens home ties binds closer heaven's bands.—*Ram's Horn.*

Letter Department

MONDAMIN, Iowa, May 16, 1906.

Editors Herald: I am still in the faith and trying to hold the banner to the breeze, that my fellow creatures may find shelter under its broad folds. Notwithstanding the busy season, the interest in my meetings is quite good. Some are near the kingdom, and I think will obey.

I am holding services at what is known as Sandy Point Church, near Mondamin, Iowa. A few Saints live in this vicinity, and it is certainly a treat for the missionary to be permitted to stay with Saints, as the greater part of my missionary tour in the last seven years has been breaking up new ground. The prospects before us in Gallands Grove and Little Sioux Districts bid very fair for an ingathering this year. I am glad of the prospects before us as a people. I love to labor in a cause that has for its final consummation the gathering together of the faithful in all ages in the "grand reunion."

In reading the recent revelation, and the reports of conference, it seems as if the curtain is being lifted, and we are being led on to more extended fields of usefulness; and as a people we ought to be glad to step forward in the line of spiritual progress.

The Western Iowa reunion which will be held at Moorhead, Iowa, August 24 to September 3 is looked forward to by the Saints in these districts as a spiritual feast, and we trust will be to all who come.

The opposition the gospel message is meeting at the present time is very cunning. Our enemies, after a few conflicts and defeat in public debates, have concluded the best way to meet us is to use unfair methods by canvassing neighborhoods, and pleading with the people to stay away, and telling them a few yarns about some dead man, thus proving themselves to be cowardly.

I love to preach the gospel of liberty, and its truth will stand the test of the most bitter opposition. May the good work move on and latter-day Israel be prepared for final victory.

Your brother in bonds,

OSCAR CASE.

COLTON, California, May 18, 1906.

Editors Herald: Because the news from the Islands this mail indicates that there is a necessity for some one to be there as soon as possible, we are trying to get off on the next mail-boat which leaves San Francisco on the first day of July. This will hurry us up very much, but seems to us to be a prudent step, considering the circumstances.

I think it proper to copy a few items from the letters received on the 15th inst. from Papeete, and lay aside for a while whatever delicacy a person may rightly have, and, for the work's sake, write a little of self.

Varoa, an elder, says: "Tei hau roa'tu i te iteraa i te hoi faahou mai nei orua i teie paeau, mea maere rahi ta Iehova ohipa i rotopu i to 'na etaretia,'" a free translation of which is, "very great indeed is the knowledge (we have) that you two will return again to this mission, most wonderful is that which Jehovah works in the midst of his church." "And it is very good that we shall meet again," he says in another part of his letter—so sure is he.

Turatahi, the assistant secretary of the mission, says: "It is the thought of us, thy brethren of this mission, that you two will return again among us here, and rest with us always, because very great are the things that have come to pass in our midst now. Therefore, turn to us; look upon us now, and the very great weakness which is in our midst."

Tapu, an elder, says: "It will be a good thing for you to come and see us for yourself, and learn what like are the letters which have come to you. Joseph and Emma, come and meet us." Tapu is one of the presidents of the faction that is

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spoken of as having been established after we left there. He also says that the governor stopped the convention of the Sunday-school association in April.

Metuaore says: "Very great is the desire of the Saints that you two should return to this South Sea Island Mission again."

Hiti Temanava writes a letter signed also by Luis, Tapu, Pori, Tuteirihia, Taneterau, Tekakahu, Neri, and Kehauri, in which they say that "because of the trouble which has come to pass in this mission among a portion of the Saints, come you to us; come and stay." These all are among the dissenters.

D. M. Pohemiti writes, and after telling of their poverty and hunger, says: "You are the one my heart is trusting in, and also those of Papeete, and the white men; we all hope that you will return."

And thus the counsel of the Master was correct: "It is necessary that some one or more be sent to the South Sea Islands." And so the conference chose two missionaries, who, with their wives, will try to perform the duties intrusted to them. May God give grace, faith, and hope to them, that they may so labor there that when their mission shall have ended they may receive the Master's approbation.

May God's blessing rest upon all the Israel of God.

In the bonds of love,

JOSEPH F. BURTON.

BOLCKOW, Missouri, May 14, 1906.

Editors Herald: I was glad to have the opportunity to attend the General Conference. I met many old-time friends, and made many new ones. I think the way the people were cared for was fine. It certainly gives the sisters a better chance to attend the meetings. I enjoyed the prayer- and preaching-services very much, and the short talks given on the Temple Lot Sunday, the 15th, by a number of the brethren between the two o'clock and night preaching. When I have such feasts as these, I think of some of the brethren and sisters of my home branch, and wish they would come to the feast. Certainly, I mean some that are financially able, as many of them are.

I am glad to know our brethren W. E. Haden and Arch E. McCord are sent to the Nodaway District again. They have done well in the past and have the good will and wishes of all the Saints in the district.

We have been blessed lately in our meetings and Sunday-school sessions. But the trouble here seems largely to be that we are in a scattered condition, and carelessness on the part of too many of us hinders the work. It is to be hoped that now as the summer is coming, we will all unite our energies for the good of the cause of Christ. Praying for the spread of truth, I remain,

Your sister,

MARTENA NELSON.

R. F. D. 1, OSTERDOCK, Iowa, May 18, 1906.

Editors Herald: In reading your paper, the HERALD, as it has been "donated" or is the gift of a friend to me, I feel as though I must thank the one who has been interested in my behalf and trust you will find room at least in your valuable paper to allow me to say that your efforts for doing good are appreciated, and are greatly enjoyed by myself and children, who always seemed to be deeply interested in anything concerning the early days of the church, as their grandfather was one of the many who passed through those trials. And although the HERALD is not a new paper to me, having seen it often in my father's house, I think it just one of the best gifts, for it is filled with such nice sermons, and genuine good talk—and the many letters written by the members of the church telling of trials. It seems to me that it is indeed a comforter and must be received by many in that light. There is only a small branch of the church here, but much less prejudice than in former years. A Latter Day Saint minister calls to see us occasionally, and it is a common saying that the rest "can not hold a candle to him in a discourse," and he generally draws large crowds. They listen very attentively, for of course they expect they may hear something very different from the Bible teaching. And I have often heard the remark, "Why, he talked from the Bible, and he is a Mormon." And good gospel talk it is, and I do wish we might enjoy more such privileges.

Before closing my letter, I will explain to the readers who I am. Hope they will remember Uncle William B. Smith. I am his daughter, and would be pleased to hear from any sister of the church who may choose to write to me. I have written to thank the one who is interested for my sake.

I will not write any more for the present, but may come in the future. Myself and family are not members of your church, though, being closely related, have a very kindly feeling for the members.

Yours respectfully,

MRS. MAE BOLSINGER.

THAMESVILLE, Ontario, May 15, 1906.

Dear Herald: I love to read the letters in the HERALD. I am a young Saint, twenty-four years of age, and superintendent of the Sunday-school here at Thamesville. My father is very sick to-night. I am sitting up with him. He has not been able to walk for over a year. He was a priest in the church, but like many others has not always done his duty. Bro. Taylor of Wabash was here three weeks ago to preach, and he spoke in tongues concerning father, but the Lord did not make any promise that he would get well. But I ask for the prayers of the Saints for him, and for the rest of us as well. Remember also our little Sunday-school.

Our family all belong to the church, except my youngest sister, who is only four years old. I love this work, and I know it is true. My heart is in it, and I hope I shall be faithful even to the end. To this end, I pray for all the Saints.

GEORGE E. PERRITT.

FLAGG CENTER, Illinois, May 16, 1906.

Dear Herald: I am living where I can not hear the gospel preached. If any of the brethren come here I think they may get the schoolhouse, as the Methodists preach here nearly every Sunday in the schoolhouse. We sent our letters to the Dekalb Branch, but have no chance to go. I and my two children are the only Saints here that we know anything about. We are poor, but if any of the Saints come here we will try to treat them the best we are able. I have received many blessings from the Lord in answer to prayers, and I ask the prayers of the Saints, for my children who seem to be going back into the world, and that the trials that seem to be around may not overcomes us, that my husband may be brought into the church. The Lord has answered Bro. H. A. Stebbins' prayer when I was confirmed, for I have not seen so many trials since. I ask prayers especially for my daughter, that the Lord may keep her from temptations.

Your sister in the one faith,

MARY E. SAMMS.

DOW CITY, Iowa, May 21, 1906.

Editors Herald: During a recent visit to Coalville and Cherokee I found the Saints still in the faith and willing to show their faith by their works, hospitality, and love; though perhaps in some more zeal might be beneficial.

At Coalville I found Sr. Elizabeth Teasdale quite ill, but she so far recovered before I left that she was out to Sunday services on the 13th inst. Sr. Hilly Bennett is ill at the age of seventy-six, at the home of her son, Bro. Ferd Bennett, near Quimby, Iowa. I called on her the 19th inst. and administered to her, and gave a blessing in the name of the Lord, and was assisted by the Spirit in doing so.

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I had a pleasant visit with Bro. and Sr. William Leonard and family, who live some six miles north of Cherokee, Iowa, and gave their sons, John and Earl, their blessings, and feel that I was assisted in so doing by the Spirit.

The afternoon of the 19th, I received a phone message from my brother, James L. Butterworth, stating that his wife, Sr. Edna, had "passed quietly away." Yesterday at half past two in the afternoon, Father Charles Derry preached her funeral-sermon to a large audience in the Methodist Church at Dow City. The sermon was good, and the audience attentive. Thus enters into her eternal rest a true Saint and one of the best of women. May God bless and comfort the husband and daughters. They have the sympathy of all who know them.

We are still in the faith, so far as we understand it, and expect to remain so as long as it shall please God to continue our days. In gospel bonds,

CHARLES E. BUTTERWORTH.

ST. JOSEPH, Missouri, May 20, 1906.

Editors Herald: In the HERALD of May 10 I read the poem, "Somewhere." It brought to my mind another poem, the title of which is, "Sometime we'll understand." It is an old Sunday-school song written by Maxwell N. Carnlns, D. D.

I think the words are grand, and I wish it were in our Hymnal. I will inclose a copy. ELIZA A. SHAW.

SOMETIME WE'LL UNDERSTAND.

"Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And there, sometime, we'll understand.

"We'll catch the broken thread again,
And finish what we here began;
Heaven will the mysteries explain
And then we'll understand.

"We'll know why clouds instead of sun
Were over many a cherished plan,
Why song has ceased when scarce begun,
'Tis there, sometime, we'll understand.

"Why what we longed for most of all
Eludes so oft our eager hand;
Why hopes are cherished and castles fall,
Up there, sometime, we'll understand.

"God knows the way, he holds the key;
He guides us with unerring hand;
Sometime with tearless eyes we'll see.
Yes, there, up there, we'll understand.

CHORUS:

"Then trust in God through all thy days;
Fear not for he doth hold thy hand;
Though dark the way, still sing and praise,
Sometime, sometime, we'll understand."

McKENZIE, Alabama, May 14, 1906.

Editors Herald: The work I believe to be on the upward move here, though not making the progress, seemingly, there ought to be in the district. The Sunday-school is on the alert, having one new school organized. We have one Religio local in the district. It has gained a little interest, and is making a little progress in the programs, but there is room for greater work, if its members will adhere to their calling and exercise the talent the Lord has intrusted to their care.

We are thankful for the good and able men sent here by the General Conference, though would have liked to have had more, seeing the field so large, and so much need of preaching. But we are thankful for the number sent. After meditating over the work done by the church the last year, and seeing the great increase, it calls to mind a prophecy (or he called it a prophecy) made by a young man of the Methodist Episcopal Church, that "in two years this latter-day work would go to nothing." Three years have passed and we are stronger now than then. In my conversation with him, I asked him, "Where did Joseph Smith get the Book of Mormon?" Of course this was not hard for him to answer. He said, "From a novel."

I would like to say to the scattered Saints of the Alabama District that our next conference will be at Flat Rock, near Gregville, Alabama, June 30, and we would be pleased to see as many there as possible. Those knowing of any not belonging to a branch will please write me. We intend to hold a reunion at Pleasant Hill sometime this summer, and would like to see as many from the district as possible, also from the adjoining districts. Ever praying for the redemption of Zion,

M. S. WIGGINS.

SALT LAKE CITY, Utah, May 12, 1906.

Editors Herald: On last Saturday, one week ago to-day, I landed in Salt Lake City, and the next day began my year's work in the Rocky Mountain Mission. My permanent address is 807 West Kansas Street, Independence, Missouri. My field address, for the present, is care J. D. Wilson, 343 South Sixth East Street, Salt Lake City, Utah. But I expect to be here only for a short time, until some one else arrives to take up the work here in the city, and then I expect to get out in the field. And this field is certainly a very large one for the number of men assigned to it, and much of it must necessarily be neglected, notwithstanding the fact that the Lord has specially referred to this mission, in the late revelation, and has said: "It is essential that the church have proper representatives there." It is to be hoped that arrangements may be made to increase the ministerial force in this field, and that, too, with "suitable representatives." But, whether that can be done or not, we hope to be able to do our duty and to at least hold the ground already gained. Forces are at work here that seem to be for good; but it must be remembered that one extreme is often followed by another, and that, in pulling up the tares, there is danger of destroying the wheat also. That "no one can assist in this work except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care" is a truth which should be specially recognized by those laboring in this mission; and, in fact, it should be recognized by all who are laboring for the emancipation of men and women from the bondage of error and superstition. "Faith, hope, charity, and love, with an eye single to the glory of God, qualifies him for the work." Hopefully,

ISAAC M. SMITH.

SCAMMON, Kansas, May 22, 1906.

Editors Herald: This is the third week we have been holding meetings at Roseland—new place so far as preaching the gospel of our faith is concerned—a coal-mining town. We are occupying a public-school building; large crowds and the best interest I ever saw in a mining town.

I am enjoying wonderful liberty in every sermon. I have not preached a sermon since general conference that inspiration has not been with me to a marked degree, for which I am thankful to God. Bro. W. S. Taylor and Bro. R. E. Martin have ably assisted me in these meetings. I must not forget to mention our choir from Scammon comes out and does the singing. Sr. Guy is organist. She used to belong to the Christian Church; was baptized by the writer last summer, with others, who are noble Latter Day Saints. One outsider, Mr. Adams, a fine man, takes a wagon-load out to Roseland.

Brethren and sisters, you can do so much good in making a sacrifice to help in song-service. People gathered to the building before sundown to hear the good singing. Several are tak-

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ing notes. Pastor of a flock warned another preacher to burn notes up, "all bosh" that I was preaching.

I offered to shake hands with this wise preacher, and he would not look me in the face. Blind lead the blind—all fall in the ditch. (See Matthew 5:14.) Several near the kingdom. Ministers stirred up. Do not know what to do. I am happy and healthy. God speed the angel's message.

Oh, yes, I have a nice new hat, a present from Bro. L. J. Hisle. Saints in Southern Kansas, let us know your wants in regard to preaching and openings, and Bro. L. Quick and I will do our best, and go over as much ground as we can. My home address is, Nevada, Missouri, 629 North Main street. Mail will reach me from there. In gospel bonds,

F. C. KECK.

HOLDEN, Missouri, May 20, 1906.

Dear Herald: I returned home Thursday on account of sickness. The hand of affliction has been on Sr. Self again. At this time she is much better, and I hope to return to my work in a few days. We wish to express our thanks and gratitude to the dear Saints and friends of Western Nebraska and Black Hills Mission for their kindness to us while traveling among them. While we entered the field three years ago somewhat blue and discouraged, we had every reason to feel glad and to rejoice that we had the privilege of meeting and traveling among you. We have felt encouraged and strengthened, and hope our work among you has been of such a nature that it has been a source of comfort and spiritual strength. While we did not accomplish all we wished for the good of the work, our desires were good and we shall always rejoice to hear good news from that district. There are many who are interested in the gospel message who have not obeyed, and we trust that before 1907 is ushered in they will make their peace with God, and be obedient to his will, realizing that whatever is bound on earth shall be bound in heaven, knowing that when we stand before that throne of God we must give a reason for not obeying the gospel while here.

We hope to have the privilege of mingling our voices in prayer and praise with yours again, and of rejoicing under the Spirit of God as we have in days past. After meeting and forming acquaintance with the Saints and friends, parting and going to other parts is one of the hardest features of missionary work. As the hymn reads,

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

And how happy will be the time when parting will be no more. How we hope we may live up to the gospel standard, that we may all be worthy of the welcome plaudit, Well done.

We will be glad to hear from all those whom we have corresponded with, and as time permits we will answer. We have not decided what our mission address will be. Will publish it later.

As we are entering upon another year's work in not altogether a new field (as it is our old home district where we first heard the gospel, and obeyed it eighteen years ago; also where I labored five years ago, the first years of my experience in the mission field), while there are many with whom we are acquainted, yet many we have not met, we trust our associations with you may be for our spiritual benefit, and the good of the cause of Christ in which we have enlisted.

Sr. Self will enter the field soon as health permits, and will be ready to assist in Sunday-school and Religio work whenever assistance is needed. We hope the Saints will remember us at the throne of God, that good may be done through our year's work.

The late General Conference was one that inspires one to go onward and upward. How good it was to see the spirit of oneness among the children of God! There was no room whatever for the spirit of contention; hence he had to take his departure for other fields. Yours in gospel bonds,

R. O. SELF.

STANBERRY, Missouri, May 22, 1906.

Editors Herald: I have been corresponding with a minister in Central Point, Oregon, who is interested in our faith. Will some of the elders call on him? His name is C. A. Walruff. Central Point is in Jackson County, on the Southern Pacific Railroad, three hundred and twenty-five miles south of Portland. It would be well for an elder to call on him. One of the Brighamite elders sent him B. H. Roberts' work on succession. I have just sent him Bro. Heman's work. May God bless all the honest in heart. JAS. SCHOFIELD.

SPRINGFIELD, Missouri, May 21, 1906.

Editors Herald: As there has been some inquiry from Saints in different parts of the country about our coöperative store here, we take this method of giving information to those that wish to know. About the 1st of March last, we opened up what was and is intended to be a coöperative grocery-store for the benefit of the Saints in general; but as yet we have not got onto the true coöperative plan, on account of the Saints not taking stock as they should; and as we are almost all in limited circumstances, financially, we are moving slowly.

Our intention was to have each Saint put in an equal amount, and start on a true coöperative plan. We called a meeting for that purpose, but could not get a sufficient number to subscribe stock. A few of us concluded to raise what we could and start the ball rolling. I believe our books show eight stock-holders; their holdings are from one dollar to four hundred dollars each. Those that have stock are willing to take more if necessary, or they that have the most stock will reduce their stock when a sufficient number comes in to make it a true coöperative plan, if necessary.

We aim to carry a full line of all kinds of goods as soon as we can. We will also carry feed and fuel, also building-material, such as lime, sand, and cement; and we want to run a general all-around work-shop, to give our mechanics employment in the way of contracting and building all kinds of buildings, so we can make our people independent of the outside world; for we realize it is time that God's people should begin to gather in the regions round about Zion, and to coöperate together.

We employ three Saints that are heads of families in our store at this time. Neither of them is a stock-holder yet, so we feel that our effort is a help to some already. Our object is not to speculate and get gain from each other, but to be a lasting help to each other. Let us say that we intend, with God's help, to make coöperation a success. We are in a good country, and have a beautiful little city of thirty thousand people, a fine climate noted for good health. Our city is called "The Queen City of the Ozarks." Our county is called, "The Land of the Big Red Apple."

We are in the vicinity of the largest fruit-farms in the world; and the fruit is yet in its infancy. And the best is that we are within less than two hundred miles of the city of Zion, with two main trunk lines of railroad, and two branch roads, and another one building from the south, which will be running cars into the city soon. The two large railroad shops and other manufacturing plants employ some three thousand men, or more. Our city is building up rapidly, and bids fair in the near future to be a model city. We have as fine schools as can be found anywhere, and just recently the city voted sixty thousand dollars to build more schoolrooms. The Saints have a nice little church-building, and in our last business-meeting we voted to make improvements on the building to the amount of two hundred and fifty dollars. We have a membership of one hundred and seventy-five. Some are nonresidents. We are still gaining

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slowly but surely, and we are doing what we can to spread the angel's message among the children of men.

Recently we began holding services on the streets, nights and Sunday afternoons, with a good hearing.

For further information about our store, address Springfield Co-operative Company, 536 East Commercial Street, Springfield, Missouri. About our branch and its work, address 237 Chase Street. J. W. QUINLY.

BELLAIR, Illinois, May 21, 1906.

Editors Herald: I have not been in this great latter-day work long, but will say that I have never seen the time when I regretted the step taken, but have been made to rejoice many times in the restored gospel, as it is revealed in the day in which we live. The more we study and apply its precepts, the stronger is our conviction that it is of God; for its effect is progression in all that pertains to life and truth, morally and spiritually. This should not seem strange, when we realize the fact that the Holy Spirit which is promised to those who obey the gospel, to lead them into all truth, is the source from which all intelligence flows. Hence, if we are enjoying this holy influence, the natural result will be advancement. We will become better citizens, more kind, more gentle, and more righteous. This is the result of obeying the gospel. Will it not speak louder than the loudest thunder, and be the greatest testimony we can offer as to the divinity of the work in which we are engaged, and be a light that can not be hid? I realize the necessity of making a closer application of the gospel to my character. I feel that the hastening time is upon us, the eleventh hour is drawing to an end. The shadows of midnight are setting in; the events spoken of by the prophets are rapidly drawing to a close. We are living in a momentous age, in an age in which the prophecies concerning the times just prior to the second coming of the Son of God are being fulfilled. (See Luke 17:26–30; 21:25–31.)

I am truly thankful for the many blessings I have enjoyed from my heavenly Father, and am also thankful that I have always felt to trust him in the trying hours of life; and many times when earthly friends seemed few, I have felt that I had one true friend, to whom I could tell my troubles, and he has never forsaken me. I hope to live a life of devotion to God in the future, and overcome the errors of my ways, that when Christ comes he may own me as his true child.

I often hear people wondering what is the cause of so many earthquakes and storms. Oh, if they would just get their Bible down off the shelf and read some of the predictions spoken of by the old prophets, they could see the last days are drawing to a close.

"And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus it shall be in the day when the Son of man is revealed."—Luke 17:26–30.

Dear Saints, the San Francisco earthquake was only another "bud" on the "fig-tree." In the one faith,

ED PARSONS.

MARION, Indiana, May 24, 1906.

Dear Herald: The 22d and 23d of May, just past, I spent at the state prohibition convention of Indiana, being a delegate of same. This goes on record as being the largest prohibition state convention of any ever held. Tomilson Hall, the largest hall in Indianapolis, was filled; the name of God was used and cherished throughout the entire convention. There was no smoking, chewing, swearing, no whisky-bloats, but a house of honest, conscientious, upright, patriotic, praying, American citizens. The convention unanimously was in favor of overthrowing the saloon by abolishing the license traffic, upon which the highest supreme court of the land has so justly rendered decision, that we have no right to license away the morals of our citizens.

The convention decided against the practice of co-operating with the Utah church, as is done by both the old parties for political favor, but gave unanimous consent to drive out and abolish the abominable practice of polygamy, which is practiced by the Mormon church in Utah, without fear or favor, and to put men in office free from any aid through such sources.

Dear Saints, I was glad that I was able to show over five thousand people that that was just what we as a church were in favor of; but I was sorry to say that hundreds of our members were continually voting for the sustenance of parties which were not free to speak against such evils, but continued to allow such people to occupy chairs in our general assemblies. Is it not a shame that we are so weak, and have not yet the manhood and womanhood to arise in our strength and take sides with right? But no, we are also seeking political favor. One elder told me he knew that it was wrong to sustain such corruption, but it might cause him financial loss to give up voting corruption. Another elder, also of our church, said, "Bro. Zahnd, God knows you're right, but you will never win." So he also stays with a party that allows stealing, drunkenness, graft, and polygamy, and then sings,

"Jesus, I my cross have taken,
All to leave and follow thee."

Shame! Shame! Shame!

The Methodist Church has decided that one could not license wrong without sin. Shall we be behind her? If so, better quit and begin grafting. I am glad I am free to speak, at least.

JOHN ZAHND.

Sketch of the Work at Spokane.

Dear Herald: By request of authority we herewith submit for your columns the following bit of history:

The Spokane Branch was organized December 12, 1894, by Elder H. L. Holt, at the home of T. A. Hicks, 412 Washington Street, Spokane, near where the Great Northern Depot now stands. There were present at that meeting, H. L. Holt, seventy; William T. Hicks and Luke Story, elders; Bro. and Sr. Hooker, Bro. and Sr. Tripp, Phillip and Nelly Tripp, and Bro. and Sr. T. A. Hicks.

Elder William T. Hicks was chosen to preside over the destiny of the new branch, Elder Luke Story presiding priest, and J. M. Hooker teacher, he being ordained to that office at this meeting, under the hands of H. L. Holt and William T. Hicks. Bro. T. A. Hicks was chosen as clerk.

Thus amid the snow-capped mountains of Eastern Washington, under favorable auspices, was launched the Spokane Branch of the Reorganized Church of Jesus Christ of Latter Day Saints.

The first missionary was Bro. John Davis, followed by H. L. Holt, who organized the branch,—J. C. Clapp, N. V. Sheldon, D. E. Powell, J. W. Roberts, G. W. Winegar, F. J. Chatburn, and T. W. Chatburn in their order. Joseph Luff and G. T. Griffiths of the Twelve have presided over the Northwestern Mission, of which this district is a part.

This branch has existed under varied conditions and circumstances, lived through severe and adverse conflicts, Satan being determined to destroy it while yet in its swaddling clothes. As is usual, many of its conflicts arose from jealousy, and ignorance of the law that governs.

William L. Hicks held the office of president until April 20, 1901, when Benjamin R. Turnbow was chosen to preside, hold-

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ing the office until September 17, 1903, when in consequence of impracticability, G. T. Griffiths, missionary in charge, appointed A. J. Smith to take charge until the next general election, whereupon he was duly elected and has since presided, giving aid, comfort, and strength to the branch.

The branch now numbers one hundred and twelve members; with a dozen or more here who have not united with the branch. It has a fine new church-building thirty-six by eighty-two feet, a monument to the fidelity and sacrifices of the branch. It is finished inside and out (with the exception of pews and the front steps), lighted by electricity throughout. A small mortgage given on the first purchase of lots, of less than three hundred dollars, is still on, which is all the debt upon lots or building. It is a noteworthy fact that it is indeed miraculous how it has been reared and practically finished without a cent of debt created. When rewards are given "according to works," Spokane Saints will be remembered.

The Spokane District was organized December 26, 1903, by Apostle G. T. Griffiths. G. W. Winegar was chosen to preside, O. L. Ferguson secretary, and J. M. Puckett recommended for Bishop's agent.

The district comprises the following territory: In Idaho, all the counties in the panhandle, which are, Kootenai, Latah, Shoshone, and Nez Perces; also the following counties in Eastern Washington: Stevens, Spokane, Lincoln, Whitman, Adams, Asotin, Garfield, Columbia, Walla Walla, Franklin, Ferry, Okanogan, Chelan, and Douglas, comprising all the counties east of the Cascade Mountains in the state of Washington, with the exception of the counties of Yakima and Kittitas.

The present officers of branch are A. J. Smith, president; W. W. Fordham, priest; Evan Richards, teacher, and William Atkins, deacon.

The present officers of the district are, T. W. Chatburn, president; A. J. Smith, vice-president; Matland Fordham, secretary, and W. W. Fordham, Bishop's agent, with T. W. Chatburn, submissionary in charge.

There are three branches in the district at this writing, namely, Spokane, Sagle, and Rossetta, with favorable prospects for other organizations at Mould in the Homestead country near J. M. Puckett's, in Douglas County and at Forest in the panhandle of Idaho, near C. W. Little's.

Quite a few Saints have moved into the district in the last year, and others are desirous of coming. The district is healthy, spiritually, and growing.

Spokane Branch was organized as hereinbefore stated. Sagle Branch, Idaho, was organized January 9, 1904, by G. T. Griffiths, with Wilber Powell, priest; Andy Turnbull, teacher; and Frederick Williams, deacon.

Respectfully submitted,

SPOKANE, Washington. T. W. CHATBURN.

Extracts from Letters.

F. C. Keck, Scammon, Kansas: "Closed our meetings at Roseland. Three were baptized by the writer to-day, adults, all heads of families. One man who last July, when we were here holding tent-meetings, was tending bar in a saloon, is now, with wife and sister, rejoicing in the truth. The brother's father is a holiness preacher. An unusual degree of the Spirit was present in the confirmations; many were in tears."

M. J. Mather: "I would very much like to see published in the SAINTS' HERALD a sermon on 'Predestination.' I have some Presbyterian friends who hold tenaciously to the doctrine of election, quoting Romans 8:29, 30; 9:15, 16."

Hubert Case, Piedmont, Oklahoma: "Our missionary work has begun, and prospects are fine for this new year. Bro. Yates lately baptized two, and I replied to one Reverend Collins who took occasion to class us with the Utah Mormons. I also organized a new Sunday-school last Sunday."

Mrs. Susan Miller, Cabery, Illinois: "I ask the prayers of the Saints that I may be faithful, for I am trying to serve the Lord aright. There has been some preaching of our faith here, and now I want to get Bro. McDowell from Chicago to come here."

P. W. Atkins, Jewell City, Kansas: "We would be pleased to have the elders stop with us when passing this way, as there is a branch at Osborn, also one at Scandia. We are on a direct route between these two places."

Miscellaneous Department

Pastoral.

To the Missionaries in Nebraska, and Those Portions of North and South Dakota Lying West and South of the Missouri River: Having been appointed as associate minister, I would respectfully ask of you that you send me your permanent addresses, that I may send you report blanks. Kindly report to me promptly on the first day of July, October, January, and March. Prosecute your labors as energetically and wisely as you may.

And of the scattered or isolated Saints, we would ask that you advise us of openings for preaching, and your desire for labor, that we may all work together for the best interests of the work assigned us. Your brother and colaborer,

MAGNOLIA, Iowa. D. R. CHAMBERS.

To the Saints of South Dakota East of the Missouri River: Please take notice that I am one of the missionaries to your part of the State, and I would like to avail myself of your knowledge of conditions and opportunities in your respective communities in reference to gospel work; and as about forty families are represented, and only two to do the work, we do not want to come where it is not desirable to do so. Please respond, and express your desires; also, the best time to come, and we will make an effort to reach you. Bro. L. G. Wood is associated with me. Address me at Omaha, Nebraska, 3318 Taylor Street. Your brother in gospel bonds,

EDWARD RANNIE.

To the Ministry and Saints of Oklahoma, Indian Territory, Arkansas, and Louisiana west of the Mississippi River; Greeting: Having been appointed to labor in above territory, and given the oversight of the work therein, I desire to hear from all the ministry, and from the Saints who can furnish me with information in regard to the needs and condition of the work. I shall endeavor to be with you in the field, somewhere, as soon as practicable, but in the meantime let me hear from you. All General Conference appointees are requested to furnish me their permanent addresses, and district and branch presidents may do likewise.

I trust we may all fully sense the great responsibility imposed upon us, and that with faithfulness and diligence in the Master's work find acceptance of him. It is a grand opportunity afforded us *all* to be laborers together with the Lord. May we have grace to so occupy that our work may stand approved.

Permanent address R. F. D. Route 2, Council Bluffs, Iowa.

Your coworker,

H. N. HANSEN.

COUNCIL BLUFFS, Iowa, May 17, 1906.

To the Ministry and Saints in Southern California and Arizona: Elder G. T. Griffiths, president of the Pacific Slope Mission, having appointed the writer in charge of the work in Southern California and Arizona, I write you briefly at this time mainly to give notice of my address.

The missionaries in the above named territory are all men of experience and, I think, all well acquainted there. The writer is wholly unacquainted there. The missionaries, therefore, will not wait for, expect, or need advice from him. He needs information and advice more than any, and is ready to receive and accept the same.

Until June 1 address me as below; after June 1 my address will be Bisbee, Arizona. Please send reports July 1 to the latter place.

May the Spirit of the Master direct us all and give us ability to endure. For it is only he who "endures" that wins "the pearl of great price," eternal life. Your brother,

WILL S. PENDER.

237 Vine Street, MONTAVILLA, Oregon, May 17, 1906.

To the Household of Faith in the Spokane District, Washington; Greeting: As your servant for another year I submit the following for your consideration:

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From the reports published you will notice that last year was the best in the church's history in spiritual as well as numerical strength, brought about by united and consistent effort in keeping the law spiritually and temporally; and thus the church has gained favor by being willing and obedient.

As we enter the new year let each one of us commit to memory: "Let him that laboreth in the ministry and him that toileth in the affairs of men of business and of work, labor together with God for the accomplishment of the work intrusted to all."

We have a very large district, and our missionary force has been cut down for which we are sorry. And since the conditions are such, to which we humbly bow, it will devolve upon priesthood and laity to be ready and willing to assist as much as possible to push and care for the work. Therefore, we urge all the local ministry to make appointments to preach, and allow no Sunday to pass without an effort to warn your neighbor, not necessarily entering into discussions or conflicts without proper counsel and advice, thus placing you at a disadvantage. However, should our faith be assailed by responsible men, or an emergency arise, you are at liberty to act at once in defense in the spirit of meekness and humility, and we feel sure the Lord will be with you. If assistance is needed notify us at once, and we will come to the rescue.

All scattered members will confer a favor and materially aid us, if they will write us of opportunity and willingness to care for a minister while he would try to interest their neighbors in telling the gospel story.

I earnestly appeal to every officer and member in the mission to assist with his might to make this a successful year.

My address will be 2407 East Pacific Avenue, Spokane, Washington, where all inquiries may be sent. Left for my field on the 21st of May. Yours in loving bonds,

T. W. CHATBURN.

To the Brethren and Saints of Fremont, Pottawattamie, Little Sioux, and Gallands Grove District: Having been appointed by our missionary in charge, Bro. Heman C. Smith, as missionary over above-named district, and desiring that we all may labor together in love and unity, I wish to state my home address is Lamoni, Iowa, and will answer for the present to all who may desire to correspond with me. Shall be glad to hear from both members and those especially appointed to labor as missionaries for the conference year. Please send in your reports the first of July, October, January, and March, promptly, that they may reach our general missionary in good time. Trusting we all may realize the work is the Lord's, and that we may prove "wise as servants, and harmless as doves," and courage be ours to do the right, Your colaborer,

LAMONI, Iowa. ELI HAYER.

Bishop's Agents' Notices.

To the Saints of Ohio District; Greeting: We have just begun another missionary year after a very pleasant and profitable conference and we hope to make it the banner year in the way of doing work for the Master. Both those that minister the word and those that labor in the affairs of men may work together with God for the upbuilding of his work and the salvation of the children of men. Now, dear Saints, do not think it will be too much trouble for me to keep an account of your names and amounts given, and to report the same; so do not spare the old man from sympathy, but give me all the work you can in that line. We did fairly well last year, yet I had to call on the Bishop for help, which need not have been done if all had observed the law of tithes, offerings, and consecrations.

This year we have one more elder's family to supply, and we hope there will be no lack of means. Let us awake to a sense of our duties, and see that the Lord's storehouse is not empty.

May we have meat for the needy, and the work of the ministry, so that none of the missionaries will have to go home to labor for the support of their families.

I hope to be able to visit every branch in the district this year, and stir your pure minds by way of remembrance. Do not wait for me to come, but in every branch there is some one to receive and forward all tithes and offerings to me, and you will be receipted for same; and not only that but you will be laying up treasures where "moth and rust doth not corrupt, nor thieves break through and steal," and place yourselves under the promise of God for a blessing. Dear Saints, let us be not only hearers, but doers, showing our faith by our works. Lip-service is all right if it comes from the heart; but when a person tells me he loves this work with all his heart, and does not put forth a helping hand to carry on this "marvelous work and a wonder," I fear he is deceiving himself and will find he has not done his whole duty.

There are those, no doubt, that are isolated, who would be willing to pay tithes if they knew just where to send, and how. To all those will say, Send to my home address by check, draft, post-office or express money-order, or register to Radcliff, Vinton County, Oregon, and you will receive receipts for same.

S. J. JEFFERS, Bishop's Agent.

To all the Saints in Oklahoma Territory: Having been appointed Bishop's agent by Bro. Kelley, I desire to call special attention to our needs. All who read are aware of the fact that Zion's redemption is drawing near. Shall we be there to rejoice in triumph? I am pleased to note that many of our good Saints are now on the list of tithe-payers. I hope before this year ends to see every family in Oklahoma on this list.

How the heavens would rejoice to see all God's people wake up and work! Surely he would open the windows of heaven and pour us out a blessing, also rebuke the devourer in our behalf.

Now, dear Saints, let us all feel that we have a work to do in helping to build up Zion. I desire to visit all the Saints in the territory this year if possible.

How often the Lord has asked his people to "come up higher," "let all things be prepared before you," "bring your tithes into the storehouse," etc. A willing heart to "go where you want me to go, dear Lord," and "do what you want me to do." Also please report all items for history to the undersigned, such as debates, prospects of the work, miraculous healing, etc. As local historian I have found the brethren a little careless along this line. Let us do what we can, if only a small amount. Send it along and God will bless you.

Yours in the faith,

PIEDMONT, Oklahoma. HUBERT CASE.

To the Saints of the Eastern Iowa District; Greeting: Having been permitted to continue with you in my labors as a minister for Christ, and having a desire to see the work continue to advance, I take this method of stirring up your pure minds to remembrance of the duties and opportunities for blessings that lie before us for the coming year.

We were, in the year that is past, greatly blessed in some respects; and while we took some steps in advance, there yet remains a great deal to be done before the work will be in the condition that it should.

Many of the members of the various branches of the district have expressed themselves as desiring a series of good meetings, and a spiritual revival in "our branch." Well, Saints, do not think that the elder can do it all. Before you are fully ready for successful meetings you must do some earnest praying; get yourself filled with zeal, and the disposition to do something yourself, and then when the elder comes you will be in position to help him.

Here are a few questions that we might ask ourselves: How much can I do to help this glorious work along this year (do not get it twisted to mean how little)? Is not there some way that I can help my neighbor to an understanding of this blessed gospel restored? Am I (not my brother or sister) living up to my privileges as a child of God? And how near to Christ am I? Am I making room for Christ to dwell with me, or am I allowing the sordid interests of the world to crowd him out of my heart? How can I help in a financial way to push the work along?

Dear Saints, the Lord wants to use us in this work, and he will not bestow his blessings with a sparing hand if we will only do his will; but if we will not do our part, he will not suffer his work to languish, but will raise up others in our stead.

To the priesthood of the district I would say, Brethren, let us be diligent. Upon us rests a great responsibility, and the condition of the branches where we live nearly always indicates whether the elder, priest, teacher, or deacon, in charge or laboring there, is in good spiritual condition and doing his duty or not.

The field is white to the harvest; let us thrust in our sickle and reap while the day lasts. On every hand we hear the cry, "Come and preach to us," and the work is opening up and broadening out in the district in a way that makes us echo the cry for more laborers.

Should there be a desire for labor to be performed in any of the branches, and you can not find an elder easily, or if a two-day meeting is wanted, address the undersigned at Packard, or 1705 Seventh Avenue, Marion, Iowa.

The coming year bids fair to exceed the last in blessings; and that it may is the prayer of your brother in Christ,

FRED B. FARR, President.

Conference Notices.

Northeastern Texas and Choctaw District will convene at Holdenville, Indian Territory, June 2, 1906. A good attendance is desired. D. O. Harder, secretary.

The Southern Michigan and Northern Indiana District conference will convene with the Coldwater Branch, June 9 and 10.

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We hope to get reports from the entire priesthood of this district, also the district secretary requests all reports to be sent to him, William F. Shaub, Ray, Indiana, until June 5. After that date in care of Samuel Stroh, Coldwater, Michigan. O. H. Story, Samuel Stroh.

Conference of the Nauvoo District will convene in Farmington, Iowa, June 9 and 10. It will be the time to elect district officers, and we should have a good representation. J. W. Peterson, president.

Conference of Spring River District will be held at Pittsburg, Kansas, June 8, 9, and 10. Mollie Davis, secretary, Pittsburg, Kansas.

The Southern Indiana conference will convene with the Plainville Branch, Daviess County, Indiana, June 30, 1906, at 10 a. m. We hope the branches will not neglect their duty in reporting. Send reports to Cornelius Persinger, Plainville, Daviess County, Indiana. W. C. Marshall, president.

Convention Notices.

The Nauvoo District Sunday-school association will meet at Farmington, Iowa, Friday, June 8, at 10 a. m. Jessie J. Ward, secretary.

The Nauvoo District Religio convention will meet at Farmington, Iowa, Friday, June 8, at 2.30 p. m. Hattie Ward, secretary.

Northeastern Texas and Choctaw District convention will convene at Holdenville, Indian Territory, June 1, 1906. All interested in the Sunday-school are requested to be there. D. O. Harder, superintendent.

London District Religio association will meet in convention at Niagara Falls, Ontario, 9 a. m., June 21. All are requested to be present. James Pycock.

Sunday-school convention of Southern Michigan and Northern Indiana District will meet with Coldwater Branch June 8, 1906. Please have all reports on hand early, and as many come as can, bringing with you the Spirit of the Master, that all may be profited by the meeting. Elsie Lockerby, secretary.

Appointment of Missionary.

The matter of appointment to missionary labor of Bro. William Dowker which was referred at last conference to missionary in charge, Elder J. W. Wight, and the Bishop, has been passed upon and Bro. William Dowker is appointed to labor in the Eastern Michigan District for the present year, or until further notice.

J. W. WIGHT, Missionary in Charge.
E. L. KELLEY, Bishop.

LAMONI, Iowa, May 16, 1906.

Reunion Notices.

The Minnesota annual reunion will convene June 15 to 24, at Frazee. Sunday-school convention and conference will be held on the 22d and 23d instead of the 15th and 16th as formerly announced. Those wishing board or barn room will please write Kate M. Jepson as early as convenient. Elder McCoy, Audubon; Elder T. J. Martin, Detroit; Kate M. Jepson, Frazee, committee.

Massachusetts District reunion will convene July 28, 1906. Prices of tents, cots, etc., will probably be same as last year. Money must accompany orders for tents and cots. There will be an agent appointed in each branch to receive orders and give receipts for same. The place for holding reunion has not yet been decided. Notice will be given later as to place, and speakers expected, with other details. W. A. Sinclair, M. D., chairman committee.

Saints' reunion of the Chatham District: Organize at 10 a. m.; Religio organize at 2.30 p. m.; speaking at 8 p. m., Saturday, June 9, and continue over 17th. Sunday speaking-services 11 a. m., 2.30 and 7 p. m. Week-day speaking-services 2.30 and 8 p. m. Speaking-services in the Grand Opera-house, in the city of Chatham. Prayer-meetings will be held in the Saints' church. President R. C. Evans with his able associated speakers will address the reunion. We expect a large gathering, as we are advertising very extensively. You will be served with a first-class meal for twelve cents; food on table and help yourself. Sleeping free. Buy a return ticket. This is the easy and sure way. Chatham city has many advantages as a pretty place with every accommodation,—electric and steam railroads, and boats coming into it. London, Chatham, and Michigan Districts of Saints and friends everywhere invited to attend and help us spread the Master's gospel. Treat yourself by taking in the reunion. J. H. Tyrrell.

$19.00 to Boston and Return $19.00

plus $1.00, from Chicago, via Nickel Plate Road, May 31, to June 9, inclusive; also via New York City at excursion rates. Return limit of July 15, by extension of ticket. Folders, rates, and all information furnished by applying to John Y. Calahan, General Agent, Room 298, 113 Adams Street, Chicago.

4-21-3t.

The Nauvoo Reunion.

The meeting provided for by the conventions of the Sunday-school Association and the Religio Society will be in the form of an institute reunion and will be held at Nauvoo, Illinois, Saturday, July 28, 1906, to Sunday, August 5. The details of the arrangements can not be given at this writing, but provisions are being made for all that is necessary for the convenience and comfort of the camp. Able speakers and institute workers are expected. The program will be about as follows: All evenings and the regular forenoon and afternoon hours on Sundays will be devoted to preaching; morning hour: Sundays, Sunday-school, and weekdays prayer-services; forenoon and afternoon hours on week days, institute work of Sunday-school and Religio. One afternoon will be taken "seeing Nauvoo" under competent guides. One day will be taken for an excursion on the river, and it is expected that all pleasure trips will be confined to this day. However, services will be held on the grounds that day for those that remain in camp. Reduced railroad rate of one and one third for the round trip is practically assured.

Nauvoo is a beautiful town on the east bank of the Mississippi River, a few miles above Keokuk, Iowa. To all Latter Day Saints it has an especial historical interest and is in this respect an ideal place for a reunion to be held. Every Latter Day Saint should some time in his life make a trip to the historic place for the good it will do him in both a spiritual and an educative way. And this reunion will be your opportunity to make the trip under auspicious conditions. Further notices will be given from time to time.

T. A. HOUGAS, for the Committee.

$12.25 to Buffalo N. Y.,

and return, from Chicago, via Nickel Plate Road, June 9, 10, and 11, with return limit of June 25. Nickel Plate Office, Room 298, 113 Adams Street, Chicago. 8-22-2t.

Prayer Union.

Sr. Kidder, Rumsey, Minnesota, requests an interest in the prayers of the Prayer Union in behalf of her brother, Malvin Brotherton, of Oswego, New York, who is afflicted with facial neuralgia. He is not a member of the church, but was taught the principles of the gospel, their mother being among the first to unite with the church.

One Fare for Round Trip.

Chicago to Buffalo, New York, and return, via Nickel Plate Road, June 9, 10, and 11; return limit, June 25. Particulars at Nickel Plate Office, Room 298, 113 Adams Street, Chicago, Illinois. 9-22-2t.

Addresses.

J. A. Tanner, 2713 Dicksen Street, St. Louis, Missouri.

Joseph Arber, field address: Care of Frank Goode, R. F. D. No. 1., Tabor, Iowa; home: Independence, Missouri.

Chicago to Buffalo, N. Y.,

and return, via Nickel Plate Road, at one fare plus twenty-five cents for the round-trip. Tickets will be sold from Chicago June 9, 10, and 11, with return limit of June 25. Particulars at Nickel Plate Office, 113 Adams Street, Room 298, Chicago, Illinois. 10-22-2t.

The Care of Furs.

One of the spring duties most dreaded by the housewife is the putting away of winter furs, on account of the unsatisfactoriness of so many methods. The May *Housekeeper* publishes an excellent and tried method for the care of furs, which will be widely appreciated. As spring approaches it is well to be on the alert against the insidious moth, as this is the time of year

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she deposits her eggs. It is the maggot of the moth, and not the little silver-winged insect with which we are all familiar, which is so destructive to furs.

To prevent the ravages of this insect, furs before being put away should be lightly beaten with a thin rattan—care being taken not to break the hair—and allowed to hang in the sun for several hours. They should then be combed with a clean comb, wrapped in newspaper and put in a chest lined with tin or cedar. Unbleached muslin bags are a good substitute when chests are not available. The use of camphor is deleterious, as in the case of the dark furs—sable, for instance—it has a decided tendency to impair the richness of its coloring, and the darker the sable the more beautiful and valuable it is. The printer's ink on the newspaper is equally effective as camphor in keeping out the winged moth, and will not in the least impair the color.

When it is found necessary to clean the fur before putting it away, the following method, culled from a grandmother's notebook, has been found most effective:

First, brush with a good, stiff brush. Have ready a quantity of new bran, which has been thoroughly heated. This will require constant stirring to prevent its scorching. When well heated, the bran should be thoroughly rubbed into the fur with the hands. This operation should be repeated two or three times. The fur should then be taken and effectively brushed until not a particle of dust remains.

Ermine, and other white furs, can be cleaned in like manner, substituting flour for the bran, and rubbing against the trend of the fur. If very much soiled, the fur should be laid away for a day or two in a closed compartment after the flour has been well rubbed in.

Cheap Rates to Boston.

$19.00 for round-trip from Chicago (plus $1.00), via the Nickel Plate Road, May 31, to June 9, inclusive, with privilege of extension of return limit to July 15. $24.00 via New York City, all rail, or $23.00 via New York City and steamer in both directions between New York and Boston. Stopover at Niagara Falls and Chautauqua Lake points, if desired, within limit of ticket. Tickets good on any train on above dates. No excess fare charged on any train on Nickel Plate Road. Meals in Nickel Plate dining-cars, on American Club Meal Plan, ranging in price from 35 cents to $1.00; Mid-day Luncheon 50 cents; also a la carte. Three through trains daily, with modern Pullman sleeping cars to Ft. Wayne, Findlay, Fostoria, Cleveland, Erie, Buffalo, New York City and New England points. Trains depart from LaSalle Street Station, Chicago, the only depot on the Elevated Loop. Write John Y. Calahan, General Agent, Room 298, 113 Adams Street, Chicago, for reservation of berths in through standard and tourists sleepers, and full particulars.

2-21-3t.

RECLAIMING THE LAMANITES

LATTER DAY SAINT MISSIONARIES BEGIN TO REACH THEM

¶ The American Indians are a doomed race according to the popular ideas of the world. It has been said that the "last Indian" would "soon disappear into the Pacific Ocean on board the last stage coach."

¶ But according to the *Book of Mormon* a bright future awaits the remnant of the children of Laman. It is predicted that the *gospel will reach* them and make them *pure* and *delightsome.*

¶ Latter Day Saints are *keenly* interested in every movement along that line.

That is why AUTUMN LEAVES has secured a report of the work done on the Kettle Point Reservation, Canada.

¶ Many Indians were converted and fourteen were baptized. The pastor, Rev. Crowel, a *full blood Chippewa Indian,* educated for the Episcopal ministry, was converted and is now in the *mission field.*

¶ He writes the opening article for the June AUTUMN LEAVES. His picture accompanies it.

¶ Subscribe in time for that number. Only $1.00 per year.

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$18.60 to New Haven, Connecticut, and return

plus $1.00, from Chicago, via Nickel Plate Road, June 2, 3, 4, and 5; also via New York City at excursion rates. Return limit June 30, by arranging for extension. Nickel Plate office, Room 298, 113 Adams Street, Chicago. 5 21-2t

COAL! COAL!! The Independence Coal Mining Company is in the market with high grade of thrashing and domestic **lump coal**. Low prices at this season of the year. Prompt shipments. Write

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27tf Independence, Missouri

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EBEN CURRY,

45-tf Finleyville, Pennsylvania.

CHEAP RATES

to New Haven, Connecticut, from Chicago direct and via New York City, June 2, 3, 4, and 5. Extended return limit June 30. Write Nickel Plate Road, Room 298, 113 Adams Street, Chicago, for particulars. 6 21-2t

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D. F. Nicholson, Owner

Lamoni, Iowa. 12-tf

WHY GOD DOES NOT KILL THE DEVIL

This booklet by Elder E. K. Evans is an answer to the infidel book entitled "Why Don't God Kill the Devil." It confounds the infidel, pleases the Christian. Elders and others sell them readily at 10 cents each. It is nicely illustrated. Sent postpaid anywhere. One copy 10 cents, 4 copies 25 cents, 10 copies 50 cents, 25 copies $1.00. Address B. F. ORDWAY, R. F. D. No. 1, Pasadena, California. 22-4t

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To Latter Day Saints

who want homesteads, or who want to buy deeded land in Meade, Seward, or Haskell Counties. You should not hesitate to come out here and see this country. Every Excursion Day (first and third Tuesdays of each month) brings hundreds of home-seekers and buyers. I believe it would be worth your while to visit this country. Quite a few Saints are interested in locating here. Several have come here in the last week or two and like the country fine. The present condition of crops is encouraging. Best prospects for wheat in years. If you have a little money, you could not do better than to come here and get a home. If you have plenty of money, and want to make a safe investment, you could not find a better place to invest than in this wheat country. Let me hear from you.

W. S. Maloney.

Plains, Kansas. 19-tf

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The Saints' Herald

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

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POVERTY is very terrible, and sometimes kills the very soul within us, but it is the north wind that lashes men into Vikings; it is the soft, lucious south wind that lulls them to lotus dreams.—Ouida.

THE first free library in this country was at Peterborough, New Hampshire. It was founded in 1833, and succeeded a subscription library dating from 1799. Andrew Carnegie recently gave five thousand dollars to this library.

Editorial

QUARANTINED!

There are a number of words which are applied to the condition of those set off from communication with their fellow men. "Jettisoned," "marooned," "quarantined," and "imprisoned," all have in one sense a similar meaning. The first two are phrases applied to those who for sailors' reasons are purposely put ashore off vessels on lands or at places where rescue may or may not be readily had by the involuntary victim. The last term every one understands to be being shut up in enforced confinement where one's liberties are more or less proscribed—usually inflicted as a punishment for wrong-doing to a lesser or greater detriment or injury to the peace, welfare, and dignity of society.

The other term applies to those in any society unfortunate enough to be exposed to and contract contagious diseases which contact with their fellow men may communicate to others and thus spread beyond the limit of the family or individual a troublesome or dangerous malady. It is a measure of safety which organized communities deem it to be wise and practicable to enforce against the liberties of the individual to protect the many. It is more or less effectual, doubtless, as a precaution against the spread of contagious diseases, thus preventing them becoming epidemic and virulent.

In these days of scientific research, and, we might almost say, "science-mania," the rules for placing and continuing quarantine are very strict. Whether the possible danger from the bacilli of some diseases marked down as contagious in the statutory regulations is exaggerated, or is but the sane conclusion of the medical scientists who direct such legislation may not be said by a *layman*, but some of them smack strongly of heartless, and, in many cases, unnecessary strictness and rigidity, which absolutely cut off an unfortunate individual or a family from the active sympathy and moral support of neighbors and friends near or remote.

The rules require that the case must be reported by the physician in charge if there is one, or by the family by its responsible head, such report to be made to the local board of health, who are to take active charge of the premises where the case occurs, giving the dwellers *written* notice of quarantine and

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the putting up of a legal notice in a conspicuous place warning everybody not in to keep out, and everybody in to keep in, under "penalty of the law." It is also made the duty of the local board to see that proper attendance, care, and sustenance are furnished the sick, and the family if there is one, during the isolation. After death, or recovery, at the expiration of a period of time scientifically considered sufficient to avoid the possibility of communicating the disease to others by contact, the recovered patient, all attendants, and the premises are to be fumigated, or disinfected, by the burning of sulphur, or the use of other efficatious disinfectants, potash formaldehyde, etc., when the final inspection occurs and the yellow flag is removed.

One provision of the Iowa State rules for quarantine is very singular if not ridiculous. It provides that "no public funeral shall be held *by any person who has died* of any of the contagious diseases named in rule number ——" (giving the rule in which the contagious diseases are named.)

We have heard of men saying something about attending their own funeral but we hardly supposed it to be necessary for a State to forbid a dead person from holding funeral-services over his own corpse. What the solons meant to enact was probably that no public funeral should be held over the remains of any person who may die of a contagious disease by the friends of the deceased, or that no such public service should be held over, or for such person so dying. This rule reminds us that for several years there was a statutory enactment on the Illinois state records which provided that "no person shall ride or drive on, over, or across any bridge in this state under the penalty of a five dollar fine, for each and every such offense." It was intended by the lawmakers to insert the words "faster than a walk" in its proper place, but the printers, or proof-readers, or some one else left these important words out.

Were you ever in quarantine?

Yes; writing for the Editor and his family. In 1899 while the Editor was on a mission with Bro. Joseph Luff in the East, the youngest daughter, Lucy, was attacked by diphtheria. She was at once separated from the rest of the family, and isolation kept up for the statutory period. The Editor was at Plymouth, Massachusetts, that historic spot, when telegraph message reached him. To return at once would be to be shut in with the rest of the folks, and be productive of no special good. A season of prayer, the calm assurance that God would hear a prayer from Iowa and Massachusetts, as anywhere else, and the Editor stayed and finished his mission.

At present writing, May 31, the Editor and his family are passing the last days of a quarantine enforced by reason of sickness from "scarlet fever," the pest and dread of nearly everybody in town, city, or country. The children were the ones attacked, but where, when, or from whom they might have taken the contagion is not known. All the month of May, minus one day, we have been separate from the neighbors.

We have plenty of reason to know how the unfortunates of old were compelled to hide their faces, turn away from the presence and sympathy of their kind, and cry "unclean." Such dread of contagion we had never seen manifested. It may have existed elsewhere along the ways of our life, but we never saw it. We passed through a cholera epidemic in Hancock County, Illinois, and had two cases of supposed cholera in the hotel, one of whom, the mother of a decimated family, died under the doctor's care, the other of whom, a son, lived, under the care of Mother (Smith) Bidamon's administration. Whether the disease was contagious, or not, we did not see such apparent determination to keep out of the "firing line" as developed in this scarlet fever scourge. It may be that in the absence of statutory rules the extreme carefulness now existing was not enforced, nor indeed could be.

We have had a month of absolute physical exclusion from social association with those we call neighbors. The mayor or Board of Health shut us in, and left us to our own devices; only the doctor, one of our own faith whom we called at the outset to determine the nature of the disease, in order to comply with the law, has had access to us, and she has been very guarded; others have kept aloof. One, an elderly sister, whose family consists of her husband and herself, offered to come and stay with us if we needed. Others have come and talked to us, using careful precaution to avoid too near contact. Our supplies have been brought to us, but our money refused. We finally sent out neither letter nor note—all to comply with regulations.

We have now, on the last day of the month, been disinfected, which disinfection will be completed on the morrow, June 1; and, if the board are agreed, we will again be at liberty to greet those around us on free and equal terms.

We have been learning. Our enforced idleness; the long days and nights of watchfulness and care; the peculiar sense of realization of uncleanness forced upon us by the timid fearfulness of those desiring to be friendly; the horrible sensation of being shut out from our accustomed ways and rounds of duty; the thought that *if* the children, or any one of them, died they would be taken from our rooftree and buried without ceremony; the being left to bear our burdens separate and alone; all these things gave cause for thought, and we indulged in it. All our thoughts it would not do to write, but we have had the help of the unseen power of good. The attack of the disease was light, and the victims were, so far as we knew, in no great danger. They were

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prayed for, and two of them received direct relief upon administration.

Whether we shall be able hereafter to hear without regret the lines,

"Where duty calls, or danger,
Be never wanting there,"

remains for the drilling processes of time after we are out of quarantine.

If such are the experiences of a quarantine on earth enforced by reason of a sickness of the flesh, what must be the inexpressible horror of the quarantine which God will of necessity enforce against the spiritual sickness which he has enacted in the sentence, "He which is filthy, let him be filthy still."

It took us a good while to reach the moral, but it is here.

WHY DO THEY STAY AWAY FROM CHURCH?

A certain doctor of divinity, made suspicious, we suppose, by the scarcity of men folks attendant upon his services, set out to ascertain the reason why(?). The result must have been anything but assuring, if one is to judge from the answers which he alleges were received by him. We give them below taken from the daily paper, Chicago *Tribune:*

CINCINNATI, Ohio, May 29.—[Special]—"Why men stay away from church, as told by themselves," was the subject of an address delivered before a meeting of ministers of the Presbyterian Church to-day by the Reverend Charles E. Walker, of Hartwell.

The Reverend Walker made an extensive canvass of church absentees by mail asking why they stayed away from services. Each of those who answered, he said, gave one or more of the following five excuses:

"Work six days and reserve Sunday for recreation.
"Church members too cold to make him feel welcome.
"Church members do not show a willingness to pay debts.
"Preachers' sermons are ancient and uninteresting.
"Too many hypocrites in the church."

MAN WANTED.

The foreman in a certain large manufacturing establishment was about to leave the department where he was employed to take a job offered him elsewhere. The manufacturer needed a man to fill the place so made vacant. There were sixty men in that part of the shop; the names of six of these sixty were given by the outgoing foreman to the manufacturer as suitable men for the place. Of these six he made inquiry as to qualification and fitness to take the job. One was too old, not likely to adapt himself to new conditions. Another was of a hot, hasty temper and by this disqualified to deal with other men; two were addicted to becoming intoxicated occasionally; and so one by one the six were found disqualified for the position. He found one in the shop that fitted the situation, however, by watchful care. Of this effort to replace an outgoing workman with a man suited to the situation and to have charge of other men in a responsible position, he wrote as follows:

Well, I began investigating. I found that two of them were in the habit of getting half-shot every so often. They weren't hard drinkers, you understand. Their drinking had never interfered with their work at all. But I crossed their names off the list the minute I learned that they occasionally let booze get the best of them. Good, sane, clear-eyed, impartial judgment is the greatest need of the foreman, and no man has it when his brain is fogged with drink.

A freight-train on one of the leading railroads of the West was taken charge of by a brakeman and taken into a central railway center, after it had rushed by a number of stations without stopping. The man who took charge found the engineer and fireman too drunk to do their duty, one of them lying on the floor of the cab drunkenly insensible to the wild rate at which the train was running. Only one thing could result. These men who had given way to the drink would be discharged. This illustrates the business man's conclusion: "Good, sane, clear-eyed" men are needed and no man has these qualities in use "when his brain is fogged with drink."

The *Ensign* well has said that the liquor-seller must be the lowest, meanest sort of business man. There is one sure remedy for the drink evil, and that is abstinence. Stop drinking it and men will necessarily stop making and selling it.

RESTRAINTS ON PERSONAL CONDUCT.

It has at last dawned on the popular church of the United States that church efforts to prescribe rigid rules for the government of individual members is largely fruitless of good results. The Episcopal and Presbyterian Churches long ago took the rigid bans off, leaving the members just where this action of the Methodist Episcopal preacher, Doctor Forbes, states the matter ought to be—"left to each person's conscience":

SPRINGFIELD, Massachusetts, May 29.—[Special.]—"The Methodist Church has lost thousands of members and millions of dollars because of the restrictions against dancing and theater-going. The quicker such restrictions are removed the better it will be for the church."

These statements were made to-day by Doctor Robert Forbes of Philadelphia, secretary of the board of church extention of the Methodist Episcopal Church and one of the most prominent leaders of Methodism. He was speaking at a meeting of the Methodist preachers of the Springfield district.

"The question of indulging in such amusements," Doctor Forbes added, "is one which should be left to each person's conscience."

BRO. G. J. BROOKOVER, Richland Center, Wisconsin, June 2: "I am in this city, preaching on the court-house square to a crowd of about four hundred, with intense interest. The weather is fine and I am feeling well and find plenty of friends."

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EDITORIAL ITEMS.

B. F. Ordway, Pasadena, California, would like to hear from some brother living near a sawmill.

"I observe that the development of strength begins where one turns against the tide."

DENVER, May 22.—Whether a publisher may change a manuscript accepted from the author and print the manuscript as changed as the work of the author, without consulting the writer's wishes and obtaining his permission, is involved in the damage suit of Walter Juan Davis, author and newspaper man, against Harper & Brothers now on trial in the United States District Court. The case is the first of its kind ever brought in the United States and will establish a precedent. It revolves on whether when a manuscript is delivered into the hands of a publisher an implied contract is made that no change shall be made in it without the consent of the author. —New York *World.*

The committee appointed by Mayor Prewitt, on the annexation proposition to Kansas City, will hold a meeting Monday night at the office of Oscar Mindrup. A meeting was to have been held this week, but delay was thought best. The meeting will not be a decisive one, but further committees will be appointed and the work of amalgamation with Kansas City will be closely gone into.—Independence Items, Kansas City *Journal*, June 2, 1906.

J. Ralph Burton, United States Senator from Kansas, has handed his resignation as Senator to Governor Hoch. A resolution to expel him was already before the Senate, but action was delayed in anticipation of his resignation.

Bro. J. E. Hedlund, Pocatello, Idaho, wishes to learn the whereabouts of his daughter, and asks that any of the missionaries who may know of her present address will favor him with the information. Her name is Irene Sophine Hedlund. She was born in Nebraska City, Nebraska, April, 1873; was in Ogden, Utah, and left there in the summer of 1884; was afterwards heard of in Des Moines, Iowa.

Self-distrust is the cause of most of our failures. In the assurance of strength there is strength, and they are the weakest, however strong, who have no faith in themselves or their powers.—Boree.

The crowning fortune of a man is to be born to some pursuit which finds him in employment and happiness, whether it be to make baskets, or broadswords, or canals, or statues, or songs.—Emerson.

Original Articles

AN EPISTLE.

TO THE SAINTS OF GOD EVERYWHERE; GREETING:

Dearly Beloved: Having, years since, by the will of God been chosen to be an apostle, and having been by the voice of the church sustained in that capacity to the present; and feeling a weight of responsibility upon me, in view of conditions and needs within the body, which by the grace of our Lord and Master have been made to appear of late to me, I address to you this epistle, praying that the Spirit which prompts me may accompany it and give to it within your hearts the place to which it may be entitled. The conviction is with me while writing, as never before, that our heavenly Father desires that the offices held by myself and others shall be more fully magnified; and if corresponding desire, coupled with becoming meekness and devotion, shall characterize the attitude of his people, and faithfulness in seeking to magnify those offices shall be found in those holding them, he will make their significance and importance to the church and the world more clearly manifest than heretofore among us.

In the tenderness of his loving solicitation he has in times past told us that honor belonged to those offices, regardless of the imperfections of their occupants; and again during our recent conference have we by his voice been counseled to give special heed to the preachings and writings of these men, looking to the elimination of selfishness as a necessary preparation for the gathering of the Saints. Herein is an implied intimation that he would inspire those men to write and preach in a way deserving of belief and approval in practice. To rejoice greatly over this expression of a Father's interest in our well-being is becoming in us. To diligently apply what it enjoins will prove us to have been worthy of it. The former is in evidence. The latter awaits demonstration. What will the years ahead of us yield as fruitage from this sowing of truth, in counsel and admonition by the divine hand? This must be answered individually.

It is true that much has occurred in the past, in the experience of the church as well as of individuals therein, that has been enshrouded in mystery. Things have occurred which we would not have allowed, had the ordering been ours; but in this we have been on a plane with the ancients, whom the Lord found it necessary to remind that his thoughts and his ways were not like theirs. His were as much higher as the heavens were higher than the earth. While we are on the hilltop, rejoicing, it is easy to call the world's attention to this fact; but when we drop into the valley, we are sometimes slow to avail ourselves of the succor it formerly seemed intended to convey. It is true, nevertheless, and a God, fully comprehensible, in all his providences to us, must be

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one not far removed from the human. He who proclaims this latter-day message and its concomitants as a "marvelous work and a wonder" to the wisdom of the world, and yet confesses its simplicity of detail and the reasonableness of all its propositions in the light it leads us to possess, ought not to be surprised if confronted with things marvelous to him all along his climbing and educational experience, until he ceases to judge by the wisdom of the world, and, like Enoch, walks with God, contented, whether in the valley or on the hill, in poverty or wealth, in life or death. Only God knows where the most needed lessons for me or the church can be learned and there he assigns our place. The lesson of chastening is as essential for a church as for an individual, and the church that does not receive it is as surely a "bastard" instead of a "son" as is a simple member. He who would become possessed of the truths which are imbedded in any environment must be willing to abide that environment till those truths are obtained—either by revelation direct or by the digging processes to which he would thereby be constrained. If the Spirit is to guide the church into "all truth," it should not appear surprising that some of that church should be led to the valley oftener than others, while others were confined to the hilltop or elsewhere. They are to accumulate truth. All truth is not to be found in any *one* location or condition, hence the finding of Saints in *every* condition may be taken as of the Spirit's guiding, that they may gather the truths imbedded everywhere. It is also a truth that some trees of desirable fruitage thrive better in the shade, while others cry aloud for almost constant sunlight, and still others demand variety in this regard.

As the heritage of God we are being cared for with reference to the character and extent of the fruit we may bear. "Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth fruit, *and that your fruit should remain*," is true; but so is "Every branch that beareth fruit he purgeth it that it may bring forth more fruit." *More fruit* of the best kind is what calls for the purging that chafes us. Fruit that will *remain* is the class in divine demand, and it is a self-evident fact that the skilled orchardist knows more about the tree, from root to twig, and of its capacity and requirements, than does the tree itself. His dealings with it are to meet necessities intelligently, and not the experimentation of caprice. To him belongs the sole right of arrangement and appointment. Upon absolute conformity to the environment established by him depends the question of worthy fruitage.

To learn this lesson well is worth all it costs, whether in money, position, reputation, or health. To confess, practically, that we are not our own but belong to God, and therefore should have no reserves of thought, ambition, desire, or preference, is the mission of sainthood, and until his thoughts, words, and purposes, as revealed to us, become our life expression to the subjugation of what once characterized us, we are short of our intended measure, and will still need to "come up higher."

Coöperation with God—partnership with the Most High—is too sacred a privilege and honor, and responsibility, to be experimented with or lightly considered. Admitting this, do we sense the great thought involved, viz.: that a continuance of that partnership depends absolutely upon our willingness to work *in God's way?* A refusal to do this or a determination to ignore even minor details as furnished by him means a dissolution of that partnership *in fact* whether the roll-book in the chapel reveals it or not. This has more to do with the redemption of Zion than has acreage or bricks or mortar. It is an easier matter for God to turn millions into the church than for him to mold our characters into the Christ-likeness. Our consent and coöperation is absolutely necessary in the latter. To wipe out a city or nation in an hour is within the reserved and independent right and power of God and reveals the wondrous might of his arm; but to make your character and mine just like Christ's is an impossibility for him without our consent, and, if accomplished, proves us to be in partnership with him; if not accomplished, shows the partnership dissolved. A million in the treasury is a much lighter factor towards Zion's redemption than a *living* ministry and membership—a transformed people, carrying the God image. God *may* be with the one—he *must* be with the other, and where he is there is absolute certainty of success. The question of Zion's redemption is one of expelling self and admitting Christ—the rest comes as a matter of course. How can we expect to be trusted with the essentials for building up the material interests of Zion—a permanent city, a perpetual dwelling-place—in and from which divine glory is to shine and proceed, until our confidence in Christ is so unlimited that we *can* and *do* turn ourselves over unreservedly to him to be handled by him and to work in his way? If what little we possess of knowledge, skill, or means is employed only for what it may secure for *us* or the benefit of our heirs, favorites, or friends, how can we thus become like Him who laid his all at the feet of an undeserving and unappreciating world and only desired its acceptance for the receivers' benefit? Can we approximate to a standard by walking from it? Zion is to be the habitation of God—not his *visiting-place* but his *home*—where he can feel at home, not for a few moments or hours at a time, but for ever. "Zion is the pure in heart." "Blessed are the pure in heart for they shall see God."

We parade our challenges to the religious world for debate. We glory in our weapons and skill to employ them. We revel in the gratifications of

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victory. We wonder at the action of the world when it fails to acknowledge the superiority of our theoretic, organic, historic, doctrinal, and consistently beautiful faith. We assemble and congratulate ourselves on our achievements abroad in overthrowing antagonism and in our experiences at home, and we indulge in expressions of sorrow over the blindness of those who see not our gospel's divinity, because of the few who confess that we are the disciples indeed; but too often we forget that there is one grand promise which has never yet been put to the test required to demonstrate its truth and divinity, viz.: "*By this* shall all men know that ye are my disciples, *if ye have love one to another.*" The kind of love is explained in the preceding verse (John 13:34): "*As I have loved you.*" When these terms are complied with self will be *out* and Christ will be *in*; we will be living for the good we may do and not for what we may gain, and Christ will be brought to the test of making good that as yet unchallenged prediction. Then will all men—the world—acknowledge us the disciples of Christ and Zion will be here in verity. A very limited fulfillment of this promise would turn in upon us all the physical essentials to build up a *land* or *place* called Zion. The lack of heart or character conversion is all that stands in the way. Where these occur the other will soon materialize. The spiritual must precede because the temporal is a consequence.

As the trusted agents of God we are custodians of holy possessions—things spiritual and things physical or temporal. Let us therefore keep them as for God—our bodies and minds free from taint of unholy desire, conversation, and action—places in which the Master will have delight to abide. Let us purge our houses of worship of all unseemly things, allowing nothing to be admitted for gain or pleasure that partakes of anything we could not ask our Lord to participate in, were he here in person. Let our services of song as well as others be in line with the admonition of the Lord, "The song of the heart is a prayer unto me," remembering that he has also said, "When ye pray use not vain repetitions." Whether, therefore, our prayer unto him be in prose or set to music, let this counsel be observed, and our devotions in song be characterized by heart-breathings of petition and praise. Let us keep the altars of the churches sacred for the proclamation and defense of the gospel, and free from the intrusions or innovations of things that belong not to the kingdom of our Lord. Let us beware of the lust for gain that makes us blind to the admonition to "love our neighbor as ourselves," or to "do unto others as ye would that they should do unto" us. Let the sentiment of our pulpit counsels be the governing principle in our business relations. Let us separate ourselves from the world and have no part with societies unauthorized of God or his Spirit. Let us remember that the kingdom of God embraces all of obligation, covenant, duty, or privilege relating to God or man that is essential for us. Let us keep ourselves from vanity, from frivolity, from gaudy or costly apparel, from defilement of tongue or inclination, and give ourselves unreservedly to a service that brings its returns in holiness, peace, and good will here, and divine companionship and celestial estate hereafter.

This lengthy letter, dear Saints, is written under constraint, originating as follows:

Early on the morning of March 29, last, while lying upon my bed, praying, my mind was invaded by a quickening and illuminating agent or power, which, gaining my consent, formulated therein a quite lengthy communication. After receiving it and a second time being led through it, I rose and committed it to writing, whereupon my mind was instantly relieved of its pleasant burthen. In a few days I read it to two of the brethren attending conference—separately, and afterwards kept it, waiting for "liberty" to make it more public. A couple of weeks or more later a portion of one of its paragraphs was vividly brought to mind by the San Francisco calamity, and I recited that portion to a number of assembled Saints. On the morning of May 20, while preaching at Independence, constraint to read it came and I acted thereunder. Since then having subjected it to the inspection of those entitled to such courtesy, with their approval and advice, I submit it for publication. During its reception and writing some points were strongly illustrated within my mind by reference to facts within my knowledge, wherein I saw the altars which had been dedicated to God occupied by advocates of political parties, socialism, secret orders, etc.; houses of worship converted temporarily into theaters for pleasure and gain; a number of Saints wearing and admiring the tinselled regalia of foreign societies, held the Book of Mormon with its wealth of gold and treasure behind their backs, while others were so clothed and engrossed in the efforts to get gain by speculation, close business deals, and taking advantage, that they could not be known from the crowd with which they mingled, except as they occasionally changed their garments and announced themselves to be Saints. The sting of a portion of the charges pierced me personally, because of my having participated in or silently consented to such things heretofore.

Whatever the divine purpose may have been in committing to me this word, I hope it will be fully served to the Lord's glory in the Saints' uplifting. In my failure to call attention to certain things referred to, more directly than I have done, I have doubtless been blamable or the admonition and arraignment would not have come. As to the other considerations, let those involved answer for themselves. As for me, I humbly ask my heavenly Father for his forgiveness. I will try to be more

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jealous of his houses and altars, more faithful to my apostolic trust, to be a truer and more self-sacrificing disciple to the world, to indulge my doubting propensity less, to crucify myself more completely, and to get closer to his great and loving heart—to be *His* and *His only*. As a consequence I hope to be favored with more of his "intelligence" and thus prove a greater blessing in my sphere. Dearly beloved Saints, will you not join me in this resolve?

Ever yours, in Christ,

INDEPENDENCE, Mo., May 31, 1906. JOSEPH LUFF.

The communication is as follows:

Behold, saith the Lord, I have heard and do hear the petitions of those who are called my people. My ear is not heavy, neither is my arm short. My covenant with Israel is not forgotten, nor is my will slow to perform; but to whom shall I speak? and by whom shall my counsel be observed? Behold I am wedded to my covenant and am jealous of my agreement with those who are thereunder. Once I have spoken!—yea, twice have I declared that the set time to favor Zion has come; but my army is not yet very great, and their weapons, many of them, are yet carnal. Nevertheless my word shall not fail, neither shall my purpose be changed, notwithstanding my people are slow to perceive and the confidence of some has failed.

Dig ye deep into the mountains which centuries have formed and into which my providences are interwoven, and bring forth the witnesses of my forgetfulness or the testimonies of my failure. Reveal unto me wherein the generations have made frail the texture of my ordinances or dissolved the integrity of my promises. Speak! and I will hearken unto you! Declare! and I will give audience! Who hath been able to stand in the way of my accomplishment or hath put fetters upon my hands? Are not cities and nations and villages but as pebbles in my hands? For, behold, on yesterday their magnitude was thine amazement and to-morrow thou shalt ask: "Where are they," and shalt declare, "Surely the Lord's hand is in this thing."

Remember, therefore, that I change not, neither in my power nor my purpose, and what I have designed I will execute, and naught shall stay my hand, and my heritage shall not fail.

But who shall be called my Zion?—my habitation? and through whom shall I execute my purpose? Where shall my hand find its weapons of execution and its instruments for performance? Shall it not be among those whose hearts are found pure and whose eyes shall be single? Yea, verily! Stand ye, therefore, in holy places, and if ye will enjoy my intelligence be ye *mine* and *mine only!* for such is your agreement.

But ye say, "Wherein have we failed and in what is our infidelity revealed?" Listen! and I will give answer, and then shall ye reply whether ye have been silent when evil has been present among you and whether ye have consented thereby to a defilement of mine heritage. For, behold, houses have been builded unto me and have been, nevertheless, reserved for pleasures which do not enrich the soul. Altars have been dedicated unto me and have been shared with other gods. The mammon of this world has been sought by guile and oppression and unseemly desire by some, and because a portion thereof has been given as a tithe or an offering unto me, it hath been imagined that I will wink at these things; some have declared themselves separated unto me and I have chosen them out of the world and made them to be agents unto me; but they have sought out other shrines and made covenant in secret places in which I have no delight.

Behold, and consider: If my weapons are not sufficient for your faith, shall these things give them increase or shall ye add that which is carnal to make effective the work for which my Spirit hath been given? Shall I be content while this evil doth pollute my estate? Behold the brick that is not burned and the mortar which is not tempered; yea, and the material which I have not selected shall not find permanent place with that of my choosing; for my fires shall consume and my floods shall overwhelm, and men within and without my church shall yet learn that but one pattern hath been given by which ye shall build, if I shall accept your labor; and but one line hath been given by which to measure; and whosoever shall not gauge himself thereby and crucify himself to the world, shall yet be gauged thereby and shall lose his all—for "whosoever shall fall upon this stone shall be broken, but upon whomsoever it shall fall it shall grind him to powder."

Live ye, therefore, and labor in love, not so much that ye may obtain, but that ye may make effective my law and exemplify my life. In this ye shall find riches and your peace shall not fail, and thus I shall have delight in those who not only *say* but *do* according to the purpose of my gospel.

INDEPENDENCE, Missouri, March 29, 1906.

THE REORGANIZED CHURCH IN THE CANADA COURTS.

It will be remembered by the readers of the HERALD that some years ago there was quite a remarkable case decided in the courts of Canada, causing considerable comment at the time. Some questions have arisen in regard to the court recently, and the question having been asked whether the decision as found in some of our books and periodicals is correct, we wrote to the Canada Law Book Company, Toronto, Canada, and obtained volume 24 of the Ontario Reports, and find the statement and judgment connected with the case on pages 250 to 254.

It appears that Bro. Hiram Dickout, a priest of the Reorganized Church, did, on May 19, 1893, at Niagara Falls, solemnize a marriage between Abram H. Taylor and Alice E. Vance. He was tried before a magistrate of that town July 3, 1893, and convicted on the charge of unlawfully and without lawful authority, solemnizing a marriage between the parties named above.

The case was taken before the Court of the Queen's Bench, Chancery, Common Pleas Division of the High Court of Justice, for Ontario, before Judges Armour, C. J., Falconbridge, and Street, J. J., November 28, 1893, on the following questions:

1. Is the organization known as "The Reorganized Church of Jesus Christ of Latter Day Saints" a church and religious denomination within the meaning of R. S. O. ch. 131, sec. 1?

2. Are the persons designated as priests and ordained and appointed as such, according to the ceremonies of that organization, ministers and clergymen of a church and religious denomination within the meaning of the section?

J. R. Cartwright, Q. C., appeared for the crown, W. M. German for the defendant. After argument by the attorney for the crown, and without the counsel for the defendant being called upon, the judgment was rendered by Armour, C. J., as follows:

We think it quite clear that this conviction can not be maintained. The defendant was clearly a duly ordained minister of this religious body, and there is no doubt that it is a religious

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denomination within the words of the statute. Assuming that Christianity is the law of the land in a sense, there is nothing contrary to Christianity in the tenets of this body. It is true they have some authorized works supplemental to the Bible, but that is the case with every church or denomination. The Church of England has its creeds, and the Presbyterian Church its confession. That does not make the church an anti-Christian one. The statute should receive a wide construction. It does not say "Christian," but "religious." If it said "Christian," it would exclude Jews. The fundamental law of the Province makes no distinction between churches or denominations. Every person is at liberty to worship his Maker in the way he pleases. We have, or ought to have, in this country, perfect freedom of speech and perfect freedom of worship.

Conviction quashed.

We present this as quoted directly from the court reports that those who have been quoting or printing this judgment may take notice, and where it has not been quoted correctly that the errors may be corrected so far as possible.

Respectfully submitted,

HEMAN C. SMITH, Church Historian.

DIVINE HEALING—SPIRITUAL GIFTS.

Mr. Truth Seeker.—"Good evening, Mr. Saint; how are you this evening?"

Mr. Latter Day Saint.—"Why, good evening, Mr. Seeker, I am feeling quite well, I thank you; how are you?"

Mr. T. S.—"Oh, very well; I attended your preaching-services Sunday evening, and was quite interested by what I heard. It was the first Latter Day Saint sermon that I ever heard, and I do not fully understand the subject treated upon, so I have come over to see you and have a chat with you that I might gain more light. I confess that I am very ignorant of your church, its doctrine, etc. I have heard a great deal about your people, and what I have heard has been anything but favorable; but I have determined to try to find out for myself. I want both sides, that I might judge righteous judgment. I am satisfied that *you* would not knowingly lend yourself to the support of anything of a questionable character."

Mr. L. D. S.—"I am certainly glad to have you come to see me, Brother Seeker, and will take great pleasure in giving you what light I can. As a people we believe in being able to 'give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.' You have brought your Bible, I see; I will just get mine, and I guess we can talk here as long as we desire without being disturbed."

Mr. T. S.—"You will remember, Brother Saint, that your minister took for his text, Mark 16:17, 18: "'These signs shall follow them that believe,'" etc., and seemed to prove quite conclusively from the Scriptures that the preaching of the gospel should be attended with certain manifestations of divine power, such for instance, as casting out devils, speaking in tongues, healing the sick, and so on."

Mr. L. D. S.—"Just allow me to correct you, Brother Seeker. He did not say that 'these signs' should follow or attend the *preaching* of the gospel alone, but would attend or follow the *belief* of the gospel. '*Follow* them that *believe*.' You see there must be a belief or faith in the gospel after hearing it preached, before we can have a claim upon this promise. The gospel might be preached, and we might hear it, but if we did not *believe* it, these 'signs' would not follow."

Mr. T. S.—"Well, I surely did not understand it that way, but of course you are in a position to know, and I accept your correction; but still there are questions in my mind as to why these signs should not accompany the *preaching* of the word instead of *belief* in it. It seems to me that many more believers would be made or secured, if the people could see the signs when they *hear* the gospel."

Mr. L. D. S.—"Yes, it looks that way to a majority of people; but that it is not the way, I think I can abundantly prove from the Scriptures. First, the inspired apostle in telling us how faith is begotten, says, 'For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? . . . So then faith comes by hearing, and hearing by the word of God.'—Romans 10:13–17. 'And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago, God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.'—Acts 15:7. 'Abraham saith unto him, they have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.'—Luke 16:29–31. In these scriptures we see God's plan by which we are to obtain faith. You will notice that Abraham informed Dives that belief must come through *hearing*, and not through *seeing* a wondrous miracle. Although signs were often witnessed by those who were not believers, yet this did not convince them. For instance, John, in speaking about this very thing, said, 'But though he [Christ] had done so many miracles before them yet they believed not on him.'—John 12:37."

Mr. T. S.—"Your argument sounds very good, but you cited me to only four passages of scripture which seem to sustain your position; but you must remember that while signs did not convince *some*, yet they did convince others, which we may see by

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what Nicodemus says to Christ, 'We know that thou art a teacher come from God: for no man can do these *miracles* that thou doest, except God be with him.'—John 3:2. Nicodemus was convinced by the miracles Jesus did. Again, 'And Peter said unto him, Aenas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. And all that dwelt at Lydda and Saron *saw* him, and turned to the Lord.'—Acts 8:34, 35. And again in this same chapter the raising of Dorcas from the dead caused 'many to believe in the Lord.' And many believed when Lazarus was raised from the dead, as we find recorded in John 11:45. And many other instances might be mentioned of like character."

Mr. L. D. S.—"Yes, but you will agree with me that truth can not contradict itself, that, therefore, God's word being truth must harmonize with itself always, when rightly understood; so that when we see what appears to be a conflict between certain passages of scripture we must conclude that we misunderstand and misapply one or the other of them, or, if we can not harmonize them at all we can not but conclude that one or the other has been mistranslated, in which case we can easily determine which is wrong by the aid of other scriptures. In other words, if there is one passage of scripture which contradicts six other passages, and which we can in no way reconcile to them, then we should accept the burden of evidence by taking a position in harmony with the six, and ignoring the one which can not be God's word as he spoke it, or caused it to be written."

Mr. T. S.—"I believe that I can agree with you in that, although I have never before openly acknowledged that there were any imperfections or contradictions in the Scriptures. It has always seemed to me that to admit that a hopeless contradiction existed anywhere in the divine record, would of necessity make void our claim and contention for it of inspiration. But between you and me, there certainly are some very absurd statements, and a few, at least, of plain, flat contradictions."

Mr. L. D. S.—"I am glad you take so sensible a view of it. Of course we contend that the Bible contains the word of God, so far as it has been transcribed and translated correctly. But that errors, though but comparatively few, have crept into it is past denying. Some accuse us of making this statement for the purpose of using it as a loophole through which to escape when hard pressed by some of our opponents; and that it virtually amounts to saying that where there is disagreement between us and the Bible the Bible is wrong, has been incorrectly translated, thus destroying its value as a reliable standard of evidence; but this is wrong. Let me now make this matter clear. In addition to what I stated a moment ago, about fixing our faith on the burden of evidence, let me say, we accept the Bible as a whole, except where discrepancies, absurdities, and contradictions are self-evident from the book itself and can not be harmonized or accounted for in any way without robbing words and sentences of meaning. Now we have taken a position, burning the bridges behind us, and made the Bible the great *standard* of evidence."

Mr. T. S.—"That suits me, Brother Saint; I can indorse that as being fair and reasonable. Now let me remind you that you have not made answer to my scriptural quotations yet."

Mr. L. D. S.—"Very well; we will now take that matter up. I freely admit that there were and are exceptions to the rule, yet who can say that these people referred to in the scriptures that you have quoted had not heard, and given at least passive credence to the preaching of the gospel, and lacked only the confirmatory signs to make them *sure* that their faith was in the right place, and that God *was* 'working with them confirming the word with signs following'? (Mark 16:20.) There were people then, whose belief might have been based upon miracles, signs which they beheld, just as there are people now who do the same thing; but it is not proof to me that God ever intended that converts should be made to do his work that way. Indeed it is very unsafe for people to rely upon supernatural manifestations alone for a basis of faith, as I can conclusively prove to you, presently. Nicodemus, it seems, either was not fully convinced of Christ's claims, or was somewhat dull of understanding, for the Savior proceeds to instruct him with regard to what he must do in order to be saved, as recorded in the first twenty-one verses of the chapter; and among other things says, 'Art thou a master of Israel, and knowest not these things?' In Lydda, the second instance referred to, there was a branch of the saints, as you may see by the thirty-second verse of Acts ninth chapter: 'And it came to pass as Peter passed throughout all quarters he came down also to the saints that dwelt at Lydda.' The gospel had been, and was being preached there, and the people had surely been somewhat if not thoroughly instructed in its precepts. The last case was among the Jews where the gospel originated. That unbelievers might see signs or miracles, or have knowledge of their occurrence, is quite probable, but that such is calculated to beget faith in them is erroneous from a scriptural standpoint as well as logical, as I will show. Now, for instance, you are an invalid, or a cripple, or are seriously sick; every one in the community where you live is acquainted with you and your condition, when along comes what is termed a new religion, claiming God as its author, and the Son of God its propagator on the earth, turning the established order of things upside down, boldly antagonizing the popularly accepted beliefs and doctrines right and left, and

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putting to rout the various champions and defenders of the different creeds, all the while using the accepted 'law and prophets,' 'the scriptures,' as its sole weapon of offense and defense, and promising as part of the 'new covenant' assurances of divine favor, in the form of certain signs to follow the believer. It becomes the talk of the place. It is discussed pro and con. Believers are gained to the new religion, among them yourself. You have faith in the message; it is indeed 'glad tidings of great joy' to you. You obey the message, and, feeling that you now have claim upon God, call upon him for the promised blessing. The servant of God comes, lays his hands on you, and prays God to remove the affliction, and 'according to your faith' it is done. Is it done to make others believe? or to confirm you and the other *believers* in *their* faith? Could the community deny that a 'notable miracle had been wrought,' although they might not have seen it performed, when they could see you 'walking and leaping and praising God' in their midst? Would it not have the effect of causing those who were halting between two opinions to decide at once in favor of the gospel, and obey it? And then afterwards some one who was acquainted with the general circumstances of the time would write about it, and would say, 'and because of this miracle the hearts of many were turned to the Lord.' But others whose hearts had not been touched by the divine message would be equally cognizant of the fact of your being healed, yet they believed not, but would say, 'that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.' (Acts 4:17.)"

Mr. T. S.—"I will admit that these are details which I had not considered; but were not miracles performed where there were no believers?"

Mr. L. D. S.—"Not that I know of. In fact Matthew and Mark are authorities for the position that unbelief will prevent them. 'And he could there do no mighty works save that he laid his hands on a few sick folk, and healed them.'—Mark 6:5. You note in this statement that Christ *could not do* any mighty works. Unbelief stood as an insurmountable barrier, so 'he went round about the villages teaching.' (Mark 6:6.)"

Mr. T. S.—"Well, Brother Saint, this certainly gives me different light upon this subject, but still it seems to me that I could believe your doctrine more readily if I could see Mrs. H healed of her deafness, or Mr. D, who is an invalid, restored to health. They are both members of your church."

Mr. L. D. S.—"Yes, it may *seem* that way to you, but let us suppose now that they had been healed, would you consider that fact alone as evidence that God was its author? that we were God's people, and that our claim is true?"

Mr. T. S.—"Yes, I surely would be compelled to acknowledge that you were the children of God, and that your claims as a church were true."

Mr. L. D. S.—"Well, Brother Seeker, that is just where you might make a serious if not a fatal mistake. Displays of supernatural power are not evidence of divinity only when preceded, and accompanied by, the word. The Scriptures give us to understand that Satan has power to work miracles. 'And then shall that wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved.'—2 Thessalonians 2:8–10. 'For they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world.'—Revelation 16:14. 'And deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast.'—Revelation 13:14. Now let us add to these texts the prophetic words of Jesus: 'For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.'—Matthew 24:24. Now you can see, Brother Seeker, how easily you might fall a victim to the enemy of all righteousness, if you should predicate your faith on miracles alone. In the history of the past Satan has always opposed God by performing wonderful things such as we find recorded in the seventh to tenth chapters of Exodus inclusive; and Paul referred to this same performance in these words: 'Now as Jannes and Jambres withstood Moses, so do these also resist the truth.'—2 Timothy 3:8. If God gives signs to incite faith and Satan also gives signs for a like purpose, how could we distinguish between the signs of God given to confirm our faith and trust in him, and the signs produced by Satanic power, that are calculated to deceive and lead us astray?"

Mr. T. S.—"Well, now, I begin to understand why a belief in the word is necessary first. It is the only way of protecting the seeker after salvation from deception. I see now that it would not be safe to rest our hope of eternal life on signs alone."

Mr. L. D. S.—"I am glad that you begin to see the point I aimed at, but I want to make it still stronger. If you should acknowledge that we were God's people simply because you saw or knew of some one being miraculously healed, or a miracle of any kind being wrought among us, you would, to be consistent, have to admit that all others through whom such manifestations came, were of God; and you know that if that were true, you would have to acknowledge that all of the so-called divine healers of modern times (and their name is legion) were of God. We have witches, wizards, soothsayers, sorcerers, necroman-

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cers, etc., just as plentifully as they were anciently, only they come under different names; Satan is an adept in the use of alliances and methods of approaching his intended victims. If he finds a person who is fortified against one name or method, he has plenty of others to draw on, and try, until it would indeed seem that, 'if it were possible he would deceive the very elect.' Some come in their own name as individuals, and some in the name of organizations; but every one of them you will find, if you investigate closely, stand opposed somewhere, to the plain teachings of the Scriptures; *all* are ready to grant a sign on demand, and those who are the most prolific in signs, are the boldest in their opposition to the Bible."

Mr. T. S.—"Now that you mention witches, etc., I recall having read somewhere in the Scriptures, a direct command from God forbidding his people to have anything to do with such, but I do not remember just where it is to be found, or the exact language used."

Mr. L. D. S.—"I think you have reference to Deuteronomy 18:9–12. Suppose you just turn and read it."

Mr. T. S.—" 'When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shalt not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divinations, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or wizard, or necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee.' Yes, this is the very scripture that I had in mind."

Mr. L. D. S.—"That these either possessed, or were the instruments of a power greater than human, can not be denied. It is not denied in scripture, nor can we deny it to-day; but the Lord declares it to be an abomination, and because of it drove the people out from before the children of Israel. Now if it was an abomination to the Lord then, it must be yet; for God does not change. Saul sought unto a woman who had a 'familiar spirit,' for certain information, but he was a transgressor when he did it, and perished the next day for his follies, this being one of them. 'So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it.' And again the Lord speaking to his people through the prophet Isaiah, gives in a few words a test by which they could invariably determine that which was from God, and that which was not. Listen: 'And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and mutter: should not a people seek unto their God? . . . To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.'—Isaiah 8:19, 20. You see that we are informed that if they speak not in strict harmony with that which is written, we are to reject their claims; they have no light; but if they come and speak in perfect accord with the 'law and the testimony,' then we can rely on it and safely accept it as coming from God. We are led to *believe* by what we hear spoken; and our faith is *confirmed* by what we see and experience after accepting the gospel. There is no danger whatever of deception if we follow this divine counsel, for Satan could not lead us that way; for it would be leading us away from him. This view ought to give us a broader conception of the meaning of the Savior's words to the Jews: 'Search the scriptures.'—John 5:39. Also the words of Luke in Acts 17:11: 'These [Jews] were more noble than those in Thessalonica in that they received the word with all readiness of mind, and searched the scriptures daily whether these things were so.' They did not look for, nor demand, signs in order to determine the truthfulness of Paul's claim, but appealed to that unfailing guide, the law and the testimony, whether these things were so."

Mr. T. S.—"Am I to infer, Brother Saint, that the gospel now *is*, or should be exactly as it *was* in the days of Christ, without change or modification of any kind?"

Mr. L. D. S.—Yes, sir. There is no process of reasoning that I am aware of, by which we can come to any other conclusion. We can hardly impute to God or to his Son the folly of instituting superfluous ordinances or of useless doctrinal tenets in the gospel or in his church for the salvation of man. But on the contrary there is abundance of evidence, logical and scriptural, that the gospel was perfect when given to man, therefore could not be changed or altered in any way and still remain perfect. There is not a particle of evidence in the Scriptures anywhere indicating that God did, or ever intended to make any change in the gospel. The scripture is especially plain in regard to the supernatural or spiritual gifts and blessings. Do you not remember now Bro. X dwelt upon that point last Sunday?"

Mr. T. S.—"Well, I remember something about it, but my mind was so full of questions and doubtings at the time that I must confess I do not recall very many of the scriptures used. But, Brother Saint, does not Paul in 1 Corinthians 13:8 say that these very things should fail, cease, etc?"

Mr. L. D. S.—"Yes, but let us just analyze that statement, and see *when* they were to cease, and also see what was to take their place. Paul, after dwelling at length on the principle of charity, endeavors to impress upon the minds of the Corinthian saints its never-ending qualities. He says: 'But whether there be prophecies they shall fail;

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whether there be tongues they shall cease; whether there be knowledge it shall vanish away.' So we learn from this that *knowledge* is to disappear simultaneously with tongues and prophecy, and unless you are willing to acknowledge no knowledge now, you must admit that, according to this scripture, tongues and prophecy should still exist. But let Paul explain a little further: "For we know in *part* and we prophesy in *part.*'—1 Corinthians 13:9. From this we gather that these gifts were only had 'in part'; were not had or enjoyed in their fullness, and it was this imperfect enjoyment of these gifts that was to be done away. In verse 12 this is all made clear to us, also *when* these things were to be done away. 'But when that which is perfect is come, *then* that which is in part shall be done away.' It seems to me, Brother Seeker, that comment can not make his meaning any plainer; but as if to add emphasis to what he had already made plain he says further, 'For *now* we see through a glass, darkly; but then [when that which is perfect is come, and when tongues and prophecy in part had ceased] face to face: now I know in part: but then shall I know even as also I am known.'—1 Corinthians 13:12. Now, Brother Seeker, let me ask, if with all the spiritual gifts and blessings enjoyed by those early saints, they could only see through a glass darkly, what must be our condition or ability to see without them? What is to take the place of the things done away? Why, perfect, full, and complete enjoyment of spiritual blessings in that perfect state—future life. This imperfect or limited enjoyment of them to remain until supplanted by the perfect."

Mr. T. S.—"I freely admit, Brother Saint, that you are making a strong case; but it does seem strange to me that the great mass of Christian people are so united in their opposition to your position as a church, and almost all of them with one accord, say that these things are done away; but according to the scriptures you have submitted it certainly appears that the gospel comes not unto you 'in word only, but also in power, and in the Holy Ghost, and in much assurance.' And unless it be accompanied by manifestations of divine power we are warranted in rejecting it. But are there any other scriptures upon the subject that will add further light and understanding as to the object of these things, and the length of time they were to continue?"

Mr. L. D. S.—"Oh, yes! a number of them; but I will read only a few. First to indicate the object, to confirm the word to the believer: 'And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following.'—Mark 16:20. You will notice that the Lord did not confirm the signs with the word following. Now notice what Paul says they are for: 'And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, . . . that we henceforth be no more children tossed to and fro and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive.'—Ephesians 4:11, 12, 14. Do you not think we are still in need of being perfected, of being edified, of being established or confirmed so that we can not be tossed and carried about by the great number of winds of doctrine that exist to-day, and is not the work of the ministry still an important factor?"

Mr. T. S.—"Yes, I admit that."

Mr. L. D. S.—"Now let us see how long they are to continue: 'Till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.'—Ephesians 4:13. In addition to these scriptures the entire twelfth chapter of the First Corinthian Letter is devoted to showing the absolute necessity of *all* these spiritual gifts in the church,—that one is as important and necessary as another. Now, Brother Seeker, as I have not alluded to it before, I wish now to introduce you to some of the persons who demanded a sign before they would believe in the gospel, in the days of Christ; and see if you wish to be found in that company. In Matthew 4:1–7 Satan in the course of his temptings of Christ said, 'If thou be the Son of God, command that these stones be made bread.' In other words, if you are what you profess to be, work a miracle. Again, 'If thou be the Son of God, cast thyself down [from a pinnacle of the temple]: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.' You see even the Devil quoted scripture to Christ. Did Christ grant him a sign? No. He simply met him with scripture: 'It is written again, thou shalt not tempt the Lord thy God.' We are virtually told here that it would be tempting God to make such a demand, or to attempt to grant such a demand. If it should be such then, would it not be so now; and if so now, is not that in itself a very good reason why signs are not to precede and compel belief? A little later some scribes and Pharisees came to Jesus and said, 'Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of the prophet Jonas.'—Matthew 12:38, 39. Now let us go to the scene of the crucifixion. The Savior is suspended upon the cross. A crowd of mockers and unbelievers are standing and walking around. Epithets and indignities of all kinds are being hurled at him. Excruciating physical torture is being inflicted, and here are some of the things we hear while they wag their heads and revile him: 'If thou be the Son of God come down

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from the cross.' 'He saved others, himself he can not save.' 'If he be the king of Israel, let him now come down from the cross; and we will believe him.' 'He trusted in God, let him deliver him now if he will save him: for he said, I am the Son of God.' 'The thieves also, which were crucified with him, cast the same in his teeth.' (Matthew 27:39–44.) Brother Seeker, I am sure you do not wish to be found in the ranks of these persons. It certainly was not a righteous influence that prompted them to thus ask a sign, but the opposite."

Mr. T. S.—"No, Brother Saint, I shall certainly part company with them; and I am grateful to you for having shown me where I stood. I assure you that I had no desire to tempt God, nor even a thought of doing so, nor to be found in company with the emissaries of Satan. I have done it ignorantly, and I shall seek our heavenly Father's forgiveness. But now, Brother Saint, you will remember that I spoke to you about Mr. H and Mrs. D, who *are* believers, are members of your church; why are they not made whole?"

Mr. L. D. S.—"This point, Brother Seeker, is one in which our own people, I am sorry to say, need instructing. We are so prone to extremes. The gift of healing is nowhere promised as a sure, unfailing cure for all our ills. There may be several reasons for our not being healed when we are sick. James says 'the prayer of faith' is necessary. (James 5:15.) So we see a lack of faith may be one reason. Again, a faithful obedience to God's law is a requisite condition upon which this as well as all other blessings are promised. A partial and indifferent service will not suffice. We must strive to keep the whole law. (See James 2:8–10.) Our 'righteousness must *exceed* the righteousness of the scribes and Pharisees.' (Matthew 5:20.) We must not only 'pay tithes on mint and anise and cummin,' but give due heed and diligence to the 'weightier matters of the law, judgment, mercy, and faith.' (Matthew 23:23.) Not only believe, repent, and be baptized, but having done these, 'go on to perfection' (Hebrews 6:1), 'love our enemies,' 'return good for evil,' and *do all* that he has commanded. The Lord has given the church, in these last days, this: 'I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise.'—Doctrine and Covenants, p. 200. It is of no use to call on him, or call him Lord, Lord, if we do not the things which he has said. (See Luke 6:46.) So if we are lacking in these things, if we are not free from the spots and blemishes of the world, this may be a reason why we are not healed when we are sick. Again, the Lord sometimes has a purpose in allowing us to suffer, although it may not be manifest to us at the time. It may come as a chastisement (see Hebrews 12:6–11), or to teach us obedience (see Hebrews 5:8), or to keep us humble (see 2 Corinthians 12:7–10), or to try our faith (see James 1:2); or for many other purposes, all for our good, God may see fit to allow us to suffer. It was so in the days of the apostles; why should we expect it to be any different now?"

Mr. T. S.—"Well, what do you think of the many cases of wonderful healings that are becoming more and more frequent among people of widely different religious views, and even among people of no especial religious inclinations at all? You will surely admit that this is the case, will you not?"

Mr. L. D. S.—"Yes, I freely admit this to be the case. In fact I am personally acquainted with two or three such cases myself. The facts are, that we are not buffeted or afflicted by the Lord, but by Satan. Paul says that his affliction was a 'messenger of Satan.' (2 Corinthians 12:7.) In Luke 13:16 we are told about a woman whom Satan had 'bound' eighteen years; and you will remember the story of Job, how Satan afflicted him, and various others of whom we read in the New Testament being so grievously tormented in different ways by 'evil spirits.' You see Satan has been given a sphere in which he can operate, partly, at least, according to his own sweet will, and partly by permission, as in the case of Job. So that in some instances, he can afflict or cease to afflict, at his pleasure, in harmony with the fixed laws and purposes of God. That he will make the best possible use of the latitude thus given him, we certainly should expect; and since his mission seems to be solely to oppose God by deceiving us, what would be more natural than that he should use all the powers and privileges at his command for that one purpose? This being true, what would be easier or more deceptive than for him to afflict somebody, and then send some (unwitting) tool around with a false religion, or no religion, as the case might require, and the afflicted one is induced to yield to the prescribed "treatment," and, behold, a miracle is wrought, the affliction is gone! What is the result? Why the one that was afflicted would say it was God who gave deliverance, and in this way be deluded into a continuance in that false religion or system, likewise the instrument through whom the 'healing' was wrought, and many others who had direct knowledge of the occurrence, when in fact God had nothing whatever to do with it; and if it was a case where no religion at all was required, both healer and healed would say that it was 'magnetism' or 'mesmerism,' therefore all of these wondrous things are the result of these natural forces, scientifically, though ignorantly employed. The principle involved in all this is the same as was used in the case of the Savior—just 'worship me' and I will give you all the 'kingdoms of the world.' Just yield yourselves to my plan and you shall be healed; which if we do we become in a measure, at least, his servants and subject to his power, for Paul says,

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'Know ye not, that to whom you yield yourselves servants to obey, his servants ye are to whom ye obey?'—Romans 6:16. Another characteristic feature of these miraculous healings is, that they are heralded everywhere: a great blowing of trumpets ensues from the 'healer' and the healed to the neighborhood skeptics, while when one of God's children is healed, we only hear—'see thou tell no man' (Matthew 8:4), 'nor tell it to any in the town' (Mark 8:26), or 'tell no man what was done' (Luke 9:56). And in harmony with these scriptures, the Lord has commanded his servants and church in these last days thus: 'But a commandment I give unto them, that they shall not boast themselves of these things, neither speak them before the world: for these things are given to *you* for *your* profit and for salvation.'—Doctrine and Covenants 83:11. We are simply authorized to preach the gospel, and to say, 'These signs shall follow them that believe,' etc., and to testify that we know whereof we affirm, and leave the rest with God who divides these gifts and blessings in the church to 'every man severally as he will.' (1 Corinthians 12:11.) Just why any certain individual member of the church is not healed I could not say. That is a matter between them and God."

Mr. T. S.—"Well, Brother Saint, you have given me great light on many passages of scripture that have been almost a blank to me so far as my understanding them was concerned, and I shall give these matters prayerful consideration. But there is one more question that comes to my mind now, and that is, Do we have to depend altogether on our judgment as to whether we are God's children or not? I mean, do we have to pass upon the correctness of the claims made, after comparing them with the 'law and testimony,' and risk our eternal salvation thereon?"

Mr. L. D. S.—"Yes, and no. The Lord has given us intelligence and powers of discrimination to be used. He has given us the scriptures as a guide, and means of determining to a large extent, at least, the true from the false; not only between churches and creeds, but as a safeguard against erroneous ideas and things that might otherwise creep into the church. But we are not left to our judgment alone when it comes to making sure of our acceptance, or the acceptance of the church of God. The scriptures promise us a knowledge—absolute knowledge. Christ says, 'My doctrine is not mine, but his that sent me; if any man will do his will he shall know of the doctrine whether it be of God or whether I speak of myself.'—John 7:16, 17. God alone can impart this knowledge, as you may see by reading 1 Corinthians 12:3, where Paul says, 'No man can say that Jesus is the Christ but by the Holy Ghost.' Also Matthew 16:17: 'Flesh and blood hath not revealed it unto thee, but my Father which is in heaven.' Peter had received a revelation from God. Hence he *knew*. That God intends for us to exercise our discriminating powers, to a certain extent, is evidenced by what he said to the children of Israel through Moses, viz.: 'If there arise among you a prophet or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or a wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams; for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all you soul.'—Deuteronomy 13:1–3."

Mr. T. S.—"Well, Brother Saint, I must be going. I have taken up a great deal of you time this evening, and I desire to express the gratitude I feel to you for the enlightenment I have received through this conversation, and I assure you that I will continue to investigate the claims of your church, and if other claims are as satisfactorily explained and sustained as this topic of our present conversation has been I shall certainly unite with it."

Mr. L. D. S.—"I considered that my time has been well spent this evening, and I have received fully as much pleasure and enjoyment in our conversation as you have. I am glad you came over, and hope it will not be your last visit upon such an errand. May the Lord bless you, and lead you by his Holy Spirit, is my prayer."

Mr. T. S.—"Good-night."

Mr. L. D. S.—"Good-night."

E. O. CLARK.

2500 Logan Avenue, DES MOINES, Iowa.

THE ANGEL'S MESSAGE, OR THE GOSPEL RESTORED.

The gospel of Christ as taught in the New Testament is the embodiment of God's will concerning humanity. Paul declares, "It is the power of God unto salvation to every one that believeth."—Romans 1:16. Jesus was its great expounder. (See Luke 4:18; John 3:34; 12:44, 50.) After his resurrection he commissioned his disciples to preach it to all the world. (See Matthew 28; Mark 16.) The record assures us that all who obeyed it were made partakers of the blessings promised, and were made heirs of eterlife. But Jesus foretold that "many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold." (Matthew 24; Mark 13; Luke 21.) The apostles also foretold a great apostasy. (See Acts 20; 2 Thessalonians 2; 1 Timothy 4; 2 Timothy 3 and 4; 2 Peter 2; Jude.)

In the above scriptures it is shown that the time would come when professors would "have a form of godliness, but deny the power thereof." Infinite wisdom not only foresaw this state of things, but made provision to meet it. While John was in the

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isle of Patmos, he received divine messages to deliver unto the seven churches of Asia, all of whom had more or less departed from the gospel. And in the fourth chapter of Revelation he says, "After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter." In that and succeeding chapters are recorded many stupendous events which would transpire in the future, down to the end of time. Not things which had already transpired, for the voice said, "I will show thee things which must be hereafter."

Among those events, John says,

> And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.—Revelation 14: 6, 7.

This vision was shown to John about 94 A. D., some sixty-three or sixty-four years after the commission to preach the gospel to every creature was given to the apostles. There could be no necessity for sending the gospel at any time, when it was already being preached in its purity and fullness; and as God does nothing in vain, and his word can not fail, it is evident that a general apostasy was foreseen, and in order to counteract that apostasy it was decreed that the gospel should be restored in its purity, fullness, and power; its commandments, precepts, ordinances, promises, and blessings. With the restoration of the gospel, the church would resume the apostolic pattern, with its ministry as described in 1 Corinthians 12 and Ephesians 4.

Reader, can you find in all Christendom a church organized after the beautiful pattern established by Christ? Are the conflicting creeds of modern Christendom worthy to be compared with the harmonious, life-giving teachings of Jesus Christ? If not, has there not been a general departure from the true order of God? Can any other plan than that revealed through Jesus Christ be "the power of God unto salvation"? Verily, nay! Any departure therefrom leads to condemnation and death. Hence the loving kindness of God in determining to restore the "everlasting gospel," as he showed unto his servant John.

One hundred years ago, (December 23, 1805), a child was born to Joseph and Lucy Smith, in the town of Sharon, Windsor County, Vermont, destined to become the subject of ridicule, scorn, and hate, and finally death at the hands of a cruel mob, because he declared that he had received a message from God to deliver to the world. In his fifteenth year he was greatly exercised about his eternal welfare; but seeing the confusion in the religious world he knew not where to go to find instruction that would lead to the way of life. While reading his Bible, these words met his eye, and touched his heart: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him."—James 1:5. He obeyed; the powers of darkness seized upon him, but a heavenly vision appeared to him, and the enemy fled. In this vision he received instructions from the divine personages that came to his relief. When he told his vision he was treated with scorn by professors of religion, but he knew that God had heard his prayer. He confessed that he afterward yielded to temptation, which brought condemnation, and he sought forgiveness at the hands of God. While thus engaged, an angel of God appeared to him, and among the things he told him was this: "That God had a work for me to do, and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people." This personage opened the scriptures unto him, and told him that a book was to come forth containing the fullness of the gospel, as delivered by the Savior to the ancient inhabitants of this continent. He told him of "great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence, and that these grievous judgments would come upon the earth in this generation."

On the twenty-second day of September, 1827, the plates of the Book of Mormon were put into his hands; and in due time, by the inspiration of God, he was enabled to translate the engravings thereon. The authority to preach the gospel was conferred upon him and Oliver Cowdery. The Book of Mormon was published in 1830, and the Church of Jesus Christ of Latter Day Saints was organized on the sixth day of April, 1830.

Tens of thousands have obeyed that gospel and have received evidence of its truth, and many have been called to sacrifice their lives because of their fidelity to the cause of truth; and among them is the name of Joseph Smith, honored of God, and of all who have, from the heart, obeyed the message brought to earth in these last days. But that name is still held in contempt by the enemies of truth in all the world, as the angel foretold.

Reader, these are strange things to you, and wonderful to all; but search the scriptures and you will find them in harmony with God's dealings in all ages of the world.

Yours for truth, and God,

CHARLES DERRY.

THE TIME OF THE END.

The great teacher of purity warned us of the approaching end as a time of "eating and drinking, marrying and giving in marriage." Human beings have been doing these things from the very creation,

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therefore we must take this prophecy as designating a specific time when these would be so out of harmony with God's designs that to bring his name into such were blasphemy.

While the ministry in general are pointing to earthquakes, fires, floods, monopolies, wars, and our all-surfeiting "RUSH" as the sure tokens of these latter days, it would be well also to note the unreasoning way we feed these "holy temples," our bodies, which are simply at the mercy of most contemptible slaughter-mongers, because we ignore the counsel of God, not realizing his provision that we may be a clean people, apart from the world, and therefore not a partaker of its plagues. Are our people honestly warned? Do the ministry "*shun* to declare the *whole* counsel of God" because as a church we view an important portion as a latter day "indulgence"—the revelation that promises health, protection, and great wisdom to all who exercise prayerful selection of their food and drink?

Let us believe this counsel was given with no idle purpose! As a people we would be much further advanced in every way did this divine advice receive more honor at our hands, and did we exercise our free agency to the glory of God, rather than lean toward those things that are not expedient—though perhaps lawful in our present condition, saying, "I'll take the consequences!"

An eminent speaker at the joint session of National Association for the Prevention of Tuberculosis, and Association of American Physicians at Washington, lately, said the Chicago and San Francisco fires and the Charleston earthquake did not produce as great a calamity combined as tuberculosis alone in one year. He estimated the deaths at fifty times those mentioned calamities—truly "the great white plague"; and how are we working together with God that the destroying angel may pass us by according to his promise?

Why not search out this matter before we judge of it? Is not the promised wisdom a goodly prize? Is there in the columns of the HERALD yet a little room for instruction in temporal things that go toward educating the children of God to a higher conception of our every-day need of watchfulness? or will that great and terrible day catch us unawares, praying mechanically for "more light and truth," and yet blinded to what we already have! What vain repetitions we do make while the voice of the Spirit is still calling, "Come up higher, O ye my people"!

EARNEST A. WEBBE.

Why wilt thou defer thy good purpose from day to day? Arise, and begin in this very instant and say: "Now is the time for doing, now is the time for striving, now is the fit time to amend myself."—Thomas a' Kempis.

Mothers' Home Column

EDITED BY FRANCES.

Our Baby.

Adown from the beautiful courts above,
Where the Father, eternal, doth reign,
While myriads of angels unceasingly sing,
A dear little baby once came.

As pure as the snowflakes that fall from above,
Or the bright, sparkling dewdrops from heaven,
An innocent soul for our guidance and care,
By the dear loving Father was given.

He came with the earliest flowers of spring;
The fairest sweet blossom of all,
And planted himself in our hearts and our home,
This darling wee baby so small.

We love him? Ah, yes! How we love him God knows
And we pray that to us may be given
Such wisdom to guide his dear feet in the way,
To his beautiful home up in heaven.

FLORENCE WILDERMUTH ANDES.

An Armful of Joy.

Care is a feather and grief is a bubble—
Armful o' joy in a world full o' trouble!
Bright as if skies
Made the blue of his eyes
With red lips that know not the meaning of sighs.

He seeks not the future—he knows not the past.
Yet he knows there are loving arms holding him fast;
His pillow of rest
Is a mother's dear breast,
And that's the sweet pillow he's loving the best.

Blue skies and balmiest blossoms above him—
Roses for playmates and lilies to love him!
Walk, little feet,
In life's rosiest street,
Till with roses of heaven these earth roses meet!

—*Atlanta Constitution.*

The Baby's Eyes.

Listen close, that you may surprise
Part of the secret sweet that lies
Buried deep in the baby's eyes.

Wise is the baby with eyes of brown,
Clinching each little hand,
Wrinkling its forehead into a frown,
Trying to understand.
Sweetest and wisest in all the town,
Thoughtful baby with eyes of brown.

Mischievous babe with the eyes of blue,
Laughing at other folk,
Planning and plotting the whole day through
Some little baby joke.
Laughing and happy and clever, too,
Mischievous baby with eyes of blue.

Calm is the baby with eyes of gray,
Dear little stay-at-home.
Near to the mother in work and play—
Never will care to roam.
More of a comfort from day to day,
Calm little baby with eyes of gray.

Willful the baby with eyes of black,
Ruling us more and more,

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Sunbeams follow the storm-cloud's track
Brighter than those before!
Heart is fonder when smiles come back—
Willful baby with eyes of black.
—Burgess Johnson, in *Harper's Magazine.*

Where Babies Are Always Welcome.

The Osage country is a land where baby may always be sure of a large welcome. For one reason, he has an earning capacity from the day he is born, which is often quite as great as his father's. One of the next things after naming the little papoose is to go to Pawhuska, the capital of their nation, and have its name put upon the pay-roll. Once every three months Uncle Sam pays up the interest on the money which he holds in trust for them, and the amount paid to each Indian varies from time to time, according to how many have gone to the "Happy Hunting Grounds," and how many wee ones have come to take their places since last pay-day. The latest little arrival at the newest built wigwam receives just as much as does the oldest grandfather or the most athletic "warrior." So that when Chief Look Out, not long ago, had the happiness to be blessed with twins, he was not only eligible to the usual congratulations due a new father, but at the same time, unlike most new fathers, he found his estate increased by the snug little sum of $23,000. For, until the children reach the age of eighteen, their incomes are paid to their parents.—E. M. Sweet, in the *World To-Day.*

Getting Good by Doing Good.

On a very cold day in winter two travelers in Lapland were driving along in a sledge, wrapped up in furs from head to foot. At length they saw a poor man who had sunk down benumbed and frozen in the snow.

"We must stop and help him," said one of the travelers.

"Stop and help him!" replied the other. "You will never think of stopping on such a day as this! We are half frozen ourselves, and ought to be at our journey's end as soon as possible."

"But I can not leave this man to perish," said the humane traveler. "I must go to his relief." And he stopped the sledge. "Come," said he, "come help me to rouse him."

"Not I," said the other. "I have too much regard for my own life to expose myself to this freezing atmosphere any more than is necessary. I will sit here and keep myself as warm as I can till you come back."

His companion hastened to the relief of the perishing man. The ordinary means of restoring consciousness was tried with complete success. And what was the effect upon the traveler himself? Why, the very effort he had made to warm the stranger warmed himself, and thus he had twofold reward. He felt that he had done a benevolent act, and he also found himself glowing from head to foot by the exertions he had made.

And how was it with the other traveler, who had been so much afraid of exposing himself? He was almost ready to freeze, notwithstanding the efforts he had been making to keep himself warm.

And that which is true in the natural world is true in the spiritual.

We can not engage in any work for the good of others without getting good for ourselves. In stretching out the hand to help another, we are increasing our own spiritual strength.—Selected.

Whose Prayers Were Answered?

Robert J. Burdette, writing in the *Baptist Commonwealth,* preaches an eloquent sermon on prayer. It is well worth consideration for the sake of what it implies, as well as for what it directly says:

"I remember once upon a time, when I was a boy in Illinois, there was a long, dry summer, when it seemed as though the world would be burned up. The Christian people assembled in their churches and prayed one whole day for rain.

"Prayed for rain! One day!

"For cloudless weeks the panting trees of the forest had lifted their curled and wilted leaves day after day praying for rain in the face of the blazing sun. For weeks the brown pastures, crisped to the very roots, had cried and cried for rain. For weeks the drooping corn-blades hanging about the stalks, limp and withered, had prayed for rain. The dry bed of the little brook that crossed our farm was one long prayer. The very cattle that with the dumb and touching patience of the brutes came down every day to the caked bed of the dry pond, stood where the bank used to be, and prayed for the pond.

"Pray for rain one day! God's world of meadow and hill and brook and field and woods were praying all the time.

"And one night it rained. Soft as a benediction the drops of blessing pattered on the corn-blades, and on the brown pastures; you could hear the rising wind sigh, as though it was the parched earth drawing a long breath of relief. All night long, and all next day and the next night it rained.

"Did we assemble in our churches, and spend another whole day in thanksgiving?

"We did not. Our pastors thanked God for the rain the following Sunday morning a few days later.

"But, oh, the gratitude of the corn-fields and the pastures and the woods! Lifting their leaves and the long green blades to heaven! And the brook singing all day long—such an anthem of joy and gratitude—whispering a soft little solo through the weeds, and breaking out into such a jubilant chorus when a little runway of rocks gave chance for the cascade to lift up its voice. What a joyous, glad, exultant world it was! And the cattle, standing knee-deep in the pond, as though they would say, 'We knew it would fill up again'; drinking and bending their heads to drink again, and then once more drinking as though they would drain the pond, and then lifting their heads with such a long sigh of fullness and contentment—oh, how glad and how grateful they were!

"And we men said, 'Well, our prayers brought rain.' Every man who had grumbled about the long drought, every man who had murmured against God, and found fault with his weather for two months, and then offered one prayer in that all-day meeting, thought he had brought the rain.

"Whose prayers do you suppose God answered?

"'Your heavenly Father knoweth ye have need of these things.'"

Letter Department

WARRINGTON, England, May 18, 1906.

Editors Herald: I have been a subscriber to your valuable paper these last eleven years, yet this is the first letter I have forwarded for its pages, so I trust you will bear with me if I am long in my story. My object in writing is to acquaint you with how the work of the Lord was established here, so that it may encourage the isolated, honest Saints everywhere to renewed diligence, faithfulness, and prayer; also of a debate that has just taken place between our esteemed president of the British Isles Mission, Bro. J. W. Rushton, and Mr. Percy Ward, a leading secularist of this country.

The writer came to Warrington from Manchester, some twenty miles off, in search of employment, the day after I was confirmed a member of the Reorganization, leaving the Plymouth brethren March 3, 1895. I was fortunate to procure work at my trade almost the same day I arrived. About a month afterward I was ordained a priest, being appointed to that office through Bro. Joseph Dewsnup, Sr., then district

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president—a brother known far and wide for his integrity to truth and righteousness, and sanctioned by the local church.

About this time I became attached to a young lady at Manchester and what with this attachment and my duties as a branch priest of Northeastern Manchester Branch, as I had been elected thereto, I invariably spent my week's end at home, Manchester. This continued for two years when we decided to marry and settle down in Warrington. Then did we realize keenly in our new home what it was to be isolated from branch privileges. I repeatedly envied, as it were, the street-corner men, seeing they had fellowship of a kind and we had no earthly ones in Warrington, a town of some sixty thousand inhabitants. I soon was tired of attending a local church or chapel and at the suggestion of Bro. F. G. Pitt, who was missionary in these parts at the time (and who by the way preached in Warrington in the open air) I began tract distributing on Sunday mornings. In this duty I have spent some of the sweetest, purest, and happiest hours of my life. It was a task, every Sunday morning almost, to turn out and go from door to door alone notwithstanding the cares and annoyances of the past week in earning one's livelihood amongst ungodly men; nevertheless as stated I was always blessed and confirmed in the faith from my feeble effort. More than one became interested in the gospel in the course of three or four years, but interest died—they did not want it as the cost was too great.

I will mention one person in particular: A young man who became greatly interested and to whom I loaned the Book of Mormon suddenly ceased to further investigate the work, believing it a fraud. Upon informing me as I called round on Sunday morning, and when about to leave him, he gave me a pressing invitation to attend a Sunday afternoon Bible class of which he was a member, stating the privilege would be afforded me to present to the class some aspect of my faith. I accordingly made up my mind to go, and privilege was granted wherein I had opportunity in my weak way to present the gospel on three or four occasions. I grew to love the teacher and members of this class for their kindliness towards me, notwithstanding I had clearly given them to understand I was a Latter Day Saint. In the course of twelve months or so a young man by the name of J. L. Grundy began to attend, he belonging to the Congregational Church, only of another town. Upon hearing at the class or from some member of the class that I was a Latter Day Saint, this young man became curious as to what my faith consisted, and having been privileged that afternoon to present a subject it became food for pleasant topic as we journeyed home, and it so happened that we lived near each other. From that afternoon until now this same young man has never lost interest in the gospel of Jesus Christ, and though he has left Warrington to reside he is at present one of the active elders of the Manchester District. After Bro. Grundy upon investigation accepted the gospel we continued to attend the class in the afternoon, tract distributing in the morning. It was known to the class that one of their number had become a Latter Day Saint and still they gave us a good welcome.

Just prior to Bro. Grundy accepting the work the district authorities, under the presidency of High Priest Harry Greenwood, opened up a mission here, and at this class I was privileged to bring along the visiting elders of the district from time to time, and each in his turn with rare exception had the opportunity of asking questions or saying a few words.

As the result of tract distributing, after Bro. Grundy was baptized another family became interested, by the name of Fysh, (now Bro. and Sr. Fysh,) and Sr. Roberts, now Sr. Burley. Upon pressing invitation Bro. and Sr. Fysh and Sr. Roberts came to our cottage, as we had begun to hold cottage services. They afterwards attended the British Isles Mission conference held at Birmingham, and here they heard for the first time our Bro. Rushton preached a couple of soul-stirring sermons. The result was these three, Bro. Fysh, Sr. Fysh, and Sr. Roberts were baptized, J. W. Rushton baptizing them. Bro. Fysh is known at the HERALD Office as he is the book agent for this country. Instead of one member of the church attending this Bible class there were now three.

We now numbered eight members at Warrington, and Bro. Gomer T. Griffiths of the Twelve was coming over from Manchester to organize us into a branch, as he and Bro. Rushton were in charge just prior to our brother sailing back to America.

The writer obtained the privilege to bring to the class our Bro. Griffiths, though I may state there was now one objection; however, we brought him along with us to the class, and he spoke upon invitation from the chairman of the class, as the regular teacher could not be present that afternoon. His subject was the Godhead and it was well received—so well received that the chairman came out and heard our brother in our cottage in the evening, Sunday, and on the Tuesday following. During the discourse of Bro. Griffiths on Sunday afternoon to the few young men of this Bible class, a teacher of an adjoining Bible class in another classroom overheard some of the remarks of our brother and he as soon as possible acquainted the pastor of the church of the talk. He grossly misrepresented Bro. Griffiths to the pastor, from what the pastor said; whether he did it intentionally the Lord knows—I know not. That very evening the minister of the Congregational Church interviewed the teacher of the Bible class and wished to know who this missionary was and who this Mr. Schofield was. He informed him and also that a member of the class had become a Latter Day Saint. He gave explicit orders that Mr. Schofield must be asked to leave, which also meant of course Bro. Fysh and Bro. Grundy.

The good teacher of the class informed me during the week of the minister's wish, but particularly requested me to be present for the last time the following Sunday. After much entreaty I consented to go. On the following Sunday afternoon I therefore presented myself as usual at the class and there the class was informed of what was to happen. In relating your humble servant's acquaintanceship with the class from the commencement, the old man broke down in tears and wept like a child. I shall never forget it. The class were indignant and wished for the minister to be present for the following Sunday. I was, with my brethren, greatly constrained to attend again the following Sunday and hear what the minister had to say. Accordingly we attended and the minister came. To cut it short the minister thought we had better leave entirely. Privilege was accorded us of expressing ourselves. The minister made reply that he thought better of us after having come in contact with us than he did before. He left the class, Bro. Grundy handing to him an epitome of faith.

Thus ended our association with the Bible class, the Lord having called a young man out of it giving impetus to his work.

The following Tuesday night, December 30, 1902, in a little cottage, Bro. Griffiths organized us eight into a branch, Bro. Grundy being ordained a priest just prior to organization under the hands of Bro. Griffiths and Bro. H. Greenwood, president of the district. One elder and one priest were the only officers. Since then as a branch we have been severely tried; it seemed at one time our very existence was threatened. But through the mercy and favor of God we have overcome. We do not expect individually or collectively as a branch always to sail along on smooth seas in the future, however naturally we may like to do so. We were not long after organization before we found a room and hired the same wherein to worship God. Of late the Lord has added a few more honest, true-hearted souls to our little number. We numberd eight at time of organization; we now number twenty-five on the branch record. Out of these a brother and sister have removed from us—Bro. Grundy and his wife, also another member who has ceased to

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meet with us. Three last added to our number Bro. Rushton baptized. We make progress, thank God, though slowly. Bro. Mather, district superintendent of Sunday-schools, organized a school here a short time ago which bids fair for real growth, as it is in the care of some young men who are full of energy for the Master, Bro. Chandler having been elected superintendent.

On the 24th and 25th of April, 1906, we had the pleasure of hearing a public debate in Warrington between Bro. J. W. Rushton, president of the British Isles Mission, and Mr. Perdy Ward, a leading secularist lecturer of this country. The subject first night, "Was Jesus a wise and moral teacher?" Bro. Rushton affirmed, Mr. Ward denied. The subject second night, "Was Joseph Smith, the founder of Mormonism, an impostor?" Mr. Ward affirmed Bro. Bushton denied.

Considering the secularists would not have held the debate upon any other condition than stated price upon entrance, 3 pence, and 6 pence, there was in our judgment a goodly gathering both nights to hear the debate.

Bro. Rushton was fine both nights, to say the least. His exposition of the teachings of Jesus Christ, as found recorded in the fifth chapter of Matthew, "The sermon on the mount," containing depths of wise and moral teachings, was simply splendid. Mr. Ward in his denial that Jesus was a wise and moral teacher barely touched on the ground Bro. Rushton went over, and that was only upon one point: that poverty was no blessing, alluding to Jesus, saying, "Blessed are the poor in spirit." Mr. Ward had an impossible task when he endeavored to weaken the position taken up by our brother, consequently he evaded it, which was clearly seen by any unbiased mind, and resorted to his stock arguments against the wisdom and morality of the Master's teachings, found as he thinks in Luke 19:27, Luke 14:26, and Mark 16:16. He condemned the orthodox view of eternal punishment.

The next night in his affirmation of Joseph Smith being an impostor, he made a big blunder, as he charged Joseph Smith with being the originator of Utah Mormonism. Bro. Rushton removed his ground entirely, showing the distinction between the two churches. Then he (Mr. Ward) played upon the fact that the plates were not to be had that Joseph Smith received and of course treated it lightly.

The debate was fair and honorable throughout. The best of feeling prevailed and the most attentive and respectful audience you could possibly have anywhere. Mr. Ward made mention of the courtesy and respect shown him which he does not always receive from so-called Christians. Latter Day Saints were fairly numerous, many coming from Manchester District.

The secularists, including Mr. Ward, I am sure had no idea that such a body of Christians with such a tenable position as a basis of belief existed before the debate.

That it has done good and will do good to the cause of truth and righteousness I am confident.

Yours in the conflict,

JOHN SCHOFIELD, JR.

Warmelands, BJAMEBARG, Sweden, May 19, 1906.

Editors Herald: I feel that I would like to tell the HERALD readers a little about the Lord's work in this far-away place if the Master will give his help. For some years I have been praying to my Father above to send some one of his servants to this place with the gospel, not because there was no preaching here for there is too much of it but it is another gospel and not the gospel Jesus Christ and his apostles preached. Well, the time came when the gospel, the true and everlasting gospel, was to be preached to the people here, and the Lord sent his servant. Bro. John H. Hanson came here Saturday, April 28, and we got permission to occupy the free mission-house on Sunday at five o'clock. Bro. Hanson delivered a powerful sermon to a full house. As that was a new doctrine to all of them, at the close of the service Bro. Hanson asked for permission to occupy each evening for a week or so, which was granted. I was astonished but I was glad. Monday evening came and just as we stood in readiness to go to meeting one of their head men came to tell us we could not have the use of the house except for that evening. Well, Bro. Hanson did not say much but he went to meeting and the fullness of the Spirit, I believe, was given to him in double measure and oh, how he preached! The house was full of attentive listeners, and when he told the people that the house was closed against us it was like a death knell for a few moments and then a whisper, "What for?" "How is that?" "What is the trouble?" But it did not matter, for the Lord opened another door.

Our brother preached the word in much power all week and on Sunday. The evil one began to stir his elements, to be sure. Many people would come to the meetings and they were talking all day long about what they had heard. The Methodist and mission people began to get uneasy and began to cry "Mormons" and the like. I could feel the power of darkness was working against us and I felt uneasy. I prayed much to the Father for help and for him to stand by his servant. One night after coming home from meeting having retired to rest I could not sleep, neither was I restless nor uneasy but peaceful, and the Lord gave me a vision of what was to come. I could not comprehend all of it then, but it has come just as I saw it. I saw two groups of people standing together conversing and disputing very much seemingly about Bro. Hanson and his preaching. One of the groups was standing in the middle of the street, the other group was quite a ways from the street. I was one among those standing on the street. I looked up and saw Bro. Hanson going down the street, his hands folded over his breast, going slowly as if in deep thought, and all at once he stood right by us and I heard them say to him, "Who are you or how dare you call yourself a servant of the Lord?" Now I will say to those that do not know John H. Hanson, he is a big, powerful-looking man, and just as plain as could be he heightened himself a little, still having his hands folded, and answered, "I am a servant of the Lord and I have come to you with the everlasting gospel." They hissed and hooted him and said, "If you say that again we will kill you." Bro. Hanson stood perfectly still and said, "Yes, kill if you will. I am a servant of the Lord and have come to you with the everlasting gospel." Then he turned and walked down the street again as before.

The conversation of the group seemed to be in whispers, yet I seemed to know what it was, and sure enough it has come to me a little every day. Well, the next evening after meeting three of the Methodist brethren attacked Bro. Hanson, trying to make both him and the people believe he had said what he had not, in order to make a fuss, but they did not succeed.

I believe a good many at this place are convinced of the truth although only one obeyed this time. Bro. Hanson baptized this one on Monday, the 7th of May, before he left us to return to Gothenburg. I am so thankful to my heavenly Father for the work done here. When I think of the prejudice among the people and realize what is accomplished only for one week's campaign I feel to say, Glory be to our Father in the Highest. He doeth all things well.

Your sister in the gospel covenant,

MRS. HANNAH LAWRENCE.

CORBIN, Montana, May 27, 1906.

Dear Herald Readers: As I have never written anything for our paper I will try now, and take the risk of finding the waste-basket, for I realize the Editor must choose the best of what comes to his hands, and all should be willing to step back and let the best take the lead. I came here from the Woodbine, Iowa, Branch, where there is a very worthy band of Saints, headed by our branch president, S. B. Kibler, who by the way is worthy any honor—with some others I could name.

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There are no Saints here, but I hope to convince some in the near future that the Reorganized Latter Day Saints' Church is the only church authorized by Christ to bring again Zion in these last days, and if any of the missionary force will correspond with me I will see if we can get schoolhouse or town hall for preaching, advertise his appointments, and furnish the preacher the best we have as long as he finds it to the interest of the work to stay. I would be glad to correspond with any Montana Saints with a view to becoming acquainted.

I have been a member of this church many years, but have never been actively identified with the work, but I see now where I have been wrong and humbly ask an interest in the prayers of all the Saints that I may obtain forgiveness for past sins and errors, and be worthy to help hold up the Prophet's hands while he is fighting the Lord's battles, for I feel like David of old when he said he "had rather be a doorkeeper in the house of God, than dwell in the tents of wickedness" (Psalm 85: 10), for I know and want to go on record as knowing, that God is working with his people wherever they are doing whatsoever he has commanded them.

Striving for more faith and praying for the advancement of truth,

I. M. DUNGAN.

ROCKWELL CITY, Iowa, May 28, 1906.

Editors Herald: A few nights ago the thought was impressed upon my mind in a dream, I had been neglecting my duty. The words that were given to me were these: "Use those visions and dreams that I have given you, or that which you have I will take from you."

These words have caused me to think that those things which were given to me, even if they were for my own good, might encourage some one else.

Now, dear Saints, those who try to live faithful will surely have those gifts that are promised. I do not say that I have lived faithful, but I can thank Him who rules on high that he has watched over me and guided me even though I am poor, weak, and sinful.

Last autumn it was my desire to go north. I had engaged a position near my own home. I could not go unless I could find some one to take my place. While seeking for such a person, the Lord came to me in a dream and said I should miss the train. I did not give up, however, until I had been told the third time that I should miss the train. The last time it was so impressed upon my mind that I gave up going. I can see now that it was a great deal better for me to remain where I was than to go north.

Six weeks before conference-time, I desired to go to conference but I could not plan on going because my contract would not expire until the middle of May and then I had engaged a position which began work at the close of the first contract. About four weeks before conference, I dreamed I was at conference. This dream came to me often but I did not think I could get off to go. Just one week before conference, news came that another person could be hired for the second position, and I then asked for a vacation which I got. I attended conference, returned, and found out that position number two was vacant and I could have it if I wished. I did not want it then.

Does this show that the Lord will care for those who try to serve him?

Another dream was given me while at conference about three days before I started home. I thought I prepared to come home. I started but did not get to the train in time. This dream came to me often as it was similar to the one I had before. I went to Kansas City early, so I would be sure not to miss it. I found I had about an hour's wait, and found a place to rest as I was tired. It seemed that fate was against me as I did not understand the calls and waited a little too long. The train had started, and I remained in the city. These dreams being so literally fulfilled seem to show that the Lord surely remembers those who trust in him and guides those even if we at the time can not see that which is best as does his all-seeing eye.

While at conference, I thought so many times about the pride that has come into the church, as was shown in the dress while there. Since coming home another dream was given me concerning this kind of appearance in the sight of the Lord. It was told to me plainly that it was very displeasing in his sight. This applies to myself as well as others as I probably have gone to extremes in the matter of dress.

While thinking of the many helps he has given me, the questions come so many times: Do we thank the Lord enough for what he does for us? Are we striving with all our might to cheer, encourage and teach each other as we should; or do we let the work rest on the shoulders of a few who are appointed to lead? Are we using our talents in the way the Lord would have them used or are we hiding them for fear they should be lost? Do we consider the things given to us, for ourselves, will help only us, or may they encourage another? Do we always do our duty? As for myself, I think I would have to answer these questions in the negative and in answering these questions I come to the conclusion that I am classified a hindrance more than a help and had better reform.

Hoping these may encourage some one, I am,

Your sister in Christ,

EVVA REYNOLDS.

NECEDAH, Wisconsin, May 24, 1906.

Editors Herald: As I am writing to have you continue sending the HERALD to my address, I will pen a few lines for publication. We live only four miles from the church, but circumstances over which I have no control prevent me from meeting with the Saints as often as I would wish, and I would miss the HERALD very much if it did not come to my home every week with its messages of love and encouragement. How I sympathize with those who are isolated from church privileges. I have belonged to the church for twenty-two years and all but eight of those years have been lived in an isolated condition. But I find that God is everywhere, and if we only trust him he will give us strength to overcome; for has he not said that he would never leave us nor forsake us? and he is just as ready to bless one of his children living in the backwoods as he is to bless those who live in the largest branches. So, dear isolated Saints, do not get discouraged; the struggle in this life is only for a little while, but the reward if we are faithful is for eternity.

Many times I have allowed the weakness of the flesh to overcome me, but I have never regretted that I was a Latter Day Saint.

We had the misfortune on the 10th of this month to lose our house and most of the contents by fire; all the clothes we had left were what we had on at the time. But we were not allowed to suffer, for the Saints and friends came to our assistance at once, and although they were poor in this world's goods yet they were willing to sacrifice to supply our present needs. Even the dear children were willing to give of their things to help us. We can never repay them for their kindness, but

"He who in his righteous balance
Doth each human action weigh,
Will your sacrifice remember,
Will your loving deeds repay."

Your sister in the one faith,

MRS. W. T. BARNES.

BROAD RIVER, Connecticut, May 24, 1906.

Editors Herald: I am at present visiting with the few Saints that reside here, trying hard to keep the fire burning. I left home yesterday thinking I would stay just a few days and then

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return, but since coming here I feel that I may stay longer, as the work seems to demand some help. The local brethren are all engaged in the business affairs of life and are so tired at times that it is quite a trial to attend and keep up the spiritual part of the work. So I am here to assist these noble souls all I can. I have felt quite anxious at times to move on farther east to Boston and Fall River and other branches, but am not permitted as yet. I hope the Saints will be patient with me and as soon as I can I shall be glad to see them. I am feeling well in gospel work and am being strengthened in my work so I am thankful to the Lord for his kindness to me.

With kindest regards to you and all the Saints, I remain,

Your brother and servant in the Lord,

JOSEPH SQUIRE.

My home address is 17 Sherlock Place, Brooklyn, New York.

Miscellaneous Department

Conference Notices.

Eastern Michigan District conference will convene with East Fremont Branch, June 16, 1906. Those coming by train will be met at Amadore if they will notify George Paton, Croswell, Michigan, R. F. D. 2. All reports may be sent to Elder J. W. Davis, Croswell, Michigan, care of George Clark. W. Davis, president.

Northeastern Oregon District conference will convene at Condon, Oregon, June 30, 10 a. m. I trust the branches will send in reports. Officers are to be elected, and other business transacted and we desire to see a large gathering. A. J. Moore.

Clinton District conference will convene at Nevada, Missouri, June 30, and July 1, 1906. At this conference will be determined when and where we will hold our reunion. Reports and communications sent by mail should reach the undersigned on or before June 27. A. C. Silvers, secretary, Walker, Missouri.

Convention Notices.

Idaho District Sunday-school convention will convene at Sr. Christenson's, Riverside, Blackfoot, Idaho, June 29, 1906, at 10 a. m., previous to the district conference. Teachers and officers, please do not neglect your reports that have been called for for this convention and send them in in time to Julia A. Condit, superintendent, Blackfoot, Idaho, in care of Lars. P. Larson.

London District Sunday-school association will convene at Niagara Falls, Ontario, Friday, June 22, 1906, at 10 a. m. Jennie Morrison, secretary, Holstein, Ontario.

Fourth Quorum of Priests.

I have mailed out pastoral letter, name list, and licenses to part of the brethren who were taken into the quorum at the General Conference. Soon as we can obtain all necessary items regarding ordinations, etc., we will mail list and licenses to the rest of the members. Any one failing to receive matter pertaining to the quorum please notify the undersigned.

JAMES D. SCHOFIELD, Corresponding Secretary.

STANBERRY, Missouri, June 1, 1906.

Reunion Notices.

The second annual reunion of Kirtland District will be held at Akron, Ohio, from August 3 to 13 inclusive. Saints of all neighboring districts are invited to attend. For further particulars, write Eben Miller, Box 28, Cleveland, Ohio.

The fourth annual reunion of North Dakota District will convene at Leeds on July 7, to continue about ten days and we send a cordial invitation to the Saints in South Dakota, Minnesota, and across the line in Canada, and a special invitation to all the Saints of the district. Let us make this the best we have ever had. We have the best of railroad facilities, both north, south, east, and west, and we expect some good speakers with us. Come, all that can possibly get here. J. W. Ganfield. William Sparling, district president.

To the Sunday-school and Religio workers in the Minnesota District: Elder J. A. Gunsolley, president of Zion's Religio, will be at the reunion to be held at Frazee, Minnesota, commencing June 15. During the meeting there will be sessions of Sunday-school and Religio for the illustrating of that work, conducted by Bro. Gunsolley. Come, one and all. Bring Bibles, *Quarterlies*, and Zion's Praises. T. J. Martin, superintendent Minnesota district Sunday-schools.

Pastoral.

To the Saints and Friends of the British Isles Mission: Having been appointed again to the British Mission, I take this opportunity of thanking all who have coöperated in the work of the past conference year. It will be observed that this year we are attempting to meet the demand for missionary work with the three brethren we have here already without any additional help from America, except Bro. Bailey, who, I understand, is devoting six months of this year to missionary work in Scotland at his own expense.

We have not appointed any of the missionaries to any local work, as this course has not met with the success that was anticipated nor has it given satisfaction. We wish, therefore, to give the local ministry every opportunity to develop the necessary supply for the demand, leaving the missionaries, as commanded, free to prosecute their appointed work in opening out in new places.

To accomplish this local work we need organization and concentration and of course finance. We recommend that the districts and branches carefully consider this matter and wherever practicable adopt a system similar to the following:

As many of the brethren as can make it convenient meet together on Sunday morning or afternoon and systematically tract the district where the church may be situated, and also select some good place where open-air services can be held and let as many of the branch members gather together after the usual service in the hall, as can make it convenient, and hold a bright service in which there can be introduced good singing and short testimonies or discourses according to the ability or desire of the individual. This local mission work will be very effective if conducted with system and concentration. We especially emphasize the need of concentration in this work; success can not be cultivated by spasmodic effort or hysterical enthusiasm.

Now in any district or branch where there is an opportunity for this kind of work, (personally we do not know of a place where it can not be done,) and there is a desire to have the local effort supplemented by special missionary effort, we shall be pleased to join with you in making a special effort.

We are in urgent need of tracts. The ones we have supplied to us from the HERALD Office are not adapted to the requirements of this mission; they are too bulky, and too technical. People will not be troubled to read them unless they are very much interested; also they are far too expensive to be used as we need to use them. The old method of leaving a tract for a week then calling for it, leaving another, and taking the one collected to another house, has some points in its favor, but generally speaking, the disadvantages are in the preponderance. It may be affirmed safely that in the majority of cases the tract is never noticed any more until you call for it, and more frequently than otherwise it is dirty and torn, unfit to hand to any one else. Besides it is an unsanitary process to which some rightly object. Now, we have the permission of the Presidency to publish our tracts in this country, as we can print them cheaper than we can get them from America. We are in a position to supply a very neat folder containing about 1,200 words with a space left for the name and address of the local church and the services at £1 for 5,000. We propose having a series of this style printed covering the usual topic. We are in need of money and solicit what help can be afforded to secure a good supply of these tracts as soon as possible.

Now regarding missionary work, I desire to put the matter to you as it already has been put to the Presidency and Bishopric.

We have openings that could be entered into with some prospect of success but we are prevented for the lack of means. We have a staff of missionaries comprising the following: W. H. Greenwood, T. Taylor, F. J. Pierce, besides the missionary in charge, and it requires £230 per annum to supply the families of these brethren and an additional £20 for incidental demands, which will easily run up our annual expenditure to about £250 per year. This does not leave a penny for the prosecution of missionary work outside of districts and branches. To meet this we have an average income of not more than £150 per annum. This leaves our local bishopric in debt to the extent of £100 per year, which Bishop Kelley must supply. We are in need of £100 in addition to this in order to prosecute mission work in this land as it ought to be. It will hardly be necessary to say that we earnestly hope for the hearty support of the Saints financially in tithing and offering. It is anxiety to see the work make the progress we believe it deserves that makes us thus bold, and all of us know that we can not accom-

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plish much without means. It may seem a lot of money to look at in the bulk, but when you think about it, it is not an extravagant sum we ask for. Seven pounds sterling per week will supply this mission with four missionaries, sustain three families, provide for normal distress and poverty, and then leave us £1 per week for missionary work in new fields.

For the present Bro. Greenwood will labor in the Sheffield District; Bro. Taylor in the Leeds District; Bro. Pierce in the Welsh Districts. It will be understood by these brethren that they are to devote their time and energy to proselyting, and not to interfere in any way with branch or district matters only as they may be invited to coöperate in the local missionary work as described above. I shall be very pleased to receive applications from the different responsible officers for missionary help and will arrange to meet the demand as best we may.

Bro. Bailey will labor in Scotland in conjunction with the local brethren and will report to me in common with the rest of the missionaries June 30, September 30, December 31—promptly, please. I also ask the district and branch presidents to kindly help me in this matter of reporting and as the blank forms provided are not very complicated, there should not be much difficulty.

In bonds,

J. W. RUSHTON.

36 Bellbrooke Grove, LEEDS, May 21, 1906.

To the Saints of Ohio, Western Pennsylvania, and the Virginias; Greeting: Another conference year is opening under very favorable circumstances and I congratulate you upon the work accomplished the past year and trust that we may continue to labor unitedly to advance the kingdom of God. We have an excellent corps of missionaries, men who have been tried and are faithful to the trust imposed on them. Some changes have occurred. Bro. I. M. Smith goes to the Rocky Mountains, his health being considered in the appointment. Bro. V. M. Goodrich was released at his own request for business purposes. We commend him to the Saints at Wilburton, Indian Territory, as a faithful servant of the Lord.

We have thought best to appoint the following brethren as subministers in charge of the following districts: Pittsburg, Richard Baldwin; Ohio and West Virginia, F. J. Ebeling; state of Virginia, J. W. Roberts. Those laboring in the Kirtland District report direct to the minister in charge. It is thought best that Bro. D. A. Anderson labor in Pittsburg, Pennsylvania, Bro. P. M. Hanson in Cleveland, Ohio, and Bro. L. R. Devore in Columbus, Ohio, for the present. Bro. I. P. Baggerly will labor in Eastern Kentucky and report through Bro. Ebeling. Bro. James Baggerly will continue the work opening so nicely under his care in Dayton and Middletown, Ohio.

We are desirous of extending our work in Virginia and will be glad to hear from Saints living there as to prospects for missionary work. We trust the Saints will remember the needs of the elders when they labor and provide for their necessities; also see that there are funds in the hands of the various Bishop's agents, that the families of the elders may not suffer, and the poor be cared for.

The brethren are requested to report promptly and *always* consult before arranging for discussions. So far as possible, the missionaries are to push their work in new fields, leaving the care of branches to those having the oversight thereof. The spirit of love, unity, and peace should characterize the Saints everywhere. Lay aside personal hobbies and work for souls, seeking divine guidance. The reunions and conferences are so arranged that the minister in charge expects to attend them all, and hopes to have the assistance of one of the First Presidency for a season. Let our watchword be "*push*" that this may be the most prosperous year of our experience.

Respectfully,

Route 2, WILLOUGHBY, Ohio. U. W. GREENE.

To the Saints and Ministry of the Far West, Missouri, District; Greeting: It has pleased the presidency of this mission to appoint me the submissionary in charge of this district for the present year, and I desire to address you through the columns of the HERALD. The present year opens with good prospects for the work and we hope to be able to obtain good results. The past year, while not being so successful as we desired, was not fruitless, and we expect to reap now where we sowed last year.

Brn. Bullard and Pickering will be associated with me in the missionary work, and we expect to run the tent. If possible to get help from local brethren, we may run two tents and so reach places that can not otherwise be reached. A prejudice against tent-work seems to exist in some localities. Now this should not be, as the tent has been useful in opening up the work. Wherever the tent was used last year it has resulted in good. In two places, we have been able to baptize. The other place friends have been made, so that there is a place for the minister to stay and a little to help him on his way. I state this that you may see there is no reason why this part of the work should not receive support.

Perhaps there are Saints who would like to help us in this work, and if so donations may be sent to address and name given below. They will be used for the work and properly reported. Any surplus left over the tent expenses, will be divided among the missionaries, entered in their expense account, and reported to the Bishopric as their donations. So that every one will get due credit.

We desire to correspond with elders and priests, who can give us a week or more of their time to assist in the tent-work (without interfering with branch duties). If a number of the brethren can respond we can run two tents instead of one. Far West is a very important field: it lies between the two stakes, is "one of the waste places of Zion," is "in the regions round about," "a place of refuge"; hence we should put forth effort to build up the work in this field. Let all help who can. If we understand the prophecies aright, this is one of the places that will be built up again.

Why should the Saints be restless (as some are)? Some are trying to sell property and lands and going elsewhere. Why not be contented? The land is good here, good markets are easily reached, and people can make a good living and every time land changes hands (as a rule) it helps to increase the price, and makes it more difficult for the Saints to obtain the land, which is a disadvantage to us.

Now it is evident that if Lamoni is "in the regions round about," Far West must be, as it is much nearer Independence than Lamoni. Now God has recognized Lamoni and made it a stake. We are taught to believe "that God is no respecter of persons"; this being true, why should not the same thing occur here, *if the people are righteous?* With a membership of over fifteen hundred, we certainly have a good start, especially when it is where the Lord has indicated his people should come. Therefore let the Saints be contented, and labor hard to build up the work here. The last revelation tells us that "the gathering must be done in accordance with the revelation given on Fishing River . . . and the counsel and advice of the elders," etc.

Here is one part of the Fishing River revelation: "And let all my people who dwell in the regions round about be very faithful and prayerful, and humble before me, and reveal not the things which I have revealed unto them until it is wisdom in me that they should be revealed," etc. A careful study of section 102 might be very profitable to us in the regions round about Zion. Let us all labor together that we may be able to accomplish the work intrusted to us of God, remembering that without divine assistance we can not hope to succeed. Pray that the Spirit's guidance may be with us all the present year, and our work be such as the Master will approve.

Yours in the one hope,

T. J. SHELDON.

STEWARTSVILLE, Missouri, May 30, 1906, Box 187.

To the Ministry and Laity in the Southern Michigan and Northern Indiana District; Greeting: You have been apprised by Apostle Wight's pastoral to Mission No. 3 that I am to act as your servant in charge of the work in this district, my appointed field of labor. I would, therefore, call your especial attention to a very few briefs.

1. The work for which we plead a consideration on the part of our fellow men is of God. Each and every one who has named the name of Christ under the banner of restoration has a work to perform in his respective sphere, being "laborers together with God." This means that the work must be executed on the lines which *divine wisdom* has ordered. An attempt to enlist human wisdom in lieu of that which is from heaven, is to invite failure. In an organized effort, coöperation is the key to success. Unity in design, concurrence in action, are indispensable factors in the prosecution of the work "INTRUSTED TO ALL." The direction and guidance of the "Spirit which leads into all truth" should, therefore, be sought by all.

2. The enforcement of individual opinion to the sacrifice of the will of the majority, is a slaughter of the principle of "common consent," and one of the leading elements of priestcraft in church and kingcraft in state. The gospel is opposed to tyranny in all of its forms. The freedom of the "law of the spirit of life in Christ" affords opportunity to do that which is righteous, honorable, upright, and just, the opposite of which is bondage and sin. One of the first declared principles by Jesus, in the religion of heaven, was: "All things whatsoever ye would that men should do unto you, do ye even so to them: for this is the law and the prophets."—Matthew 7:12. This is the organic law of the golden age, and the beautiful millennium,

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to which our eyes and hearts turn with anxious longings, will be the millennium, in our relationship one to another, because such principles dominate in that peaceful kingdom. It were better, then, to adopt the successful business rule *now:* "Qualification before situation."

3. The relationship existing between the church, officially considered, and the various auxiliary departments is such that mutual help can be expected, and a hand-in-hand march to the accomplishment of good. But one department should not crowd the other out. God set the officers in the church "for the perfecting of the Saints" and if the standing ministry, (yes, and the traveling ministry also,) are not permitted to magnify their calling, God's purpose is set to one side, and the loss comes to that particular locality. As "the head can not say to the feet, I have no need of thee," the auxiliaries can not say to the ministry, I have no need of thee, "Nay, much more those members . . . which seem to be more feeble, are necessary." If the body of man has no limbs, there is no walking; if no eyes, there is no seeing; if no ears, there is no hearing—but when "fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part" there is an increase in love unto edification of the body, and a growing up into Christ in all things. A consolidation of interests, a long pull, a strong pull, and all pull together, is the motto.

4. The Bishop's agent, whose responsibility is great, whose work is arduous, is yet willing to express the value of our interest in the latter-day work—our appreciation of heaven's work—in dollars and cents. The rule of Christian liberality is the measure of our ability. "Every one as he has purposed in his heart," not with regrets, nor by constraint, for "God loves a cheerful giver." "It is more blessed to give than to receive." The Lord's people will be able to keep up the treasury on this basis, under the gospel, or else Paul made a mistake: "And God is able to make all blessings abound [abundant] unto you; that ye always having all sufficiency in all things, may abound to every good work." "Now he [God] that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness; [you] being enriched in every thing to all bountifulness" (liberality).—2 Corinthians 9:10–11. Now, notice the teaching of the word of the Lord on "the righteous acts of the saints": "The commandment is a lamp; the law is light."—Proverbs 6:23; "Reproofs of instruction are the way of life"; "He is in the way of life that keepeth instruction" (Proverbs 10:17); "The mouth of the righteous is a well of life" (Proverbs 10:11); "In the way of rigteousness is life" (chapter 12:28); "The Spirit is life because of righteousness" (Romans 8:10); "In the pathway thereof there is no death" (Proverbs 12:28); "There shall no evil happen to the just" (chapter 12:21); "Righteousness delivereth from death" (chapter 11:4); "The righteousness of the perfect shall direct his way" (verse 5); "The righteousness of the upright shall deliver them" (verse 6); "To him that soweth righteouness, is a sure reward" (chapter 11:18); "The fruit of righteousness is a tree of life" (verse 30), and "he that winneth souls is wise"; "The wicked are overthrown, and are not, but the house of the righteous shall stand" (chapter 12:7); "As the whirlwind passes; so the wicked are no more, but the righteous is an everlasting foundation" (chapter 10:25); "The labor of the righteous tends to life" (verse 16). The foregoing runs parallel to the apostle Paul's teaching: "For God is not unrighteous to forget your works and labor of love which ye have showed toward his name in that ye have ministered to the saints and do minister. And we desire that every one of you do show the same diligence . . . to the end."—Hebrews 6:10, 11. Also the "beloved John": "We know that we have passed from death unto life, because we love the brethren"; "But let us love not in word or in tongue, but in *deed* [action] and in truth"; "For God seeketh such to worship him as worship in spirit and [action] truth."

To love the brethren in their necessities "whom you see," is the proof that you love "God whom you see not." Those who "hunger and thirst after righteousness" are "blessed." (Matthew 5.) Is it righteousness to back up the progress of God's work by our temporal means and ministry? Do we "hunger and thirst" after that department of righteousness? If so, let God's treasury remain depleted no longer. Let not the debts of the ministers' families accumulate. Let not the sacrificing wife of the missionary eke out a sad existence by seeing herself and her children reduced to rags: "For the Lord hath ordained that they who preach the gospel, should live of the gospel" (1 Corinthians 9:14) and "the laborer is worthy of his hire"; "But whoso hath this world's goods and seeth his brother have need, and shutteth up his compassion and mercy from him, the love of God dwells not in him" (1 John 3:17).

One of the hindering causes of the nonredemption of Zion during the existence of the first organization under the martyrs was their failure to "impart their substance as becometh saints to the poor and afflicted among them," and a very recent revelation to the church strongly indicates the same condition existing now. (See Doctrine and Covenants 102:2, and 127:7.)

5. Saints who are scattered, or in isolated places within the district, and who desire the work "opened up," please address the undersigned of suitable time, prospects, etc. But as our ministerial force is somewhat decimated this year, do not be disappointed, neither discouraged if we can not honor your request "at once."

6. Let us labor together for the education of the body of Christ as a standing ministry, and push the banner into "strange cities," and rural districts, as a traveling ministry. And may the Lord direct, and abundantly bless, and give us a prosperous year to his name's glory; that Zion may put on her beautiful garments, and shine in the loveliness of her bridal robes.

All mail matter addressed to 75 Daugherty Street, Coldwater, Michigan, will be promptly forwarded to me in any part of the field, and will receive prompt attention.

S. W. L. SCOTT.

Chicago to Buffalo, N. Y.,

and return, via Nickel Plate Road, at one fare plus twenty-five cents for the round-trip. Tickets will be sold from Chicago June 9, 10, and 11, with return limit of June 25. Particulars at Nickel Plate Office, 113 Adams Street, Room 298, Chicago, Illinois. 10-22-2t.

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Beginning his career in Chicago as a reporter in 1872, Mr. Curtis rapidly rose to be managing editor. He resigned that position to accept a government appointment as secretary of the South American commission. So brilliantly did he perform the duties of this office that James G. Blaine, Secretary of State, placed him at the head of the Bureau of American Republics. At the world's fair in Chicago he distinguished himself as the executive head of the Latin-American department. He is a member of almost every learned society in Washington and of many in Europe. It is not strange that the *Record-Herald* prints Mr. Curtis' letter every day in the first column of the front page, and that nothing but a California earthquake can displace it from that station of honor.

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W. S. Maloney.

Plains, Kansas. 19-tf

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The Saints' Herald

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

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Editorial

THE MURDER SPIRIT.

On June 1, in Madrid, Spain, the king of Spain, a young man but lately come to maturity, was married to a young woman of English blood. It was made an event of national importance, and was celebrated with all the accompaniments of pomp and grandeur of display for which kingly courts are noted; and the Spanish people were wonderfully pleased with the choice for a companion their young king had made.

But—by what rascally ingenuity of Satanic influence it never may be known—some miscreant, either for political, or seditious and anarchial purpose, alone or with accomplices, threw a bomb concealed in a bunch of roses with the intent to kill King Alfonzo and his wife, but by one of the unseen forces which shape or mar the plans of good and evil men, the intent was prevented by the bomb striking a wire of the telegraph or phone service and thus deflected from its aim and the king and queen escaped, though some twenty others were killed, and fifty to seventy were more or less grievously wounded. Among those killed and wounded are several of the best and noblest of the nation.

We give below an editorial of the Chicago *Tribune* for June 2, which from the citizens' standpoint clearly shows the moral enormity of this act of anarchy, and what should be done with this class of morally and politically murderous madmen.

Let it be understood, we do not stand for the "divine right of kings to rule," but we do for the rule of law and safety of the citizen of every government, and if any discrimination is permissible it must be for those whom destiny, or the choice of the people, makes the rulers or chief representatives of the respective form of government, autocrat, emperor, king, or president. No citizen of the United States can afford to forget the examples of lawlessness written into the history of the republic by the murder of Lincoln, Garfield, and McKinley.

SNAKES.

No one blames a snake for being a snake. He can not help it. He was born so. But when he gets in men's way he is killed.

Some bomb-throwing anarchists are of unsound mind for physical reasons. Others are products of wrong training and have no clear sense of right and wrong. Such may be morally

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not to blame. But they must be cleared out of men's way. More dangerous than snakes because they wear human form and may be mistaken for men, more dangerous because they do not require personal contact in order to destroy, they must be treated as pitilessly as other venomous reptiles.

Those intellectual anarchists who do not use their hands to carry out their teachings, but use their brains to incite other men to do the deeds which they gloat over but are too cowardly or too wise to do, say that they have a right to use violence because they are at war with society. If a state of war exists, by all laws of war their lives are forfeit, because they are traitors in the camp. They live among the members of that society upon which they claim to be making war. They use all the advantages of the scientific advances which that society has made possible and which in turn have made life so much fuller and richer in all grades of society. They accept all that society has to offer, and try to destroy society. If they were sincere they would go out into the wilderness, far away from all the evils of twentieth century civilization. If they were honest men they would not claim the exemptions of the rules of war together with the liberties of peace. If they believe in the rights of man they, the miserable fragment of a minority, would not attempt to tyrannize by force over the majority, who are fairly well satisfied with the world as it is.

The king and queen of Spain are in no way responsible for whatever economic troubles exist in Spain. On the contrary, the royal marriage bids fair to put an end to a national unfriendliness which has existed since Philip II, on his marriage with Queen Mary, took the title of king of England. Nothing could contribute more to the prosperity of Spain than friendly relations with England. A sovereign has a power in Europe, as the people of Norway recently recognized, to help his nation by his personal influence on other courts. The young king of Spain has the power and the will to help his people. It would be an atrocious blunder as well as crime to slay him or his English bride and bring upon Spain the perils of another regency or civil war. The Spanish anarchist may be inspired by envious hate, or he may be sincere but mistaken. It makes no practical difference; he should be suppressed.

The king and queen of Spain are to be congratulated that the plot against them has failed, and that the occasion has brought out demonstrations of the affection in which their people almost unanimously hold them.

CHURCH UNITY OR CHURCH CONSOLIDATION.—WHICH?

The Presbyterian (general) Church and the Cumberland Presbyterian Church, at a convention of delegates from each body lately held at Des Moines, Iowa, have agreed to an abandonment of the causes of division which led to the separation some hundred years or so ago, and formed an ecclesiastical union to the effect that the Cumberland branch numbering some hundreds of thousands less than the general body is merged in that, thus losing its characteristic and denominational identity as a church.

This union of these two branches of the Presbyterian Churches, so far as origin and distinctive tenets are concerned, is much like the union of the Catholic and Episcopal Churches might be, though the origin of the Episcopal Church is possibly not so clean as the Cumberland branch was; but the merger would be a great advantage to both of the contending parts, difficult as it might be for the Catholic to forget the part King Henry VIII took in the separation and the cause for it. The claim for paramount authority between Catholicity and Episcopacy, of course, would be sharper and more strongly urged by each, than would be possible between these later agreeing Presbyterian bodies. Unity is desirable to be sure; can it be made sure and will it last? "Is Christ divided?" Was Christ divided when the Presbyterian bodies separated? Is he now united by the joining of these two apparently coalescing churches?

There is a great deal more of uniting required before Western Christianity presents a united front, "one Lord, one body, one Spirit," to the Eastern philosophies, falsely so-called heathen. Methodists of a goodly variety of sorts of beliefs, North and South, Primitive and Wesleyan, etc.; Baptists, pedo and anti; Christians, Age to Come, Advent, Come-outers, Holiness Christian Advents, etc.; all stand badly in need of "a closer communion" with each other, if not with God, before the one Lord will recognize in their parti-colored ecclesiastical coats his bride.

And while the Methodists could lead the way, being the most numerous and popular in the United States, they might make their revised platform wide enough to cheat further division, and gather in the host of separatists like Doctor Thomas, Professor Swing, Doctor Crapsey, Doctor Foster, and a whole lot of others. If not, why not?

W. D. C. PATTYSON AGAIN RESTRAINED.

W. D. C. Pattyson, the man who burned the building on the Temple Lot, belonging to the Hedrickite brethren or Church of Christ, after a term in the insane asylum at St. Joseph, Missouri, was released. We do not know just when, but he was in attendance as a visitor at the General Conference in April, and seemed to be quite rational. He is not a member of the church, having been expelled therefrom in the East, years ago. On Friday, June 1, he went to Bro. Roderick May's office and there stated that he had been commissioned of God to throw down the towers and destroy the works of the enemy on the Temple Lot, and stated to Bro. May that the stone church-building which the Saints had erected would also have to go, as he proposed to make a clean sweep of the entire tract—public buildings and private dwellings all included.

Bro. May tried to dissuade him from this enterprise of destruction, but all to no purpose; he still persisted. Bro. May then showed him by the map that our church-building was just outside of the line of the original sixty-three acres supposed to be the whole of the tract. He expressed himself as glad that such was the case, as he did not wish to be thought antagonistic to the church. Either at his own suggestion or that of Bro. May, he stated he

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would notify the mayor of the city in order that the people might be prepared and avoid loss of life in that destruction. When Bro. May found he could not dissuade him from his purpose he agreed with the suggestion that he better go to see the mayor. After he left Bro. May's office Bro. May telephoned the mayor and succeeded in having an interview with the latter at Bro. May's office, and told him who Pattyson was and as much about him as he knew, in order that the mayor might be prepared to deal with the situation.

The mayor and the marshal were present at the interview when Pattyson declared his purpose. The mayor tried, as did Bro. May, to dissuade him from such a ruinous work, but finding that he could not, he said to him, "Well, sir, we will have to lock you up." To this Pattyson said, "I am ready." So they locked him up over night. The next morning they took him before the proper authorities, and he was again committed to the asylum for the insane at St. Joseph, Missouri.

He is laboring under the impression that he is Baurak Ale of section 102, paragraph 5, Doctrine and Covenants, and that he is directed by the Lord, through direction to himself, to throw down the tower and clear the tract for the incoming of Saints to build the temple. He is not the first man that delusion has led astray, and we very much regret that at this late date any one can be so misled as to contemplate so serious a wrong to society at large and to individuals in particular as to destroy public and private property, which would be the case if he had carried out his idea; for there are quite a number of innocent purchasers located around the temple tract who would be deprived of their homes by such an act. It seemed quite fortunate that he should have wandered into the jurisdiction of Bro. Roderick May, which resulted in his falling into the hands of the properly constituted authorities of the city.

THE EARTHQUAKE AT SAN FRANCISCO.

The Los Angeles *Times*, published at Los Angeles, California, in its current issue for May 24 has this to say of earthquake probabilities in its own vicinity. It will be interesting to us of the HERALD:

Many greatly exaggerated reports of the effects of the earthquake of last month have been sent East. The facts are these:

Of the damage done in San Francisco, at least nine-tenths are due to fire, following the earthquake. There was no water to fight the flames.

San Francisco is five hundred miles from Los Angeles—as far as from Charleston, South Carolina, to Washington, District of Columbia. The earthquake was confined to San Francisco, and territory within a radius of about fifty miles.

Up to the date of this earthquake, less than a hundred lives have been lost by earthquakes in California, since the settlement of the State by Americans—most of those through the collapse of unstable adobe buildings. For seventy-five consecutive years the mortality from volcanoes and earthquakes in Italy has averaged fifteen hundred a year. The deaths, every year, in the States east of the mountains, from tornadoes, cyclones, blizzards, and lightning strokes—all of which are unknown in California—average more than the total loss of life from earthquakes in California in a hundred and fifty years.

No damage whatever was done by the earthquake in Southern California. Since the founding of the city, in 1771, not a life has been lost, a person injured, or a dollar's worth of property destroyed, by earthquake, in Los Angeles. The geological foundation here is entirely different from that of San Francisco, and is such as to preclude the probability of any serious earthquake.

EDITORIAL ITEMS.

Those of the ministry laboring or residing in the vicinity of Jewell City, Kansas, near the Osborne and Scandia Branches, are requested to call on Bro. P. W. Atkins, R. F. D. No. 5, four miles from Jewell City. He will welcome and afford any of the ministry an opportunity to labor.

The law written on the heart is the guarantee of success for the minister and the member of the church. Not anything less than a hungering and thirsting for righteousness will enable one to stand firm and be true and overcome and perform his whole duty. If men from mere policy assume attitudes that are right, it will not avail them anything in the final account with God. The Book of Mormon informs us that unless a man shall act with "real intent," his apparently correct course of action will be accounted as evil. No man can please God and serve the church as it should be served unless in his heart he desires to do right irrespective of opposing personalities, policies, or conditions; "for whatsoever is more or less than this cometh of evil." Men must be genuine in principle and in action, else they must inevitably and finally fail. The gospel is a system of all truth revealed to bring about right conditions. He who measures up to its demands is in a saved condition; he who fails so to do remains in his low estate, hence "can not be redeemed either by mercy, truth, justice, or judgment." The sooner all realize the character of the demands of law, the sooner our work will be done in such a manner as to secure the divine approval and abide the day of test and of burning. "They that are after the flesh can not please God."

Nursing and total abstinence: Every nurse knows that most wards in her hospital would have an empty look if all the victims of alcohol in some form or other were weeded out. Every district nurse sees that one of the chief barriers to even the poorest leading clean and self-respecting lives is their habit of spending far too large a proportion of the week's earnings in intoxicants. And in the houses of the well to do, in spite of "three bottle men" having departed with the charge in national habits, the

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private nurse sees that many of her patients are suffering, directly or indirectly, from alcoholism. Only those who have done the work know how much inducement there is to the private nurse to drink. We do not say temptation, for it is not a temptation to one in a hundred, but there is the perpetual invitation to drink. It continually happens that the first greeting at a new house is: "Won't you have a glass of something before you go up-stairs?" and a "little drop of brandy after such a nasty job" was a dainty suggestion to a young nurse after finishing a dressing that had to be repeated several times a day. Two nurses, in charge of a severe case of pneumonia in a suburban hotel, found a bottle of whisky in the bedroom of the elder, but, as they remarked afterwards: "Nurse So and So was put off with a bottle of port; I suppose they thought her a little too young for spirits!"—London *Hospital.*

Anything new under the sun? "The oldest artificial leg in existence is now in the museum of the Royal College of Surgeons of England. It was found in a tomb at Capua and is described in the catalogue as follows:

"'Roman artificial leg; the artificial limb accurately represents the form of the leg; it is made with pieces of thin bronze, fastened by bronze nails to a wooden core. Two iron bars, having holes at their free ends, are attached to the upper extremity of the bronze; a quadrilateral piece of iron, found near the position of the foot, is thought to have given strength to it. There is no trace of the foot, and the wooden core had nearly crumbled away. That skeleton had its waist surrounded by a belt of sheet bronze edged with small rivets, probably used to fasten a leather lining. Three painted vases (red figures on a black ground) lay at the feet of the skeleton. The vases belong to an advanced period in the decline of art (about 300 B. C.)'"—*British Medical Journal.*

A bit of fun. "Thomas A. Edison, the wizard, is something of a joker. A correspondent's eye was caught by a model that looked like a cradle with a telephonic attachment, 'What on earth is that?' inquired the visitor. 'I hope to make my fortune of that invention,' said Edison, gravely. 'It is a motor to run by sound. You attach it to a cradle and the louder the baby cries the faster the cradle rocks.'"

Things useful to know: "In tropical climates the little air bladders which support the seawracks are of great service, for the masses of seaweed are several hundred feet long and of considerable height, having stems the thickness of a man's thigh and branches and drooping stems which support innumerable forms of animal life, such as corals, crabs, worms of different kinds, together with mosses and weeds of the sea, and being besides a place of deposit for innumerable eggs of various creatures. In Scotland the tender parts of the seawracks, known as tanglers, are used as food, and when cooked are considered choice diet for cattle. The stems of a hard, horny variety of the seawracks are used as knife-handles. They are cut in short pieces, and, while still moist or green, the blade is forced in at one end. When the stem dries it clings firmly to the knife-blade. Being gnarled and horny, it resembles buck's horn, and when tipped with metal and fully finished forms a neat, inexpensive knife-handle.

"The rose tangles are higher up in the scale of vegetable life, and their delicate tints render them beautiful. Of these, pulse is an important variety to the Scotch and Irish, who, besides using it as food, both in its raw state and cooked in milk, find it a substitute for tobacco. Carrageen moss is another kind of rose tangle, from which a nourishing jelly is made. The Chinese use one variety of rose tangle as a chief ingredient in their glossing preparations; twenty-seven thousand pounds are brought annually to Canton and sold at from six to eighteen pence per pound."—Washington *Times.*

NEW YORK, Tuesday, May 15.—A cable dispatch to a morning paper from London says:

Doctors Grenfel and Hart, during continued researches of the ruins of Oxyrhyncus, whose ancient monasteries some years ago yielded the famous Logia of Christ, found a fragment of a supposed lost gospel, which is now in Queens College, Oxford.

It is a tiny scrap of vellum, perforated by worms and yellowed by sixteen centuries, but the writing is perfectly legible. It is written in Greek characters, which are almost microscopically minute, with scarlet initials. There are about three hundred words. It is certainly a part of an inextant gospel, but its theological value must be left to the theologians. It is unusually well written from a literary viewpoint. It begins in the middle of a speech.

Jesus and his disciples have entered the temple and met a Pharisee, who rebukes them for omitting some ceremonial of ablution.

Jesus asks the Pharisee what the latter has done to comply with the ceremonial.

The Pharisee's reply minutely describes the process of purification, of which no previous authorities have given details.

Then follows a powerful, eloquent denunciation by Jesus of mere outward purification, he saying that he and his disciples have been purified by the waters of life.

There is also a mention of a hitherto unknown part in the temple called the Hegneuterian, or place of purification.

Theological circles are greatly interested in the discovery, which promises a sensation equal to that created by the Logia of Christ.—Seattle *Daily Times.*

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Original Articles

THE RIGHTS OF A MISSIONARY IN A BRANCH, AND THE USE OF THE CHURCH-BUILDING.

[Written for the First Seventy, and ordered submitted for publication.—Not read before the quorum for lack of time.]

I have never been brought into a condition till now, that there seemed to be a necessity to enter into an examination of the question now under consideration as a whole; and, as yet, I have secured but little evidence from the revelations of God, either of former or latter days, relating to the subject, probably because there has been but little occasion for the Lord to speak thereupon.

The rights of a missionary in a branch depend very largely upon the nature of his appointment, and his responsibilities in that appointment, and the office held. The Lord contemplates that at times the "traveling presiding councils of the church" shall be present in branches, and those who occupy membership in these councils are the "Twelve and Seventy" (see Doctrine and Covenants 123:13), who are by virtue of their office missionaries; and when in branches their rights are to "be regarded and considered as the leading representative authorities of the church, and be respected as such," and it is their *right* to expect that "their counsel and advice" will "be sought and respected when given; and in cases of conflict or extremity" they are to give "their decision," which "should be listened to and regarded" (see Doctrine and Covenants 120:4). To my mind this clearly shows that if their right is not respected when counsel and advice is needed in the branch, and there exists "cases of conflict, or extremity," it is their further right to give a decision, and to determine when there are such "cases of conflict, or extremity."

While the Lord informs us that there is no conflict in the law in these matters, yet he recognizes there is a possibility of there being a conflict in the minds of the people, and provides for such an emergency in quite clearly outlining the conditions that should be recognized by his people, so that harmony may exist among them, by giving instructions by revelation that "in matters of personal importance and *conduct* arising in branches . . . the authorities of those branches . . . should be authorized and permitted to settle them." This suggests that if the authorities of the branch try to burden the missionaries, at least those composing the "traveling presiding councils," with their branch troubles relating to "matters of personal importance and conduct," as is sometimes the case, it is the right of such missionary to *authorize* the "authorities of those branches" to settle them; and it is as clearly taught that it is not the right of any to take these matters out of their hands, unless it be "where cases of difficulty are of long standing," and the branch authorities have *neglected* to act, and yet show an unwillingness to promptly act; then they "may *require* local authorities to adjust them," which if they fail to do, then their "office and duty" makes it obligatory for them to "regulate them," "that the work and church may not be put to shame, and the preaching of the word be hindered," as in so many cases it has occurred. (See Doctrine and Covenants 120:7.)

This indicates to my mind that it is the right of the missionary to determine when conditions are such as to put "the work and church to shame, and the preaching of the word be hindered," as well as where cases are of "long standing." According to the Book of Rules, page 95, paragraph 158, a case of difficulty that is known to the authorities of branches, and nothing done with it within a year, is of too long standing to entitle one to proceed with, "except in cases of felonies, as provided by the laws of the land, and where the statute of limitation does not run." It is the duty, as well as the right of the members of the "traveling presiding councils" to see that every case of personal difficulty, as well as immorality, shall not run along without proper consideration by the authorities of branches more than one year. This makes it necessary that the missionaries shall acquaint themselves in some way with what is transpiring in branches, whether they are in the branches laboring or not.

According to the present order of the church, the "missionary in charge," I do not mean the "minister in charge" only, is the one among the missionaries upon whom the special responsibility of looking after such matters and acquainting himself with conditions rests, and whose right it is to act either personally, or to authorize those holding the authority referred to in the law to act.

There is one exception "in matters of personal importance and conduct" in which the "traveling councils" must take cognizance, and that is such cases "in which the law and usages of the church are involved, and the general interests of the church are concerned." This exception makes it necessary that the "traveling councils," and especially any one of the members of that body of ministers, whoever he may be, that is appointed in any territory where there are branches, be informed of the *nature* of matters arising, and determine whether they come under the head of this exception. The information may be obtained in one of two ways: either by the authorities of the branches acknowledging this right and keeping them informed, or by their personal presence in the branches and an examination had. I believe the first means referred to, by which this information is conveyed to the missionary relative to matters arising in branches, is the one considered of first importance in the mind of the Lord, and the one with which he wishes the authorities of the branches to comply. My belief of this is predicated upon the

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instruction in section 122, paragraph 7, in which it is said to the Twelve and Seventy, "the traveling presiding councils," "together with such high priests as can travel and preach as missionaries," to leave "the branches . . . where organization is effected, . . . so far as possible." Because of the lack of effective organization, it is not possible to leave the branches as much as is desired; for did they, under present conditions, or at the present time, "the work and church" would be "put to shame, and the preaching of the word hindered," to a greater extent than it is. To effect an organization where it is possible to leave them as fully as desired, and still the preaching of the word be not hindered, a better understanding, and a prompter execution of duty on the part of those in authority in branches in recognizing the rights and duties of the "traveling presiding councils" must obtain.

We will now briefly consider the second part of this proposition,

THE USE OF THE CHURCH-BUILDING

by missionaries.

Since the missionary quorums, the Twelve and Seventy, are the presiding and regulating councils in *all* the world, and when in branches their counsel is to be sought for and heeded, and since the church-building is erected for the purpose of assisting in the building up of the church, and the missionary efforts are a part of that work, it follows as a necessary conclusion that the use of the church-building for missionary purposes should be subject to the advice and counsel of either one of the members of these councils, who by the conference is appointed a missionary having jurisdiction in that part of the world.

In agreement with the authority conferred by the Bishop, when a church-building is dedicated, upon the authorities of branches where the building is located when he places the *care* of the property in their hands should the missionary act, and see that there is nothing construed to be a part of missionary work that would injuriously affect the building, neither should they make use of the building in the line of consistent missionary work without consulting with and securing the consent of the branch officials, which, except in extreme case, is not hard to obtain. But should the branch officials act in an unrighteously rebellious manner, such as would hinder the preaching of the word, or the progress, in the judgment of the missionary, of the work of God, it is his right to regulate this condition by appealing to the trustee in trust for the church, for the use of the church-building, and proceed against the rebellious official or officials as he instructs, or as the conditions may make it necessary.

None of these extreme cases have ever come into my experience, or under my observation, but should they I should move with great caution, and be sure that what I did was a necessary part of my duties as a missionary.

Respectfully submitted,

J. F. MINTUN.

"IN THE WILDERNESS"—OF SIN, DARKNESS, AND APOSTASY.

Why do I add—"of sin, darkness, and apostasy"? Certainly not for the same reason that our friends the Adventists, Christians, and many of our own brethren do; because I do not believe it ought to be there. It seems like human interpolation, and continually involves us in the difficulty of apologizing for an explanation of how the church in a certain or uncertain way was on the earth all the time from Christ's time to the present.

That "woman" represented an organism, or it is a meaningless symbol.

That "woman" was "given two wings of a great eagle," symbols of highest flight, "where she hath a place prepared of God that they should feed her there a thousand two hundred and three score days."

That "woman" flew to that place—"her place"—and was "nourished," not by and surrounded with the serpent, but "*from* the face of the serpent, that old serpent which is the devil."

Go to Job and learn where you would have to go to get away from the Devil,—off the earth!

The result of the feeding and nourishing was that at the end of the "time, times, and half a time," she came "out of the wilderness, clear as the moon, fair as the sun, and terrible as an army with banners" (Doctrine and Covenants 5:3), in its very beginning on the earth in these last days.

Would the feeding of lust, passion, superstition, and blood produce that kind of a condition? Of course not.

I ask, Where did the organism, powers, and authority exist during that twelve hundred and sixty years which effected the reëstablishing of the church among us in these last days? In the paradise of God, where all its members and officers went ages ago.

Why call it "wilderness"? (Doctrine and Covenants 85:17.) Christ was speaking: "My voice"—"in the wilderness"—"in the wilderness, because you can not see him." Now will we add "of sin, darkness, and apostasy"? Certainly not. Christ never went into apostasy. Neither did the "woman"—the early church. Men apostatized from it, and created another "woman," arrayed in purple and scarlet colors. The faithful and true went to paradise, taking their priesthood with them.

In the last day, Brigham Young and a host of others apostatized from the church, but the church, the "woman," remains yet. Never did apostatize—never will. She is the Lamb's bride. Do we think

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Christ made a mistake and chose a bride that would "jilt" him, and he have to choose another? I do not so understand it. H. J. DAVISON.

THE GATHERING AND RECEIVING INHERITANCES.

The subject of the gathering, and related topics, seem to be much considered by the Saints at this time. The gathering of God's children being a very prominent feature of the latter-day work, it should engage our most earnest attention, and a proper understanding of the same is very essential. There seems to be a feeling of unrest among the scattered Saints, with the desire that something definite should be done along the line of locating the children of Zion on their inheritances in Zion, according to the declared purposes of God in their behalf in that respect. As to the object and importance, or the necessity of the gathering, we will quote from Doctrine and Covenants. In section 28, paragraph 2, we read:

> Whatever ye shall ask in faith, being united in prayer according to my command, ye shall receive; and ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice and harden not their hearts; wherefore the decree hath gone forth from the Father that they shall be gathered in unto one place, upon the face of this land, to prepare their hearts, and be prepared in all things, against the day when tribulation and desolation are sent forth upon the wicked.

This was given in September, 1830, and positively declares that the Father hath decreed that his Saints shall be gathered in unto one place, and for the reasons given in the revelation.

In a general proclamation to all the nations of the Gentiles, given in November, 1831, Doctrine and Covenants 108:3, 4, the Lord said:

> Send forth the elders of my church unto the nations which are afar off. . . . And, behold, and lo, this shall be their cry, and the voice of the Lord unto all people: Go forth unto the land of Zion. . . . prepare yourselves for the great day of the Lord. . . . Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. But verily thus saith the Lord, Let not your flight be in haste, but let all things be prepared before you; and he that goeth, let him not look back, lest sudden destruction shall come upon him.

In Doctrine and Covenants 45:12–14 we read:

> Gather ye out from the eastern lands, . . . go ye forth unto the western countries, . . . gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the most high God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it; and it shall be called Zion. And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible, wherefore we can not stand. And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion singing, with songs of everlasting joy.

There can be no question as to the meaning of the language we have quoted from Doctrine and Covenants. Have we confidence that the same will be fulfilled? In this connection we would ask the reader to read Doctrine and Covenants 1:7, 8 and 2:1, 2.

In a recent editorial in the HERALD we read:

> It is conceded that there are commandments looking to the fact of gathering. We will be obliged to any reader of the Book of Doctrine and Covenants who will point out to us the prescribed rules which may be called the details of procedure upon which some of these commandments are to be carried out. —HERALD, March 14, 1906, p. 242.

To suppose that God would declare a certain work was to be done, and give commandments to men to do it, and not give instructions how to do it—at least sufficiently so that they might go to work intelligently, and make a reasonable degree of progress—would be to charge him with carelessness or neglect, if not with folly in that respect. To suppose that God would give instructions that could not be understood, or that could not be carried out, would be very unreasonable. Then who is to blame if the work is not done?

> I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise.—Doctrine and Covenants 81:3.

In February, 1831, the Lord said to the elders of the church:

> Hearken, O ye elders of my church, whom I have called: behold, I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word, and by the prayer of your faith ye shall receive my law, that ye may know how to govern my church, and have all things right before me.—Doctrine and Covenants 41:1.

In section 42 much was given according to the above promise, including some direction concerning the gathering and the building up of the New Jerusalem. And they were further told to "observe the laws which ye have received, and be faithful. And ye shall hereafter receive church covenants, such as shall be sufficient to establish you, both here [in Kirtland.—J. F.], and in the New Jerusalem." (Doctrine and Covenants 42:18.)

In section 98, paragraph 9, the Lord gave instructions in regard to certain features connected with the gathering, and then adds, "And leave the residue in mine hand."

Taking the Lord at his word, we must believe that he has revealed so much of the details of the work of the gathering that we certainly can, if we will, follow the directions given, and set on foot such measures as will accomplish the work, at least to the extent that the Lord will bless the effort, and, if need be, give further directions concerning the same. When we have done what he has plainly commanded, then we may expect further directions from him, and not until then. God has said, "My law shall be

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kept on this land."—Doctrine and Covenants 58:4. He has further said:

> Zion shall be redeemed. . . . Therefore, let your hearts be comforted, for all things shall work together for good to them that walk uprightly, and to the sanctification of the church; for I will raise up unto myself a pure people, that will serve me in righteousness; and all that call on the name of the Lord and keep his commandments, shall be saved.—Doctrine and Covenants 97:4.

Do we believe these statements? If so, will we *do* what he has already commanded his people to do, as we shall endeavor to show in this article before we close?

Much has been given in Doctrine and Covenants concerning the work of the gathering; but inasmuch as the Lord has again spoken on that subject at our last General Conference, and has there referred us to the revelation given on Fishing River, Missouri, June 22, 1834, (Doctrine and Covenants 102,) we shall not notice so fully what had been previously said as we otherwise might have done, but will give a number of references so that they can be read in connection herewith, and the reader can see that they are all in harmony with each other.

In paragraph 2 of section 102 the Lord informs them *why* they were not redeemed even then, it being because they were disobedient to his commands, and were "full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself."

God declared that not all were under condemnation, but makes special mention of the churches abroad, many of whom will say, "Where is their God? Behold, he will deliver in time of trouble; otherwise we will not go up unto Zion, and will keep our moneys. Therefore, in consequence of the transgression of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion."

After giving instructions as to how the Saints should conduct themselves—those who were dwelling in the "regions round about"—the Lord then says:

> Now, behold, I say unto you, my friends, in this way you may find favor in the eyes of the people, until the army of Israel becomes very great: and I will soften the hearts of the people, as I did the heart of Pharaoh, from time to time, until my servant, Baurak Ale, and Baneemy, whom I have appointed, shall have time to gather up the strength of my house, and to have sent wise men, to fulfill that which I have commanded concerning the purchasing of all the lands in Jackson County, that can be purchased, and in the adjoining counties round about; for it is my will that these lands should be purchased, and after they are purchased that my saints should possess them according to the laws of consecration which I have given.

The recent revelation says "that the gathering must not be in haste, nor without due preparation." Now to show that the purchasing of the lands, as we have just quoted from the Fishing River revelation, was one of the principal features of the preparation for the gathering we will quote from section 98, paragraph 9:

> Again, verily I say unto you, I will show unto you wisdom in me concerning all the churches, inasmuch as they are willing to be guided in a right and proper way for their salvation, that the work of the gathering together of my saints may continue. . . . Therefore a commandment I give unto all the churches, that they shall continue to gather together unto the places which I have appointed, nevertheless, as I have said unto you in a former commandment [58:12], let not your gathering be in haste, nor by flight; but let all things be prepared before you; and in order that all things be prepared before you, observe the commandments which I have given concerning those things, which saith, or teacheth, to purchase all the lands by money, which can be purchased for money, in the region round about the land which I have appointed to be the land of Zion, for the beginning of the gathering of my saints; all the land which can be purchased in Jackson County, and the counties round about, and leave the residue in mine hand. [Also read paragraph 10 of this section.]

In section 48, paragraph 2, are instructions to save and gather up moneys to purchase lands, by appointing certain ones to purchase them, and to lay the foundation for the city, and to begin the gathering, "according to the laws and commandments which ye have received and which ye shall hereafter receive."

In Doctrine and Covenants 57:1–4, the Lord gives much information as to the place of the gathering, and the purchasing of the lands for their inheritances, and that Sidney Gilbert was to be an agent unto the church to buy lands for them. Doctrine and Covenants 58:10–12 speaks of an agent being appointed to purchase lands in Zion. Sidney Rigdon was commanded to write a description of the land of Zion, and that a subscription paper should be presented to all the churches, to obtain money to be put into the hands of the bishop to purchase lands for an inheritance for the children of God, showing that according to God's will the whole region of country about Zion should be purchased as soon as time would permit, and that workmen should be sent to prepare the lands for occupancy by the Saints, and that the bishop or the agent should from time to time make known the privileges of the land, and that the gathering should not be in haste nor by flight, but was to be done as it should be counseled by the elders of the church at the conferences, according to the knowledge which they received from time to time.

Doctrine and Covenants 63:8, 10, 12 gives much information concerning the purchasing of lands, and the reasons of the Lord for so doing, etc., etc.

From the passages we have quoted and referred to, we learn that God has willed and determined that his saints shall be gathered together at the place appointed, and be prepared to escape the calamities

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and destructions that are coming upon the world in the near future. (See Doctrine and Covenants 1: 3, 4.) Lands were to be purchased for inheritances. The methods for getting money to do so were given in detail, and to us it seems that there need be no question as to how it should have been done at the time the commands were given. In fact it seems that just so that money was obtained in a righteous manner—little or much—and lands purchased for the purposes intended, it was acceptable to the Lord. The Saints were counseled to use wisdom in the matter, and the gathering was to be done as it should be counseled by the elders at the conferences, according to the knowledge they should receive from time to time.

The land at the time the first revelations were given (in 1830 and 1831) was principally unimproved prairie land, and had to have improvements before being fitted for occupancy, hence the need of workmen to be sent to prepare for the coming of the Saints with their families, and the necessity of the elders counseling the Saints as to the gathering, so that too much haste—which would tend to evil—was not to be allowed.

This same principle of not gathering in haste, and according to the counsel of the elders, has again been renewed in the recent revelation, as well as practically it was in 1873, section 117, paragraph 11.

That the counsel of the elders must be in harmony with the revelations given of God, needs no argument. Had the Saints lived humbly, and faithfully kept all the commandments of God, including the gathering together their moneys, and purchasing the lands as directed, there is no reason to doubt but that Zion would have been permanently established in due time. But evil was in the church. In 1833, Doctrine and Covenants 95:4, the Lord told them at Kirtland that unless they repented he would chasten them. But if they would repent he would "turn away all wrath from them." In December, 1833, Doctrine and Covenants 98: 1, 3, the Lord said, concerning those who had been cast out of "the land of their inheritances," that he had suffered it because of their "transgressions," declaring that there "were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances."

In June, 1834, Doctrine and Covenants 102:2,—the Fishing River revelation,—the Lord made some heavy charges against the churches, and said that for those reasons they had not been redeemed even then; and then he renews—as we have already quoted—his commandments as to how they may be redeemed, among other things again commanding them to purchase the lands in Jackson County, etc.

Evidently, then, it was not because God had not given sufficient directions as to how Zion was to be established and the gathering accomplished that failure had resulted, but because they did not follow directions, or did not keep the commandments of God.

Taking into consideration the fact that God has informed us as to why they failed—that it was not because of want of instructions, but because of evil and transgression—is it wise on our part to claim or pretend that there is not sufficient revealed in Doctrine and Covenants for the guidance of the church in that respect at this time? Conditions have changed, it is true; land is worth more now that it was seventy-five years ago; but will it need any different process to raise money now to buy land worth fifty dollars per acre, or even more, than when it was worth only one dollar and twenty-five or two dollars and fifty cents per acre? If money was now gathered together according to instructions given, as we find them in Doctrine and Covenants, and sent to the bishop, or any agent the church might appoint in Zion, could not, and would not, the end in view be accomplished, even though land cost more now than in 1831? We see no reason why it can not be done; and unless we bestir ourselves along those lines we also will fail, not because of insufficient instruction, but because of our failure to keep the commandments of God in that respect.

What is to prevent the churches, not only of the eastern countries as stated in Doctrine and Covenants 98:10, but in all the world, from complying with the command of God to gather together their moneys, and send wise men—men of business ability and experience—to purchase the lands as God has commanded them to do, with the purpose in view of eventually possessing them as inheritances according to the laws of consecration which God has given? (See Doctrine and Covenants 102:8.)

Has God ever given us to understand that any other plan than the one he has given, and as we have presented from his word, will be accepted of him? If so, we are not aware of it.

That God has purposed that his saints should inherit the land of Zion, none who believe in the divinely appointed mission of Joseph Smith will doubt. That they must do so in harmony with his will and law—the celestial law—none will question. What that law is in its fullness we may not as yet be agreed upon. But we shall attempt to present some thoughts along that line.

That the Saints will receive their inheritances according to some specific law, is certain. God declared that it was his will that his saints should possess the land according to the laws of consecration which I have given. (See Doctrine and Covenants 102:8.) Joseph the Martyr wrote to W. W. Phelps, November 27, 1832:

> It is contrary to the will and commandment of God that those who receive not their inheritance by consecration, agreeably to his law, which he has given that he may tithe his people to pre-

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pare them against the day of vengeance and burning, should have their names enrolled with the people of God; neither is their genealogy to be kept, or to be had where it may be found on any of the records or history of the church; their names shall not be found . . . written in the book of the law of God.—Church History, vol. 1, pp. 259, 260.

To Bishop Partridge, he wrote as follows:

I proceed to answer your questions, concerning the consecration of property: . . . The fact is this; a man is bound by the law of the church to consecrate to the bishop before he can be considered a legal heir to the kingdom of Zion; and this too, without constraint; and unless he does this he can not be acknowledged before the Lord, on the church book.—Church History, vol. 1, p. 300.

In Doctrine and Covenants 58: 7:

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

Doctrine and Covenants 72: 3 says that "according to the law every man that cometh up to Zion must lay all things before the bishop in Zion." Section 42, paragraph 9, says:

Every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family.

In a letter to Bishop Partridge, Joseph says:

Therefore those persons consecrating property to the bishop in Zion, and then receiving an inheritance back, must show reasonably to the bishop that he wants [or needs.—J. F.] as much as he claims.

Doctrine and Covenants 57: 3 says:

And let my servant Edward Partridge, stand in the office which I have appointed him, to divide the saints their inheritance, even as I have commanded.

Section 58, paragraph 4, says:

And whoso standeth in this mission [bishop of the church; see context.—J. F.] is appointed to be a judge in Israel, like as it was in ancient days, to divide the lands of the heritage of God unto his children, and to judge his people by the testimony of the just . . . according to the laws of the kingdom which are given by the prophets of God; for verily I say unto you, My law shall be kept on this land.

Section 51 says:

Hearken unto me, saith the Lord your God, and I will speak unto you my servant Edward Partridge, and give unto him directions; for it must needs be that he receive directions how to organize this people, for it must needs be that they are organized according to my laws, if otherwise, they will be cut off; wherefore let my servant Edward Partridge, . . . appoint unto this people their portion, every man equal according to their families, according to their circumstances, and their wants and needs; and let my servant Edward Partridge, when he shall appoint a man his portion, give unto him a writing [deed—see context.—J. F.] that shall secure unto him his portion, and he shall hold it, even this right and this inheritance in the church.

Note: This latter revelation was given at Kirtland; but by reading the whole section it will be found that it was instruction given for the whole church everywhere.

If we will now let our minds grasp the whole subject, and consider that lands were to be purchased by the bishop and others, for inheritances for the Saints, and that God had declared it was his will that those lands should be possessed by the Saints according to the laws of consecration (see Doctrine and Covenants 102: 8), and that the bishop was the one to divide the heritage of God among his children, according to just and equitable laws, and give to them a deed by which they individually were to hold their inheritances, thus making all things sure according to the laws of the land (see Doctrine and Covenants 51: 1), must we not conclude that in order that this all might be done, the bishop must first, as the agent of the church, have and hold the legal title to all those lands that had been purchased with the moneys of the Saints, before he could divide them among the Saints as inheritances, and give them deeds therefor?

To the mind of the writer it so seems, for how could any one receive from the bishop that which he (the individual) already had possession of? Section 42, paragraph 9, says we receive by consecration a stewardship. Joseph Smith told Bishop Partridge that those consecrating to the bishop would receive an inheritance back. To W. W. Phelps he wrote they must receive their inheritances by consecration according to the law governing the case. Then, how is this all to be done? To our mind it is thus: The bishop becomes possessed of land in Zion according to directions given in Doctrine and Covenants, holding the legal title thereto as agent for the church. A man goes up to Zion who is worthy an inheritance; he does with his moneys or other properties that he may have as the law directs, which is to lay all things before the bishop—he consecrates all he has, be it little or much. He now becomes a "legal heir to the kingdom of Zion," and is entitled to an inheritance or stewardship whereby he becomes able to sustain himself and family. (See Doctrine and Covenants 42: 9.) The bishop, according to the law (section 51, paragraph 1) now gives him his portion according to his family, etc., etc., and gives him a deed to secure him in his portion or inheritance in the church. He has now received his inheritance according to the law, as Joseph wrote to W. W. Phelps, and his name is now recorded "in the book of the law of God." If he was a man of limited means, or a poor man, he has doubtless received more than he gave to the bishop when he consecrated or laid all things—money or other property—before the bishop in Zion, and consequently has been exalted financially, as God has said would be the case with the poor when his law was carried out. (See Doctrine and Covenants 101: 2.) If, upon the other hand, a man of wealth comes up to Zion and complies with the law, he will receive from the bishop his inheritance upon the same conditions that the poor man did, according to

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his family, his needs, and his wants, etc., and may receive much less back as his inheritance than what he consecrated; and the rich man will be made low financially, even as God has said would be done when his law was complied with. (See Doctrine and Covenants 101: 2.)

Now God's plan is to equalize his children in temporal things, as well as in spiritual things; and no matter how much we may quibble over, or ignore his law, he will not accept of Zion until she comes up to the standard he has laid down for her; even the celestial law. By consecrating, or laying before the bishop in Zion all of their properties, or moneys, the Saints can and will completely fulfill the law of section 106, which requires all of their surplus properties as a beginning of tithing, and after receiving back their inheritances or stewardships, they then pay one tenth of their interest annually as a tithing, as required by the law as stated in section 106.

The writer is fully assured that the terms "law of consecration," and "law of tithing" are strictly synonymous terms, meaning exactly the same thing.

"But," says one, "have not all those who are now living and owning land in the land of Zion, already an inheritance in Zion, and entitled to all the blessings promised to Zion's children?" If so, what means the language of Joseph Smith to W. W. Phelps, where he says:

> Bro. William W. Phelps . . . I have many things which I wish to communicate. Some things which I will mention in this letter which are laying with great weight on my mind . . . and while I dictate this letter, I fancy to myself that you are saying or thinking something similar to these words: "My God, great and mighty art thou; therefore, show unto thy servant what shall become of all those who are essaying to come up unto Zion, in order to keep the commandments of God, and yet receive not their inheritances by consecration, by order or deed from the bishop, the man that God has apppointed in a legal way, agreeably to thy law to organize and regulate the church affairs of the same?"
>
> Bro. William . . . I will proceed to unfold to you some of the feelings of my heart, and answer the question. Firstly, it is the duty of the Lord's clerk, whom he has appointed, to keep a history, and a general church record of all things that transpire in Zion, and of all those who consecrate properties, and receive inheritances legally from the bishop, and also their manner of life, their faith and works. . . .
>
> Secondly, it is contrary to the will and commandment of God that those who receive not their inheritances by consecration agreeably to his law which he has given, that he may tithe his people . . . should have their names enrolled with the people of God.—HERALD for 1892, p. 761.

If certain things were in 1832 required to give us a legal right to our inheritances, will not the same things now be required? And, if so, we should make careful inquiry and see if they are all complied with, before we rest satisfied that all is well in Zion.

Joseph Smith, evidently, from the tenor of his language above quoted, did not believe that simply going to Zion and purchasing lands was complying with the conditions necessary to give us a legal title to an inheritance in Zion. It will not necessarily require that the bishop should have possession of a great amount of land before commencing to give inheritances to the Saints; for if those who come up to Zion to receive inheritances, bring with them means, and consecrate them to the bishop, he can use those means to purchase more lands, and thus be prepared to give to others inheritances, and thus the work can go on without there being at any one time any great amount of lands in the bishop's hands. While no doubt more or less friction will be developed before all things will work out, and some may stand aloof, and refuse to fall in line, yet that should not deter us from moving out upon the lines indicated in the revelations that have been given for our guidance. If we wait until all are agreed, we will never start. Had Noah waited until the *crowd* was ready to go into the ark, he never would have entered, but all would have been drowned together. Had Lot waited till all of his friends were willing to go with him, he would have perished with the rest of the disobedient.

In HERALD for April 11, 1906, is an article entitled "Another view of Zion and the gathering," in which are some statements we wish to notice. The writer of the article says:

> We have no precedent to guide us only the historical fact that the Nephites and Enoch succeeded in eliminating poverty from among their people. The details of how they accomplished their work we have no knowledge of. . . .

To say that we have no knowledge of how they accomplished their work, is to our mind a very inconsiderate statement. That the Nephites and Enoch brought about the conditions existing among them by obedience to the commandments of God—the celestial law of God—we think none will question. Then if God has again revealed his law—the celestial law—to us in our day, we certainly can find in that law the details, to a certain extent at least, of that law, and we can not consistently claim that we have *no knowledge* of how they accomplished their work.

In February, 1831, section 41, paragraph 1, God commanded the elders to assemble themselves together, and that through the prayer of faith they should *receive his law*, and that thereby they might *know* how to govern the church, and have *all things right* before the Lord.

In section 42, paragraph 18, he gave much concerning how to govern the church, including, in part, temporal concerns for the benefit of the poor, and then tells them to "observe the laws which ye have received, and be faithful. And ye shall hereafter receive church covenants, such as shall be sufficient to establish you, both here [Kirtland], and in the New Jerusalem."

In section 44, paragraph 3, they were commanded to "visit the poor and the needy, and administer to

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their relief, that they may be kept until all things may be done according to my law, which ye have received."

Does this look as though we did not or could not know anything of how those ancients brought about the conditions that then existed among them?

God "called his people Zion, [in the days of Enoch,] because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them." (Doctrine and Covenants 36: 2.)

They obeyed the celestial law; and, if we do so, we will also bring about the same conditions that existed among them. And, if we do not, we will share the same fate as did the church organized in 1830. Like causes will always, under similar conditions, produce the same effects. God has told us what to do, and to leave the residue in his hands. (See Doctrine and Covenants 98: 9.) He has said his law shall be kept on this land (see Doctrine and Covenants 58: 4); and that he will raise up a pure people who will serve him in righteousness; and that all that call on the name of the Lord and keep his commandments shall be saved (see Doctrine and Covenants 98: 4).

Do we believe these statements? If so, will we do what he has commanded in the Book of Doctrine and Covenants?

Again we quote from article in HERALD:

> When the message reaches the world that we have the true Zion and that poverty is not found among us, . . . There will be two classes which will flock to Zion like bees to a clover-patch. One is the honest, industrious, and pure-minded who seek to serve God in the spirit of truth and humility. . . . The other clan will be those who are after the loaves and fishes. . . . Who is going to determine who is worthy or unworthy to enter the church? and when they enter, do they not become entitled to the privileges of Zion, after they have been invited to come?

Certainly, all will be entitled to the privileges of Zion, when they comply with the *conditions required.* God has given instructions regulating the gathering besides those concerning the purchasing of lands. In section 48, paragraph 2, he says it shall be "as is appointed to him by the presidency and the bishop of the church, according to the laws and commandments, which ye have received, and which ye shall hereafter receive." In section 58, paragraph 12, we are told:

> And let the work of the gathering be not in haste, nor by flight, but let it be done as it shall be counseled by the elders of the church at the conferences, according to the knowledge which they receive from time to time.

In this last-mentioned section and paragraph, the bishop is instructed from time to time to make known the privileges of the land—no doubt to tell how many he can accommodate with inheritances, etc., etc. Certainly here are a number of safe-guards to prevent them "flocking to Zion like bees to a clover-patch." Yet in addition to that which we have already quoted from the Doctrine and Covenants, God has further instructed that those—elders and members—who go up to Zion to receive their inheritances must take a proper certificate from the officials of the church to the bishop in Zion, before they will be entitled to "the privileges of Zion." Thus we, upon proper examination, find that the chances for taking undue advantage are very small, as the road to Zion is well guarded by the counsel and commandments of God. (See Doctrine and Covenants 72: 4, 5.)

The Lord declared to the elders in September, 1831, that he has set them "to provide for his saints in these last days, that they may obtain an inheritance in the land of Zion, and, behold, I, the Lord, declare unto you, and my words are sure and shall not fail, that they shall obtain it; but all things must come to pass in their time; wherefore be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great." (Doctrine and Covenants 64: 6.)

JOSEPH FLORY.

HANFORD, California, May 14, 1906.

Mothers' Home Column

EDITED BY FRANCES.

Reading for July Meetings of Daughters of Zion.

INHERITED TENDENCY AND ITS RELATION TO CHARACTER-BUILDING.

[This article from the pen of our lamented Bro. J. B. Lentz has been tendered the Daughters of Zion for one of their readings. It is accepted with gratitude by the committee on literature, who feel that its publication can not but accentuate to the church the loss it has sustained in his removal from the scenes of his active usefulness. It was read at a parents' day meeting of the Fremont District, just a few weeks before his death.]

One author defines heredity as that biological law by which all beings endowed with life tend to repeat themselves in their descendants, or the law of reproduction of like by like. This conception, he says, is purely theoretical, for the phenomena of life do not lend themselves to such mathematical precision. Life grows more complex as we ascend the scale from the vegetable world to the higher animals and thence to man.

Inherited tendency can be illustrated by a plant from which as a center radiates a variety of forms slightly varying from the parent.

If one of the extremes of these variations is taken, it is found to become a center of a new set of variations, and by continually taking the extreme in the same direction, an increasing variation in that direction can be effected, until checked by becoming so great that it interferes with the healthy action of the organism or is in any other way prejudicial.

Through the operation of this law Luther Burbank, the wizard of horticulture, has perfected a white blackberry, a seedless plum, a cactus with no thorns, and a great variety of other forms of vegetable and plant life.

When we consider the law of heredity in animals, we find it more complicated than in plant life. Nevertheless, the domestic habits as well as the instincts of the lower animals are inherited by their offspring.

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A noticeable peculiarity of the shepherd dog is that of running around, instead of at a flock of sheep when first taken out to be trained.

The judicious breeder of to-day recognizes this law when he carefully selects favorable variations to be the parents of his future stock.

When we come to consider this and its bearing upon man, physically and mentally, which of course includes character-building, I do not think it wise to take an extreme view.

If we give the law of heredity too much weight in character-building, it subtracts more than it should from our free moral agency and may be mistaken by some as a license to do wrong, under the excuse that they inherited from their ancestors so strong a desire to do evil that they could not overcome it.

Paul says, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

The operation of this law has its proper bearing upon man in the formation of character, and we will now consider it in this light.

In man the first thing that attracts our attention to this law is the heredity of external structure. As a rule, with hardly an exception, when we meet some one who has seen a new baby, we ask the question, "Whom does it look like?" The usual answer is something like this; "I think she looks like her mamma," or, "He is just the image of his father."

This law not only operates in families, but its effect is also seen in nations that have originated from one or two families.

We notice that the gypsies of England, France, Italy, and Spain all resemble each other. Their hard, sharp features, jet-black hair, fine white teeth, bright eyes and fascinating glance, also their intellectual peculiarities, go to show that they originally came from one blood. Nothing makes a lasting impression upon their minds; they are as thoughtless as a child and seem to live only for and in the present. The gypsies of all countries are as restless as running water and are supposed to have originated from one or two families of the lowest caste of India. Having been driven from that land, they became nomadic in their habits, which have been inherited by their offspring from generation to generation.

Perhaps the Jews, with their black hair and beard, long eyelashes, thick, prominent, arched eyebrows, large, dark eyes, dark complexion, and their strongly acquiline nose, furnish us a better example than the gypsy. The Jew also shows an inherited tendency to long life according to the statistical tables of France, Algeria, and Prussia.

In Germany twenty-five per cent of the Christians die before they are six months old, while twenty-five per cent of the Jews live to be twenty-eight. Fifty per cent of the Christians die before reaching twenty-eight, while fifty per cent of the Jews reach the age of the fifty-three. As we step from the physical to the mental, inherited tendency diminishes as it does when we step from the vegetable to the animal, or from the animal to man. It seems to operate through the mental but in a more complicated way.

Among poets, forty per cent have illustrious relatives. A glance at any history of painting, or a visit to a few museums, will show that families of painters are not rare. For instance, in England we have the Landseers, and in France the Bonheurs. In a list of forty-two painters of Italian, Spanish, and Flemish descent—held to be of highest rank—twenty-one had illustrious relatives. This proves that the law of heredity operates through the mental as well as the physical man.

I am acquainted with a bright, intelligent young man, a civil engineer, who has lost several well-paying positions of honor and trust because he has inherited from his father an appetite for strong drink. When I saw him last he was working on a farm for his brother-in-law, away from temptation, trying manfully to overcome this evil tendency. If this boy's father could have looked down through the future years and have seen the curse he was likely to transmit to this boy, perhaps he would have tried with greater force to overcome the habit in himself. Here we have a practical lesson on inherited tendency and its relation to character-building. Let one and all profit by it.

We can see how a grove of trees, planted in a ravine, where cattle would be permitted to crop off the tender sprouts on one side, but not on the other, could be made to travel up the side of the hill or mountain year after year. So with us. If man would crop off his evil thoughts and nature, and continue to do this year after year, generation after generation, we can see how the human race would gradually ascend the mount of good character toward God.

It seems to me that it was partly on account of this law that Enoch and his band became so righteous that God translated them to a better sphere. It is not impossible, but highly probable, that many of the inhabitants of that Zion were his children, grandchildren, and great-grandchildren.

I think the faithfulness of Abraham and this law of heredity was one reason why God chose Abraham's seed as a special people or nation through which he intended to perpetuate his name.

This also assists us in understanding why God sometimes destroys the children of the wicked, with their wicked parents, as recorded in the ninteenth chapter of Genesis and the sixteenth chapter of Numbers.

Seeing then, that children may and do inherit righteous or wicked tendencies from their parents, should we not put forth a greater effort to become pure and holy in word, thought, and deed, not alone for our own salvation but for the salvation of future generations?

In this brief paper I have only touched upon this subject, but I hope these few thoughts will stimulate your minds to deeper study along this line. J. B. LENTZ.

Read before the Fremont Sunday-school convention at Tabor, Iowa, February 1, 1906.

Questions on July Reading.

What is a biological law? Do all living beings produce exactly their own like? What is said of the complexity of life as we ascend the scale from the lower forms? By what may inherited tendency be illustrated? In the operation of inherited tendency, how may an increasing variation in one direction be effected? Give instances of what has been accomplished by Luther Burbank in the realm of horticulture through the operation of this law. An account of his development of the crimson poppy from the yellow California poppy is given on the cover of W. Atlee Burpee's seed catalogue for this spring. This will furnish a good illustration of the principle under consideration. What is one noticeable peculiarity of the shepherd dog? Is this an advantage in the care of sheep? In the breeding of shepherd dogs, of what benefit is a knowledge of the law by which peculiarities are transmitted? Is it wise to take an extreme view of the influence of heredity upon the character of man? What saying of Paul warrants the belief that inherited tendencies may be overcome? What evidence of the law of heredity do we have in the external structure of man? How do the gypsies and the Jews illustrate this point? Does the law of heredity operate mentally as well as physically? Is the liquor habit ever inherited? Give the illustration mentioned. Have similar cases come under your notice? How may we profit by the knowledge of such instances and the law underlying them? How might a grove of trees be made to spread in one direction? What inspiration does this illustration contain? Do you think the law of heredity had anything to do with the perfection of the people of Enoch's city or with the call of

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Abraham? Give evidence from your own experience of the effect of heredity and of the overcoming of inherited tendencies.

Program for July Meetings of Daughters of Zion.

No. 107 Saints' Hymnal; prayer; reading from "Home Column" with discussion; paper "Which has the greater influence on character, environment, or pre-natal influence"; roll call; business; dismissal prayer.

Letter Department

BALDWIN, Iowa, May 29, 1906.

Dear Herald: Knowing that there are many who like to hear of the progress of the work in this part of the vineyard, I write for their information.

The writer came to this place on the 21st, and was rejoiced to find Bro. Wildermuth on the train headed for the same place. A letter had been sent to me to come and baptize some who had been convinced by our preaching last fall and winter, so on last Sunday afternoon, in spite of rain and mud, the writer led four and Bro. Wildermuth one, into the waters of baptism.

Their names are Bro. and Sr. McCumber, Jr., Bro. and Sr. McCumber, Sr., and Sr. McNamee, all heads of families and prosperous farmers.

Then on Monday the writer was again privileged to trouble the water, and Bro. and Sr. Lowe, a prosperous young merchant and wife of this city, were made members of the household of God. This makes in all seventeen baptized in this community since last July and it was then a new place. There are more to follow and we expect to organize a large branch here before long.

We were sorry to learn that our genial and efficient colaborer, Bro. Wildermuth, is to be located in the city of Clinton, for while Clinton needs him, the cry, "Come and preach to us," is so loud from all over the district that we would like to keep him. Truly the harvest is great but the laborers are few.

Expect to start tent-work this week if the weather is so we can. We have more calls for it than we can fill and could run another tent with profit.

The prospects for the work in the district are brighter than last year and we hope to see much good accomplished. May God bless his people everywhere and his Spirit guide into all truth, is the prayer of Your brother in Christ,

FRED B. FARR.

OTWAY, Ohio, May 27, 1906.

Editors Herald: I love to read the HERALD; it is a source of enjoyment; it is food for the soul. I am away back here in these backwoods trying by the help of the Lord to do what I can for the advancement of his cause and the upbuilding of his kingdom. We have no branch here within reach of us—no place to hold meeting. There are ten Saints in this locality. Strife and persecution run so high here that they will not open their churches for us to hold services in and still they say the Lord has only one church. Paul says one Lord, one faith, one baptism. And again we find in Romans 8:14, "as many as are led by the Spirit of God they are the sons of God," and still they all claim to be led by the Spirit of God. He whom God sends speaks the things of God. (See John 3:34.) I can praise the Lord for the influence of his Holy Spirit—it leads us to repentance and to the waters of baptism and to obey the gospel in full. After hands are laid on we get the gift of the Holy Ghost. We find in Acts, eighth chapter, where Philip did some baptizing. The apostles were at Jerusalem and they sent Peter and John down, and when they came they prayed for them that they might receive the Holy Ghost, for as yet he was fallen on none of them, only they were baptized in the name of Jesus Christ. Then laid they their hands on them and they received the Holy Ghost. Now there is one witness that is enough to prove that the Holy Ghost is given by the laying on of hands and that witness is Simon, the one that bewitched the people, and when he believed he saw that the Holy Ghost was given by the laying on of hands he offered them money if they would give him the power. Peter told him that his heart was not right in the sight of God to think that the gift of God could be purchased with money.

Your unworthy writer can truthfully testify to this latter-day work. There are lots of people here who think that we teach that the power of giving of the Holy Ghost is in the laying on of hands. It is given in obedience to command just the same as baptism is for the remission of sins when we obey and fulfill that part of righteousness, as Jesus told John the Baptist it becometh us to fulfill all righteousness—not a part of it. There is no blessing given in full through disobedience. We must come to God's plan, and he is ready and willing to do his part. We are only instruments in the hands of God—all glory and praise be to him.

I want to do all I can in this grand work. I ask the prayers of all the Saints in my behalf. Dear Saints, stand firm in the cause of Christ. Only those that endure unto the end are saved in the kingdom of God.

Ofttimes when I am out at my work my mind is reflecting back over this work, trusting in the Lord, and the Holy Spirit fills my soul with joy and gladness. There is pleasure in living in obedience to the command of God. God is the same yesterday, to-day, and for ever. If we do his will we shall know of the doctrine. Jesus said, "Ye are the light of the world." Then may we let our light shine so the world may see our good works and glorify our Father which is in heaven. If we are the light we should set the example.

I have been reading of the General Conference. That certainly was a glorious time. I would have loved to have been there.

Let us live faithful to the end, stand all persecutions, for Jesus says blessed are ye when you are persecuted. He has promised never to leave or forsake us and that we should not be tempted more than we can stand. Let us not be as the foolish virgins—let us watch and be ready when the Bridegroom comes. May we have part in the first resurrection and enjoy the thousand-year reign of the Savior here on the earth, when the angel will bind old Satan and put him in the bottomless pit and he can not deceive us any more until the thousand years are finished.

My prayers are for the redemption of Zion and for the advancement of the cause of Christ in the world. May the Lord be with you all until we meet.

Your brother in the one faith,

J. T. MITCHELL.

TORONTO, Ontario, June 2, 1906.

Editors Herald: Will you kindly permit me, while the subject is fresh in the minds of your readers, to correct one or two verbal inaccuracies in my article entitled, "If a comet should strike the sun." The errors are not perhaps of importance in themselves; still as they would tend to obscure my meaning here and there, it is as well perhaps to correct them as speedily as possible.

I am only too pleased to find that in a highly technical and unavoidably abstruse subject such as that of my essay, there are so few inaccuracies to be found; and I will ask my numerous and respected readers to kindly reperuse the article in the light of these few corrections, and see whether it does not gain in lucidity and clearness thereby.

On page 511, second column, lines 3 and 4, it says that "there are in addition to those brilliant objects to which the *same* comet is applied, a number of comet-like bodies," etc. This should read, "there are in addition to those brilliant objects to

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which the *name* comet is applied, a number of comet-like bodies," etc.

On page 511, second column, lines 33 and 34, it says, "Upwards of five hundred nonluminous bodies are known to revolve as *competent* elements of the solar system." This should read "*component* elements" etc.

Page 512, column 1, lines 23 and 24, says, "The entire length of the Grand Trunk of the Canadian Pacific Railway." It should read, "The entire length of the Grand Trunk (Railway) —*or* the Canadian Pacific Railway."

On page 512, (second column,) line 35, for "*unvariable* practice," read "*invariable* practice."

This is, I think, all that requires emendation or correction; but I feel that I can not suffer so favorable an opportunity to pass without saying how deeply I have been moved by the more than kindly expressions which have been made to me, from time to time, both by pen and by tongue, relating to the intellectual good the writers and speakers have derived from essays and articles upon astronomy. These kindly expressions have all the more weight with me, from their spontaneous and altogether unexpected character.

I earnestly trust that when the time arrives when my own feeble pen will necessarily become silent, that other and younger and abler pens will continue the sublime story of the intrinsic loveliness and beauty and grandeur of astronomical research, discovery, and exposition in your valued columns; for if there is a subject under the heavens which forcibly and powerfully demonstrates the utter futility and feebleness of mere written words, as vehicles of thought, that one subject is astronomy.

How, for instance, can I portray or convey to my readers any adequate idea or conception of suns and comets, whether of the self-luminous or bright kind, or of the nonluminous or dark kind,—whose vast density runs into twenty-one figures of tons in weight, or whose angular distance exceeds twenty-nine figures, rising to hundreds of billions, or even to trillions and quadrillions of miles? The whole subject surges with unimaginable vastness, power, greatness, and *mystery!* How, then, shall "worms of the earth" expound them, or creatures of yesterday understand?

I have only, like the great Sir Isaac Newton said, (though immeasurably his inferior in science,) just "picked up a pebble here and there; (like a child playing upon the seashore), when lo! the great ocean of truth lies unexplored before me!"

Doctor Parker, one of the most able and eminent divines and orators, now gone to his rest, said at the City Temple, London, England, in one of his discourses: "Man looks at points; but God beholds circumferences!"

This is the real and psychological secret and explanation of man's intellectual littleness and inferiority as compared with the incomparable Deity!

May the grand and glorious time speedily come, when we shall "know even as we are known of him," is the prayer of

Your brother,

F. R. TUBB.

HARDIN, Missouri, May 18, 1906.

Editors Herald: Please permit me a little space in HERALD to voice my protest to an advertisement appearing there. On the cover of May 9 is advertised a new idea in COMICS to appear in Chicago *Sunday Tribune*, "Watch for it and laugh."

Now it appears to me that the HERALD is in hard straits if it has to insert an ad. of this kind, whether the editor is responsible for it, or the Board of Publication. The fact remains that it is very much out of place. I do not believe in being too straight-faced; but there is a medium in all things, and I do not think the "comic supplement" is it. It is laughter-producing; in fact it produces "much laughter."

Now, if it is right to insert this advertisement in the HERALD, it can not be wrong to buy and read the paper, and of course laugh heartily over it. Yet the Lord told us what to do on the Lord's day in Doctrine and Covenants 59:2, 3. And paragraph 4 adds, "And inasmuch as ye do these things, with thanksgiving, with cheerful hearts and countenances, not with much laughter, for this is sin," etc. And yet, our HERALD has become an agency for the producing of "much laughter" through the medium of the Chicago *Sunday Tribune*.

The HERALD is helping men to sin, and I suppose we will work for the HERALD, try to get subscribers, then pray to the Lord and say, "Suffer us not to be led into temptation"? Is this the way that Zion is coming up higher, becoming pure in heart, and getting ready for the gathering? "Oh, what a gathering that will be!" Yours in the one hope,

T. J. SHELDON.

[The advertisement referred to is on the advertising page of HERALD, and was inserted as part payment of the *Tribune* as a newspaper.—EDITOR.]

GUILFORD, Missouri, May 30, 1906.

Editors Herald: About the 15th of May I said "good-bye" to my dear ones, and was off to my field of labor. I must say I was made to rejoice to get my field back again. This will be my third year in this field. The hearty coöperation of all the Saints in this field, I believe, has helped us to do much good, God has blessed us abundantly in the past, and we have great reasons for still trusting him.

I trust and pray that I may be able to live so humble and pure that God can use me for the best of his work in this part. How my heart would rejoice if I could live so close to God that he would direct me from place to place. I feel that I could labor with more zeal, if I knew I was laboring in places where God had sent me.

This work is all to me. I am now at work; have baptized one since I came to the field. Bro. Summerfield was with me. When we bade them good-bye one gave us a dollar apiece and said, "Brethren, I feel happy, and may God bless you." We left them with happy hearts.

We came on to this place; were with the Saints over Sunday; had a good time. Will attend conference at Sweet Home Branch, June 2; anticipate a good time.

According to request in HERALD by Brn. I. N. White and Joseph Luff, I shall now request all who wish to write me in regard to work in this field, to please address me at Clyde, Missouri, in care of E. S. Fannon. This will be my address this year. May God's choice blessings be ours, is my prayer.

Your brother in the great conflict,

W. E. HADEN.

DES MOINES, Iowa, June 5, 1906.

Editors Herald: District conference passed off nicely, as did also the conventions. Brn. Heman C. Smith and James McKiernan remained over, Bro. McKiernan going to Boone to-day, and Bro. Smith going to the same place to-morrow. Meetings held at the church last night and to-night, by Bro. Heman. Papers had a good notice of the Sunday services in last night's issue. The morning paper asked for notes of the sermon, but it was impossible to grant their request in time for their issue yesterday.

Tent-work in the district begins at St. Charles by Brn. Christy, Reiste, and Peters, and at Colo by Brn. M. H. Cook, Roth, and Mintun. The decision is that tent-work will begin in the city in the near future to continue during the summer. Two are to be baptized in the city next Sunday, possibly others. Several inquiries from those who have become interested in an investigation of our claims for reading-matter, and to converse with the ministry. Brn. Cook and Clark met two of the Utah representatives at Sr. Cargill's last week, and it seems that they were not well acquainted with their own faith, or els

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were willfully ignorant. They make the plea that the court decisions against the Utah church are similar to the conviction of Jesus Christ, simply a matter of persecution. How far from the truth this is, every one can see. Prospects for the spread of the work among the people of the city were never brighter. We hope to realize the results that we now anticipate, and to that end we shall labor and pray. Hopefully,

J. F. MINTUN.

CHATTANOOGA, Tennessee, June 7, 1906,

Editors Herald: I am in the Southland. This city is headquarters of the Utah church of the Southern Mission. I am preaching on the streets, with no one to help me as yet. I went to the chief of police, and secured a permit to preach on the street, and the policeman on the watch where I preach told me that he would see that I was not interrupted. So we will do the best we can. There is a big midway show going all this week at the park. That takes a great many off the streets at night. It is very warm weather down here.

I am not very favorably impressed with reaping much of a harvest of souls in Tennessee, with what I have seen of this country and the indifference that is shown by the people. As soon as Bro. E. L. Hensen joins me, I think we will try the country and see if we can get some openings for the word of truth. There are five members of the church in this city, but they are all in business that keeps them all day and very near half the night, so none of them get out to my preaching.

Your brother in the faith,

J. W. METCALF.

1719 Seventh Street, LOUISVILLE, Kentucky.

SKINNERTON, Alabama, June 4, 1906.

Dear Herald: I love to read the HERALD, especially the letters. I have often received strength and encouragement from them, when I have felt downcast and discouraged. And when I read of the good that others are doing in this great work, I feel as though I have not done anything for my Master, whose loving care has always been over me and my family, and who is always ready and willing to hear and answer our prayers and help us in time of sickness and trouble. I feel thankful to my heavenly Father for the many blessings received at his hands, and desire to live faithful and to do something for his cause. I desire to set a good example before my children, that they may grow up to obey the gospel, and become servants for Christ.

Your sister,

MRS. ENNIE B. SNOWDEN.

NECEDAH, Wisconsin, June 8, 1906.

Dear Herald: Our conference has just closed. It was one long to be remembered. We had large crowds. We had the Bishop and Patriarch A. H. Smith with us, for which we thank the Lord; for these brethren coming among us has removed a great deal of prejudice. People not of our faith walked up and said, "Thank God, I have had a chance to see you." Indeed, this has been a blessing, as the larger part of our branch have never seen any of the leading men of the church. We are sorry that Father Smith did not have his scribe with him; but we had a good spiritual time, and we were all built up in the work, and outsiders were convinced. One man thought Bro. Smith had horns; but when he saw him, he was surprised.

JOHN MOORE.

PORTLAND, Oregon, May 29, 1906.

Editors Herald: I arrived in my field of labor (Oregon) May 15, with my family, and located in Portland. I was very sorry to find our dear Bro. W. S. Pender in such poor health. He leaves for Arizona to-day and I hope the change of climate will be an aid towards his complete recovery. Bro. Griffiths has placed me in charge of the Central and Eastern Oregon District, which includes the northern half as well as the east end of the State. It is a large field, and we have few workers. However, I desire to hear from all the scattered Saints, also friends to our cause, where we can get openings to present the glorious gospel. My address is Montavilla, Oregon, 237 Vine Street.

JOHN KALER.

BLISSFIELD, Michigan, June 3, 1906.

Editors Herald: I do not have privileges that many of the Saints have, as I am the only one here, and I do not know of any nearer than Toledo; and if they will write me and give me their address, I will try to meet with them as often as I can, as I should like so much to hear the gospel again, as I have not heard a sermon preached for over three years.

If an elder should be going through, and will stop and see us, we will be pleased to entertain him the best we can. I would like to ask Sr. Nellie Capnick, who once lived in Cadillac, to answer this letter, as I have lost her address since she went to California. Asking the prayers of all God's people, I remain,

Your sister in Christ,

MRS. C. B. TONG.

FARWELL, Michigan, May 29, 1906.

Dear Herald: It has now been nearly a year since I was buried in the waters of baptism, and I have never regretted for one moment the stand I then took for the Savior. Of course, I have had many trials since then, but I feel stronger to bear them. I used to think God was so far off that he did not know of my troubles and sorrows, that I must bear my earthly sorrows alone, or nearly so. But I have found that that idea was wrong. It was myself that was so far away from God, instead of he being so far away from me. I would cry to him from the depth of my sorrow-stricken heart to come nearer, ever nearer; and I look back now upon the hours of deepest sorrow as his greatest blessings, and thank the dear Father that he allowed me to be so stricken with sorrow and beset with trials that I should feel so deeply the need of his comfort. As my longing cries reached his ever ready ear, he drew near and brought sweet comfort to my aching heart. No human voice could have uttered words that would have brought such sweet rest to the weary soul; no promise made by human lips could have brought such repose of mind as did the still small voice which spoke rest to my soul. I found that he had come so near that I could feel his presence, comforting me as naught else could have done. I called upon him all the more often. I began to consult him upon all occasions, and trust him with all my heart. I began to rely upon him, depend upon him, and consult him on all business transactions, asking his guidance and counsel. I have found him and his Son to be desirable companions every day of my life, smoothing out the wrinkles, helping me to bear my burdens, easing my heavy load as I journey on adown life's rugged pathway, and preparing me for the life to come beyond the grave. In times of peril I ask his protection and feel that I have not asked in vain. He is my all, all I can depend on; and to be for ever in the presence of my Savior would be joy complete. Could I not go to him in my sorrow, how dark and desolate my life would be!

Dear Saints, how thankful we should be that we are the children of a merciful Father, who deals with justice and leniency with all his children, forgiving them their transgressions, and watching over them in loving kindness. Then if we are children of a merciful Father, we should be merciful to each other, forgiving those who despitefully treat us,—those who in a thoughtless moment or in a moment of anger should do or say something that did not just suit us. Should we be stern and relentless, and harden our hearts against them, refusing to reason the matter with them? God says, "Come let us reason together." If God is merciful enough to ask us to reason with him, who is able to crush us in the twinkling of an eye, should

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we (poor, insignificant mortals that we are) not be willing to reason with a weak brother, or a sister, or a child who has gone astray? Should we deal with a cruel, unrelenting hand with the young, who in a thoughtless moment have stepped aside from the path of right? There are many of us who have reached the age of maturity years ago, that have turned from the straight and narrow way many times in our lives; so it is not to be wondered at that children should do the same. Let us not be too stern and unrelenting; for if God had not been merciful to us we should be lost.

As to the young, I would say that I have seen many a precious jewel inclosed in a rough shell that took much polishing to make it presentable. I do not uphold any one in wrong-doing; but I do know that justice flavored with sympathy and mercy will many times do more good that the most cruel punishment. Not such sympathy as that which will flow forth in honeyed words to the face, and turn to bitter, venomous reviling and scandal behind the back; but a sympathy of word and deed, and kind but stern reproof, that the offender will know that you do not uphold him in his sin, but that you have his welfare at heart, and will be his stanch friend if he will turn to the right, and stand firmly there. Such sympathy is uplifting to the fallen one, and worthy of a saint of God. I have seen enough in my lifetime to know that more souls go down to ruin through the unsympathetic judgment and venomous scandal of a heartless world, than from any other cause. Shall we who are the children of a merciful Father,—we who profess better things, show less mercy and a harder heart than the people of the world who profess nothing? Let us awake to our duty—to lift up the fallen, cheer the faint, comfort the sorrowing, and be saints of a living God, workers in the Master's vineyard, approved of God, that when we pass from this scene of action we will be acceptable with the Father, and loved by the Son.

I ask all the Saints to pray that I may be found faithful to the end, living the word. Ever your sister in the one faith,

MRS. R. C. H.

PIEDMONT, Missouri, June 5, 1906.

Editors Herald: This leaves me well, and busily engaged in the work of the Lord. I left home and loved ones the 4th of May, came down to Joplin, Missouri, where I lived one year. The Saints were glad to see me, and to have me preach for them. I held meetings in their church one week; had fine meetings. Bro. Ray Foster suggested that he come with me, to Laclede County. We came to Lebanon, went out ten miles west, found Bro. J. W. Foster and family and began meetings that night. Continued about two weeks in the union church. Succeeded in stirring up the Campbellite people. They sent for J. M. Martin. A debate was agreed upon, to begin July 23.

I thought I would do no debating this year; but I can not preach without debating or running, and I will not run. I referred the debate to Bro. Henry Sparling; but he wrote me I must meet it myself, so I will do the best I can. I left the people in Laclede County waiting until the debate.

Came to Springfield; preached one night. The brethren assisted me on my way to Piedmont, Missouri, requesting me to return in July and August and assist them in tent-work, in the city of Springfield. I met Bro. J. T. Davis here June 2. We began tent-meetings in Piedmont Saturday night, will continue all the week, thence on to Dexter, Missouri, with the tent.

We have a small branch here, and a tent to hold meetings in. Another branch needs to be organized at Naylor, Missouri, which will give us two branches in Southeasten Missouri. We hope to raise up a district soon in these parts. The field seems to be ripe for the harvest everywhere now, for the great work to roll forth. I do not see any wisdom or inspiration in appointing a man in charge of this field not assigned to labor here and who knows nothing about it, but we will be submissive to the powers that be. I find Bro. J. T. Davis a congenial man to labor with.

We hope to stir up Southeastern Missouri, and other parts, if trouble does not stop us in our work. We are all subject to trials and troubles; not even the Savior could evade them.

In bonds,

J. D. ERWIN.

SULPHUR SPRINGS, Texas, June 4, 1906.

Editors Herald: A few words from Northeastern Texas. I am trying to tell the beautiful gospel story, but laboring under several disadvantages. My health is very poor, and it has been raining in Northeastern Texas from one to three times a week for eighteen months. The farmers scarcely made anything in this country last year, and the people are in hard shape, financially. Bro. S. S. Smith, from Knobnoster, Missouri, who has Texas in charge, spent two weeks with us, doing quite an amount of preaching. Bro. Smith is a noble young man, and has a bright future. As I have been appointed by Bro. Ellis Short, agent of Northeastern Texas, to look after the tithes, will say to the Saints of said district, that we know that you are passing through a trial, by crops being distroyed last year; but if you will make a sacrifice, and render to the Lord that which belongs to him, and pray in your homes, and over your fields, and promise within yourselves you will give the Lord his part of the present year's revenue, you will find your fields laden with crops this fall in the place of weeds and grass. Indeed God is marshaling his army for the rescue of his truth. We are all soldiers, and have a work to do. We are living near the sundown of time, and things are soon to take place that will try the faith of the children of men; but if we will keep all of God's commands, and live faithful to the covenant we have made with God, we have nothing to fear, though we walk through the valley of the shadow of death.

I am at present with Bro. C. L. Webb, trying to open up the work in this country. Bro. and Sr. Webb are noble Saints, and are doing all they can to get the gospel before their neighbors. So, asking an interest in the prayers of all the Saints who may read this letter that my health may be restored, that I may be able to do a good work this year for the gospel I love so dearly, I am,

Your brother in the army of the Lord,

E. A. ERWIN.

NORTH DEER ISLE, Maine, June 4, 1906.

Dear Herald: As I have been reading the sisters' letters, I feel that I might do some good by writing. I am trying to do what I can, but that is not much. My husband was sick all summer, and last April 28 he died. I feel lonely without him; but God's will be done, not ours. I want to live so that when he comes to take me I will be ready to go. I want all of the Saints to remember me in their prayers, that I may be made strong. I feel weak many times, but I know to whom I ought to look for comfort. Your sister in Christ,

MRS. W. G. HARDY.

CHICAGO, Illinois June 8, 1906.

Editors Herald: The able and interesting article in SAINTS' HERALD of late by F. R. Tubb awakens new thought on the subject, and I give my view for what it may be worth.

The predictions of Peter do not apply to the whole universe of God, but are pertaining only to this earth, nor will there be years of waiting for the terrible catastrophe when God is ready, or his angels have gone to gather the wheat from the tares.

I recall when in my younger days I wore a fireman's uniform; we were a trained company with the one motto, "Where duty calls us, there we are found." Our horses were never without certain parts of harness, and the remaining necessary

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part suspended above the thills, to which place the horses had been trained to jump at the instant of an alarm. The men, also, had each a certain duty. It was mine to engage a few snap-hooks, and leap onto the hose cart; and in less time that it takes to tell it, we were claiming the right of way over United States mail, down streets and avenues; where a moment before all was quiet and serene there is a tumult and scamper to get out of the way. We arrive in time and soon it is all over.

The hosts of heaven are in readiness. A little jar of earthquake, a visitation by fire or misbehaving of the waves of the sea, cyclones, etc., are only the testing of the mechanism of God's clockwork by his angels, whom he shall make to winds and his servants to flames of fire. If so it be that I understand Jesus right, it will not be only one star colliding with the sun, but several or many; for he says (speaking of the end of the world), "Wheresoever the carcass is, there will the eagles [mark plural] be gathered together," also immediately thereafter the sun shall be darkened, and the powers of heaven shall be shaken, and the sign of the Son of Man shall appear. All being darkness now on earth, the sun having lost his light as a blown out candle, Christ may be easily seen in his light; and it is then, Christ says, all the tribes of the earth shall mourn. As this is a day of God's vengeance only upon this earth, only the "hook-and-ladder company" of heaven arrive with the sound of a trumpet to gather the elect from the four winds, from one end of heaven to the other; nor need we suppose that God has selected for angels raw recruits on this occasion. They are practiced veterans; for he said to Moses, "Behold there are many worlds which have passed away by the word of my power . . . and numberless are they unto man." And terrible as may seem the picture I am drawing, this is as yet only the fire-works heralding the greater celebration of the greatest wedding since the beginning of time, the marriage of the bride and the Lamb. In the faith, yours,

1006 South Wood Street. JOHN PESLIN.

Echoes of the Earthquake.

"When the earth begins to tremble,
Bid our fearful thoughts be still;
When thy judgments spread destruction,
Keep us safe on Zion's hill."

Thus a little band of Saints sang, just a few hours after the earth reeled to and fro.

The great fires were still burning in San Francisco, people in Oakland were trembling with fear lest another earthquake shock would speedily follow.

When Enoch saw the wonderful vision of what should happen in the last days on the earth, he asked the Lord this question, "When shall the earth rest?"—Genesis 7:65. Inspired Translation. He had heard the earth mourn, saying—"Woe! woe! is she the mother of men! I am pained, I am weary, because of the wickedness of my children! When shall I rest?" Then Enoch wept and cried unto the Lord. What was the Lord's answer? Read it in full. Genesis 7:57–75.

Part of the answer is: "Before that day . . . the heavens shall shake, and also the earth. And great tribulations shall be among the children of men, men's hearts failing them, looking forth with fear." That is what the good old prophet was told would occur in the last days,—then during the great wickedness and trouble on the earth the Savior should descend—and then the earth would rest.

On the morning of the earthquake my wife and I boarded the train and took the boat to San Francisco as did many others. It was about ten o'clock in the morning. We met crowds of people at the Oakland mole, they having just landed from the burning city. "Oh, don't go! Keep away from that place! It's awful! Come away! Don't go!" These were the cries of warning from those who were escaping. Half way across the bay our boat met a boat-load of people coming to Oakland. Many waved their arms frantically in warning for us not to land. When the ferry-boat neared the slip we were within almost a stone's throw of two raging fires on the water front, two monster sheets of flame, Smith's Cash Store and Wellman Peck's. The ashes and smoke were so dense that I rolled Ruby's jacket up and slipped it under my working coat so it should not be ruined. We did not land, but returned to Oakland, viewing the burning city as the boat drew away.

The next day we went over to see the ruined city of pleasure, the humbled Queen of the Pacific, burning as furiously as ever. Firemen, with no place to lay their heads after working all the day and night, their bloodshot eyes bearing witness of their untiring efforts, were seen in many parts of the city, some lying on the sidewalks mid the ruined buildings, almost too tired to move. I shall not take the space to describe the scenes of confusion, the dreadful, serious look on the faces of the people, the buildings that were thrown into the street, the thundering of the dynamite explosions as the firemen blew up the buildings, the thousands hastily moving household goods and fleeing from the face of the flames; no, I shall not attempt to write it all, for it would take too long.

But there is one scene that I wish to describe briefly—and that is the appearance of San Francisco as it is at the present time. Imagine some brown, rough hills, and a flat, sloping space that looks like a country place, that pictures the north part of the city which has but few ruins that are not leveled to the ground. Ride up Market Street, the principal street. To view this for the first time is worth going many miles. To see the Palace Hotel, which covers about a square block and thirteen stories high, a complete ruin, although the brick walls are still standing. Tall, very tall walls can be seen in many places and the rest of the buildings destroyed. The only ruins which look alike are those which have been leveled almost to the ground and they are more numerous that the high ruins which are mostly steel frames.

But to conclude. What do California people say caused the earthquake? I talked with many, saint and sinner, rich and poor, and it is the unanimous verdict with those I conversed with that the Lord visited the city of San Francisco in judgment causing mourning and lamentation as Apostle Joseph Luff predicted while under the influence of the Holy Spirit at Sacramento nearly two years ago, which prophecy I well remember. The city of Oakland has taken new life since the destruction (as have also some of the Saints, perhaps all of us) and things are moving along briskly with no want or increased misery noticeable. But San Francisco! Well might her people sing the third and fourth lines of the second verse of 290 in the Saints' Hymnal:

"Tho' the earth seems poor and waste,
All our life-joy overcast,"—

then let every Saint join in with the closing lines:

"Hush! be every murmur dumb;
It is only—'Till he come.'
'Till he come'—oh, let the words
Linger on the trembling chords."

May we enjoy the blessings of life and endure without complaint the hardships "Till he comes"—the beautiful loving Savior, is my prayer. JOSEPH FERRIS.

OAKLAND, California, May 22, 1906.

"If a Comet Should Strike the Sun."

In criticism of the article with above title, appearing in HERALD, No. 22, current volume, I beg leave to kindly say that I can hardly agree with the statement, "Then I awoke," in the last line.

It seems to me if the brother had *wakened* he would have kept his article to himself, or I am not awake. Which?

STEWARTSVILLE, Mo., Route 3. DAVID H. SCHMIDT.

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Extracts from Letters.

"Are there any Saints living in Norton or Decatur County, Kansas, or do any of our missionary force reach this part of Kansas? We feel almost outside God's kingdom although he is still willing to hear our prayers. Mrs. J. L. or Mrs. Rena Diefendorf, Box 166."

Miscellaneous Department

Conference Minutes.

Fremont.—Fremont District conference convened with Hamburg Branch, June 2, 1906, at 10 o'clock, A. Badham and Eli Hayer in charge. Branch reports: Henderson 87, Bartlett 42, Riverton 55, Thurman 189, Tabor 71, Glenwood 76, Hamburg 66, Shenandoah 125. The case of expulsion of Viola Redfield Dawes was explained by Eber S. Wilcox, and after discussing the case a short time the matter was deferred for the present time. A motion was passed that the money sent to J. B. Lentz for General Conference expenses, just prior to his death and which was returned to the district secretary, be presented to his wife, Mrs. Gertrude V. Lentz. Secretary reported: Receipts, $28.80; on hand last report, $2.61; expenditures, $32.05; due secretary 64 cents. District tent fund, on hand, $7. By motion, the Richards Schoolhouse mission was assigned to N. L. Mortimore. L. C. Donaldson's request for a mission, was referred to the branch president. By a motion conference ordered an elder's license to be issued to Joseph Roberts, and a priest's license to C. W. Forney. The secretary was instructed to notify the branch presidents to have the branches raise means to defray expenses in the district tent-work. The Shenandoah report was referred back to that branch for correction. Report of the Sunday-school and Religio convention was read and adopted. Bishop William Leeka reported: January 1, 1906, due church, $189.22; June 2, received to date, $558.16; expenditures, $347. Adjourned to meet with Thurman Branch, October 27 and 28, 1906. C. W. Forney, secretary.

Pottawattamie.—District conference convened at 10 o'clock, May 26, 1906, at Hazel Dell, D. Parish in the chair; E. A. Steadman assisting. J. A. Hansen and Paul M. Hanson were appointed clerks of the conference. Branch reports: Boomer 54, Council Bluffs, 274, Crescent 156, Fontanelle 33, Hazel Dell 62, North Star 132, Wheeler 50. Ministers reporting: Elders Joshua Carlile, J. P. Carlile, C. G. McIntosh, M. M. Turpen, H. M. Hansen, M. F. Elswick, Senterlow Butler, J. A. Hansen, C. B. Bardsley, D. Parish, Hans Petersen, S. Harding; Priests C. C. Larson, J. C. Lapworth, J. O. Booth, W. C. McIntosh, Frank G. Hough; Teachers Peter Olsen, Jr., J. C. Adams, Hans Andersen, J. A. Hansen, Bishop's agent, reported: On hand last report, $173.80; received, $430.14; paid to ministry, $230. Tent fund: On hand, $16.78. Financial report of secretary: Received to help pay expenses of missionary delegates to General Conference 1906, $19.30; paid the attending delegate, $7; on hand, $12.30. This, on motion, was turned into tent fund. Expense of the secretary's office was 89 cents; balance on hand last report, $2.08; leaving $1.19 on hand. The secretary's general report gave a summary of the twenty priesthood reports read showing 365 services attended, 6 patriarchal blessings, 67 sermons, 1 marriage, 51 administrations to sick, 30 official visits. On motion the district tent was placed in charge of the district presidency and missionaries. Motion to adjourn for six months failed to pass. Conference adjourned to meet at 10 o'clock Saturday, August 25, 1906, at Crescent, Iowa. J. Charles Jensen, secretary.

Far West.—Conference convened with Stewartsville Branch, June 2 and 3, I. N. Roberts and B. J. Dice in the chair; Charles P. Faul and T. J. Sheldon secretaries. Bishop's agent reported; received and on hand, $491.83; disbursements, $392. Ministers reporting: T. T. Hinderks, I. N. Roberts, James Moler, Swen Swenson, T. J. Sheldon, William Summerfield, W. P. Pickering, H. W. Head, D. E. Powell, G. W. Best, J. L. Bear, Jr., C. P. Faul, A. St. Lewis, W. D. Bullard, B. J. Dice, A. R. Daniels, D. H. Schmidt, C. W. Ethridge, B. R. Constance, Fred Uphoff, E. T. Atkinson, and Jacob Friend. Branches reporting: Cameron 46. Far West 38. Alma 32, Dekalb 65, German Stewartsville 80, Kingston 101, Edgerton Junction 57, Stewartsville 244, St. Joseph 606, Pleasant Grove 91, Delano 90. I. N. Roberts, committee on letter of removal of members living in Carrol County, gave his report, which was adopted. B. J. Dice, district treasurer, reported: Due treasurer, $1.31; received $8.45; balance in treasury $7.14. District Sunday-school association and Religio reported. District officers elected: T. T. Hinderks, president; B. J. Dice, vice-president; Charles P. Faul, secretary; B. J. Dice, treasurer; Charles P. Faul, sustained as Bishop's agent. The president and vice-president were authorized to appoint two-day meeting in branches when requested by the several branches, together with speakers. Adjourned to meet with the Kingston Branch, September 29 and 30.

Northern Wisconsin.—Convened near Necedah, Wisconsin, Saturday, June 2, at 10.45 a. m., W. P. Robinson in charge, Rillie Moore secretary. Reports from branch officers read. The following ministry reported: W. P. Robinson, P. L. Richardson, L. O. Wildermuth, J. W. Hooker, E. L. Mason, Austen Johnson, L. L. Cook, George Rose, and John Moore. Branch reports: Frankfort 113, Reed 71, Fox River 31, Searles Prairie 60. District treasurer, J. A. McGinnis, reported as follows: On hand last report, $2.41; receipts, $3.15; paid out, $3. Bishop's agent, Lester Wildermuth, reported: Balance last report, $17.48; receipts, $81.85; expenses, $77.85. Election of district officers for year: W. P. Robinson, president; Lester Wildermuth, vice-president; Rillie Moore, secretary; J. A. McGinnis, treasurer. Conference adjourned to meet with Saints at Valley Junction, time to be set by district president.

Des Moines.—District conference convened in Saints' chapel in Des Moines, June 2, at 10.30 a. m. The district presidency, associated with Heman C. Smith, chosen to preside; A. A. Reams secretary, with E. O. Clark assistant. Resolution adopted that hereafter only delegates elected by the branches act as delegates in the conference. Branches reporting: Boonesboro 93, Concord 53, Des Moines 277, Oskaloosa 72, Richland 72, Rhodes 43, St. Charles 23, Valley 102. Ministry reporting: C. B. Brown, E. O. Clark, John Hall, C. E. Hand, J. E. Laughlin, N. Miller, W. C. Nirk, N. Stamm, Henry Pratt, John Clark, J. R. Epperson, E. F. Hall, Jesse Roberts, Alex Shimel, J. M. Park, F. B. Miller, G. E. Davis, Fred Chandler; missionaries, M. H. Cook, W. Christy, J. F. Mintun, C. J. Peters, S. M. Reiste, J. S. Roth, and James McKiernan. Bishop's agent, W. Christy, reported: On hand last report, $101.77; receipts, $1,000.15; disbursements, $612.32. Reports from the Religio convention, held May 31, and the Sunday-school convention held on June 1, read. H. C. Smith presented statement and request from N. A. Baker, asking for reinstatement with the church. Discussion followed, and resulted in the appointment of a committee of investigation in the said Baker case, and said committee reported recommending that the said petition be returned, ungranted. Committee's report adopted. William D. Hall granted a priest's license. The Grinnell Branch was declared disorganized. District officers elected: President, M. H. Cook; assistants, W. Christy and C. J. Peters; secretary, A. A. Reams; W. Christy sustained as Bishop's agent, and A. A. Reams as district historian. Time and place of the next conference left in the hands of the district presidency. Reunion committee reported the time of the next reunion to be August 24 to September 2, 1906. Tent-work in charge of the district presidency and missionary in charge.

Northeastern Kansas.—Convened at Netawaka, May 5, 1906, at 10.45 a. m., Bro. Peak chosen president of conference, and Anna Murphy secretary pro tem. Branches reporting: Atchison 73, Blue Rapids 94, Centralia 23, Fanning 74, Netawaka 56, Scranton 104. Ministry reporting: Mahlon Smith, James Baillie, Henry Green, S. Twombly, Hopkins, Parkes, John Cairns, and J. W. Burns. Bishop's agent reported: Balance last report, $86.37; received tithing, $50.85; expended, $165. The delegate system was dispensed with during the conference and all present allowed to take part in the business. A. Gurwell was chosen president of district, and J. W. Burns clerk and treasurer for the ensuing year. Fanning was chosen as place for holding next conference, in the light of the moon, in September. The tent was placed in the hands of the missionaries, with power to call for means to meet the expenses when they thought best. The Sunday-school held its regular session.

Western Maine.—Met in conference at Stonington, May 5 and 6, 1906, C. H. Lake presiding, assisted by J. J. Billings. Branches reporting: Mountainville, Stonington, Little Deer Isle. Elders reporting: C. H. Lake, J. J. Billings, J. N. Ames, H. R. Eaton. Bishop's agent reported: Amount on hand November 11, 1905, $43.35; receipts, $263.85; expenditures, $294. Officers elected: President, J. J. Billings; vice-president, J. N. Ames; clerk, Mary L. Carter; treasurer, Pearl Billings. Adjourned to meet at Little Deer Isle in August. Mary Leland Carter, secretary.

Northwestern Kanas.—Quarterly conference of the Northwestern Kansas District met with the Twin Creek Branch May 5 and 6, 1906, F. E. Taylor presiding, Sr. Etta Sellers, secretary pro tem. Ministry reporting: Elders F. S. Ward, T. E. Thomp-

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son, L. F. Johnson, F. E. Taylor, and S. A. Madden; Teacher Ransom Hoskins. Branches reporting: Hill City, Twin Creek. Bishop's agent, Fred S. Ward, and district treasurer, John A. Teeters, did not report. F. E. Taylor of the reunion committee reported that arrangements, as yet, had not been made for holding a reunion this fall, and asked for longer time in which to report, and was granted six weeks in which to name place, fix date, and make all other arrangements, and report same to church papers. Adjourned to meet with reunion if one is held; if not, at call of district presidency. F. E. Taylor, secretary.

Convention Minutes.

Northeastern Kansas.—District met at Netawaka, May 4, at 2 p. m. Schools reporting: Atchison, Netawaka, Topeka, Blue Rapids. Bro. F. G. Hedrick's resignation as superintendent of district was presented, and on motion accepted. Sr. Anna Murphy was chosen as superintendent to fill the vacancy. Bro. W. E. Peak was elected assistant superintendent. Adjourned to meet at 10 a. m., Friday preceding the next district conference, and at same place. Lillian Gowell, secretary, 216 Davies Street, Topeka, Kansas.

Northern Wisconsin.—Convention convened June 1, 1906, near Necedah, Wisconsin 2 p. m., W. P. Robinson presiding, assisted by Sr. Ivy Fisher; Rillie Moore, secretary. Report from superintendents of schools at Porcupine, Appleton, Searles Prairie, and Ono. An interesting paper by Sr. Fisher, giving a history of the work at Searles Prairie, was read. An entertainment was given in evening. Adjourned to meet same place as conference, on Friday.

Little Sioux.—Sunday-school association convened at Magnolia, Iowa, May 31, 1906, 8 p. m. A good attendance was had, and interest manifested in all the meetings. The papers and discussions were of a nature to encourage us to "Come up higher," and we feel that much good was done. Adjourned to meet at Logan, Iowa, October 5, 1906. Annie Stuart, secretary.

New York and Philadelphia.—District met in convention June 2 and 3, at Elk Mills, Maryland, Ogden T. Christy and Benjamin R. McGuire presiding, E. B. Hull, clerk. The following schools were represented: Philadelphia 164, Brooklyn 90, Elk Mills 60, Broad River 32. Treasurer, E. B. Hull, reported: Balance on hand February 10, 1906, $10.86; expended, $8. Librarian, Sr. Violet Haan, reported that two schools had joined the district library, also $3.74 balance in the treasury. W. W. Smith, home department superintendent, reported 80 on the roll. Sr. Clara Zimermann was elected district librarian, to fill an unexpired term. Sr. Fanny McGuire was elected a member on the library board. Sr. Eunice Smith was appointed district superintendent of the home department. Laws governing the district library were revised. Saturday evening an entertainment was given, consisting of papers on Sunday-school work, recitations and music, which did great credit to those who contributed, and the schools they represented. Adjourned to meet at the call of the district superintendent. Collections, $8.06. E. B. Hull, secretary.

Pastoral.

To the Saints and Friends of Texas: I wish to offer a few words. I do so because I believe the field I represent has enlisted your attention, your hearts, and your interests. Entertaining a hope for the furtherance of the work of the Lord in this part of God's heritage I essay the responsibility of saying a few things in addition to that written by Bro. F. A. Smith in his pastoral of May 9, which I trust also will be beneficial in the prosecution of our work for the year now under headway.

As we know, opportunities do not always come unsolicited by our efforts. Human effort is the beaming star that not only leads us to the threshold of opportunity, but by which we can predicate a material and hopeful progress and final victory. If we hope for success and progress here in Texas we must put forth a corresponding effort. Opportunities must be created if not otherwise presented. The success of the church at large depends on individual effort. Should we desire the church to assume her destined condition, as being a "glorious church not having spot or wrinkle or any such thing" we must see to it individually that we contribute our part to make it such. This will necessitate the leaving off of everything detrimental to our advancement, whether that be in eating, drinking, speaking, and our every-day deportment in daily life and work, or what it may be. We should learn to be temperate in all things and this means freedom from excess in the use of any *good* thing and the leaving off entirely of everything that is *not good* for us in life. It signifies a rigid subjection of every impulse and action to the discipline of right reason and God's law. The passions must be the subjects, not the ruling powers of our being. The consecration the Lord has required, which we wish to insist does not apply to the ministry only, *but to all*, is the consecration of self and self-interests to God's requirements. The love he rightfully commands is the whole heart, the soul, the mind, the strength, and our neighbor as ourself. "We are laborers together with God," says Paul. Thus we should recognize God to be a personal partner in this work.

We do not wish to pose as an irresponsible agitator for there is some danger in going to extremes, but as we see it there is much need of improvement not only in Texas but in all the fields. Our Father recognized this when he told his saints to "come up higher." Necessity again compels us to insist that we heed this. Civic virtue in the world, like spiritual power and purity in the church, seems to be a matter of slow evolution in the lives of God's children. This should not be. There is no excuse for slowness of perception and action in our day when the gospel, the church, and the beneficial gifts have been enjoyed. We should not delude ourselves with the fickle thought that because our name is on the church register all is well, when we secretly or otherwise assist in the corruption of the church by a polluted and profligate life. Much of the nominal Christian world recognize that bad citizenship in the government is non-Christian in the extreme. The gospel law contemplates this "for he that keepeth the laws of God hath no need to break the laws of the land." Should there be any doubt that a Latter Day Saint who actively or acquiescently gives place to wrong and acts the part of a bad citizen, is in reality no citizen of the church? Can we impede the force of the critic when the claim is urged that he is fundamentally no Christian at all? I think not. As saints of God can we doubt that true Christianity is passionate honesty, frankness, and purity of life? The Saint's mind and heart—his very life—can be a living benediction and should be spread to receive the power and effects of the holy beatitude of God's love as the petals of the rose in receiving the refreshing dewdrops of the night. To be strict in scruple for the right, not alone in act but in our very thought, is at least part of the essence of true Christian philosophy. The losing of conscience and spiritual and even moral discernment is indeed a sad tragedy for a man or a woman claiming to be a Latter Day Saint.

The first important and immediate duty before us is to discern our relationship to the church and the duties and obligations we owe thereto. God's business has been intrusted, to some extent, to individual effort on our part. In every wrong on our part there should be an effectual remedy.

"Money is always a badge of character," as some worldly wise have expressed, and thus has developed the measure of a man's qualifications by the amount of money he has acquired. From our national motto, "In God We Trust," has developed another, "Be Successful, Honestly if You Can, but Be *Successful.*" While we commend a legitimate prosecution of effort for wealth and this we look upon as a duty to God at least upon the part of those not of the ministry, but the questionable methods must be carefully eliminated before Zion can be redeemed. However, our business relations should not be an idol preventing us in our rightful obligations to God. When this becomes our condition, the harmonious waves of love are disrupted and there is a disturbance. God wants us to be a successful people in every avenue of life that is legitimate and we rightfully enter, but he desires us to be successful in *his way*. We should not make money simply to provide ourselves alone, but to do good to the brotherhood, who may be laboring earnestly and be enduring untold sacrifices in laboring in other departments of the work of the Lord. I sincerely hope the Saints of this field will respond in this direction and submit their tithes, offerings, and consecrations to the proper officials and thus help in the great work and indeed be "laborers together with God." D. S. Palmer, of San Antonio, Texas, is Bishop's agent for Southwestern Texas; John Nunley, Cookes Point, Texas, for Central Texas; B. F. Renfroe, of Davidson, Oklahoma, for Northwestern Texas, and E. A. Erwin, of Manchester Texas, for Northeastern Texas. I earnestly solicit your coöperation in this part of the work and trust God will prosper you accordingly. An examination into the legality of this law is unnecessary. This is a settled question. In this respect the lines of God's demarkation are simple, plain, and fundamental. One of the best guarantees to our advancement, and to live in possession of the Spirit to enlighten the mind and cultivate the reason, is, to obey this law with others. This work is a practical work, and following our spiritual triumphs and intellectual acquirements we must be forced down to the prosy, yet practical side of our life's work.

Should we desire and pray to see the church advance, and the time to come when more laborers will be sent, we should see to

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it carefully that we contribute to make it such. The problems and requirements of the day in this field are to some extent complex and hard, and must necessarily require sacrifice. One and all should respond to lessen the burden. I wish to say the expense of the missionary should be met by the field in which he labors, by Saints or friends. Extremes should be avoided. Unhesitatingly we should present our condition to the Saints or friends when we need means for expenses. Why should we hesitate and impede our progress and work by shrinking from taking up a collection when necessity demands? Many times the people expect it and would gladly contribute if we would but ask them. Why disappoint them? Why restrict them from the glory of reward in the future when they many times would give willingly? Suppose our religious compeers have gone to the extreme; is that an indication we should go to the other extreme, just because a practical method has been abused?

We are anxious that the work be introduced in as many new localities as possible and to execute this work we kindly ask your solicitation and help. Should you have a point in view for preaching do not wait for the missionary to hunt you up but write him your wants and we will make an endeavor to satisfy the demands. Write us any time about the work. We should all feel the deep responsibility of this work.

The missionaries' addresses are as follows: D. S. Palmer, 341 State Street, San Antonio, Texas; W. H. Mannering, 337 State Street, San Antonio, Texas; E. A. Erwin, Manchester, Texas; B. F. Renfroe, Davidson, Oklahoma. John Harp will likely give his mission address later but at present his home address, is Rexford, Kansas. S. S. Smith's home address, Knobnoster, Missouri; his mission address will be given later. F. A. Smith, missionary in charge of the Southern Mission, Lamoni, Iowa.

We are hopeful for a successful year's work. As ministers for Christ we desire to have an influence for good. The greatest leaders—those who rule over the hearts of men are those as a rule who have gone through the gamut of human sensibilities. He must know the sorrows of death, the pangs of human reverses and pains from the ills of life, to be able to give comforting words to mankind. A leader of men is he who can touch the heart cords in others and is capable of reaching the depths of the human heart and bring forth its treasure. May we all thus labor unitedly in love and unison.

For the welfare of the work and the hope of the coöperation of all for Zion's redemption and the salvation of all the honest of heart, I subscribe myself,

Your colaborer in gospel bonds,
S. S. SMITH.
Associate Minister in Charge of Texas.

REDOAK, Texas, May 28, 1906.

To the Saints in the Ohio and West Virginia Districts: Having been appointed in subcharge for another year, I earnestly appeal to you for your hearty coöperation. Each one of us should feel a personal responsibility as a member of the great body. We can not afford to fold our arms and take it easy. The day of judgment will reveal the folly. The opportunities for us all to do something for the Lord's work are manifold. We can receive the commendation of the Master only by doing what he said, "Occupy till I come." If you will report the chances for preaching in your vicinity, efforts will be made to reach them. Should you desire any special series of meetings, any church openings or dedications, special efforts will be made to make them conducive to the best results.

By enactment of the Ohio legislature, our traveling expenses in the Ohio District will be increased. In order to reduce expenses to a minimum, and reap more effective results of our labors, I urge that the traveling ministry remain in the locality where they find an interest as long as it lasts, if it is the entire year.

We have some good workers with us this year, hence let us all faithfully strive to make this the banner year.

The reunion will be held at Wellston, latter part of August. Let all begin to prepare for a good outing with the Saints in this beautiful park. Definite notice will be given later.

The brethren have been assigned their places of labor for the present, so will not need mention here.

Praying God's blessing to attend all the workers of Zion, I remain, Your coworker,

CARMEL, Ohio, Route 1. F. J. EBELING.

To the Saints of Minnesota and the Dakotas; Greeting: Having been appointed, as an assistant in charge of the field named, I wish to say that I have been hindered, by circumstances over which I have had no control, from entering my field sooner than the first of June, but I have now arrived in the field and would like to hear from all the appointees that have been assigned to Minnesota and that part of the Dakotas east of the Missouri River, also all the Saints who may desire preaching, or may know of chances for preaching, in the various parts of the field.

I am new to this field, and wish to become acquainted with it as rapidly as possible, so that I may be able to do the work justice. I expect to be at the reunion to be held at Frazee, Minnesota, from June 15 to 24, and would like to hear from those desiring preaching while there, or I can be addressed at my home address, which is 711 South Fuller Avenue, Independence, Missouri. We will welcome especially any information which will enable us to open new places and carry the gospel into places where its sound has never been heard. Hoping that complete harmony may prevail throughout the mission, and that much good may be brought about by our working together with God, I am Yours in gospel bonds,

MINNEAPOLIS, Minnesota, June 4, 1906. H. O. SMITH.

To the Saints of Kirtland District; Greeting: Having been appointed to labor in this district another year, I enter the field feeling very hopeful of success. I am well pleased with all the General Conference appointees and fellow workers. I have great confidence in the local ministry, and urge all to occupy in the office to which you have been called and set apart to work in. I trust you who preside in branches will take the oversight of the flock with a willing mind, remembering we are workers with God, instruments in his hands to do as he has commanded in the gospel covenant.

I love the Saints of this district. They have so kindly treated me that I have reason to believe they regard me as anxious to see the work move forward in the Lord's own way. Feeling the need of pastors as I now see it, I will spend more time in the branches than last year, helping all I can to keep watch that not a member is lost, and to reclaim all that have gone away from the fold.

Now, brethren, we have had much to be thankful for during the past. Let us move forward in confidence to the work before us. I trust the Saints will remember our Bishop's agent, Bro. Miller, also as counselor, and Bro. T. U. Thomas, who will kindly advise with any of you. Located as they are, one at Cleveland, Ohio, the latter at Sharon, Pennsylvania, you can counsel with them touching any branch work,—both honest and anxious to help you in all things demanding their attention, while I am in the western part of the district. Let the branch presidents see that reports are made quarterly, July 1, October 1, January 1, and March 1. Send all reports to home address, R. F. D. 1, Ray, Indiana.

I am arranging to have a supply of blanks at reunion and conference, in August, at Akron, Ohio, after which I will try to visit the branches and do all I can to help the officers,—or some one else will, perhaps. Now let every one remember, as stated by the apostle Paul, that the goodness of God leadeth men to repentance, not anger, wrath, or vindictiveness, but love. If we work by love, we can accomplish much for the Master. May God bless with wisdom, that is pure, peaceable, and easy to be entreated, is the prayer of your brother in Christ. G. A. SMITH.

TOLEDO, Ohio, May 30, 1906.

To the Saints of the Clinton District, Missouri; Greeting: Having been sent back here to labor another year, and with you desiring to see the work of the Lord prosper, I take this opportunity of asking your coöperation with the missionary force that this year may be fraught with success. You did excellently the past year. For your hearty coöperation of last year we feel to press out with more zeal and energy than ever to make the work a success. Let us then with a deep determination and love for the salvation of souls consecrate this year's work to the Lord as much as we can, leaving nothing undone that we can do to advance this great work that is so dear unto us. To the scattered Saints I would say, Use every means available to effect an opening in your immediate neighborhood. Let us know your needs as to some one coming to do the preaching and we will do all we can to assist you, remembering you are the salt of the earth, and that there is a great work at our hands to do. Let him that is warned warn his neighbor. We desire the co-operation of all the locals and will assist you all we can.

I am pleased to state that the Saints have done nobly in the past year in assisting the elders financially, for which we extend to them our appreciation and many thanks for same. I need not ask you to continue this act of obedience to God's law, knowing that you will do all you can in this regard for the love you have for God's work. Do not forget the Bishop's agent, G. W. Beebe, as he not only has his own family to look after financially but the missionaries' as well.

It brings joy to his soul when he can receipt you for your kind act, and at the end of each month supply the families with necessary aid so the missionaries can go with rejoicing to sow

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the seed of the kingdom. As you have endeavored to keep this part up in the past we have no reason to believe you will fail to do all you can in the future.

Remember our worthy missionary in charge, I. N. White, in your prayers that the Lord may bless him with health that his voice may again soon be heard in the congregation of the Saints. We need his wise counsel and advice.

Ever laboring for the salvation of the souls of men, I remain,

Your humble servant,

HOLDEN, Missouri, Box 204. GEO. JENKINS.

To Saints of Spring River District; Greeting: Having been placed in charge of the missionary work in Spring River District and Southern Kansas by Apostles J. Luff and I. N. White and requested to publish my address, I write briefly. As the missionary is sent to present the gospel to the world, we expect to confine our labor as far as possible to that end, that we may fulfill that to which we are called. We will have all and more than we can do to fill the demand in this broad and ripened field.

We solicit the aid of the Saints by obtaining openings for preaching and contributing to the expense of the ministry, remembering the needs of one are equal with that of another, and in this you are helping the Lord's work and not the man.

The missionary force are tried and true men, acquainted with the field, and we are hopeful of a fruitful year.

May it be with us, as with the ministry of the first century, when asked, "Lacked ye anything?" our answer shall be, "Nay."

Believing all are equally interested, we trust in all and in God, above all.

That the Saints and friends may be able to reach the ministry at any time occasion demands, we insert the names and addresses of the appointees of the above-named field. F. C. Keck, Nevada, Missouri; Lee Quick, Mapleton, Kansas; W. H. Smart and J. T. Riley, Fairland, Indian Territory; Evangelist Ammon White, Independence, Missouri.

Your coworker,

115 West Jefferson Ave., PITTSBURG, Kan. E. A. DAVIS.

Bishop's Agents' Notices.

To the Saints of Northwestern Texas: Having been appointed Bishop's agent by Bro. Kelley, I desire to call special attention to our needs, and hope that before the close of the year I shall have the name of every member of the Northwestern Texas District on my book as a tithe-payer. The Lord said, If ye love me keep my commandments, and let us show our love by keeping the commandments. We realize that the law of tithes and offerings is one of the greatest commandments. We have been praying for the Lord to redeem Zion, and he has opened up the way, and answered our prayers, and blessed us with good crops this year; and I hope we will give to the Lord his part, and live by every word that proceedeth out of the mouth of the Lord, so that we will be worthy to live in Zion. For if we do not keep his commandments, it will not be Zion to us.

To one and all, I desire to correspond with you; and will visit you as soon as possible. I remain,

Your brother and colaborer in Christ,

DAVIDSON, Oklahoma. B. F. RENFROE.

First Quorum of Seventy.

To the First Seventy: I am this day sending to each of the quorum the addenda to Circular Letter No. 7 ordered by the quorum to be printed, and to those who did not receive a blank report at the General Conference I have inclosed with the addenda one of those. Any one of the quorum not receiving these within a reasonable time after this notice appears they will notify me and I will send another. I did not receive the addresses of Brn. John H. Hanson, and Henry A. Koehler, and when they are ordained will the one ordaining please to send me the items of the ordination,—time, place, and by whom, and their addresses, and I will send to them such items as they should have from the quorum. Whenever Bro. Jesse M. Simmons is ordained please send the same items of the ordination as of the others. I have his address.

If I have failed to inclose a blank report to any who did not receive one at the conference, please to notify me and they will be supplied. Yours in the faith,

DES MOINES, Iowa, June 8, 1906. J. F. MINTUN.

Nauvoo and the Reunion.

The executive officers, in connection with the missionary in charge, have appointed the undersigned committee on arrangements to provide for the needs and accommodations of those attending.

If you expect, or even wish to attend, the committee will be glad to hear from you on the following:

1. When do you expect to arrive? 2. Do you want to rent a tent, and what size? 3. Do you want a gasoline stove, and what size? 4. Do you want to board,—at the dining-hall, in a private family, or at a hotel? 5. Do you want to room at a private family or at a hotel? 6. If a gentleman, would you accept cheap lodging in a hall, on cots or springs?

We expect to provide board for ladies in private families for all who desire it, if possible.

Families attending should rent tents. Prices of tents will be announced later.

Every Latter Day Saint should sometime see the city of Nauvoo, and witness the greatest battle-ground of truth and error in the history of the church. Here the church rose to its maximum and fell to its minimum; and out of the ruins were chosen the chief pillars of the Reorganization. Why not visit the old homes of these men, and contemplate the scenes of the past? The committee is planning a half day to see Nauvoo. This will be something on this order: Hacks provided at a cost of about ten cents to each individual. All will go at once and stop at each historic place, where will be delivered a short historical address relative to each place viewed. These addresses will be by those who are well acquainted with the history of the church here at this place, and with the various characters of those who lived in these houses; also the *Times and Seasons* building. The *Nauvoo Neighbor* office, the *Expositor*. This will certainly be worth the time of any one who is interested in the history of the church. Do you not want to come? and see? and hear?

The committee is also planning an excursion on the river. This will consume a day, and will give opportunity to rest from the cares of the occasion. We know the river will be attractive to those who do not live on or near it; but we want good interest while the program is being rendered, so we are planning this trip to give all an opportunity of resting from their labors. And we want all to enjoy the meetings, and then the excursion which will be August 2.

We would like to know approximately how many to arrange for as soon as possible, so do not put it off, but let us hear from you at once. Let each local school or Religio take hold of the matter, as it is not a district reunion, but one for the whole church under the direction of the General Sunday-school Association and the Religio.

This is the first reunion attempted exclusively by the Sunday-school and the Religio, and above all things it should be made a success. You can assist in making it so by being present. You can make it the largest gathering ever held by these organizations, and from the indications it will be. You can not afford to miss it. We will provide for you, if you let us know what you want, and let us know in time.

On the night of June 4 the committee met with the city council and got everything they asked for, among which were, the use of streets in which to set tents, seating capacity for twelve hundred people in the park, deputizing of police for mutual protection, and other park improvements necessary to the occasion. Let us now see that their appropriation is not in vain, that their seats are not left vacant and unfilled during the gathering, and that we use the utmost care in establishing mutual good feeling, which can easily be done if the proper methods are pursued.

MARK H. SEIGFREID, Chairman,
Ferris, Illinois.
J. W. PETERSON, Secretary,
Lamoni, Iowa.
GEORGE P. LAMBERT, Treasurer,
Ferris, Illinois.

The Sanitarium and Children's Home.

TO BE BUILT "AS SOON AS IT IS FOUND TO BE PRACTICABLE, AND WITHOUT UNNECESSARY DELAY."

To perform any work which our heavenly Father has enjoined by direct command, should be one of the pleasantest services which any one can in this life render. The fact that divine wisdom has passed upon the necessity of a work, and directed the performance of the same, "without unnecessary delay," and intrusted the accomplishment to us as a people, should fill our hearts with the highest sense of pleasure while we labor with our utmost powers to perform.

By and by the souls of the faithful "doers" will be charmed with the commendatory reception, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many"; and this pointed fact, taught by Christ himself, makes the duty of each to stand out more clearly touching the work now assigned.

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The revelation of the hour, the resolution thereupon of the body, the church, direct that we move forward and build, and the Bishopric takes pleasure in making an effort to do all it can towards this, according to the direction given, feeling well assured that every member of the body will seek humbly and prayerfully to discharge the duty imposed upon all, with a like ready and keen sense of the responsibility.

Each should at once consider unselfishly the question, How much can I help in this work? What others can and ought to do, let that be with *them*. Do we resolve to perform faithfully our respective parts; "there is where the honor lies." We should not permit Satan to tempt us by suggesting a consideration of the matter of assisting with the the view to determine just *how little* we can do, and yet have it said we did our duty; if that thought comes up let us say, "Get thee behind me." The Lord should have our heartiest and best service; and if we perform this work as directed with a cheerful and delighted heart, then we will be permitted to perform yet another task, and our chief joy will be in being in fact what we are enjoined by the apostle to be, "laborers together with God," instead of thinking only of self and selfish work.

Will not all be gratified and full of joy, if we shall in the performance of this work, so please God that he will accept and commend the same, and intrust us with the performance of a still greater work? It is readily seen that our joy and life is in the full discharge of duty, and not in the failure to discharge the same.

In determining how much we can do, it is not necessary to forget our obligations in other things. God does not annul or minimize existing duties in calling us to further work. He may quite justly request us to take upon ourselves other duties and responsibilities, and we also may justly feel gratified that we are accounted worthy of further trust, but not that this is to be at the expense of other necessary work either to the church, to our families, or to others. In the decision let us judge wisely and unselfishly in determining what we can do, knowing the Lord would not ask us to perform, unless it was clearly within our power to do.

The Bishopric therefore ask that each and every one at once determine the amount they can help toward these proper objects and institutions, and communicate the same at the earliest practicable time to the bishops or agents of their respective stakes or districts, or by sending directly to the Presiding Bishop at Independence, Missouri, so that the committee authorized to act in the matter of building may properly move forward in the discharge of duty within the time suggested and urged.

Already some have sent in offerings for this purpose, and we hope within the next sixty days to hear from every place where the Saints reside, so that our advices in the matter may be complete.

Remember that if we make an earnest and united effort the work will be accomplished at once, and it will be unnecessary to make any further call upon the Saints to aid in the undertaking.

Special instruction touching the gathering in of the offerings for this work are now being sent out to all bishops and agents, and the ready coöperation of the Saints is asked, so that there may be no unnecessary delay.

Let us all, at once, awake to duty and bring forth a worthy offering to the praise and glory of God and the good of his worthy and needy children, and may his multiplied peace and his fruitful hand be extended to every faithful helper.

Very respectfully,

E. L. KELLEY, Presiding Bishop.

916 W. Electric Street, INDEPENDENCE, Mo., June 10, 1906.

Correction.

In preparing the notice of the time of convening of London District conference, an error in time was made. The notice said the 22d of June, whereas it should have been the 23d of June, as conference always meets on Saturday.

Respectfully,

HANNAH LEEDER, Secretary.

PORT ELGIN, May 29, 1906.

Two-Day Meetings.

There will be a two-day meeting at the Saints' church, near Savannah, Illinois, June 16 and 17. Visiting Saints will be met at the depot Friday and Saturday. And a cordial invitation is extended to those who can attend. Fred B. Farr, president.

At the following places: Chetek, June 30 and July 1, 1906; at Porcupine, Piper County, Saturday and Sunday, July 7 and 8. Any who expect to attend the meeting at Porcupine, and wish to be met at train, please notify Bro. O. D. Ganoe, Arkansaw, Wisconsin, R. F. D. No. 2, in time to give him a chance to look after your wants. W. P. Robinson, president.

Conference Notices.

St. Louis District conference will convene at St. Louis, Missouri, June 16 and 17, 1906. We desire a full attendance, so that those who have been sent to labor with us this year may become acquainted with the needs of the district. Let all the branch secretaries send in a full and complete report not later than June 14, 1906. Chas. J. Remington, secretary.

Conference of the Southeastern Illinois District will convene with the Brush Creek Branch, near Xenia, Illinois, June 16, 1906. All branch presidents take notice and get branch reports in on time. We would be glad if the officials would get their reports in before the hour of meeting. We earnestly request that all branches be represented. P. G. McMahan, secretary.

Southern Missouri District quarterly conference will convene June 30, 1906, 10 a. m., with the Pomona Branch. Send all branch reports, petitions, and communications pertaining to the conference to me in care of A. D. Brooner, Pomona, Missouri. J. C. Chrestensen, secretary.

Conference of the Idaho District will convene with Grove City Branch, at the home of Sr. Lena Christensen, Riverside, Idaho, on June 30, at 10 a. m., and continue over July 1. We expect the missionary force to be with us and cordially invite all the Saints to come. Owing to the scattered condition it will be well for all coming by team to come provided to care for themselves. We can manage for feed for teams. It is particularly desired that at least one member from each branch and community of Saints be present with authority to represent their respective communities, as we desire to take united and effective action on many points for the good of the work. All branches will please hold their business-meetings at an early date, and forward reports promptly to A. J. Layland, district secretary. H. Grimmett, president.

Montana District conference will convene at Deer Lodge, Montana, June 23 and 24, 1906. Hope the branches will not neglect to send reports and representatives. Jerome Wyckoff, secretary.

Convention Notices.

Clinton, Missouri, District Sunday-school convention will convene June 29, 1906, at Nevada, Missouri. Prayer-meeting at 9 o'clock; business-meeting at 10; joint session of Religio and Sunday-school at night. Mrs. Martha Cool, secretary.

Reunion Notices.

The Moorhead, Iowa, reunion will be held from August 31 to September 9, instead of August 24 to September 2, as advertised before. Time changed on account of other reunions advertised for the same time.

Notices.

There will be a charge of ten cents per meal to all visiting members coming to the June conference to be held in Washington Hall, corner of Washington and Mckinley Avenues, Bay City, Michigan, excepting missionaries; and those bringing lunches will be paid to the value of their lunch. Committee will meet all trains, wearing red badges. Rae Dowker, secretary committee.

Addresses.

Charles Fry, 2120 North Fifteenth Street, Omaha, Nebraska. Council Bluffs address, 111 East Pierce Street.

Alma Booker, 302 Monroe and West Jackson, Mobile, Alabama.

J. B. Wildermuth, general delivery, Clinton, Iowa.

Jerome E. Wildermuth, 1313 First Avenue North, Fargo, North Dakota.

Married.

PACE—EDWARDS.—At the home of the bride's sister, Steubenville, Ohio, at 4.30 p. m., June 3, 1906, Bro. John G. Pace and Sr. Annie E. Edwards were united in marriage, Elder A. H. D. Edwards officiating. Members of the family and a few friends were present, and a very pleasant evening was enjoyed. After the ceremony, supper was served. We wish them much happiness, and a long, useful life.

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"Probation After Death."
"Wounded in the House of His Friends."
"Many Ways or One?"
"No Doctrine, No Christ."

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who want homesteads, or who want to buy deeded land in Meade, Seward, or Haskell Counties. You should not hesitate to come out here and see this country. Every Excursion Day (first and third Tuesdays of each month) brings hundreds of home-seekers and buyers. I believe it would be worth your while to visit this country. Quite a few Saints are interested in locating here. Several have come here in the last week or two and like the country fine. The present condition of crops is encouraging. Best prospects for wheat in years. If you have a little money, you could not do better than to come here and get a home. If you have plenty of money, and want to make a safe investment, you could not find a better place to invest than in this wheat country. Let me hear from you.

W. S. Maloney.
Plains, Kansas. 19-tf

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The Saints' Herald

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

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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

JOSEPH SMITH - - - - - - - - - EDITOR
ELBERT A. SMITH - - - - - ASSOCIATE EDITOR
LEON A. GOULD - - - - - ASSISTANT EDITOR

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FROM a London cable, June 9, to the Chicago *Tribune*, it appears that John Bull looks upon justice in American courts as being particularly one-sided in the case of big rascals and corporation criminals:—It says in part: "It will be a long time before public opinion on this side of the Atlantic will have any confidence in the genuineness of American corporate reform. One thing, and only one thing, will have any real effect in Europe. When America begins to send its greatest criminals to jail, Europe will begin to believe there is a real standard of public morality in that country.

"The administration of justice in the United States is to-day the subject of open ridicule and contempt throughout Europe. There is nothing an Englishman resents more than the intimation that the American judicial system is similar to England's."

A BROTHER of Pittsburg, name and address not given, sent ten dollars some time ago for the Manchester Branch and the Llanelly Branch. This will notify him that it has been received and credited as directed.

Editorial

WHEN CALIFORNIA CAME UNDER UNITED STATES RULE.

It has been understood by some that after the dispersion at Nauvoo at the death of Joseph and Hyrum Smith, the portion which went west under President Brigham Young intended to settle and did settle on territory outside the jurisdiction of the United States. The following facts in the premises will furnish to our elders in the field and elsewhere sufficient data to correct the supposition that the settlement made by those who settled in Salt Lake Valley, was outside the jurisdiction of the United States. It is not a correct one, for that portion of the church which went with Brigham Young did not get out from under the jurisdiction of the United States.

In September, 1890, sixteen years ago, an article was published in the *Century Magazine*, by George Hamlin Fitch, supplemented by a subsequent article by Francis J. Lippitt, from which we make the following extracts:

HOW CALIFORNIA CAME INTO THE UNION.

Forty years ago this month of September, California was admitted into the Union. The rounding out of four decades of state life will be the occasion of a great celebration at San Francisco on the 9th of this month, in which an effort will be made to restore and to make real to the generation of to-day the hardy pioneers and gold hunters who founded in this far western land as genuine an American commonwealth as Massachusetts or New York. It will help the young Californian of to-day to appreciate the services of the men who, despite many errors, laid firmly and well the foundations of the chief State on the Pacific coast. . . .

The conquest of California would probably have been pushed resolutely by the settlers had not the Mexican War broken out, since the raising of the Bear Flag and the declaration of the independence of California made it impossible for the actors in this revolution to recede from their position. Four years before, Commodore Jones had taken possession of Monterey and hoisted the American flag on the report that Mexico had begun hostilities. He made a formal apology when he discovered his mistake, but it is very unlikely that Fremont would have apologized for his part in the Bear Flag revolt, or that Mexico would have accepted any explanation.

All the actors in this period with whom I have talked declare positively that the settlers were convinced that the occupation of Upper California by the Americans would be a question of only a few months. They all felt assured that the United States was prepared to seize the country on the first sign of hostilities on the part of Mexico. And their position was rendered the more difficult by the constant fear of English annexation. . . .

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About the time that the Bear Flag party were getting ready for action in Sonoma the American naval commander in charge of the Pacific squadron was at Mazatlan. Commodore Sloat had received the most specific orders to occupy California at the first outbreak of hostilities with Mexico. In the harbor of San Blas was the English admiral Sir George Seymour on board the British frigate Collingwood. Sloat feared that Seymore might receive the first news of the Mexican War and thus anticipate him in seizing Monterey; so as soon as he obtained positive proof of the capture of Matamoras by General Taylor he sailed for California. Our navy was then a fair match for the British, especially in speed, and the Savannah could easily outsail the Collingwood; but Sloat took no risks, crowded on all sail, and reached Monterey on July 2. He had the sloops Cyane and Levant at Monterey and the Portsmouth at Yerba Buena (San Francisco) and no British sail had yet appeared. Sloat was a man who dreaded responsibility. He expected to find California peaceful; he even hoped to meet small opposition in raising the American flag. But what was his astonishment to learn that the native Californians were bitterly opposed to any change, and that they were in a red heat of resentment over Fremont's action. He found the British vice-consul, Forbes, supporting General Castro and Governor Pio Pico in their diatribes against the American adventurers, while the Spanish vice-consul, Lataillade, surpassed all the others in his condemnation of the Sonoma revolution. Sloat accordingly hesitated five days before taking possession of Monterey.

On July 7, 1846, Commodore Sloat took formal possession of California in the name of the United States. After making a formal demand for surrender upon the Mexican commandant, which that officer evaded by disclaiming authority to act for Castro, the commodore prepared for action. He issued orders warning the men against plundering or maltreating any of the natives. Under Captain Mervine a force of two hundred and fifty seamen and marines was landed and marched up in front of the old custom-house, which usually bore the Mexican colors. There is a conflict of authority as to whether the flag was flying on this day. The people crowded about, eager to see the spectacle, but there was no hostile demonstration. The commodore's proclamation to the people of California was read. It declared that he proposed to hoist the American flag at Monterey and to carry it throughout California. It was Greek to most of the spectators, who understood Spanish only, and was received in silence. Then the Stars and Stripes were run up, three roaring cheers were given, a salute of twenty-one guns was fired, and California thus passed into the hands of the Americans. On the following day the proclamation was read on the plaza at Yerba Buena, and the Mexican colors were supplanted by the American flag. At the old Presidio, near the Golden Gate, was the dilapidated Mexican fort with its rusty and useless guns; but over these also the Stars and Stripes were raised—an earnest that this main gateway of the Pacific would now be held against all comers. In the other towns where the American flag was raised there was unbounded enthusiasm on the part of the settlers. The native Californians looked on in apathetic silence. It may be that they counted on British interference; but when Admiral Seymor arrived in Monterey Bay he courteously accepted the announcement of American possession, as did also the captain of the British warship Juno, which visited San Francisco Bay two days after the flag was raised.

This bloodless transfer of authority could probably have been the beginning and the end of the conquest of California but for the enmity aroused by the Bear Flag uprising and the feud between Fremont and Castro. As it was, the subsequent events of the conquest may be put in a paragraph. Sloat declined Fremont's offer of his Bear Flag battalion; but the chagrin which this caused was speedily forgotten, for Sloat, ill in body and weary of responsibility, turned over his command to Commodore Stockton and departed for the East. Stockton was the exact antithesis of Sloat. Responsibility did not worry him; in fact, he enjoyed it. He promptly accepted Fremont's troops and issued orders for their prompt organization into a regiment. He pushed the campaign vigorously against the native Californians, who were massed at Los Angeles; but when he reached that city he found everything quiet, took possession, and declared the war at an end. He had only just reached Monterey on his return when he was informed that all the South was again in arms. It required six months to subdue this revolt; but the power of the insurgents was broken by General Kearney, who arrived overland from New Mexico, after one of the severest marches on record. He coöperated with Stockton's marines, and finally the Californians gave up the fight; and the treaty of Cahuenga on January 13, 1847, ended the last stand made by the natives for control of the territory. The Californians surrendered to Fremont probably because they counted on getting better terms than from Stockton; and this expectation was fulfilled, as unconditional pardon was granted to all who had borne arms, with freedom to leave the country, and full rights of citizenship to those who chose to remain.

. . . Again the partisan debate broke out with increased rancor. Four months of wrangling ensued, ending finally in the passage of the bill for the admission of California, separated from the compromise resolutions. On August 13, by a vote of thirty-four to eighteen, the Senate passed it. Jefferson Davis, Mason, and others could not see it adopted without a last word, so they issued a protest which summed up all the Southern hatred of national sanction of the free constitution of the California settlers. This protest had no effect on the lower house, which on September 7 also passed the bill, by one hundred and fifty to fifty-six. On September 9, 1850, the act was formally approved by President Fillmore, and within the next two days the California delegation was sworn in—not, however, without objections from Jefferson Davis and his small party of irreconcilables. The South had been worsted at every point; but it was a costly victory for the country, for a decade later burst out the pent-up fires of partisan hatred, whose lurid gleams were seen during this long struggle over California.

The California legislature adjourned in April, but it was the 18th of October before news came of the admission of the State. These six months of waiting tired the souls of impatient Californians more than all the previous period of doubt and uncertainty. Complaints came from several of the southern counties of burdensome taxes that would fall upon them should Congress admit the whole of California as a State. Among Americans, however, the desire for statehood was so strong that many openly advocated separation from the Union. In no other period of their history, perhaps, was the self-control of the Americans in California more thoroughly proved than in these dreary months. Climate and life, then as now, conspired to rob the settler of patience. He yearned to gain fortune or to compass any purpose at a bound. With a people of less moral stamina disunion influences would have prevailed and the world would have seen the fiasco of an independent state on the Pacific coast. But that rare judgment and foresight which comes with the Anglo-Saxon strain in American blood again prevailed. Some of the old Bear Flag party emerged again and gave vent to their anger in violent language; but these manifestations were merely the froth on the surface. Loyalty to the Union before they formed an actual part of it was as strong as it was eleven years later when Sumter was fired on.

Five weeks after California became a State the news reached San Francisco. The Panama mail steamer Oregon was sighted one October morning by the lookout on Telegraph Hill. He rubbed his glasses to make out what had transformed her familiar lines. Surely she was dressed in all her bunting, and now as she entered the harbor the rapid discharge of her guns

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conveyed the long-expected news. Old pioneers can not speak with unmoistened eyes of the scene that followed. Nerves had been strung to so high a tension that the rebound demanded violent exercise. The whole city swarmed to the water front and the hills around it. Merchants rushed to close their stores as they did on that other day, sad and long to be remembered, when the news came over the wires that Lincoln was assassinated. By a common impulse every one ran to the old Plaza. There were cheers, shouts, ringing of bells, blowing of whistles, and booming of guns. Provident passengers who brought copies of New York newspapers sold them readily for five dollars a copy. At night the young city was ablaze with bonfires, illuminations, and rockets.

By steamer, stage, and pony express the news was carried to all parts of the State. On many roads there was keen opposition between rival stage lines, and this led to lively races to see which should be the first bearer of the welcome news. Crandall was one of the pioneer stage drivers who with Foss and "Hank" Monk made a reputation for dare-devil skill in handling six-horse teams on bad mountain roads. He started for San Jose, the morning after the news reached San Francisco, with his coach decked with flags. Governor Burnett was beside him on the box. Down they dashed through the level Santa Clara Valley, then one wide, tawny plain, unbroken by fence or farm-house. Behind them came the rival stage, its driver urging his Mexican mustangs to their utmost speed. As Crandall's coach passed the houses on the road all on board swung their hats and shouted, "California is admitted to the Union!" and the cheers that rounded out this shout were taken up by the delighted people. Ex-governor Burnett is an old man now, but he grows young again when he describes this race, full of excitement to the very end, when Crandall dashed up to the main hotel in San Jose in a cloud of dust, like one of the Homeric heroes, the victor in one of the hardest stage races ever run in this country.

This clearly shows that when President Brigham Young and the pioneers with him descended into Salt Lake Valley, July 24, 1847, the territory was under the United States flag. If there had been any understood intention to filibuster any portion of the territory from Mexican control in order that there might be established an ecclesiastical kingdom therein, this intention was frustrated as we believe by intervention of Providence using the United States Government as the means to its accomplishment.

ARE MIRACLES DONE AWAY?

The following from a Chicago paper for June 17 indicates that some minds are inquiring along the line of what the writer chooses to call "physical miracles." The wonder is that the world does not more universally question the theory that miracles have been done away, because not needed:

Can it be true that the Christian dispensation, which began with the ministry of Christ and his apostles, has been so changed that there is no need in the present day of physical miracles? Is there no necessity for such miraculous works as they and their successors for three hundred years were permitted, nay, commanded by the Master to perform as the initial evidence of their high office to make the gospel of Christ effectual in reclaiming first the minds and then the hearts of men with the truth?

If so, why were such evidences given for three hundred years in making the church so powerful in influencing large numbers to become Christians that the secular king who then practically ruled the world took it into partnership? And why, after such partnership, were such evidences practically withdrawn from the church?

These questions must be answered, and in thinking of them we are reminded of the Savior's temptation from Satan to accept of him all the kingdoms of this world and the glory of them if he would only bow down and worship him who claimed the power to give them to him who himself had made them and owned all. The answer of Jesus was, "Get thee behind me, Satan; it is written thou shalt worship the Lord thy God, and him only shalt thou serve."

Suppose Christ's church had spurned the temptation in Rome's offer to practically rule the kingdoms of this world with fire and sword, and had gone on in her work of saving men's souls, instead of hankering after the secular thrones which Rome controlled. Who can figure out the results of such refusal in view of what had been done? And who can not now read the results in history of her taking Constantine's sword to rule the world, instead of Christ and his commission to go into all the world and preach his gospel to every nation, to heal the sick, cast out devils, and raise the dead, as the evidence that he had not only sent them, but, as he had promised before he left the world, went with them to insure their success, and did so until the secular power temptation took the place of manifested supernatural power in their great work, up to the time of their yielding to temptation instead of resisting it, as their great Master had done in the beginning of his ministry of supernatural power to reach the minds and hearts of men with himself in the length and breadth of his plans to save the lost?

That history, in practical results, is a comment on their disobeying the orders of the King of kings, as his own officer in the great conflict with Satan for the possessions of this world for Him who made it. Satan transformed spiritual into temporal power.

When the disciples could not answer the request of a father to cast the Devil out of his child, and after they had seen Jesus do it, just after coming from the Mount of Transfiguration, they asked him, "Why could not we cast him out?" And he said unto them, "This kind can come forth by nothing but by fasting and prayer," thus reminding them that out of communion with him, and therefore without the requisite faith in him to work such things for them, they could not do it.

May we not inquire, very humbly, if that is not the reason now why the disciples of Jesus Christ, as a rule, can not give to the world such evidences of his willingness to take our sicknesses, as was prophesied of him before he came into the world? If Jesus is "the same yesterday, to-day and for ever," why not expect of him the same manifestations of his power now as in the beginning of his church and for centuries thereafter through his representatives?

Can his witnesses have the same influence over the world now as then, without such evidences being presented by them as by Peter and Paul?

We may be severely criticised by all classes of unbelievers in the supernatural, as well as by church members who do believe in it, as an adjunct of the early church, but not in this "enlightened age" of philosophy and science, for proposing such questions, but they will spring up in the mind which reads the facts of the past and the present in church history as naturally as the sun in the spring creates a resurrection of dead nature into the fact and the beauty of a new life in the natural world.

If the first chosen apostles of Jesus could not believe in his resurrection until they had seen him, and even then dared not proclaim it until endowed with power from on high, how can we, until our faith grasps the actual fact we did not see with our natural eyes in the larger fact of the same endowment of power promised to every succeeding age, and which may be our experience as well as theirs for the asking?

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Are we in the same dispensation that Christ organized in words and deeds and through his apostles, or are we not? This is a great question.

"When the Son of Man cometh shall he find faith on the earth?" was one of Jesus' questions of his disciples when on the way to Jerusalem to be crucified, in connection with the subject of prayer. (See Luke 18:1-14.)

Young man, never be fully satisfied with your faith until Christ is just as real to your spiritual life in governing its purposes as he was to Lazarus in directing his physical nature after he had said to him while in his grave, "Lazarus, come forth."—John V. Farwell in Chicago *Record-Herald*.

EDITORIAL ITEMS.

"In one particular the opera-house is ahead of the churches," says Bert Walker. "At the opera-house women are supposed to, and do, remove their hats while anything is going on, while at the churches they keep their hats on all during the services." Wonder if this is the reason so many men do not go to church?

Bro. W. Christy reports splendid interest attending the tent-meetings at St. Charles, Iowa. He is assisted by Brn. Reiste and Peters.

Bro. R. B. Howlett writing from Port Elgin, Ontario, June 15, reports the baptism of six Lamanites and eleven whites in Port Elgin and Chippewa Indian Reservation.

Swen Swenson and Davis G. Lundquist left New York June 13, on steamship Majestic, for Gottenburg, Sweden, to enter upon their labors in the mission assigned.

Bro. S. A. Burgess, of St. Louis, wishes to notify visiting missionaries and those interested that the family have changed their residence to 5920 Etzel Avenue.

Sr. M. Houck would like some visiting elder to call upon her niece, Mrs. Henry Simmons, 841 East Twenty-ninth Street, Portland, Oregon, who is a member of the Utah church, and explain the position of the Reorganization to her.

Original Poetry

The Perfect Gift.

(From 1 Corinthians 13.)

Though we should speak with tongues of men
Or of th' angelic host,
A tinkling cymbal we become,
Or sounding brass at most
Should we lack love.

Although the gift of prophecy
We may perhaps possess:
And we all myst'ries understand
Alas! 'tis emptiness
Should we lack love.

Though we all knowledge should possess,
And though all faith have we,
So that the mountains could remove,
We're nothing without thee,
Dearest gift—love.

Though we bestow all earthly goods
To feed the hungry poor;
Or give our bodies to be burned,
It profits us no more
Should we lack love.

For love doth suffer long; 'tis kind;
And envieth no one;
It vaunteth not; is not puffed up,—
Brings peace and union.
Blessed gift—love.

Love shuns iniquity, for it
Rejoiceth in the truth;
It beareth all things, gives fresh hope,
It guides the humble youth.
Perfect gift—love.

Love helps us trials to endure,
And guides our feet aright,
Along the narrow path which leads
From darkness into Light.
Perfect gift—love.

Love not unseemly doth behave,
It seeketh not her own;
It is not easily provoked;
Doth evil overcome.
Perfect gift—love.

Love faileth not—though prophecies
And tongues may fail and cease;
Though vanish knowledge shall away,—
Love ever will increase.
May we seek love.

For now we know, and prophecy,
Yet only 'tis in part;
But when the Perfect shall appear
Th' imperfect will depart.
O blessed love!

When children, we as children spake,
And likewise understood;
But now that we have men become
We seek a better food,—
Heavenly food—love.

Though we at present may not see
But through a glass darkly:
We soon shall see as face to face—
If we live perfectly,
Guided by love.

We now may know, but 'tis in part,
(But sweeter thoughts we own)
May be so now, but soon shall we
Be known as we are known.
Guided by love.

And now abideth faith and hope
And love—the gifts are three;
But one is greater than the rest—
Love of necessity.
Conquer by love.

December, 1904. DOVER E. JUDD.

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Original Articles

A "FATHER'S" EPISTLE.

TO THE SAINTS IN ALL THE WORLD WHO MAY BE INTERESTED; GREETING:

It seems eminently proper, and, I trust, for the good of the cause we love, that I should send you a few words at this time. May that blessed Spirit, which is so indispensable in the work of salvation, touch your hearts and enable you to receive good therefrom.

I embraced this "glorious gospel" in November, 1863, being baptized at Nauvoo, Illinois, in the Mississippi River. When I first made up my mind to accept this people as my people, and their God as my God, there appeared to me no evidence whatever that another soul in our family would receive the message. So, in the wisdom of Him who doeth all things well, my first conclusion was an independent one; and while some have not been able to approve of my positions and methods, as a whole, (that is, when they were applied to the Saints,) they will, I believe, bear me testimony that I have moved along this line ever since. Many, many times I have disappointed some of my best friends, and much oftener aroused and greatly agitated my opponents. However, some, who were once strong opponents, have become strong and abiding friends, without any compromise on my part.

I have felt, as I feel now, to respect and honor every man in the legitimate duties of his calling; but I have, as I do now, steadfastly refused to follow my superiors any farther than I was able to see, after earnest prayer and investigation, that they were helping me to walk in the light of God.

Did Paul reflect on the work of God's messengers of salvation when he said: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed"?—Galatians 1:8. I do not think so, nor do I have any idea that either God or the angels took any exception to what he said. If, then, the rule is a proper one, and applies to the angels from heaven, as well as to all men outside of the church of God, why does it not apply to every minister whom God has chosen?

If the presumption that every man is doing his duty, is to prevent the application of the rule, then of what value is the rule? And, further, if anybody's work in the church is reflected upon, and injured, by a proper application of the rule, it must be because there is something wrong with his work, or with the rule.

There is a volume of wholesome instruction contained in the following words which fell from the lips of the great Teacher:

> And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.—John 3:19-21.

So, we are justified in the conclusion that there is no good reason why any true servant of God should object to a proper application of the rules and tests which God has furnished us in his word. These rules and tests are of universal application. Why receive them at a discount?

"But," says one, "we do not object to the rules, but to the persistency with which they are kept before the people, and the manner in which it is done."

Yes, I do not doubt that you have been sorely tried with me (I am only speaking for myself in this article), but I have earnestly sought to be right—have tried hard to acquire knowledge, "by study and by faith," have used the best judgment I had, both as to demands and the character of my efforts. In this connection, permit me kindly to suggest that, if you do not now see, the time may come when some of you will see that I have not been beating the air to no purpose, but have been making an effort, at least, to perform my humble part of the great work which God has intrusted to his servants and people. As to my manner, it is distinctly my own; and I have no reason to doubt that it has been just about as objectionable to some as theirs has been to me. Nevertheless, I know that my manner has been more or less imperfect. I have been trying, and am still trying to improve it. Wherein this imperfection has injured others, I can only say, I have never opposed any one, within or without, with a desire to injure. My motive has been good, and only good.

It may help some to rightly interpret the words and acts of my official life in the church, to inform them that it has been my practice to say the strongest and most cutting things when I have felt the best toward my opponents. When the love of God fills the soul, and the Holy Spirit touches the heart and enlightens the mind, one may speak and act with safety, if careful, though it will always be "according to the gifts and callings of God *unto him.*"

Right here I wish to relate an experience had while doing missionary work in the South: In the early summer of 1882, I was sitting on the porch of Bro. L. F. West, near Milton, Santa Rosa County, Florida. I had been reading in the Doctrine and Covenants, and was forcibly impressed with the high and pure character of the precepts and commandments made binding upon the church. A quiet, humble feeling pervaded my soul, and I was in the true spirit of prayer. I had a strong desire for light and heavenly instruction.

As I calmly laid down the book, I passed into a condition of serious meditation; and among other

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things, these thoughts passed through my mind: "How could a people, with such instruction as this before them, go into that which is vile, and disgrace the holy cause of God?"

I thought of the statements made concerning our people in histories and cyclopædias; and while I knew then as I know now, that they contain much that is false—are loose and unreliable as a whole—yet my thought was, "Where there is so much smoke there must be a little fire."

I was strengthened in this belief by the further thought, that apostasy and evil do not come all at once. They have their incipiency, like other things, and develop gradually. Right here, I found many things to strengthen this thought, among which are the statements of the revelations themselves. I thought about the redemption of Zion, and cried to God for light and understanding, that I might be prepared to do my part.

All at once, the Spirit spoke to me—not in audible tones, but in a way that could not be misunderstood by one who was in the Spirit, and this is what it said to me:

"You go forth and declare the word as it has been delivered unto you. Do not seek to apologize for the wrongs of men. Let the bolt of God's condemnation strike where it may. Preach the word; stand by the truth, and in this you shall be blessed and strengthened."

Like Paul, I did not stop to confer with flesh and blood, but determined, at once, to obey the commandment, relying upon God.

As many of you know, I have had ill health to contend with all along. None but God and myself know, or can know, the number and character of the struggles through which I have passed! But God has been with me. For the good of his work, and for my good, he has delivered me, again and again. I am so thankful that, now, in my declining years, I can say to my children, to my brothers and sisters in the church of the living God, to my enemies if I have any, that *never*, in all the past days of my ministry, have I been left alone, or without divine support, when in humility and faith I have undertaken to defend the cause of truth as we have received it. Sometimes, yes, many times, I have been left in weakness for a season (perhaps to show me that my strength was in God), but before the conflict was over, God came to the rescue, vindicated his truth, and gave the victory.

In January, 1903, I was in very poor health. I suffered much, but struggled to keep up. On the ninth day of the month, we laid our little grandson to rest. After the funeral was over, I returned home to rest —weary and sick,—and, so far as being able to again do ministerial work was concerned, discouraged.

I retired to my bed early, and while seriously meditating upon my condition, these thoughts passed through my mind: "I have tried to be patient and submissive to the will of God, in the past, in the midst of all my suffering. *Now*, I think I ought to be released. I can do but little at the best, and why not some one else do that little?"

I thought it would be so sweet to pass away in death, and I desired it. But the thought occurred to my mind, "As you have tried to be fully resigned to the will of God in the past, you ought to be resigned to his will now." So, as I lay in the bed I prayed. After prayer, I felt better and soon fell asleep. In my diary, written on the morning of the 10th, I find the following:

"Last night, I dreamed of wading in the Mississippi River. Grew weak, and was afraid I would fall. Got stronger, and did not fall. Fell asleep again, and dreamed I was in conversation with the Lord. Among other things he said: 'Your work is *necessary* and *important*. Are you willing to struggle, again and again, that you may rally and complete your work?' I answered, 'Yes, Lord, I am willing.'"

This is an incomplete account of the dream, or vision, which has afforded me so much instruction and com fort. (I now believe, after thinking upon the matter more carefully, that I did not fall asleep after my dream, but while meditating thereon, I suddenly passed into open vision.)

The personage with whom I conversed, I understood to be the Lord. Of this there was not a doubt in my mind. As soon as I saw him I thought, "Well, this is an opportune time for me to lay before him, for his consideration, the thoughts which passed through my mind when I lay down to rest." I did so, with childlike plainness and simplicity, closing my statement with these words:

"Now, this is what I think about it. You can do as you think best, and I will try to be submissive to your will."

He looked towards me, while his countenance fairly beamed with love and thoughtful consideration, remained quiet for a few moments, like a careful person who is about to answer an important question, then answered as above, speaking his words slowly, plainly, and emphatically.

To me, this communication was instructive, (yes, corrective,) confirming and comforting. My whole being was thrilled with the divine Spirit. The good effects have remained with me to the present time, and, I trust, will remain to the end of my mortal life.

The intelligent reader will not be at a loss to see the connection between these manifestations and the prophetic words spoken by Bro. Joseph Smith in April, 1873, when I was ordained into the Quorum of Twelve, as follows:

"As thy heart's desire has been to do good, thou shalt become a workman that needeth not to be

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ashamed. The blessings of the Almighty and his counsel shall be thine. Be not fearful, although thou shalt not always walk in sunshine, and thy feet shall almost go down; but thy God shall keep thee. There are influences at work which may harm thee, but if thou art faithful, thou shalt be kept."

These manifestations of divine favor, instruction, and promise will, perhaps, best represent to the reader the leading elements which have entered into the formation of my character as a minister for God; but, in reality, the workings and leadings of that wondrous "Spirit of truth," in my mind, previous and subsequent to the times when the communications were given, have been, to me, the greater blessing. However, both were important and necessary.

I feel now, as the end of my labors draws nearer, to present my work to God and his people for what it may be worth. One reason why I do this, at the present time, is because there is an urgent demand for greater unity (true unity) and love ("the true love of Christ") among the people of God.

The record made by my feeble efforts, as a minister, is not a large one, but, I believe, with little or no exception, it will be found to be consistent and harmonious. It will, of course, reveal human imperfection and weakness, more or less; but so far as I know, (and for this I am truly thankful to God,) it is untarnished by an immoral or impure deed.

I regret that imperfection and human weakness have prevented me from accomplishing the degree of good that I had desired, but am very grateful for that which the good Lord has enabled me to do. Wherein my human weakness, faulty methods and manner have injured others, or wounded their feelings, I greatly regret it, and freely ask pardon for the injury done. In the future God being my helper, I will try to be more careful.

At the last conference, held at Independence, Missouri, by my own request, I was placed on the retired list. My purpose in this request, as plainly stated to the First Presidency and Twelve in my March reports, was that I might secure release from the responsibility of definite missionary appointments. I had sought release in another way, for several years, but had failed to obtain it.

While I have been taken from the missionary list and placed with the superannuated, I am, nevertheless, under the same obligations to magnify my office and calling, and labor to the extent of my physical and mental ability, that I was before; hence the church loses nothing, while I am freed from a responsibility which was of no profit to the church and an injury to me.

This provision for a "superannuated" list of ministers originated with the Twelve and was indorsed by the quorum of First Presidency, First and Second Quorums of Seventy, and the Bishopric, before it went to the conference. The body adopted it with one slight amendment.

In the report of the Twelve to the body, we find the following:

> The Quorum of Twelve has adopted the following preambles and resolution and hereby present the same to you for your action.
>
> Whereas, The general missionary list has those on it who by reason of age *and other disabilities* [the italics are mine] are unable to travel and perform satisfactory missionary labor in the active field, and,
>
> Whereas, It is our conviction that the list should be kept up to the best working condition possible, and the Presidency having advised removing from the list those who are not effective missionaries, the Bishop also requesting us to release those who by reason of lack of ability, infirmities of old age, *physical condition*, or family surroundings, that make it impracticable for them to do the work of an active missionary in the field, therefore be it
>
> Resolved, That we revise our list, *retiring those who are incapacitated for active missionary work, from the general missionary list.* Those aged ones, who by long and faithful services are entitled to our special consideration, should be placed on the retired list, known as superannuated ministers, they to do such labor as their strength and circumstances will permit, under the direction of the local authorities in connection with the minister in charge. . . . —Conference Minutes for 1905, page 791.

From the above extracts it can be easily seen what was intended by the Twelve. Was my request in harmony with the preambles and resolution? I think so.

In a communication from Bro. Joseph Smith, dated at Lamoni, Iowa, March 7, 1906, I find the following:

> Your note of yesterday received. I will present the matter to the Presidency and also to the appointing powers. I think your wish may be complied with without any breach of law. . . .
>
> I know of nothing that should prevent your request being complied with without hesitation, and so far as it lies in my power it will be complied with.

Whatever weakness and imperfection others may see, or think they see, in my ministerial work, since December, 1866, when I was ordained to the office of teacher, I am confident of one thing, namely, that they will find no basis for a belief that I have ever sought to evade proper responsibilities, or avoid labor which belonged to me, and I was able to perform; nor do I now have any such desire.

It will be seen from the preambles and resolution, the provision applies to missionaries. Therefore, when we compare ourselves with those placed on the retired list, when we ourselves do not belong to the class for which the provision was made, we are apt to reflect and do injury, however good our motive may be.

I congratulate you upon the truth of our holy religion. It is defensible because it is true. It has been tried and found worthy. No man or woman ever obeyed the principles of our faith, as set forth in the sacred books of the church, honestly and intelligently, without being made better thereby. It brings peace

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and satisfaction in this world, and will surely secure for us eternal life in the world which is to come.

Our opponents point to Latter Day Saints whose conduct, they say, has been anti-Christian and criminal. Let them produce one single case, if they can, where such conduct has been the result of a sincere and intelligent application of the well-established principles of our faith! When they have succeeded in doing this, they have made a point against us; but until they succeed, (of which there is not the least danger,) such efforts as an argument against our faith are a total failure. Can the transgression and ignoring of the principles of our faith, or a departure therefrom, by *anybody*, or to *any extent*, change the truth of God?

I am willing to concede that, even among us, there is still a demand that the dividing line between men and principles should be more clearly and sharply drawn. There should be more consideration given to the question, "What has been done?" and less to that secondary proposition, "Who has done it?"

When Jesus sought to convince the Jews of the divinity of his claims and mission, he said:

> If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that my Father is in me, and I in him.—John 10:37, 38.

There is a right way and a wrong way of trying to settle divine claims. Jesus presents the right way. He taught the truth; his works were wrought in God; he exemplified the truth, which makes us free, in all the acts of his life; hence he could say more than any other one could say:

> If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father.—John 15:22-24.

Oh, the depth, the grandeur, the purity, the consistency of the teachings of the blessed Master! May God help us to understand and obey them.

In the past, wherever I have been able to get out among the people of the church, also among many who were not of the church, I have found friends, many friends, whose loving hearts and thoughtful coöperation have made it possible for me to do my work. The fact that large, personal favors have not been lavished on me, I regard as a blessing, rather than a misfortune; for observation shows that, as a rule, to which there are few exceptions, the conferment of such personal favors compromises the recipient, more or less, thus proving an injury both to him and the work.

That my labors have been so greatly curtailed by physical disabilities, has caused me no little regret; but this regret has grown less and less, as I have come to know more about myself and the wise and loving manner in which God was dealing with me. Just how much labor we have performed, and how much good we have accomplished, no human tribunal can determine with exactness; but the principle holds good, and always will, that if we seek that honor which comes from God, we will secure his recognition, enjoy his peace, and our usefulness will be continued and increased.

"How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?"—John 5:44.

I am glad that I can say I have had a strong desire to do right, and that desire remains with me. It has been my effort scrupulously to avoid wasting church money and time. I have not considered what I would like to have had, but, rather, what was right under existing conditions. I have believed, as I believe now, that it is below the dignity of our calling to beg for help, either directly or indirectly.

We have been told by the Bishop (and I believe it), that to be a minister in the church of God means something. One can not do his duty as a missionary and at the same time make it a pleasure tour or an opportunity for sight-seeing. My experience has been, with little or no exception, that when I had what appeared to be a splendid opportunity for seeing something which I desired to see, it would require a few days' time, a little means, and the sacrifice of an opportunity to do something for the benefit of the cause, hence I could not go. I have never felt that I would be justified, as a missionary, in returning home at any given time for the sole purpose of being present on some family birthday, or some holiday; hence it was far more common for me to be in the field on family birthdays, Christmas, Fourth of July, etc., than at home.

I have contracted no debts that I was unable to pay, sooner or later, and usually at the time agreed upon, though in order to do this, I have had to wear the same suit of clothes, through the week and on Sunday, for two and three winters; and up to the present time, I have never had a decent unabridged dictionary in the house, though I have needed it all the while. (Do not understand me to be reflecting on the Bishop, or complaining at my lot. This is not my purpose. I have no grounds for reflection of this kind, nor have I made any sacrifice for the cause which I regret.)

I do not believe I was ever rendered unpopular by being poorly clad, either in the church or in the world, and yet from the time I entered the ministry as an appointee of General Conference, in 1873, till now, my clothing (by which I mean everything that one wears) has not cost me more than an average of $25.00 per year! And to make the statement a little more difficult of belief for some, I will state that I have not purchased my clothing at reduced rates as a rule, though I have many times been favored with the minister's discount. More than this,

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I have been placed at a disadvantage by having to have my clothes made to order much of the time, because of being unusually hard to fit. But, perhaps, you would like a little evidence.

For ten years, beginning with 1891, and ending with 1900, the total cost of my clothing was $244.75; average per year, $24.475.

It has been expressed by some, that too much and unreasonable opposition has come from Bro. Lambert and a few others. Possibly this is true. But what has he opposed? Did you ever know him to oppose any part of our faith as revealed in the sacred books of the church? For the twenty-nine years that he was a member of the Quorum of Twelve, did he ever refuse to honor the direction and instruction given by the First Presidency to the quorum, or to him individually? Did he ever fail to honor the decisions of the General Conferences? Let me assure you that Bro. Lambert is not now and never was anxious to oppose. He would much prefer to do his duty without such opposition than with it, when it is possible to do so.

I have not been inclined to accept the gospel at any discount. I am not so inclined now; hence I do not believe that the help of any secret order is needed to make our work a greater success, individually or collectively.

As a fitting close to this paper, I quote from two papers which were written for the special benefit of my family, at times when it seemed my life was hanging in the balance. They are addressed to my wife and children, the first bearing date of January 9, 1889, from which I quote as follows:

First of all, I wish to speak with reference to our religion. Many times, God has given me evidence of its truth. I am fully satisfied that it is all that is claimed for it in the three books—Bible, Book of Mormon, and Doctrine and Covenants. The objections which have been and are being so ingeniously urged against the Book of Mormon and Doctrine and Covenants, by some, are all of the same piece. They will not stand the light of investigation from a Bible and gospel point of view. All who study these books, intelligently, carefully, and sincerely, will believe in them, sooner or later; and the stronger their belief, the better they become, morally and spiritually.

"A corrupt tree can not bring forth good fruit." All who will place themselves in a position to know may become fully satisfied with regard to these things. But the blessings of God are precious, and in order to receive them, we must throw away our vain and foolish thoughts, together with our selfish and evil desires. Just in proportion to our efforts to come into harmony with God, by the gospel, (which is the only means of divine appointment,) his blessings will flow unto us.

My life has apparently hung on a brittle thread for years. In my great weakness, God has often made me strong, that I might perform his work. He had a work for me to do, and although I have failed in some things, yet I have striven to do his work, and in these efforts have been greatly blessed. Whether that work, so far as this probation is concerned, is about completed, time must tell.

Both of the papers referred to were written at Lamoni, Iowa, and the second one (from which I now quote) bears date of November 2, 1901.

Eleven years have passed away since I penned the above paper, and in the wisdom of God, I am still with you. After rereading the paper, and careful and prayerful meditation thereon, I have concluded to add a few words and then leave it to its fate.

First, I wish to state that I have learned by actual experience and the workings of the Holy Spirit in my mind, that at several different times when it seemed that I would surely pass over the river of death into the better land, I have been spared because of the character of my prayers and desires. God took me at my word when I told him that I was anxious to do more for his work, and for my family, and if needful, was willing to suffer on till I had completed my part of the necessary labor to be done.

The last fifteen years and more, have been full of responsibility and trial for me. Perhaps just as much so for others, but I am best prepared to speak for myself. Part of the time my burdens were all that I could stand, seemingly, and the conflict has been intense and almost continuous. But God has stood by me and with me. Seasons of joy and peace in the Spirit, have greatly encouraged me. The voice of the Spirit to me is, "Be very careful about your positions, but stand firm for the right."

Peculiar conditions in the church, and with a few leading men in the ministry, have been and are seeking for general approval and recognition by the Saints. These conditions I regarded, and do now regard, as contrary to the principles, spirit, and genius of the accepted faith of the church, and hence dangerous in their character, no matter how good the intentions of those who avowed them.

The part I have performed in controversy with some leading men in the church, has been unsought and undesired by me. As every one must do, who is true to himself and to God, I acted upon my convictions of right and duty; and while it would be folly to claim perfection for my manner and methods, I nevertheless believe that I was right on every material and vital point. But, right or wrong, I am happy in the privilege of submitting all to the final arbitrament of the infinite One.

This epistle has been written under peculiar physical conditions, a few pages, and, sometimes, a few lines at a time. With a desire for the good of all, and with ill-feeling to none, I am, through the grace of God, prepared to testify to all men, that God is, "and that he is a rewarder of them that diligently seek him."

"*Have faith* IN GOD."—Mark 11:22.

"Who art thou that judgest another man's servant? to his own master he standeth or falleth."—Romans 14:4.

I am your fellow servant in the truth which God has in his great wisdom and love restored to the people in the last days. Brethren, let us lay aside all our follies and wrongs and do the Lord's work.

J. R. LAMBERT.

LAMONI, Iowa, May 21, 1906.

LITERATURE.

Address of D. F. Lambert, editor of the *Independent Patriot*, at the commencement exercises of the Athenian Literary Society of Graceland College, June 9, 1906.

Mr. President, Ladies and Gentlemen: I am impressed with the belief that the object of every public address, and of all work both public and private, should be the accomplishment of good. And I

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shall therefore waive any effort at a scientific treatment of the subject of literature, and select from the rich and vast field which that word opens to us, a few of the more salient points for the purpose of accentuating them, in the hope of accomplishing thereby some good.

I believe that the richest treasure handed by one generation to another, is the treasure of literature. And when we contemplate the fact that our literature, as we now possess it, includes both the grandest thoughts and the grandest expression of thought to which human beings have been permitted to give expression, and in addition to these, and towering immensely above them, the expression of thought that has come to us from the divine mind, this belief finds ample support.

I believe that it is written in the history of the world's experiences, in no uncertain manner, that the great architect designed that each succeeding generation should rise to a higher plane than the one preceding it. And one of the chief means affording them this opportunity, is the literature which they receive from those who preceded them. Each generation fights its own battles, as each individual fights his. Each age contributes its portion to the great good of the entire race; and the thoughts of one age, and the struggles of that age, the victories, the disappointments, and the realizations recorded in the literature of that age, handed to the next, give to it a greater and better opportunity for rising to a higher plane than was possessed by the age before it.

I believe that the forces of good and the forces of evil march side by side, not in parallel lines, but in convergent lines, which logically means that sometime these forces will come together for a final struggle. And the hope which I desire to hold out to you to-night, the hope with which my soul has become possessed in the few years of life's experience I have been permitted to live upon earth, is that when the final struggle comes, the victory shall be for the right.

I have, so far as I am concerned, no lingering doubt that right shall be the final conqueror. I have no lingering fear that he who does right shall not at last be successful. Indeed, I believe that there is no success for him who does not do right. There may be the appearance of success. These young people in whose behalf I speak, and to whom I especially wish to address my sentiments to-night, I would like to impress with the thought that there is no success outside of the narrow way. You may be—we all may be, at times—misled by the thought that prosperity of various kinds has come to those who are careless in their conduct; that they are gathering together the riches of the world; that they are attaining unto positions of honor and emolument. But let me charge you to remember that you can not correctly estimate their success by the few years they are under your observation. We can not judge absolutely and correctly by a portion of the time in which the providences of God are extended unto men; and we have every reason to believe, by a survey, not of a few years but of the ages, that real success comes only to those whose chief, whose dominant thought in life is to do right and to do good.

I invite your attention, first, to the literature of patriotism; and I shall do the very best I can to avoid the expression of a thought that ought to give offense to any. I desire to be absolutely free from everything that may justly be objected to; for I recognize that I have been invited by these young people to speak those things that are best calculated for good, and I desire to avoid offending any. And, yet, you who know me best, know that I can only speak my sentiments; I can only say what I believe.

Patriotism, we all say, is the love of one's country. Now, I desire to impress these young people with a broader thought than that. I know that according to the derivation of the word, that is what it means. But there are several other things necessary in order to a correct understanding of words. We do not coin new words, as a rule, when we wish to express new thoughts. We simply swell the contents of the word already coined, and hence in addition to the derivation of the word we must be acquainted with its history; and in addition to that we must consider the connection in which it is used.

For the purpose of the thought that I wish to impress upon these young people to-night, I recognize that the best minds of the best ages of this world have been the broadest minds. They have looked not merely to the citizens of their own nations; they have considered the brethren of the race. They have been men who have regarded a membership in the race as the chief thought of their existence on earth. And you will permit me to say, and to show you by reference to our patriotic literature, that this is preëminently American sentiment.

The very first utterance of our fathers in justification of their withdrawal from allegiance to the British government, was the declaration that all men are born free and equal. Here, you will observe, is not merely the recognition of their right and our right to freedom and independence; but the recognition of the right of all men. The entire human family was considered in this broad and glorious and justly celebrated declaration of our fathers.

Created! That is, given their liberty of God. And for what purpose? Coupled with liberty is accountability. They are, in fact, inseparable. And it is because God holds every individual and every nation accountable to him, that he has seen fit, in justness and in righteousness, to give them the opportunity of choosing their forms of government. For, let me impress upon you the thought that we are not only

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accountable to him as members of the race, but we are accountable to him as citizens of our country; and we are accountable to him as a nation, as indeed are also all other nations. Justice, therefore, demands that inasmuch as we are both individually and nationally to be held accountable to him, that individually and nationally we shall have the right to choose our way, and what we will be. And whether we occupy a position low or high in the scale of civilization, our accountability to him demands that we shall be permitted to make that choice.

I therefore urge, as one of the central thoughts of my brief address, that these young people, if they move out in the political arena, shall not confine themselves to the narrow thought that they live for their own country alone. This race is one. This race is the workmanship of one God. All mankind are brothers; and the liberty we enjoy, the liberty that we have for so many years enjoyed, the liberty that we hope to continue to enjoy, is not ours alone. It is for every creature that God has made. And I want you young people to be inspired with this thought—and had I the power I would kindle within the soul of every citizen of this country of ours an unquenchable fire of determination to give his influence, his work, and everything that he can do, to spreading this liberty we enjoy, until the beauteous banner we love so well, that typifies the liberty for which our fathers fought, should wave in mighty significance and power over every foreign shore, not by force, but by consent.

I wish here to digress just long enough to make this remark. One of the chief, if not the chiefest object of literature, as designed providentially, is to afford to mankind an arena of conflict, wherein the battles for truth and right may be fought. Some people become discouraged because of the differences of opinion among human beings; but so long as the chief characteristic of human nature is fallibility, differences of opinion constitute our safety and our salvation. If we, as a race liable to err, fasten upon that which is wrong instead of that which is right, and there is not a soul to object, not a voice of protest to be raised, the world will move on in darkness and error, and no man can tell the end thereof. I point you to the example of the Dark Ages as the best lesson of the evil that comes from union upon error. The world at that time was practically united in upholding the divine right of kings politically, and the infallible domination of the ecclesiastical power religiously. And what was the effect? I need not tell you.

In considering the literature of patriotism further, I invite your attention to the word *statesmanship*. You young people may some of you be statesmen. I hope you will be. But I hope you will be statesmen of a different order from many of those with whom you are associated and acquainted. Statesmanship does not consist in so manipulating the affairs of the country with which the statesman is connected that, regardless of the evil wrought upon others, his own country is lifted high and made prosperous. Statesmanship in its broadest and best sense consists in so manipulating the affairs of the country with which the statesman is associated that peace and prosperity shall come to his own land, and that land shall be used to contribute in the highest possible degree to the peace and prosperity of every other land. I want these young people to be solemnly impressed with the grandeur of that thought of statesmanship, and never sink to the level of the chicanery and fraud employed too often among those whom we class as statesmen to accomplish what they suppose is some good to their own land, to the detriment and injury of every other land, if necessary.

The thought is too often impressed upon us, by what we see and hear, that the end justifies the means. That what we may accomplish will sanctify the evil that we do in order to its accomplishment. I desire these young people, and everybody else, to be impressed with a different thought. Do not do evil that good may come. Do not expect to act upon the Jesuitical idea that the end justifies the means. Do right because it is right. I wish to illustrate and impress this thought by reference to one of our greatest of American statesmen. Abraham Lincoln, when he began that marvelous career, and, by the way, if I were a hero-worshiper I would bow at the shrine of Abraham Lincoln, before any other American that I am acquainted with. But I am not. I do not propose to bow at the shrine of any man. But Abraham Lincoln, when he began that marvelous fight against human slavery, argued that it was inexpedient. The North was free, the South was slave; and a house divided against itself could not stand. You who are acquainted with the history of those times know well the "house divided against itself" argument upon which Lincoln first depended. But as he moved out into the arena of conflict, as he saw more deeply into the principles of which he treated, as he considered more critically the things by which he was surrounded, he reached a higher plane, and when he prepared his celebrated address which he delivered at Bloomington, Illinois, he abandoned the "house against itself" argument, and based his opposition to slavery upon the thought that slavery is *wrong*. "Slavery is wrong, and therefore slavery must go." Lincoln had a very peculiar method of preparing addresses. Some of these young people may desire to copy it. He wore a stovepipe hat, and when a thought occurred to him that he believed was proper to weave into an address, he tore an old scrap from the margin of a newspaper, made a note upon it, and put it in his hat; and as the hat grew full of notes, Lincoln grew full of speech. And this is the way he prepared his Bloomington address.

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But upon this occasion, recognizing that this meeting was far superior to the other occasions upon which he had appeared, he also took the pains to make a brief and carefully prepared draft in writing of the address which he proposed to deliver. And having assembled his political associates and counselors in a barn, he read to them this portion of his coming address, and asked them whether or not, in their judgment, he should deliver that speech. And every single man advised him not to deliver it. There was not a soul among the political advisers of Abraham Lincoln at that time that had risen to the height to which he had risen. Why did they say, Do not deliver it? No argument was made that it was wrong. No single man urged that the principle was not right; but, It will kill you politically, and you should not deliver it. Lincoln listened quietly to each man in his turn, and then arose and said, "That speech will be delivered, whatever the consequences to me."

Oh! I would that I had the power to impress upon these young people, to impress upon every soul into whose face I look to-night, the grandeur of that sentiment. "That speech will be delivered, whatever the consequences to me." And that speech was delivered. And a chronicler of that occasion said that whereas Abraham Lincoln was originally six feet and a half high, at Bloomington, Illinois, in the delivery of that grand oration, he was fully seven feet high, and inspired at that. I believe it. I believe that God was in that speech, and with that man.

The thought that I desire to impress by reference to this incident, with which no doubt many of you are very familiar, is this: Each of you will meet, some time in life, your Waterloo, and you will either go down to defeat, or you will rise in glorious victory. The question is, What shall be your course in order to secure a justly-earned victory? Your course should be the course indicated in the reply of Abraham Lincoln: "That speech will be delivered, whatever the consequences to me." Be sure that you are right, then allow no multitude of counselors to lead you from doing that right.

The literature of patriotism, as we have it in our beloved country, is so full of grandeur to my soul that I hardly dared to enter it. And as I gave it a thought or two, and recognized my own limitations, and my lack of ability, I hesitated to enter the precincts, sacred and glorious to the souls of all who love the right. But I thought like this: While I sat before that vast monument of good contributed to me and to you, and recognized the grandeur and glory of it, I would not fail to call your attention to it, though my calling, my pointing to it, and my effort at treating it should seem so utterly insignificant in comparison to the thing itself, that it should be as nothing.

The literature of love will not be treated by me in the ordinary manner. I desire to say, as an introductory thought, that it is worth more, in my judgment, and according to my experience, to live one day possessed of a controlling desire and wish for the welfare and blessed condition of every human being, without a single exception, than to spend an eternity devoid of that thought.

It is written somewhere that "God is love." I am not, so far as I am concerned, particular where. The truth addresses itself to me, and I am satisfied it is a fact. I can see it written in the mountain and in the valley. I can hear it in the murmur of the breeze, and see it in the smile of the flowers. "God is love." Everywhere and by everything that grand truth is presented. If he is, love is not blind. You young people should never accept the thought that love is blind. It sees with the sharpest of eyes. It may be, and it is a fact, that there are things mistaken for love, that are blind. But love itself is never, and can not be. And I will show you why. What is the object of love? Why does the mother love her child? Why has God implanted in her a power of love, a wealth of love greater than in any other human being? Because it is necessary in the care of that child. Do you think a blind personality is the best provision an infinite God could make for taking care of anybody? Do you think that a personality that is blind is the best guardian angel, whether human or divine; or do you think that he who sees with the sharpest eyes and comprehends with the brightest and broadest thought is the best calculated to accomplish the work that love leads us to do? Never accept the thought that love is blind.

In connection with that, let me urge this thought also. Do not expect the greatest and the best things the world affords without effort. Young people get married. They should get married. That is the design of God, that they should be companionated in that way. But an effort is required for the union and blending together of two lives. And you young people will meet with nothing but the saddest disappointment, if you expect that the sweetest, the best, the grandest of communion that God has provided for man on earth amidst its sorrows and its joys can be attained without effort intelligently directed. A man and a woman united in marriage need not and should not expect to blend together as perfectly as is necessary, without an effort upon the part of both intelligently directed toward that end, with the consciousness that both must make sacrifices, and both must yield, that the blending may be perfect. And I bear you witness that when that effort is made, and in that blending process has accomplished even a portion of its work, that there is not, between the cradle and the grave, a bliss so sweet as that which is attained thereby.

Diplomas should be appreciated. They are evi-

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dence, as a friend remarked to me a day or two ago, in regard to public school graduation, of one success achieved. I do not wish to drop a thought to cause any one to undervalue the possession of the diploma honestly and properly earned. It is a written evidence of work honorably and well done, and it should be prized, and highly prized. But there is another side to this. One of our best educated Americans was once congratulated upon the fact that he had received a great many college degrees. He said, "Yes, I have. I have known what it is to be educated. I have experienced the joys of having honors of this character conferred upon me; but when I entered the real battle of life, I found it more expedient to work with my brains than with my degrees."

Our good Ben Franklin, when representing the American Colonies in Paris, was entering at one time the hall of the senate. The French senators were powdered and wigged in all the glory that they thought attached to that character of ornamentation. Franklin was dressed in the plain garb of an American citizen. A page noticing his peculiar garb, taking pity upon him, approached him and touching him upon the shoulder said, "Sir, have you not forgotten your wig?" Franklin turned to him with a smile that can come only from a heart and intellect like his, and said, "I may have forgotten my wig; but I have not forgotten my head."

I desire to impress these young people with the lesson there is in this incident. You may at some time forget your wigs; but let me beg you never to forget your heads. They will stand you in stead better than anything else. And the thought connected with this is, that our education in schools and colleges is merely the beginning of life's education, as we know what education in fact is. Let me give you a definition which has been a favorite with me for some years. Education is the full and harmonious development of every power with which God has endowed us. That is complete education. And we begin that work in schools and colleges, and we should continue it to the end of life. And, personally, I do not think that it ends with life. The succeeding generations of men benefit by the literature which has been handed down to them, receiving the lessons which are taught by the sorrows and the joys of those who went before them; and, making use of the information which they obtain by delving into nature, and by the things by which they are surrounded, move forward to the great common end. But, I am impressed, my friends, with the thought—I can not logically get rid of it, in view of the infinite love of the great Architect—that when all the sorrows and joys of human life are brought together, when everything we know of good or evil has been gathered and placed in the great crucible prepared of God, we shall witness a result of divine love and munificence so far beyond our powers of expression that we can only stand and gaze. And while I was once content with saying that there had been placed before humanity equality of opportunity, (and evidently that is the equality spoken of in our Declaration,) I am no longer content with saying that, and that alone; because the logical consequence and result of conferring equality of opportunity is, that in the divine ministration of infinite love, and the labor of love contributed by man, there shall be wrought out, finally, at last, whenever that shall be, an absolute equality as a consequence of conferring equality of opportunity. If you can conceive of any other object in conferring equality of opportunity, I should be pleased to know what it is.

You and I, my young friends, and my older friends, recognizing the responsibility that rests upon us as human beings and as citizens, must concede that every single act we perform should be directed and dictated by sentiments and desires for good. The introductory thought is my closing thought also in a different form. Men created of God, a race born of Jehovah, a world peopled by divine providential interposition, a struggle from the cradle to the grave; and when all is over, and the sweetest harmonies that our most celebrated musicians have presented to the world pale into utter insignificance before the grand harmony that shall be breathed from the harp of the ages, when its strings are swept by the fingers of the Infinite Hand, shall tell of the glory that God shall bring to men when they are permitted to occupy the exalted heights to which I believe we shall be permitted to come, and view the broad expanse of the ocean of eternity, amid the lifting up of its everlasting billows, and the sweet soundings of its gently flowing tides.

I thank you for your attention.

BAPTISM FOR THE DEAD—ITS USE AND LIMITATIONS.

And unto every kingdom is given a law, and unto every law there are certain bounds also, and conditions.—Lamoni edition Doctrine and Covenants 85:9. Utah edition, 88:38.

Baptism for the dead is indeed a "bold doctrine," a binding on earth that it may be bound in heaven, and yet when it is properly understood, it is in perfect accord with "mercy and truth" that always go before the face of him that sitteth upon the throne. (See Psalm 89:14.)

Christ came to offer a more abundant life to those who would hear his word. This life was offered upon certain terms, and was to be found in his kingdom. This gift is called eternal or celestial life; and its glory is spoken of as the "glory of the sun."

That this life might come to man Christ died and rose again the third day "according to the Scripture" (1 Corinthians 15:3, 4; Book of Mormon, Lamoni edition, 1 Nephi 6:47; Mosiah 1:4. Utah edition, 1 Nephi 19:10; Mosiah 3:10.)

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This life comes to man only through obedience to the law of this kingdom. The first principles of this law are faith, repentance, baptism, the laying on of hands, the resurrection, and eternal judgment. (See Hebrews 6:1, 2.)

Of these six principles, the first four are directly applicable to our lives here, and are mandatory on those who would "enter the kingdom."

"Except a man be born of water, and of the Spirit, he can not enter into the kingdom of God," were the words of the Christ. These are the general conditions upon which men enter this kingdom. But as every law has its bounds and conditions, so this law has its limitations. The limitation of the application of this law is to those who in this life have the opportunity of rendering intelligent obedience thereunto. For as Paul so aptly asks:

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? . . . [and then he reasons] so then faith cometh by hearing, and hearing by the word of God.—Romans 10:14, 15, 17.

Of this "word of God" Peter says, "And this is the word which by the gospel is preached unto you." —1 Peter 1:25. (See also Mark 16:16; Romans 2:11–16; John 9:41.)

All Latter Day Saints recognize the justice of this limitation as applying to the living; then why not, also, as applying to those who are dead? "Oh!" says one, "we do. We'll preach the gospel to them in the prison house." But for what offense are they to be put in that "prison house"? Is it because they never had the opportunity of obeying the gospel in this life? Surely not so, else would there be *injustice* instead of *justice*, and sacrifice instead of mercy. One of old asks the question, "Shall not the Judge of all the earth do right?" And we are inclined to answer, Yes.

The Book of Mormon informs us that "repentance is unto them that are under condemnation, and under the curse of a broken law, and the first-fruit of repentance is baptism." (Moroni 8:3. Utah edition, 8:24, 25.) Those who died without law (the gospel law) are certainly not under a curse for having broken that law; and must not suffer in the prison house for not having rendered obedience thereunto.

For them Christ has made full payment in his atonement, and they will be judged in accordance with the light they have received, according to their works and their desires for good or evil. In proof of this statement we offer the following citations. These references are given from the small Lamoni edition of the Book of Mormon, with references also to the Utah edition following:

And he suffereth this, that the resurrection might pass upon all men, that all might stand before him, at the great and judgment day. And he commandeth all men that they must repent, and be baptized in his name, having perfect faith in the Holy One of Israel, or they can not be saved in the kingdom of God. [This is the same law as given by Christ to Nicodemus in John 3:5.] And if they will not repent and believe in his name, and be baptized in his name, and endure to the end, they must be damned; for the Lord God, the Holy One of Israel, hath spoken it. Wherefore he has given a law; and where there is no law given, there is no punishment; and where there is no punishment, there is no condemnation; and where there is no condemnation, the mercies of the Holy One of Israel have claim upon them, because of the atonement; for they are delivered by the power of him: for the atonement satisfieth the demands of his justice upon all those who have not the law given unto them, that they are delivered from that awful monster, death and hell, and the devil, and the lake of fire and brimstone, which is endless torment; and they are restored to that God who gave them breath, which is the Holy One of Israel. - 2 Nephi 6:9. Utah edition, 9:22–26.

And he shall rise the third day from the dead; and behold, he standeth to judge the world. And behold, all these things are done, that a righteous judgment might come upon the children of men. For behold, and also his blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died, not knowing the will of God concerning them, or who have ignorantly sinned. And moreover, I say unto you, that the time shall come, when the knowledge of a Savior shall spread throughout every nation, kindred, tongue, and people. And behold, when that time cometh, none shall be found blameless before God, except it be little children, only through repentance and faith on the name of the Lord God Omnipotent; and even at this time, when thou shalt have taught thy people the things which the Lord thy God hath commanded thee, even then are they found no more blameless in the sight of God, only according to the words which I have spoken unto thee.—Mosiah 1:14, 15. Utah edition, Mosiah 3:10, 11, 20–22.

The next citation gives us two classes who are brought forth in the first resurrection. One class (the prophets and those who have kept their words) who "are the first resurrection," and another class (those who die in ignorance, "not having salvation declared unto them") who "have a part in the first resurrection." And "little children" are included in these words, "and little children also have eternal life." It reads as follows:

And now, the resurrection of all the prophets, and all those that have believed in their words, or all those that have kept the commandments of God, shall come forth in the first resurrection; therefore, they are the first resurrection. They are raised to dwell with God who has redeemed them: thus they have eternal life through Christ, who has broken the bands of death. And these are those who have part in the first resurrection; and these are they who have died before Christ came, in their ignorance, not having salvation declared unto them. And thus the Lord bringeth about the restoration of these; and they have a part in the first resurrection, or have eternal life, being redeemed by the Lord. And little children also have eternal life. But behold, and fear, and tremble before God, for ye ought to tremble: for the Lord redeemeth none such that rebel against him, and die in their sins; yea, even all those that have perished in their sins ever since the world began, that have willfully rebelled against God, that have known the commandments of God, and would not keep them; these are they that have no part in the first resurrection.—Mosiah 8:6. Utah edition, 15:22–26.

We will just add one more citation from the Book of Mormon upon this subject. In this the prophet

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Mormon is making an argument against infant baptism, and places infants in the same catalogue as those who are without law, and declares that "unto such baptism availeth nothing." Listen to the words of this prophet, for he declares that in the great judgment they will stand against those who fail to give heed thereunto:

For behold that all little children are alive in Christ, and also all they that are without the law. For the power of the redemption cometh on all they that have no law: wherefore, he that is not condemned, or he that is under no condemnation can not repent; and unto such baptism availeth nothing. But it is mockery before God, denying the mercies of Christ, and the power of his Holy Spirit and putting trust in dead works.—Moroni 8:3. Utah edition, 8:22, 23.

In the light of the foregoing citations, does it not appear that those who have been so active in searching the records of the past, and getting the names of their progenitors, who have died without the opportunity of baptism into the kingdom of God, and being baptized for them, were "putting trust in dead works," and "denying the mercies of Christ"? Unto such we say in the language of Mormon, as he concludes this subject:

Behold, my son, this thing ought not to be; for repentance is unto them that are under condemnation, and under the curse of a broken law. And the first-fruits of repentance is baptism; and baptism cometh by faith unto the fulfilling of the commandments; and the fulfilling the commandments bringeth remission of sins; and the remission of sins bringeth meekness, and lowliness of heart; and because of meekness and lowliness of heart, cometh the visitation of the Holy Ghost, which Comforter filleth with hope and perfect love, which love endureth by diligence unto prayer, until the end shall come, when all the saints shall dwell with God.

But just here I fancy I hear one of my readers ask, "If baptism availeth nothing to those who had not the opportunity to obey that ordinance in this life, upon what basis will they be judged?" We will answer this question by citing a vision and revelation given to Joseph the Seer in the Kirtland Temple in 1836. The answer is complete, and in perfect harmony with both the Bible and the Book of Mormon as already quoted. It will be found in *Millennial Star*, volume 15, p. 620. After reciting the vision in which he saw not only Adam and Abraham, but his own father and mother and brother Alvin in the celestial glory, and telling of marvelling that Alvin had obtained an inheritance in that kingdom, not having been baptized, having died before the restoration of the gospel, he says:

Thus came the voice of the Lord unto me saying: "All who have died without a knowledge of this gospel, who would have received it had they been permitted to tarry, shall be heirs of the celestial kingdom of God: also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts." And I also beheld that all children who die before they arrive at the years of accountability, are saved in the celestial kingdom of heaven.

If modern revelation can ever settle a question, then this, in connection with the scriptures already cited, ought to point out at least one of the "bounds" or limitations of the law of baptism for the dead. It can not reach or be applied to those who never heard the gospel in this life, for wherein they are blind they have no sin; and wherein they died without law, they escaped the curse of a broken law, and only answer "according to their works, according to the desire of their hearts," for the "Judge of all the earth" shall not judge after the sight of the eye nor the hearing of the ear, but shall judge righteous judgment.

Just here, we fancy we hear some one ask, "Then unto whom shall we apply this principle?" We answer that it can be applied unto none unless it is done by present revelation, for as Joseph the Seer has said, this ordinance must be attended to "in their own *propria personæ*, or by the means of their own agents." This is one bound or condition of this law. Another is, those unto whom it is applicable are only those who have had opportunity to obey the message in this life, and because of conditions surrounding them were blinded and disobedient. (See Doctrine and Covenants 76:6. Utah edition 76:71–79.)

This is in harmony with "justice and judgment" that are the habitation of God's throne, and does not rob "mercy and truth," which always claims their own. And this is in harmony also, with Peter's statement in 1 Peter 3:19, 20, where he says:

By which also he went and preached unto the spirits in prison; which sometime were disobedient when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.—[The Inspired Translation puts it: "Some of whom were disobedient in the days of Noah," etc.]

What shall we say more? Surely the justice and mercy of God need no vindication at our hands, and while we are reproached by our Utah friends for not preaching this ordinance or principle, we prefer to be in harmony with God's plan, and await his pleasure.

When he pledged to the church at Nauvoo, that until they had sufficient time to build a temple unto him that should be an accepted place wherein this ordinance should be performed, or until, by their failure to build, or by "follies and abominations" practiced before the Lord, they brought condemnation upon their own heads to such an extent that the Lord would annul the pledge by bringing the "end of the appointment" unto the rejection of the "church with your dead," that their baptisms for their dead performed in the river should be acceptable, it certainly carried the thought that should that appointment be closed and the temple not completed, that the church rejection would not only be a possible contingency, *but an assured fact:* And there was no cause save their own willful failure to build, or transgression of law could prevent such a completion

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of the temple, for the Lord had said, "I grant unto you a sufficient time to build a house unto me." And if the Lord granted that time, then no other power could interfere between the church and him; for, as Paul says, "There is no power but of God."

When this appointment was ended by revelation, October 3, 1841, and the temple not completed, then all Israel should have known that they were "rejected as a church" with their dead.

In proof of this read Doctrine and Covenants 107:10, 14. Utah edition 124:30, 33, 47, 48:

For this ordinance belongeth to my house, and can not be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me. But I command you, all ye my saints, to build a house unto me; and I grant unto you a sufficient time to build a house unto me, and during this time your baptisms shall be acceptable unto me. But, behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me; and if you do not these things at the end of the appointment, you shall be rejected as a church, with your dead, saith the Lord your God. . . . And it shall come to pass, that if you build a house unto my name, and do not the things that I say, I will not perform the oath which I make unto you, neither fulfill the promises which ye expect at my hands, saith the Lord; for instead of blessings, ye, by your own words, bring cursings, wrath, indignation, and judgments, upon your own heads, by your follies, and by all your abominations, which you practice before me, saith the Lord.

In the light of the foregoing and the revelation of October 3, 1841, already referred to, and found in the minutes of the General Conference of the church in *Times and Seasons*, volume 2, page 578, it seems as though there could be no question but that the "appointment" closed at that date, and all attempts to practice that ordinance thereafter, until there shall come a new revelation and commitment of authority to so do, must necessarily prove abortive. Hence we are not surprised to see our Utah friends out of harmony with the justice of God, as revealed in his word, in their effort to occupy this, at present, forbidden ground.

This last revelation referred to reads as follows:

There shall be no more baptisms for the dead until the ordinance can be attended to in the font of the Lord's house; and the church shall not hold another general conference until they can meet in said house; for thus saith the Lord.

It will not do to say that there was not sufficient time given between the dates of these two revelations (eight and one half months) for the building of this house, and hence it could not mean the rejection of the church. There was abundant time for such "follies and abominations" to be practiced, whereby they polluted the holy ground, that the Lord had to declare the appointment closed. And until Zion shall again assemble upon the chosen land, and, in obedience to a direct command of God, proceed to build an acceptable temple, this principle must remain as suspended; and his people should not undertake to perform that which the Lord has forbidden, lest they be like the Israelites of old who insisted in essaying to enter the promised land after the edict had gone forth that "ye shall not come into the land . . . save Caleb the son of Jephunneh and Joshua the son of Nun." Better, it is, to wait the Lord's own time and be obedient.

A. M. CHASE.

Mothers' Home Column

EDITED BY FRANCES.

"Be brave, dear heart! hopes broken lie
In sight of land; but there is One
Who notes our loss, who hears our cry.
He makes our failures, victories won."

"In this wide world, the fondest and the best
Are the most tried, most troubled and distressed.
The path of sorrow and that path alone,
Leads to the land where sorrows are unknown."

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

SAN JACINTO, California, May 24, 1906.

Dear Column: After a safe and pleasant journey by rail, in these perilous times, one feels like publicly expressing thanks to the Giver of all good gifts, from whom we receive protecting care. Our journey both to and from conference was unusually pleasant and free from accident or anxiety. The return trip was restful indeed; a cool, clean tourist-car all to ourselves with the exception of one young couple, also going to San Bernardino, the husband a Latter Day Saint. And occasionally the conductors took up their abode in the car for quiet. We carried our own food, also a spirit-lamp on which we made our morning coffee, set our own table, and lived as cozy as you please. When the sun shone too warmly in one section, we went to another. The porter furnished us with pillows, so we made a business of resting. Such was the beginning of our journey to Papeete; have we any reason to fear for the remainder? It is not for our safe journey *only* that I am thankful but also for having the privilege of being with the people of God in Zion, and seeing, hearing, and enjoying all that we did enjoy during our seven weeks' stay among them. I had had some misgivings at first as to the advisability of expending the amount of money that would be needful to do, if I accompanied my husband to conference, since I could not hear the business transactions, neither the preaching. Still I felt that the sight and influence of such an assembly would do me good after so long an isolation, and perhaps I in turn might do some good some way. I *wanted* to go, of course, but did not set my heart or my determination upon it, other than "if the way opens up, I will go." Well, the way did open up, so easily too, and I went, and was satisfied before the close of the first Sunday that the money had been well spent. The very sight of that gathering, and to be in their midst to see the activity and order of the Sunday-school, the host of little ones, with their eager, happy faces, marshaled through the broad aisles, with their teacher in the lead; and the attention

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given during class exercises, by both the little ones and those older, were pleasant indeed to look upon. But that was only the beginning of the day. The real solemnity of the occasion was when the congregation came together for divine service. To look upon that throng of people, eager and attentive, then upon the earnest speaker who addressed them, and seek to bring home to my powers of realization the fact that I was sitting in worship with a people constituting the kingdom of God on earth, in one of the stakes of the Lord, that in our presence was the Moses of the latter days, one through whom the great ruler of the universe had spoken many times; this all produced a hallowed joy well worth the price. But one realizes more fully that he is in "conference" when at the business-sessions. There the priesthood are seated in their order, a sight somewhat imposing, especially when accompanied with the solemn thought that they are officers in the spiritual army of Israel, men called of God to be ambassadors for Christ in all the world, and assembled together to transact the sacred business necessary for the spreading abroad the kingdom of God upon earth preparatory to the great events which are even now casting their shadows before them in a manner that strikes awe to thinking minds. These together with the instruction obtained through the preaching of the word, and the confirmation of faith by the testimonies of the power and goodness of God manifest in various ways in behalf of his children, made up the spiritual side of our enjoyment of conference.

But there is always another source of enjoyment at all conferences. That is the social side, and it was enjoyed by us very keenly upon this occasion. The meeting, and renewal of former acquaintance, with brothers and sisters in the church, beloved and highly esteemed for their worth, also the meeting of others who were strangers to me but who with a cordial clasp of the hand claimed to have known me for years, even when a rollicking girl (hunting hens' nests and trying to get converted at a revival); and last, but not least, was the very enjoyable visit at my sister's, Mrs. J. W. Layton, where we made our headquarters during our stay, and where there was quite a family reunion. Mrs. Layton is the youngest of our father's family, and as every family knows, the youngest holds the prerogative of being the pet while the oldest has that of being helper and counselor, the second named being Sr. Newcomb, of Delhaven, Nova Scotia.. Both the pet and the helper were present, also our brother Holmes, more generally known as H. J. Davison, with his good wife Kate and two of his children. Such a meeting of us, brothers and sisters, had not taken place since we left Nova Scotia twenty-two years ago; and to say that we enjoyed the occasion is putting it mildly.

There was another reunion at that conference in which we had part also, that of the Society Islands missionaries. All who are now living of those were present except Bro. and Sr. Devore. We regretted much that they were not with us.

After conference we paid a visit of one week to Lamoni. There were many reasons for desiring to go there, but with me the principal one was to meet once again our beloved and worthy sister, Mrs. M. Walker. She and I made each other's acquaintance through the medium of the pen some twenty years ago while the writer was in Australia, and have kept up an unbroken correspondence ever since. What she has been to me in this work will not be known in this life, and we both desired greatly to see each other face to face once again, having done so but once in all the years of our acquaintance. And though our visit with her (and Sr. Lucy Resseguie, well beloved) was short, it was all of restful comfort and pleasant intercourse that could be crowded into those fleet hours, since we had many invitations elsewhere. In view of the silence and isolation that awaited us in the near future the kind-hearted Saints of Lamoni vied with each other in making the time of our lingering as pleasant as possible, and crowned it all in giving us a farewell gathering at the spacious, yet homelike, "Banta" homestead where Srs. Resseguie, Walker, and Mary Banta dwell together in cozy comfort. Sweet strains of vocal music ringing out upon the evening air, just outside. Upon opening the door to see whence it came, we beheld a large choir of Lamoni singers, and became aware that the inmates of the house were being honored with a serenade, after which the singers were cordially invited to enter the house where the evening hours were most pleasantly spent in friendly greetings and conversation interspersed with music, both vocal and instrumental.

As the evening waned, as many of the company as could gathered into one room to listen to the parting exercises which were an address by Bro. C. Scott in his own earnest, soul-stirring manner with comforting and encouraging words in a heartfelt benediction upon the missionaries who were soon to leave the riches and comforts of this their native land and go to the stormswept islands to take up their work there among the impoverished islanders, with no other inducement than to do the will of Him by whom they were sent, and to comfort the native Saints.

In behalf of the Lamoni Saints he also presented the missionary with a generous and substantial offering, expressive of their love for the work and the workers. The missionary and wife responded in a brief acknowledgment of the same, and of the self-sacrificing love that prompted the act. They then sang, "God be with you till we meet again," in the native language, responded to by the company in "Speed away." And then we all stood as if under the open windows of heaven while our beloved brother, Heman C. Smith, communed with the Father face to face (spiritually), commending those same missionaries to his care, and entreating for them the richest spiritual blessings that humanity is heir to. How we wished there had been a Belle Robinson James present with pencil and paper that those sacredly beautiful words of both the prayer and the address might have been caught as they fell from the speakers' lips, that we might have carried them with us to refresh and brighten other hours by the inspiration contained therein; but we are assured that both are preserved in the archives of heaven, and trust the influence of them will not only go, but abide with us, and cast their brightness of hope and promise upon the difficult paths of our duty and work in the islands, transforming the otherwise monotonous tasks into a daily pleasure.

On the following day as we were being whirled by rail through a portion of Iowa and Missouri, in a dreamy, happy frame of mind, recounting the social and spiritual feasts of the near past, it seemed to me that just such a transforming power had suddenly shed its influence upon the landscape, clothing the dry and uninviting-looking fields and leafless trees that we had looked upon but a week before, into green verdure, and leafy branches, and arranged the fruit-trees in a mantle of pink and white blossoms, delicate and fragrant. Truly all nature seemed to rejoice and we, too, rejoiced as we feasted our sea- and sand-satiated eyes upon the beauty of the country, enriched with such a variety of scenery stretching away in the distance, and everchanging in its outline. The cattle also in the fields close by, as well as on "the thousand hills," seemed to rejoice while they made haste to build up their waste places with the abundance of sweet, green grass. More anon.

EMMA BURTON.

"God is Dear."

A little boy, not yet six, to whom the hours of the Sunday afternoon seemed rather long, was told by his father that he could sit at his desk and print Bible verses. "God is love," dictated the father, spelling the words slowly as the lad's fingers carefully printed them on the paper. Not long after the father found that the little fellow had added a "Revised Version" of his own, and had been printing several times over,

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on different slips of paper and in different colors, the short sentence, "God is dear."

The lad's instinct was right. "God is dear" is the other side of the truth that "God is love." God is dear to us because he makes us dear to him. The Bible recognizes this fact when it says we love him because he first loved us. The great fount of love in the divine nature is the source of all the little rills and springs of love in human hearts.

Yes, God is dear. Childhood feels this truth instinctively and adult manhood as life advances experiences increasing proofs of its fact. God is the dearest of the dear, Jesus Christ his son, who reveals the great Creator to men, is the chiefest among ten thousand and the one altogether lovely. As life goes on and perhaps as sorrows come, God grows dearer, grace has a sweeter sound, and heaven lights up with a more splendid radiance. "God is dear." No matter what doubts the Devil may put into your mind regarding God's dealings with you, no matter how cares may multiply or depressions assail, hold fast to that tender thought! God loves to be loved. Let him be to you the dearest of the dear.—Selected.

Letter Department

Broadmeadow, NEW CASTLE, New South Wales,
April 23, 1906.

Editors Herald: The writer, being quite a recent addition to the church membership, was baptized by Bro. P. M. Hanson last September prior to his departure for his native land, whose unassuming manner and modesty won the hearts of the Saints in this locality, and they were sorry to part with such a valiant defender of the faith once delivered. And the writer can bear testimony of the truthfulness of this work, and desires to express gratitude to the great Giver of every good and perfect gift. It was his goodness that led me to repentance.

Brought up in the Roman Catholic faith, without any knowledge of the word of God as revealed in the Scriptures, but following after fables as did my father before me, I neither dared nor cared to investigate, nor indeed tolerate any other form of worship, but Mystery Babylon. Now, I know that God is no respecter of persons; that he would have all men come to the knowledge of the truth and be saved.

I have been acquainted with this latter day work for some years, through marriage with a sister of this branch (Hamilton West), whom I met in the western part of this State, in 1899, and married according to the rites of the Roman Catholic faith, but took no interest in the work until about three years ago. About that time I commenced to be a subscriber to the HERALD. The more I read, the more I seemed to be impressed, until at last I could not throw its influence off. I felt that the work was true; but the adversary would not let me acknowledge it. Yet the Spirit of the Lord was with me, as it were, to investigate. I have been led to exclaim: How merciful is our heavenly Father: His ways are past finding out. And now I feel that I could not do without the HERALDS. They are silent messengers that seem to knit the people of God together; for in them are to be found some very encouraging letters, and valuable reading-matter.

Drawing close to the time of my embracing the gospel, when I reviewed the past, it is as clear as the noonday sun (though I could not realize it at the time) how the evil spirit made its presence felt—moody, peevish, and quarrelsome! How wretched I felt, having lost faith in Catholicism, held back by some unknown power from embracing this latter-day work, wishing to worship somewhere. I felt that I must do something; for each succeeding Sabbath brought no rest or peace, but misery. At last, deliverance was nigh. Bro. Hanson had come to this district to labor for a couple of months, prior to going home. I understood that there were to be some baptized by Bro. Hanson before his departure, so I attended the service on Sunday night. After the sermon Bro. Jones announced that on the following Wednesday the ordinance of baptism would be administered; but I could not overcome pride, and hand in my name. On the Tuesday night previous, a young man, whose name was in for baptism, called at my home and asked me if I had made up my mind. I assured him that I had, and I felt truly thankful to him for calling on me. Had it not been for him, I might have let the opportunity slip. I felt troubled in mind on Wednesday and prayed while at work to the great Creator if the work was true to take the desire for tobacco from me, then I should know for a surety that the work was true, as I had been a victim to the cigarette habit for fourteen years, and in my own strength I could not overcome the habit, though I tried often. With thankfulness to my heavenly Father I was baptized on Wednesday night, and on Thursday the desire for tobacco had left me; and I have had no desire to smoke since. This is my testimony. This work is true, and from God, and will accomplish that which he purposed.

The work in this part of the Lord's heritage is not making very rapid headway; but we are holding our own, and in the near future I am in hopes that the work will be on the upward move. The Lord has seen fit to call officers—the writer to the office of priest, and John Williams to that of deacon. As for myself, I felt weak and unworthy,—felt so unqualified to fill such a position; but I know that God's promises are sure, and he will qualify those whom he calls.

Our worthy president, Bro. J. Jones, has decided on street-preaching on Sunday evenings, before church service. A goodly band of Saints rallied around him on Sunday night, the 22d, and I am sure good will come of it. It behooves the Saints to bestir themselves, for God's judgments are being poured out with measure. I feel to sympathize with the poor, unfortunate people of San Francisco. In gospel bonds,

J. N. MURPHY.

WOODBINE, Iowa, June 11, 1906.

Editors Herald: This leaves me at the above place, where I have been the past two weeks, telling the gospel story, with fair interest and good attendance. We had the pleasure last Friday of baptizing four. Another one has asked for baptism, and others are near the door. We hope and pray that they will see the necessity of obeying.

Yesterday morning our aged brother, Charles Derry, gave us a cheering sermon, and we were blessed. It seemed so good to hear his voice, so clear and strong. I feel that the good Lord will bless us this year. I hope that we will all live so that we may be worthy to have his divine approval.

Your brother,

W. A. SMITH.

CHELSEA, Iowa, June 11, 1906.

Editors Herald: As one of God's weak instruments, I felt impressed to write, after reading Bro. Joseph Luff's epistle in HERALD, June 6, 1906. I have so often thought upon those things touched upon. Believing it to be according to the law and testimony, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise, and God has chosen the weak things of the world to confound the things which are mighty. And base things of the world, and things which are despised hath God chosen, yea and things which are not to bring to naught things that are."—1 Corinthians 1:26–28. Why? Verse 29: "That no flesh should glory in his presence."

I am one of those weak ones; I have many times been made to realize that God did recognize me, and give me much knowledge of his will; and in the presentation of his word he has blessed me, and has given me words to speak, proving to me

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that he is able to fulfill his promise, and to accomplish his work in his own way. This has in a measure been an evidence of this work to me, because it is in line with the law and testimony as recorded. But I can see where I have failed many a time in fulfilling all that God required of me; even things that he had shown me I should speak, I have hesitated and not spoken as boldly as I should, because of the surroundings. I have just read the brother's epistle. I read it, read it, and reread it. It seemed to stir the very fountain of my soul. I truly believe God hath spoken by his Spirit for our good. He speaks of things that the Lord did show me, when I first came into this work twenty-two years ago, before and about the time I was ordained. I was given three subjects to preach on. I believe God did so direct me. They were, "Pride and costly apparel," "Secret orders," and the "Unchangeableness of the gospel." I have spoken on those subjects; but maybe not as much as I ought on pride and secret societies; because of the stand that it seemed to me the church had taken on those things. The Lord did, I verily believe, show me that sermons on pride, expressly, would not be accepted. It has been fulfilled. It has been scoffed at, and made light of by Saints, and, sorry to say, some of the elders. I was shown that only a few would receive it. Because of this I have not used that subject so often as I should. Much of the instruction given is my belief and has ever been. I always did and do now, think the house of God should be held sacred, and not used for amusements. I believe we should come back to the old standard of 1830 in those things, and seek less to carry on the work by the wisdom of the world, and let God use the simple things to do his work, to confound the wise, so that no flesh can glory in his presence. But the Lord is able to make us wise, if we heed the admonition: Study to be approved, a workman of the Master. He will make wise the simple, and they will do a work to the honor and glory of God, and be a great factor in the redemption of Zion.

I am of a disposition that allows me to become weak by the things I see. It ought not to be so; but it seems I can not help it. Perhaps if I would try harder I might. While I realize this is an individual work, in a sense at least, I do weaken often over what I see. I ought not to, for it is my wrongs that affect me; it is my sins that will condemn me; it is my sins that God chastiseth me for; it is my sins that hinders my communion with God, and my weakness that brings my trials. I have been told as much.

Four years ago my companion was taken home to rest, and the way was so hedged up I had to quit the mission-field, although reluctant to do so. Whether I shall ever be loosed again, I can not tell. I was tried in many ways, and came near passing over at one time, but by God's mercy and love I am here still. While so much trial and sorrow weighed me down, I had a presentment in that I thought I was relieved of that burden; I felt to rejoice, and it seemed that all my trouble was over. I spoke of it, and the personage which it seemed had brought me out of this trouble, said, "There are other things in your way, over which you have no control." I knew it was true. That is one of my weak points. I have been since that time trying to overcome, and have to a certain extent.

Some of the things spoken of in the epistle are among the things that have worried me much, and have been a source of trial to me. They are brought up to me is conversation. What can I say? I dare not deny. No. Only yesterday a brother told me of the Brighamites baptizing five here Sunday. He rehearsed all these things to excuse himself for his coldness. He seemed to think the Brighamites were as near right as we are. I often hear those things spoken of. I at one time did belong to secret orders; but since coming into this work I have no need of them, nor have I had anything to do with them. I have no desire to return to the hole to wallow in the mire, after being washed in the blood of the Lamb.

God is able to take care of his own work, and need not call upon his enemies to help him. He will call upon them, if they will repent and forsake the world; then he will gladly use them, and his people would rejoice indeed. But to cling to the world, and the fashion thereof, causes Saints to mourn, and God to weep. Read Matthew 10:11-14. Verse 14 reads: "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet." Read verse 15 also. He did not say we must join ourselves to the world in order to get an opening. If God's servants will fully trust him, he will furnish all the openings they can fill.

The Book of Mormon is dear to my heart. It is divine; and all who will try to observe its teachings will be blessed. I think it is plainer and more outspoken against the sins of the people than the Bible. I do think I received a positive evidence of its divinity. I would to God we could all live nearer its teachings. If strictly lived up to, Zion would be here.

I need the prayers of God's people, that I may ever be found trying to step up higher; not in a worldly sense, but in a spiritual sense. May God help all his saints to be faithful to him is my prayer. We have no need to be discouraged as I can see. Of course we see discouraging things now and then; but just stop and think: Are we in this church any more perfect than they were in the church nineteen hundred years ago? No. There were discouraging things in the church then. One of the apostles betrayed Christ. After that, many bad men were in the church, so the Bible tells us. But the leading men were working for the right. So if we do see some that do not as they should, shall we be discouraged and give up in despair, as some would seem to do? No. Are not the principal men and Presidency doing all they can, and trying to keep the ship off the shoals? Yes, I think so; but they can not do it all, any more than we can. They must have the coöperation of all the body. "In union there is strength." If they would have this, then would the wheel roll along. Do we expect these men are perfect, without any fault? We ought not to. Christ is the only perfect one, or without fault; and Paul says he even learned obedience by the things he suffered. So we must not exact more of these men than God does of us. He wants us, when we make a mistake, to repent; then he is just and true to forgive. Our leaders are only human. I believe they are doing their best to prosper the work. If this brother had not been willing, who wrote the epistle, and trying to do right, God would not have spoken to him as he did.

Dear Saints and friends, is it not possible that sometimes our elders are not correctly reported? Is it not possible that we have incorrect reports of the General Conferences, and what is done there? I have known of such, and have been called on to correct it, or did at least so correct. I have been told things that have been done, but found out it was a mistake. May not this be true of others? I think so. There is nothing lost, if we do help to hold up the hands of those God has sent to counsel and direct us, and honor the office at least. I want to do so, if the Lord wills. We must purge ourselves. The body must purge itself, also, before it ever will be permitted to gather in one. Am I wrong? If I am, I will stand corrected. But in this purging process, it takes wisdom and care, lest when you root up a tare, the wheat also may be rooted up. A simple illustration here: We have a herd of cattle in the field, and the shepherd watches them. So none of them get out or strange ones get in. Suppose one would get in, what would the shepherd do? He would go carefully about so as not to scare and stampede the flock. For that means to scatter and break out, and the loss of some. But he goes carefully around and watches until he gets him separated from the rest, then he turns him out, and no damage to his herd. So with the Saints. Care must be used to separate the strange ones from the rest, and carefully let them out, and no harm to the body. I believe this is God's way. So, if the purging is not done as quick as

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we want to see it, be content; for God is watching and his time will come, and his will shall be accomplished. May the Lord help us all to be ready when the Bridegroom cometh, to go in to the marriage supper of the Lamb. "O for a faith that will not shrink." In bonds,

C. E. HAND.

FALL RIVER, Massachusetts, June 9, 1906.

Editors Herald: I arrived in my field of labor May 5 and was kindly received. I found the work in fairly good condition, the local brethren having taken good care of the branch during my absence. I hurried back a few days sooner than I otherwise would in order to be present at the regular branch business-meeting, which convened the same evening I arrived. Considerable business was transacted in short order; a splendid spirit of unity prevailed, and we were able to adjourn much earlier than usual.

The young people are the life of the branch here, and wherever that obtains there is always a live branch. Our Sunday-school usually averages over one hundred and six. Last Sunday there were one hundred and twelve present. Collection, two dollars and twenty-six cents. Besides this was the Christmas Offering which we take up every Sunday. Compare this with some of the larger branches, and I think the result will be largely in our favor.

Like all old branches, we have a lot of scattered members, and some names of members on our record that are lost to us. The secretary informs me there are about one hundred members that we can really depend on; most of these may be said to be active members. We have something like eighty names on our pay list, and our collections amount to something over forty dollars per month.

I think we have one of the best financial systems for meeting branch expenses that I have seen. It is very simple. Every member of the branch is requested to give *something* every Sunday. Very few have promised to give any stated sum, but the majority have agreed to give *something*, whether present or absent. They are then furnished with small envelopes in which to deposit their offering. On the envelope is a blank space for date, also the following spaces, Branch fund ——— For pastor ——— Building fund ———. When the money is put in the envelope, the giver marks on these blank spaces the purpose for which the money is given, and then drops it in the collection basket at the close of the meetings on Sunday. There are always a few who do not care to subscribe to any system, and yet are willing to help; these can drop their offering in the basket, independent of the envelope. It is surprising how the little ones take hold of this work. Besides helping to pay branch expenses, it teaches them to give. It has always seemed like folly to me for any one to object to taking up collections. There are expenses that have to be met. If I do not do my share, somebody must do it for me, and that is unjust both to me and the party that pays my share. A very little from each one, paid in every Sunday, will usually pay all expenses, and generally more too. When it is remembered that our members are nearly all poor people, many of them mill-hands, whose wages are very small, Fall River certainly sets an example that some others could afford to follow.

There is another problem that our branch seems to be working out, and that is the matter of amusements. I know of no branch that has the number of entertainments, sociables, and suppers that we have. There is seldom a week passes that there is not something going on. And strange as it may seem to some, our most active spiritual members are the most active in these matters. Those thus engaged are the ones who attend our prayer-meetings and the active ones in our Sunday-school. We have no trouble in keeping them away from the dance and other worldly amusements. They are so fully engaged in church-work that they have no time for other amusements. The church is made a part of their very life, almost as much so as their home.

You may have some idea, therefore, how strange some of the arguments which have appeared in our church papers, against all amusements, appeared to us; and some of us began to question if we would care to live in Zion, if we had to be so very solemn there that we dared not laugh a little once in a while, and we could not eat a dish of ice-cream, or a little oyster soup unless we went off in some corner all alone by ourselves to eat it. Our conception of religion is, that it should make one happy. We are bidden to rejoice and be glad. Jesus bore our sorrows in order to relieve us of them. Of course, one may go to extremes both ways. Is not the middle ground, in this, the safest? We think so, and our experience in Fall River seems to prove it.

At the same time I quite agree with a late writer in HERALD that we should "purge our houses of worship of all unseemly things, allowing nothing to be admitted for gain or pleasure that partakes of anything we could not ask the Lord to participate in, were he here in person." And it is best no doubt, when circumstances will permit, that the principal room in the church be used only for religious meetings, and suppers and entertainments generally be held in the basement, or in a place set aside for that purpose.

Our branch is a little peculiar in another matter. In the sacrament-service we use individual glasses for the wine. I never saw them till I came here. And whatever prejudice I may have had against them, it has all vanished since I have seen them in use. Each silver tray contains about forty or fifty little glasses which hold about a dessert spoonful of wine each. In passing the emblems, the administrator hands the one who partakes one of these glasses; after partaking, the glass is handed back, and placed upon the tray, and another glass is handed to the next, and so on till all have partaken. In this way, all have a clean glass to put to their lips.

To some this may seem a little fastidious, but even so, is it not to be preferred to the unpleasantness that one sometimes experiences when he has to put his lips to a glass that has been moistened by fifty other lips, some of which may be diseased, or tobacco-tainted, besides having to drink of wine into which several mustaches have been immersed? We think so, hence do not oppose the individual glass.

Besides Fall River, we have been holding weekly preaching-services in private houses at Indian Town, and have preached several times at New Bedford. In both of these places there is a good interest.

We are already preparing for our reunion, known as the Eastern Reunion, to be held in a beautiful grove beside the salt water, where there is good fishing, boating, and a good place for bathing, besides oysters and clams. Our reunions differ from some reunions in the West; as here an effort is made to combine religion with a little pleasure. This is done to obtain the attendance of our people when they take their vacation. Those who have been shut up in mills and in stores all the year require outdoor exercise. If they did not come to the reunion, it is likely they would go to some seaside resort, where the amusements furnished are not always of the highest order. It would be more than could reasonably be expected that these people who had been shut up all the year would attend our reunions, if they were expected to attend church services all day. So we compromise with them and give them nearly every afternoon for play. As a result, our young people prefer to come to reunion than to any other place. Our morning and evening services seem to be better than they would be, were we in session all day long. We are looking forward to a good time this year. Bro. R. C. Evans is to be with us, besides other good preachers. Weather continues cool and pleasant.

In gospel bonds,

F. G. PITT.

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HAMILTON, Scotland, June 1, 1906.

Editors Herald: One month to-day I left home and loved ones to come to the land of my birth to try to encourage those of the household of faith, and do a little preaching, and try to show others what we believe to be God's way of converting the souls of men and making wise the simple. And since coming I have tried to be on the line of duty as much as possible, according to circumstances. But there have been very few dry days; rain nearly every day. This puts me in mind of a visit about sixteen years ago to Portland, Oregon. I stayed ten days in that city, and there was rain every day.

Since coming here we have laid to rest our nephew and worthy brother in Christ, John C. Hepburn, of Glasgow. He was loved by all that knew him, and especially by the household of faith. Blessed are the dead that die in the Lord. He shall arise at the first resurrection. What a promise God has given for all that love his appearing! By request I was in charge of services, with Bro. James Wilson of Glasgow. I will be with him at his home next week.

The Saints here are very kind, and we hope that the spirit of love may grow in their souls, and that we may all rejoice in the love of the truth, and become worthy to receive the crown of life that is promised to all the faithful, and to him that endureth to the end. JAMES BAILLIE.

BEELER, Kansas, June 10, 1906.

Editors Herald: We feel as though we are in the faith, though very much dissatisfied with our surroundings. We have good prayer-meetings by myself and a part of my family going nine miles to Bro. J. W. Sawyer's house, and they in turn coming to my house. Meetings regular every two weeks. Conditions were more favorable in earlier days when we had more of the Saints with us, and sometimes we have more in attendance now than the two families, for Bro. J. L. Sawyer and family sometimes drive to my house, which makes about eleven miles for them, and we can go only when the weather is favorable. This has been about our situation now for nineteen years and a half. We are getting so anxious to go to Zion! We think it is very much against our interest, and the interest of our children, to keep them here away from the society of the Saints. Several of our family are grown, and we want all to settle down in Zion, where we will want to stay, and not be separated. I am very much pleased with the movement toward the sanitarium.

Our missionaries seldom visit us, but we can not feel very much disappointed, for the people here take so little interest in it that our missionaries have poor encouragement. I have preached regularly for a time at nearly every schoolhouse in this part of the country, until I could see that the interest was not sufficient to continue. On the 23d of May we had the honor of uniting in marriage Mr. Jesse E. Flanders and Sr. Anna A. Lund, both of Hackberry, Gove County, Kansas. Sr. Anna, a worthy young sister, has taught her third term of school, and Mr. Flanders is a young farmer of splendid reputation. We wish them much peace.

Bro. N. Lund drove from his home in Gove County several months ago to take the writer to his place, about thirty-five miles north, to administer to Sr. Lund, his wife, who was suffering so severely that I was told afterward she could hardly wait for us to take care of the team. We administered to her, mentioning to the Lord in our prayer for her that they had manifested strong faith in complying with his law by sending the distance they had for his servant to administer to her; this was about one o'clock in the morning. The next morning when I left she was up and standing out in the dooryard when Bro. Lund and I started back to my home. We were happy to think the Lord had been so merciful to her. I was told that the pain began to abate while I was praying for her.

I also administered to Sr. L. M. Teeter of Ness City, whom the doctors had doctored for some time with only temporary relief and then the misery would return and her debilitated condition continue. While in the worst stage of her sickness, I administered to her at her request, in the presence of her husband and others of the household, and another old lady who, I heard since, believed the ordinance of laying on of hands ought to be practiced in this age, and had desired to see it performed sometime; thus she was permitted to see what she had desired. After explaining our view of the scripture, bearing on the subject, I administered to her, and then Mr. Teeter and I went out into town as I was twenty miles from home, having gone to town on business. Mr. Teeter went to the post-office after his mail, and immediately returned and found his wife up and helping a little about the housework. I learned since that the pain began to cease while I was praying for her. She told me since, that she is able to do all kinds of housework; and I learned that one lady said that it was excitement; but Sr. Teeter continues strong.

I was very much encouraged to know that God was so kind and merciful to us. How encouraging it is to us to know that God so blesses us. While we bear the persecutions of the world, the Lord is with us and blesses us, and we have witnesses outside of the church to attest the fact.

T. E. THOMPSON.

Miscellaneous Department

Pastoral.

As Brn. White and Luff, our general missionaries in charge, have thought wise to place me in charge of St. Louis and Southern Missouri Districts, also those counties in the southeastern part of Missouri, I trust my colaborer will see that we all try to work together for the best good of the work. I would like to hear from each as soon as possible and arrange with them for the summer's work. God requires our time, so remember we shall be held responsible for how we spend it.

I think I am well known by those of my associate laborers, and I trust our work together will be productive of good. I shall expect to hear from each missionary quite often. Especially try to have your reports in to me in good time. My permanent address will be R. F. D. 10, Box 4, Springfield, Missouri. HENRY SPARLING.

306 Bush Avenue, BELLEVILLE, Illinois, May 28.

Conference Notices.

The annual district conference will convene at Leeds, North Dakota, July 10, 1906. Let each and every branch make a full and complete report of everything that appears on your branch records to that conference. We would like to see all branch clerks present. Warren McElwain, clerk.

Reunion Notices.

The annual reunion of the Lamoni Stake will be held in the Dancer grove, one mile south of Lamoni, beginning Friday, August 17, and closing on the 26th. The reunion was very enjoyable and successful last year, about one hundred and ten tents being erected, with a large attendance of others not tenters. The grounds have been improved and additional tenting space cleared on sloping ground well shaded. Interesting programs, good speakers, and a general good time are expected at the coming meeting. Saints and friends are invited to participate. Full particulars, including cost of tents, etc., will be announced later. Meals and refreshments will be served on the grounds by the committee. Hay and feed will be on sale for teams. Inquiries for tents should be addressed to D. C. White, Lamoni, Iowa. D. C. White, chairman; R. S. Salyards, secretary.

The reunion of Southwestern Iowa will be held in Bro. A Badham's grove near Henderson, Iowa, August 25 to September 2, 1906. Arrangements are being made to accommodate the public in as comfortable a way as possible. Notice of complete details will be given a little later. The prices for tent rentals has been advanced considerably for the present year, ostensibly on account of the San Francisco disaster. Prices will be as follows: 10 by 12 feet, 3 foot wall, $2.25; 12 by 14 feet, 3½ foot wall, $3.00; 14 by 16 feet, 4 foot wall, $4.00. Compartment tents with 6 foot wall: 10 by 14, two rooms, $4.00; 12 by 14,

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three rooms, $4.50; 10 by 20, three rooms, $5.00; 12 by 19, three or five rooms, $6.50. Canvas cots each 40 cents; bed springs, full width, 35 cents; two-burner gasoline stoves, 80 cents. It will be necessary to have your orders in by the first of August to insure your getting the tents. Later than this they may be gotten but the company will not guarantee it. Tents or other goods ordered must be paid for whether used or not. In case you order and can not use your tent, we will do our best to rerent it for you, but can not guarantee to do it. Send all orders as soon as practicable. T. A. Hougas, Henderson, Iowa.

The annual reunion of the Kentucky and Tennessee Districts will convene July 28, 1906, at 10 a. m., at Pilot Oak, Kentucky. All Saints who are in a condition to attend are urged to do so. The coöperation of all is absolutely essential in order to secure the best results. All necessary information regarding board and lodging, also pasturage for stock, will be furnished by the committee, who expect to make complete arrangements for same. Bro. F. A. Smith, with others of the traveling ministry, it is expected, will be present. Come and come early, and remain all through, and a good meeting is assured. C. L. Snow, Murray, Kentucky; W. B. Turnbow, M. D., Pilot Oak, Kentucky; J. W. Williams, Fulton, Kentucky, committee.

The reunion of the Northeastern Illinois District will be held at Plano, Kendall County, beginning on September 7, and lasting until Sunday, September 16, the closing service being held on the evening of that date, and the camp will break on the following day. The reunion grounds are situated in Stewart's Park, about one half mile east from the railroad station, and it is an ideal place for camping, being in a large natural park where the large forest-trees with their wide-spreading branches afford ample shade, and a stream of running water adds its charm to the situation. Plenty of pure water for drinking and cooking purposes is on the grounds. Cottage-tents will be supplied to all who wish them and who will give notice to the committee in time to secure them; we are not able at this early date to quote prices on living-tents, but will do the best we can. A commodious dining-tent will be on the grounds where the wants of the inner man can be satisfied, and we expect to furnish you with all you want of good wholesome food at fifteen cents per meal. Apostles J. W. Wight and Heman C. Smith will be in attendance and others of the missionary force. All who expect to attend will confer a favor on the committee if they will notify them early of their intention. Address Joseph Blakely, secretary, Plano, Illinois, Charles H. Burr, committee.

According to previous announcement, the Kirtland District reunion will be held at Akron, Ohio, August 3 to 13, and following will be the charge for board and tents. Twenty-one meals $2.50, 15 cents each for single meals; $2.50 for tents 10 by 12, during entire time of reunion; 50 cents each for single cots, three for one dollar. Children under ten years of age, admitted free to table. To make this reunion a success, we must have the coöperation of the Saints in the district, and of those who are coming to the reunion. We know that you are all ready and willing to help; and to do this in a manner that will do the most good, will be to be prompt in ordering your tents, and when ordering, be sure to send money to cover same, so that the committee may have means placed in their hands to carry out the work as planned. Come prepared with blankets and pillows, and all things necessary to make camp life pleasant, bringing with you the Holy Spirit, that the reunion may be a success not temporally only, but spiritually as well. Again asking your coöperation, we are, Charles J. Dalberg, chairman; Eben Miller, secretary.

The annual reunion of Des Moines District will be held at Rhodes, Iowa, beginning August 24, 1906. All Saints and friends are requested to attend, as much as possible, these meetings, which will continue ten days. Able representatives of the work will be in attendance, and every effort made to make the occasion one of pleasure and lasting profit to Saints and friends. Write to one of the committee for any information desired. Send us your order for tents as early as possible. The rents will be no higher than in former years, and we hope to secure a better price. All Saints of the district who have subscribed to the reunion fund, and have not made remittance, please send as soon as possible to one of the committee. Any other Saints that will help a good cause along by a small remittance, will be placing your funds where they will do a wonderful amount of good. Hundreds, yes, we might say thousands, heard the gospel on the two former occasions that we visited that little city, and many friends made to the work. Let every Saint in the district, who possibly can, attend the session, and we will hail with gladness the coming of Saints of other districts, and friends from everywhere. W. C. Nirk, Rhodes, Iowa; Charles M. Richeson, State Center, Iowa; W. Christy, Lamoni, Iowa, committee.

Two-Day Meetings.

There will be a two-day meeting with the East Delavan Branch, Mississippi, June 30 and July 1. Come all that can. Jasper O. Dutton, president.

The following two-day meetings will be held in the Mobile District: Theodore, June 30 and July 1, Alma Booker and F. P. Scarcliff in charge; Bayminette, July 7 and 8, W. J. Booker in charge; Perseverance, July 21 and 22, G. T. Chute and W. Greek in charge; Bluff Creek, July 28 and 29, W. L. Booker and G. W. Sherman in charge; Three Rivers, August 18 and 19, R. M. King and James S. Faulk in charge; Horse Shoe, August 25 and 26, G. W. Sherman in charge. Alma Booker, president.

Notices.

Branch presidents of the Mobile District, please report promptly to district president by July 6. Alma Booker, president, 302 Monroe Street, Mobile, Alabama.

Reduced Railway Rates to Nauvoo Reunion.

Reduced rates, on the certificate plan, have been secured to the reunion of the Sunday-school and Religio organizations to be held at Nauvoo, Illinois, July 28 to August 6, 1906.

The rate has been granted by all lines in the Western and Southwestern Railway Associations, including Chicago, Peoria, and St. Louis on the east; up to and including Bismarck, North Dakota, all of South Dakota, Nebraska, and Colorado on the west; and Oklahoma, Indian Territory, Texas, and Arkansas on the south. Take notice that the state of Louisiana is not included in the reduction.

Take notice also that the rate applies to all points in Wyoming and Montana on the Burlington lines. West of that, also west of Colorado in general, including all territory not included in the above designation, parties should make inquiry for two cents per mile rate, or for best rates to Missouri River gateways, such as Kansas City, Omaha, etc., and secure certificate at said points; unless they can do better on special rates.

Regular lines of the Associations named are all included, hence are not enumerated here.

Buy tickets to Montrose, Iowa, the nearest railway point to Nauvoo. Passengers from the west will cross the Mississippi River by ferry from Montrose to Nauvoo.

Going tickets may be bought from July 25 to 31; passenger pays full fare, and on condition that he secures a separate certificate with every ticket purchased, showing payment of full fare to Montrose, Iowa, also on condition that one hundred certificates are in hands of the secretary, will be entitled to a return ticket, over same route as going trip, and limited to continuous passage, at one third the regular fare. Do not fail to secure separate certificates with every ticket purchased. The rate applies only to tickets costing over fifty cents.

Return tickets may be purchased as late as August 9.

D. J. Krahl, secretary, will sign certificates at meeting, in connection with the agent of the Burlington at Montrose, who will act as joint agent. No charge will be made at this meeting for viseing certificates.

Application for the same rate has been made to the Central Passenger Association, covering territory from Chicago to Buffalo and Pittsburg.

Application will not be made to the Trunk Line, New England, Southeastern, and Eastern Canadian Associations for the reasons that required attendance can not be expected and estimated. R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, June 14, 1906.

Died.

WILLIAMS.—Sr. Phoebe Williams died at her home in Netawaka, Kansas, March 29, 1906, aged 70 years, 10 months, and 14 days. She was born at Pembrokeshire, Wales, and came to this country in 1855. She united with the church at an early age, and lived a faithful, consistent life to the end. She leaves two sons, three daughters, sixteen grandchildren, five great-grandchildren, and many friends to mourn their loss, her husband having preceded her to the better land some eight years previously. S. Twombly, her son-in-law, preached her funeral-sermon, it being her request.

WINEGAR.—Mary Jane Winegar, daughter of Hugh and Belle Hopkins Lytle, and great-granddaughter of Stephen A. Hopkins, one of the signers of the Declaration of Independence, was born December 15, 1831. Resided for many years in Monona County, Iowa. United with the church in early life. Married to Edward Winegar, February 22, 1860. To them were born seven children, four of whom survive, with a son by a

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former marriage. Her life shone with the characteristics of true womanhood. For a number of years she was a great sufferer, and the Christian fortitude with which she bore it proved she knew in whom she trusted.

PEARSON.—Rebecca A. Pearson was born the tenth day of May, 1828, at Victoria, Norfolk County, Ontario. Died March 2, 1906, at her home near Corinth, Elgin County, Ontario, being in her seventy-eighth year. She with her sister Jennett joined the church in the springtime of life, being baptized by Elder John Shippy in the old organization. The truth of the gospel came to them, not only in word but in power and in demonstration of the Holy Spirit, which enabled them to stand firm on the Rock of Ages, and receive nothing but the pure principles of the doctrine of Christ as restored by the angel to Joseph Smith the Prophet. They were looking and waiting for the "young man," the present President of the church, to take his father's place. So when the elders of the Reorganization came with the glad message, they were ready to receive them. On the twenty-fifth day of August, 1863, they both united with the Reorganization, being baptized by Elder George Cleveland. The two sisters married brothers, who both later on joined the church. Jennett married Joseph Pearson, raising a family of eight children. They both, with all the family but one, have passed over the river of death, being all members of the church but one son. Among them was Elder Matthew Pearson of Michigan. Rebecca's husband, Christopher Pearson, was ordained a priest, and later on an elder, and has been president of the Corinth Branch for years. She has been a subscriber to the SAINTS' HERALD ever since it was first published. She was the mother of ten children, three sons and seven daughters. Two daughters preceded her in death. The aged husband, and sons Isaac and Samuel, of St. Thomas, Ontario, Thomas at home, Sr. Hannah Bearss and Sr. Ella Borbridge of Corinth, Mrs. William Kipp of Michigan, Sr. Edith Laur of Port Burwell, Ontario, and Sr. Ada Pearson of New Sarum, Ontario, daughters, thirteen grandchildren, and six great-grandchildren, are left to mourn the loss of a kind and affectionate companion, a devoted mother, one of the noble women of earth; one whom her offspring can rise up and call blessed. She was buried March 5, 1906. Funeral-service was conducted by Arthur Leverton and R. C. Russell, Elder Leverton preaching the sermon. Interred in the Corinth cemetery.

MORLEY.—Marvin Morley was born August 17, 1861, at Viroqua, Vernon County, Wisconsin. Died May 4, 1906, at the home of his mother in the town of Sampson, Chippewa County, Wisconsin. Bro. Morley was baptized June 13, 1905, by C. H. Burr, and has since been rejoicing in the light of the gospel. Funeral at Twin Lake Schoolhouse; sermon by W. P. Robinson.

SELLON.—Williams Rivers Sellon was born in New York City, August 23, 1824; died in Burlington, Iowa, May 14, 1906. He was a veteran of the Mexican and Civil Wars, for a time prisoner in the rebel prison at Madison, Georgia, and also spent one night in the notorious Libby Prison. In 1876 he enlisted in his third great warfare, this time under King Immanuel, remaining faithful till death. He was married to Alma Sophia Fletcher. Eight children were born, three of whom remain,—namely, Mrs. H. A. Stebbins, Mrs. Hortense S. Cramer, and Brodie R. Sellon. Funeral-sermon by Elbert A. Smith.

FOWLER.—Susan Bower, wife of Bro. Lewis Fowler, at Lamoni, Iowa, June 7, 1906. Born September 27, 1825, in Rockingham County, Virginia; aged 80 years, 8 months, and 11 days. Funeral at the residence in charge of Asa S. Cochran; sermon by Robert M. Elvin, from 1 Corinthians 15:22. Interment at the Elk Cemetery.

JACKSON.—At the home of his daughter, Sr. William Fetter, near Des Moines, Marion Jackson, June 2, at the age of 75 years and 8 months. He leaves one child, several grandchildren, three sisters, and two half sisters, of the immediate family, to mourn his departure. He was one of the honorable men of the earth. He had several times within the last few years expressed his desire to be baptized before he died, but never was just ready, or did not think so. Funeral-services held at the Saints' chapel by J. F. Mintun, assisted by Samuel Reiste.

WARD.—Margaret Ward, formerly Davis, died May 29, at Marquisville, Iowa, at the age of 78 years last month. She was born in Wales, May, 1828, in which country she married Henry Ward. She was baptized in the forties, and while she united with none of the factions, neither with the Reorganization, yet she remained faithful to her covenant, repudiating the doctrine of polygamy. Twin sons, Joseph and Hyrum, live at Marquisville, and were with her when she died. Henry, the other son, lives at Moberly, Missouri. The only daughter lives in Pennsylvania. Funeral-services at the home by J. F. Mintun.

BRADLEY.—James R. Bradley was born in England. In 1849, on his way to Utah, he stopped in St. Louis, and, hearing of the abomination in the West, went no farther. Did not hear a sermon for fifteen years but kept the faith and finally united with the Reorganized Church. His wife preceded him seven years. Before her death she helped him celebrate their golden wedding. Two of their seven children survive. Bro. Bradley died at the Saints' Home, Lamoni, Iowa, May 17, 1906, at the age of 101 years and 2 months. Funeral-services conducted by John Heide.

DANE.—At Haverhill, Massachusetts, May 15, 1906, Albert A. Dane. He had been ailing for some time but attended Sunday-school convention on the 12th and 13th. He was taken very sick on the street Monday, the 14th; was operated upon the same night, and passed away the next day. He was a good, faithful Saint. Baptized May 1, 1899, by M. H. Bond. Funeral-services at the home of Bro. W. F. Frost, where he was carried, and where the operation took place. Many friends and Saints attended. R. Bullard officiated, assisted by Bro. G. W. York.

SMITH.—George H. Smith of Providence, Rhode Island, May 28, 1906, of consumption. Bro. George was born April 30, 1871, at Providence; was baptized by Joseph Luff November 30, 1890. He occupied the positions of deacon, teacher, and elder respectively, with faithfulness. He leaves behind a wife and two children, also father and one brother and many friends. The church has lost a faithful servant; and his family a loving father. Funeral in the Bellevue Avenue chapel, Memorial Day, May 30. Flowers, songs, and sighs,—yet withal a feeling of peace unspeakable marked the occasion. Services in charge of R. Bullard, prayer by John Suttill.

FINKEN.—Mrs. Jennie W. Finken, wife of Bro. Louis Finken, died at Nina, Ohio, May 30, 1906, aged 27 years, 8 months, and 27 days. Born near Oak Harbor, September 9, 1878. Husband, mother, four sisters, two brothers, and many relatives are left to mourn. Interment at Oak Harbor, June 2. Funeral-services by C. Scott in First Method.st church, a large audience being present. She was to have been baptized had she recovered.

PETT.—Alwilda Jane, daughter of Bro. David and Sr. Ellen Crandell was born at Gallands Grove, Iowa, April 29, 1868, and died at her home in Dow City, Iowa, May 24, 1906. She was married to Bro. Frederick Pett, January 29, 1889. To this union six children were born, two of whom preceded their mother to the land of rest. She united with the church at a reunion held at Harlan, Iowa, and has been a faithful member ever since. She sleeps in Jesus awaiting the resurrection of the just. Funeral-services were conducted at the Saints' chapel, Gallands Grove, Iowa, May 24, by C. E. Butterworth.

CALKINS.—Myron R., born at Riverton, Iowa, December 15, 1855, and died May 7, 1906, leaving a wife and four children. Funeral-services at the Methodist church at Sidney, Iowa, in charge of Charles Fry; sermon by F. M. Sheehy.

Dangerous Fakes.

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The matter of special interest to the public is to know what these people offer in place of cream of tartar powders of well-known purity and established reputation against which these slanders are directed. They are offering a baking powder which official analyses have repeatedly shown is made from alum, a drug so well recognized by physicians and scientists as injurious to health that in many countries its use in bread is entirely prohibited! So cheap and inferior are the ingredients of this powder that it costs to make less than three cents a pound. No prudent housewife will knowingly put such stuff as this into her food.

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The Saints' Herald

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

VOLUME 53 LAMONI, IOWA, JUNE 27, 1906 NUMBER 26

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

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THE July edition of the *Sunday School Exponent* will contain a frontispiece of Bro. and Sr. J. F. Burton and Bro. and Sr. C. H. Lake, the missionaries to the South Sea Islands, and an article on "Education" by our late Bro. J. B. Lentz, with cut, and the regular matter of each department. Subscription 50 cents per year. Send your order to Herald Publishing House, Lamoni, Iowa.

Editorial

RULES FOR PERSONAL CONDUCT—CONSTRAINT, OR THE SPIRIT?

The following letter of inquiry has been sent us for reply, of course:

Editor Herald: I notice in HERALD of June 6, 1906, page 531, editorial under the heading "Restraints on personal conduct." Tell us plainly, Do you mean to say that you fully indorse the action of those churches referred to,—that every one should be left to be governed by his own conscience? If you do not indorse it, why did you refer to it at all? If you do, what are you going to do with the direction in Doctrine and Covenants, found in section 41, where there is a strict law given by which the church is to be governed? Also the duties of elders, priests, and deacons, God-appointed officers in the church, to see that this law was carried into effect? If everything is to be left for the conscience to decide, regardless of what has been revealed concerning the government of the church, tell us where we would find place for the law, or the officers who were appointed to see that the law is kept.

It seems sometimes that no matter how plainly a matter may be stated, or written, there are those who either can not understand it, or do not care to take it as it reads. This is the case in the matter of the editorial referred to of June 6 regarding what certain churchmen had said with regard to putting the ban of their church discipline upon certain matters of personal conduct.

We made no effort to set aside the law, or the commandments of God, nor did we hint at such a thing, but because we did not set out our opinion in specific terms introducing the law the inference is drawn that disregard for the law may have been intended.

It is the belief of the church that "*the law*" was added to the gospel at an early period because of transgression. And then followed the Tables of Stone and the Mosaic code founded thereon by Moses. That when the Lord came it was for the purpose of introducing a "better hope," by which man might "draw nigh to God," and to nail the "law of carnal commandments to the cross."

Certainly no one will dispute the statement that the carnal commandments are those directing, restraining, and controlling personal conduct. "Thou shalt, thou shalt not" are the burden of the commandments, and every provision of the code is based upon these two, there being but one commandment with promise, "Honor thy father and thy mother that thy days may be long in the land." To secure an

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obedience to this command various provisions in the code relative to the conduct of children towards their parents are made and declared. Why?

How long did these provisions regarding human conduct exist before bringing ancient Israel to the height of human excellence? Paul answered this query when he wrote to the Romans, "For the law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God." He elsewhere characterized this code as a burden which they nor their fathers could bear; "statutes which were not good, which neither we nor our fathers were able to bear."

Things drifted along among the Israelites until the office-work of the law as a schoolmaster—a thing of rules and regulations with regard to human conduct enforced by penalties—brought them unto Christ, and when He the great lawgiver destined to be the Judge uttered the basic principle it was "Thou shalt love the Lord thy God with all thy might, mind, and strength." And the second was like unto it, "and thy neighbor as thyself."

These two enactments have not yet been superceded, repealed, or abrogated.

For the hardness of the heart God suffered Moses to write the code, of one feature of which Jesus said distinctly, "For the hardness of your hearts Moses wrote you this precept." (Matthew 19, Mark 10.)

A constant effort has been made by every church to provide for the purity and righteousness of the body as a whole by a long line of positive (thou shalt) and negative (thou shalt not) rules to govern its members. The men whom we quoted in our editorial of June 6 have but stated what appeared to them as a result to the churches to which they belong of such restraints. Either might have added that it had a tendency to make hypocrites of some otherwise good people as the world goes.

We have believed for some years that obedience to the gospel would bring a man into such a near relation to God and Jesus Christ that he would receive of the Holy Ghost, the Spirit of Christ, the Comforter, in such degree that he would not only "know of the doctrine," but would be "guided into all truth"; that the things of the Father would be revealed unto him. We have believed all the same years that among the things of the Father there would be a sufficient revealment in regard to personal conduct to admonish a man of what he might do, and not do, and remain in the fellowship of good men on earth, "the spirits of just men made perfect" in heaven, and the Spirit of the Father and the Son, without the constant reiteration and reminding of the law, law, law; but that man would do the things he ought to do, and refrain from doing the things he ought not to do by reason of a second nature begotten, born, and cultured unto the stature of a man in Christ Jesus by that same Holy Spirit.

It is for this reason we have always resisted the enactment of strenuous and rigid rules in regard to personal conduct, which would make of the followers of Christ, men shaped by the code of the law, and not Spirit-made men; things of rule and precept, and not men in whom the Spirit of the Master of Life had wrought a fullness of divine manhood.

The right of conscience is involved in all that the man in Christ Jesus does. Hardly a day passes over our heads but what we are reminded by some one, "It will be useless to dictate to me. I must try what I am directed to do, and if my conscience approves I will do it; if not, I prefer to follow my conscience and answer to God without regard to church enactments, or the dictates of human authority."

If then the conscience is to be taken in one class of things involving personal conduct, convictions, etc., why should it not be a competent director in the things referred to by these preachers whose opinions as to the effect too rigid rules of restraint has upon the churches to which each respectively belongs.

The best conscience is that of the man who is the most nearly a follower of Jesus. His word, his teaching all go to teach the lesson that a "conscience void of offense towards God and man" is to be obtained not in church enactments directing this or that that men may or may not do, but in the teaching of the "spirit of wisdom and revelation" in Christ Jesus, our Lord.

It is a cardinal principle of our faith as a church that every man is responsible to God for his conduct in spiritual things; in fact, must speak and act with a view to a direct answering to God for what he says and does. If a church-member he must answer to the body for conduct contrary to church rule and discipline, but must even then decide his personal conduct for himself under the law and word of God. The more he is hampered by rules prescribing or proscribing specific acts, the less is the chance for spiritual light and direction; he walks by sight and not by faith.

PEACE GO WITH THEM.

The following is from a letter written us by Bro. C. H. Lake, who with his wife was at Denver on the way to meet Bro. and Sr. Burton at San Francisco, to sail for the South Sea Islands in July. We commend it to the readers of the HERALD for the excellent spirit of hope and courage there is in it:

Dear Brother: Had been hoping to meet you at Independence, when we passed through; but as we did not see you, thought I would write and say good-bye.

Have been much pleased to hear from different ones, about my appointment, that it was unanimous, and seemed to be the will of the Lord for us to go to that people, and hope that our deportment and success while there will prove the wisdom of the choice.

We feel to be favored, in that we are to go with Bro. and Sr. Burton; for, they are not only experienced in that mission, but

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desirable companions as well. I expect to get spiritual strength from my association with them.

While we are not particularly elated over the appointment, we take it as a part of the missionaries' life, to go when, and where sent; and say, some one had to go, why not us? We hope and pray the Lord to help us, giving us wisdom and strength to overcome the trials we know will come, and ask for your prayers in our behalf.

I have no fears whatever for our lives, but expect to return to the "land of Zion," when the time comes, and shall hope to meet you then, and pray the Lord to spare you for many years of usefulness yet to come.

Wishing for you every good thing, I am, sincerely,

Your brother in Christ,

C. H. LAKE.

GRAVES OF ELEVEN OF THE APOSTLES.

We are indebted to the *Mystic Bell* of Denver, Colorado, for June 16, for the following, which will be interesting to our HERALD readers:

Church authorities state that the remains of the apostles of Christ are now in the following places:

Seven are in Rome, namely, Peter, Philip, James the Lesser, Jude, Bartholomew, Matthias, and Simon. Three are in the kingdom of Naples, Matthew, (at Salerno), Andrew, (at Amalfi,) and Thomas, (at Ortano). One is in Spain, James the Greater, whose remains are at Saint Jago de Compostella. Of the body of St. John the Evangelist, the remaining one of the twelve, there is no knowledge. The Evangelists Mark and Luke are also in Italy, the former at Venice and the latter at Padua. Saint Paul's remains are believed to be in Italy. Peter's are of course, in the church of Rome which is called after him, as are also those of Simon and Jude. Those of James the Lesser and Philip are in the Church of the Holy Apostles, Bartholomew's in the church on the island in the Tiber called after him; Matthias' are in the Santa Maria Maggiore, under the great altar of the renowned Basilica, so it is said.

EDITORIAL ITEMS.

Brn. Becker and Joehnk, laboring in Germany, need a little help from those who favor the German Mission. See appeal in this issue.

Bro. M. R. Scott, Sr., writing from Galena, Indiana, June 22, asks for the prayers of the Saints that he may be relieved of the affliction of neuralgia by which he is tormented. And there are others also; pray for them.

A law prohibiting the trimming of hats with birds' wings and feathers will go into effect in Iowa July 1. The law provides that any milliner trimming a hat with feathers or wings of other than game birds shall be punished by a fine.

Independence Annexation Figures: The statistical committee of the Independence annexation committee made a report to the entire committee last night on the financial condition of Independence. The report showed the following facts: Assessed valuation, $2,500,000; population, 10,000; bonded debt, $70,500; sewer bonds, $55,000; electric light bonds, $26,500; bonding capacity for general purposes, $150,000; for water-works, $150,000; general taxes, 80 cents on the $100; school tax, $1.15. A committee consisting of S. E. Smith, S. I. Workman, and John O'Brien was appointed to see Mayor Beardsley and talk the matter of annexation over with him.—Kansas City *Journal*, June 23, 1906.

Bro. John Schreur, Holland, Michigan, writing under date of June 17, says, "I baptized one to-day, I think the first Latter Day Saint baptized in Ottaway County. We have quite a start here."

We are pleased to learn that a branch of the church has been organized in Adelaide, South Australia, on January 28, 1906, of which Bro. J. H. N. Jones is president. Bro. William Dyke, the secretary, writing from Adelaide, May 7, says: "The work looks very promising here in Adelaide, and we trust that with God's help we shall do a great work here. The promise is that we shall if we are faithful. Bro. Jones is starting a series of chart lectures on Sunday, May 13. We are advertising them by means of handbills. We have had five thousand printed and we are praying that God will bless our efforts."

Original Poetry

Tell Me.

Tell me brother what you know
Of your life work here below.
Is it marked unselfishness;
Is your aim, "Mankind to bless"?

Do you strive with all your might,
In the day and in the night,
To advance the cause of Love—
Tidings from the realms above?

Is your pattern 'mid the strife,
The great and worthy Savior's life?
Tell me, how did he attain
To his grand and glorious name?

Was it effort, hard and strong.
Loving *Right*, and hating *Wrong?*
"Yes," you say, "his efforts won,"
Then let us work till life is done.

JOSEPH FERRIS.

More Workers for Christ.

More workers for Christ are needed to-day
Oh! who will respond to the call?
Oh, hasten my brother; no time for delay!
The night will soon come to us all.

More workers for Christ, is what the world needs,
Not seekers for fame or for gold;
But men who will publish their faith by their deeds,
And bring the lost into the fold.

COPELAND, Idaho. A. R. ADAMS.

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Original Articles

"CONSECRATION UNDER THE LAW—DOES IT PERMIT OF HOLDING BANK AND OTHER STOCK?"

In HERALD for May 30 appears an article under the above heading. The question is answered in the affirmative, but so far as the matter of bank stock is concerned there certainly is no evidence presented that sustains the claim that banking is a *legitimate* business under the celestial law.

First, let us notice a statement or two which if not impertinent are certainly very unconvincing:

> Now, as all kinds of business must be carried on, somebody must carry it on.
>
> Banking . . . is just as legal and right as stock-raising.
>
> And it is just as lawful to own stock in and operate a bank . . . as it was to own stock in the Nauvoo House.

The writer in question seems to have simply ignored the possibility of the banking business being founded upon injustice and inequality, the very things that the law of tithing and consecration are supposed to destroy, and takes it for granted that banks are all right and proper.

Now I have never studied the philosophy of banking, and probably do not know much about the business, but there are a few things about it that we can all see at a glance. Let us make a few observations.

Who are the patrons of the banks? 1. Merchants and other business men who desire to make deposits as a matter of safety and convenience. No particular profit to the bank from this. 2. Persons who wish to make payments at a distance remit through the banks, paying a small fee for transmitting. 3. Time depositors, who have more money than they can use, who place their money in the bank and receive for its use a certain rate of interest. 4. Speculators who wish to borrow money to invest in stocks, bonds, or real estate, etc., which yields the investor much larger profits than he is required to pay the bank in interest. 5. Farmers and many other classes, who need money to assist them in their business, and must mortgage their property to secure it. 6. Numerous others who need a loan for a few months to buy coal for the winter, before prices go up, to tide them over a period of sickness, or to pay off a note that is due before they are able to raise the money from their business or save it out of their wages.

Of these six named classes of patrons of the banking system, three of them are persons in *need* who are compelled to go to the bank for help. Of the other three only one contributes directly to the profits of the bank.

Now let us see where the *need* of a bank comes in to a live Latter Day Saint. We need not dispose of No. 1, because there is no profit to the bank from this class, and it could not exist for this purpose alone.

2. The post-office department or express companies afford fully as convenient means of remittance.

3. A live Latter Day Saint finding himself in this condition would go at once to the Bishop and turn over his money as a consecration.

4. This class is condemned (see Doctrine and Covenants 42 and 101) in no uncertain tones in the last revelation to the church.

5. With a church composed of *live* Saints, a person finding himself in this class would, if he availed himself of the privileges of the law, go to the Bishop or treasurer and say, "I have need of this to help me in my stewardship."—Doctrine and Covenants 101:12.

6. With a church of live Saints this class would not be found; but if perchance one should find himself in this condition, he would have the same privilege as the one in class 5.

It should now be clear to the reader that when we exclude from the list of patrons all those whose business is found out of harmony with the celestial law, we find ourselves facing this shameful spectacle: an institution, a stock company, composed of well-known and well-fed Latter Day Saints, living upon, or, it may be, simply receiving profits which they do not need, and which they certainly do not work for, from the hard-earned savings of those in need.

Suppose the stockholders do pay large sums in consecrations and tithing, that does not justify the taking advantage of the necessities of the poor to produce this surplus. (See revelation of Joseph Luff.)

I believe there is a scripture which says, The idler shall not eat the bread of the laborer. In other words, The shares of stock (idle, inert things) shall not consume the savings of the living, breathing soul that earns what it gets by faithful service.

The passage quoted by the brother concerning the Nauvoo House proves nothing in favor of the business of banking, nor of any other stock company which preys upon the scant earnings of the people for its sustenance, the stockholders of which perform no service for the returns they receive.

I believe in stock companies organized for the purpose of producing the necessities of life at the smallest possible cost to the consumer; but I believe in *no* stock company organized for *profit* to the *stockholder*; for equality never can obtain under such conditions. As a fitting seal to the thoughts presented I call attention to the following:

> If thou lend money to any of my people that is poor by thee, thou shalt not be to him as a usurer, neither shalt thou lay upon him usury.—Exodus 22:25. Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury.—Deuteronomy 23:19. (See Leviticus 25:36, 37.)

In connection with these statements I need only to refer you to Smith's Bible Dictionary to support my

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claim that as here used *usury* means any interest or increase, no matter how small.

This point is the key to the evils of the banking system. The bank can not exist without *interest*. The Scripture plainly forbids the taking of interest, and debars the taker thereof from an inheritance in the holy hill of Zion. (See Psalm 15: 5.)

Is it any wonder that "the abundance of the manifestations of the Spirit" is withheld from us when such plain, glaring facts, and statements of scripture, as I have called your attention to, stand before us as silent monitors urging us to accept the divine remedy for the existing evils in our midst, and still we will not heed, but try to bolster up some man-made theory? V. W. GUNSOLLEY.

THE GREATEST COMMANDMENT.

Christ speaking to the lawyer revealed the greatest and most perfect way or means of redemption from sin we can find within the lids of the Bible: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength." Christ says upon this commandment hangs all the law and the prophets.

It seems this commandment is the axis upon which the whole universe turns; that is, the spiritual universe. When these principles are obeyed and allowed to permeate our whole system, there seems but little left to do.

Experience has taught me that true religion begins in the heart. If it does not, there will not be much fruit forthcoming. The religious world to-day teaches us that many have been converted in the head but not in the heart; and I am afraid that if men and women do not come to realize that they are sinners indeed there will be very little progression. We are told in the Doctrine and Covenants not to baptize any one except they are truly humble and meek, and manifest by their actions that they have repented of their sins. It is not enough that they confess that we are conquering heroes indeed, as regards expounding and defending our faith; but the gospel must have an effect upon their hearts that they will feel a desire to love God and serve him. To be converted to us and trust in us because we have given a few able discourses will not do. Because they realize that our church is impregnable will not do either.

Men who come into the church through any other motive than a desire to serve God will not stand long. We must not coax men into the church against their wills. We must preach the duties required of them, and then leave them in the hands of God, he to draw them, and to add to his church such as shall be saved, or such as are fit to come into his kingdom.

Christ mentions the heart in the parable of the sower. He there explains the several conditions of men's hearts. Some were stony; some had a little good ground in their hearts; some had thorns and briars, meaning sins of an awkward character. Others had good hearts, and when the gospel found a good place it flourished immediately. But not so in the stony and thorny hearts.

What are the evils that are detrimental to the gospel? Christ in Mark 7: 21 says, "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these things come from within and defile the man."

These are the principles we must get rid of if we want to be pure in heart. They must be banished every whit. Not one or two of these evils, but every one. The seed that was sown in the stony heart sucked up all the nourishment that was there, and when that was gone and only stones left, it faded and died. So with the thorny ground. It seems in this case that the thorns have the most attention; and although the seed of the gospel was growing quietly, the thorns in the heart were growing much quicker. The result was, the seed of the gospel was smothered. God says, Love me with all thy heart, and not a part of it. Some have thought that these evils that are in the heart must be got rid of little by little, but nothing of the kind. When we came into God's kingdom, having repented of our sins, and humbled ourselves, and received the baptism of water and the baptism of the Holy Ghost, we felt we were new creatures. We had been born again. We are beginning as little children to live, not as we lived before, according to the lust of the flesh, but a new life. Our bodies have been washed with pure water, and our hearts from an evil conscience or evil condition, or filthy, if you will. It is our duty now to keep this condition. Keep our hearts pure and not leave evil thoughts; adultery, etc., to enter again. Christ has cast the Devil out by his Spirit; we must watch that he does not come in again. If he does, he will bring seven other devils worse than himself, and you will find it more difficult to clear him out the second time than it was the first. Christ through the birth of the water and the Spirit has put the Devil under our feet, and as you know, when two men fight and one succeeds in knocking the other down, the man who is upon his feet can keep the other down if he likes, because the man on the ground is under a disadvantage compared with the other. Christ has placed us above the Devil, having knocked him down for us. We must see he does not rise again.

Having our hearts purified, we must plant new seed, not evil thoughts as before, but the fruits of the Spirit. Instead of evil thoughts, pure thoughts. Instead of hatred and envy, we must plant love; and instead of covetousness, self-sacrifice; instead of adultery, chastity, etc. Then we may hope to be

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pure in heart, always remembering that evil must never be allowed to come into our hearts again. If it is, we can never become pure or safe from sin. And as a result, never sure of our salvation in the celestial glory.

The next subject for our notice is the soul or spirit. Here we have to differ from the moralist. There are men to-day who assume that they can put off the lust of the flesh or those evils I have mentioned without the help of God. Even infidels have professed this; but I fear it will be found rather hard ground to tread. At least it seems so to me. My experience has taught me that it is easier to overcome with or through the power of God than without it. The moralist and infidel may watch the emotions of the flesh, and then be filthy still. He will have to use the whip all day, and then his flesh will be as corrupt as ever. God has commanded us to walk according to the spirit, the inner man. And by the Spirit of God bearing witness with our spirit, giving it strength and wisdom, it is able to dominate over the body. No man can serve two masters. If our spirits are taught and strengthened by God and we follow the dictates of our spirit, the flesh will occupy no place. Thus God requires us to worship him in spirit.

Next, God wants the mind. Here we have the knowledge-office, or storehouse, that contains either the matter for life or for death. For life, because it is able to store up the principles which lead to life; for death, because it can contain the principles which lead to death. In this part of man's tabernacle lies the seat of all power. From this station, the heart receives its goodness or evil. We are told by Christ, "If thine eye be single to the glory of God, thy body shall be full of light." I take the eye to mean the mind of man. And if the mind contains nothing but what glorifies God, our bodies shall be full of light. On the other hand, if our minds are filled with those principles which are evil, our bodies shall be full of darkness. My experience has taught me that there is no need to bridle the flesh with its lust. There is a much better way to avoid sin, and that is, to watch the mind. The mind seems to be the door to the heart and soul. If we keep out evil thoughts, which are quite simple at their birth, there will not be much danger of sin overcoming us. We must watch that our enemies do not come in. I have privilege granted me from day to day, after retiring from my daily labor, for rest and sleep. I have the confidence that I can sleep contentedly, after having locked and bolted the doors, knowing that none can enter in order to molest me. The same privilege God has given every man—the power to lock the mind against either evil or good.

Many of us have learned to our sorrow that while the minds of men are prejudiced against us, and filled with evil stories, it is hard to reason the truthfulness of our claims with them, simply because they have locked their minds against us. And as Christ says of the people in his own day, They have ears to hear and eyes to see, but they did not allow their ears to hear or their eyes to see. And like Parley P. Pratt says, "May as well talk to a drunken man or talk amid the roar of cannons as to talk to a man with his mind prejudiced or locked up." God has promised us great blessings if we will but keep our minds pure. He has told us that our imagination shall reach even unto the heavens. How often we have experienced this blessedness when our minds have been set upon the things of God. We have felt an inspiration that has filled us with joy. I have often felt while singing with true reverence to God, and my mind being centered upon God, that the whole hosts of heaven were singing with me. How often have I pictured in my mind the joy and harmony and peace which rules in heaven; and my soul has desired to be there. Many times I have pictured the face of God and Christ beaming with smiles, majesty, and love. Many times I have thought of the love of Christ here below, of his suffering. How in the stillness of the night, when men were retiring to their cozy beds, he saw that the birds of the air had their snug little nests; the fox had his shelter in the holes of the earth, but Christ had no place to lay his head. Tears have rushed down my face; my heart has been stirred with reverence and love for him. I would not part with this beautiful gift for the whole world. The mind must be guarded at all times. There have been times when I have allowed evil thoughts to enter my mind; perhaps a thought of injury received from some person. I have allowed this thought to germinate into a fearful fire, and have felt evil in my heart towards this person. And as a result I felt quite miserable. But I have prayed to God to give me power to cast it away from my mind. Even a little envy cultivated may end in murder. John says, "He that hateth his brother is a murderer."—1 John 3:15. This may seem strong language, but it is quite true. When a person has the least hatred in his heart or mind, he has the seed of the murderer there. It needs only nourishment.

All the evils which we see amongst men began with a thought. We must beware of the little things, and the greater things will take care of themselves. It seems to me the best way to keep evil out of the mind will be to keep the mind continually engaged with that which is good. No man can entertain two thoughts at the same time. Christ was very careful to warn his disciples against evil thought. It was written in the law, "Thou shalt not commit adultery," but Christ rose a step higher, and told them that they were not to look upon a woman to lust after her; they were not to think of such an evil. If they did, they were committing adultery even in thought. Paul gave good advice along these lines. He says,

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"As a man thinketh, even so he is." Also he says, Whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, etc., think on these things. (See Philippians 4:8.) If the mind is constantly occupied with virtuous thoughts there will be no fear of evil.

Next, God wants us to worship him with all our strength. In order to have a healthy mind, we must have a healthy body. The greatest musicians and poets of bygone times, such as Beethoven, Handel, Mozart, Milton, and others, while they cultivated their minds, they neglected their bodies. They took no rest for the body and mind during the hours set apart by God. The result was that they lost their sight whilst in the prime of life. Handel was blind for years before he died. Beethoven was both blind and deaf. They also suffered fits of insanity from stress of overwork of body and mind. Milton suffered severe attacks of weakness and lost his sight, a loss which grieved him much. Had these men taken care of their bodies, no doubt they would have accomplished a still greater work. God has given us grand wisdom. He says that some of the ministry were suffering in mind and body because they did not sleep in a proper time, and also get sufficient sleep in order to refresh their whole system. God has given us advice in regard to our diet. Many of us, no doubt, suffer at times from overloading the stomach with that which is not digestible, therefore we suffer indigestion and biliousness. While we suffer these ailments, we are not in a condition to work or study, therefore we are of no use to ourselves or to God. Men who have strong and robust constitutions are able to work, and walk, and accomplish great things. But what can an invalid do for God? Men who are full of disease and are consumptive, can they preach hard, stirring sermons? Can they labor and contribute their increase to the work of God? Therefore, God demands that we love and serve him with all our heart, with all our soul, with all our minds, and with all our strength. And until we can reach this standard, we can not think that we are rendering him perfect service. When these items have been perfectly carried out, then we shall be in a condition to love our neighbor as ourselves. We shall be pure in heart, pure in mind, pure in spirit, and pure in our bodies.

When this condition obtains among all the children of God, then the church will have fulfilled the word of the Lord: "Put on thy beautiful garments, O Daughter of Zion." JAMES EVANS.

Wales.

"THE OTHER SIDE."

In HERALD for November 1, 1905, is an article written under the above caption, in answer to the question: "Will the sons of perdition ever be resurrected," and at the close of his article the writer gets others mixed up with the sons of perdition, and says: "From this we see there is somebody else besides the sons of perdition who will endure the second death." But we will examine the scriptures in the light of reason, and see if the brother will not be able to see differently. We have this part of the subject made plain through the latter-day seer. In Doctrine and Covenants 76:4 we are informed in just so many words that the sons of perdition are "the only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath."

Then we are informed in section 76, paragraph 7, that they of the telestial glory shall not be redeemed from the Devil until the last resurrection, and the sons of perdition are the only ones who shall *not* be redeemed. Now if any should fail to understand that the redemption is the resurrection, please read Doctrine and Covenants 45:10: "And then shall the heathen nations be redeemed, . . . in the first resurrection"; and if this is not sufficient, your attention is called to Doctrine and Covenants 85:4:

> Now, verily I say unto you, that through the redemption which is made for you, is brought to pass the resurrection from the dead. And the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul.

The sons of perdition shall not be redeemed from the Devil, but all the rest shall be brought forth by the resurrection of the dead through the triumph and the glory of the Lamb. (See Doctrine and Covenants 76:4.) Those of the telestial glory shall not be redeemed from the Devil until the last resurrection; and the sons of perdition are the only ones who shall not be redeemed; hence they will not be redeemed at the last resurrection. Will the brother pray tell us when they will be resurrected? The brother seems to stumble over the statement in Revelation 21:8, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death,"—that this has reference to any kind of liars or whoremongers or murderers or idolaters, but this is a mistake; for those of the telestial glory (see Doctrine and Covenants 76:7) are of this class. But these that John has spoken of are those that have tasted the good work of God, and the powers of the world to come (see Hebrews 6:5), for such murderers as we read of in Doctrine and Covenants 42:6 are unpardonable: "And now, behold, I speak unto the church. Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come." Such murderers as Moses and Paul, and those mentioned in Acts 2:36, got forgiveness by repentance; but those of the church had no forgiveness in this world, nor that which is to come, and such are the characters that sin against the Spirit of truth.

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Again the brother says: "Now what difference is there between one that does not overcome, and one that is overcome? There is no difference." Let us try this statement by the scriptures, as we believe there is a vast difference between one that does not overcome, and one that is overcome. We read in Revelation 21:7: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." The statement, He that overcometh *shall* inherit *all things* and would be a son of God, would entitle him to the celestial glory; but there are many that fail to overcome, so as to inherit all things, yet are not overcome, for we read in Doctrine and Covenants 76:4 of them that are overcome: "Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the Devil, to be overcome, . . . they are they who are the sons of perdition." These are the ones that will not be redeemed from the Devil. But let us see if all who fail to overcome so as to inherit all things are sons of perdition; for, remember, all that are overcome, who had a knowledge of the truth, are sons of perdition; for we read in Doctrine and Covenants 76:6 of those that make up the terrestrial glory, and among them are those that are not valiant in testimony, thus failing in this, not being permitted to inherit all things (or celestial glory). Again we read in Doctrine and Covenants 85:5:

> And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom. For he who is not able to abide the law of a celestial kingdom, can not abide a celestial glory; and he who can not abide the law of a terrestrial kingdom, can not abide a terrestrial glory; he who can not abide the law of a telestial kingdom, can not abide a telestial glory; therefore, he is not meet for a kingdom of glory. Therefore, he must abide a kingdom which is not a kingdom of glory.

From the above we see that if we fail in keeping all of the celestial law, we must step down to a lesser glory. For instance, the law of tithing belongs to the celestial law, and if we fail to keep that law, we can not inherit all things (celestial glory).

> Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming); for after to-day cometh the burning.—Doctrine and Covenants 64:5.

Then failing to keep the law of tithing will deprive us of inheriting all things, or celestial glory. But will it make sons of perdition out of all that do not pay their tithing? for all who do not pay their tithing will not overcome, so they may inherit all things.

Again, in the Sunday-school *Quarterly*, senior grade for December 17, 1905, my position is sustained, where it reads as follows:

> Such do not receive the full reward, because they do not continue faithful to the commandments of God to the end. They do not attain a complete development of the spiritual nature; they do not reach the stature of the fullness of Jesus Christ.
>
> The full reward, which is a place in the celestial kingdom, is for those who bring themselves into full subjection to the law of Christ, who "overcome all things." Those saints who are not valiant in the testimony of Jesus shall receive a secondary reward, a place in the terrestrial glory. (Doctrine and Covenants 76:6.)

But according to the brother's statement, all that make an effort for celestial glory, and fail to overcome, so as to attain to it, are overcome, hence sons of perdition. We believe that the many passages of scripture that are cited to by the brother are to prove that the atonement of our Savior reached all men; and that, if we believed that the sons of perdition would never be resurrected, it would prove that the atonement never reached all men. But we surely believe that it did reach all men, and all that have committed the unpardonable sin were in a saved condition, and that Christ was crucified for them as much as any one else; but they are the only ones on record that crucified him afresh, and put him to an open shame. Will he make another atonement for them so they may be resurrected?

Now, let us sum it all up. First, they, the sons of perdition, are the only ones who shall *not* be redeemed. (See Doctrine and Covenants 76:4.) Second, the resurrection from the dead *is* the redemption of the soul. (See Doctrine and Covenants 85:4.) Third, they of the telestial glory will not be redeemed from the Devil until the last resurrection. (See Doctrine and Covenants 76:7.) Hence, sons of perdition will not be redeemed at the last resurrection; and if the last resurrection means the last, or no more, why should some still contend that the sons of perdition will be redeemed, or resurrected?

Again, the brother says in regard to the quotation in Book of Mormon, page 71, that it does not prove that the Devil is a disembodied spirit, because if our spirit and body should not be united, that would not prove that we were like the Devil, yet we would be disembodied spirits. We read in 1 John 3:2: "It doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him." In Luke 24:39 we read that Jesus has a body of flesh and bones. Now when he appears we shall be like him. Does not this prove that the Saints shall have a body of flesh and bones? If it does not, how can they be like him? Again the Book of Mormon, page 71, says that if our flesh should rise no more, then we would become subject to the Devil, to rise no more; and our spirits become like unto him, and we become devils, angels to a devil. Thus we see that being disembodied spirits makes one like the Devil. And how could one be like the Devil, and yet the Devil be like Mrs. E. G. White in her early writings describes him, page 24 of "Introduction": "His eyes were cunning, sly, and showed great penetration. His frame was large, but the flesh

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hung loosely about his hands and face." Now just imagine that you can see seven of these big, loose-fleshed devils being cast out of Mary Magdalene at one time! Again we read in Mark, chapter 5, of the legion of devils being cast out of a man, and they are called unclean spirits; and Jesus says a spirit "hath not flesh and bones as ye see me have." (Luke 24:39.) Hence devils have not flesh and bones, but are spirits. J. F. PETRE.

FAIRMOUNT, Colorado.

Selected Articles

SUCCESSFUL SOCIALISM IN NEW ZEALAND.

Since the days when the man of Nazareth first preached socialism to the Galileans, dreamers have dreamed dreams of the millennium of socialistic equality, and enthusiastic reformers have preached its glories to the susceptible public, who listen with bated breath to the words of wisdom peculiarly fascinating as they fall from the lips of the logicless orator. Socialism in its fullness will ever be an unrealized ideal, but socialistic tendencies will ever have a place in the political economy of nations. It is not without interest to know that in this colony where socialism prevails to a greater degree in legislation than elsewhere in the world, there is not a poor-house, house of refuge, or alms-house. There is no great or extraordinary wealth, nor is there a "submerged tenth" crying for bread. Pauperism is practically unknown, and idleness is looked upon as a crime. The highways are free from tramps, with the single exception, perhaps, of the nomadic shearers, who travel from station to station during the sheep-shearing season, carrying their "swag" (a large bundle or roll containing blankets, and such clothing as they need during the season) and a "billy-can" (a small tin bucket in which they boil tea and potatoes while on the road).

There is practically no stealing in the country. Farmers leave their houses unlocked with impunity, and are absent for weeks without the least thought of the smallest articles being taken. Bedroom doors in hotels more frequently have no locks than otherwise, and seldom, if ever, is it possible to find a bedroom door-key in any hotel in the colony.

CLOSER SETTLEMENT.

The dignity of labor is real, and the toiler is honored among men. The measure of man's worth is based, not so much on what he has as on what he is. Insofar as my observation goes amongst the governments of the earth, that of New Zealand approaches nearest a perfect democracy:—"a government of the people, by the people, and for the people." To him who would acquire great estates, who would claim the cattle on a thousand hills, who would monopolize some special product of industry; to him who would form a "trust" to enrich a few and oppress the many, the government of New Zealand offers no inducement. The landlord, with the instinct common to the landholder to extort the last drop of the life's blood of the landless, finds himself encompassed with an influence that forbids oppression.

Nor can the landlord hold vast areas untilled and unutilized that he may later have the profit of the unearned increment, if there be a demand for small holdings for closer settlement in the district where such estates may be. Under the "Closer Settlements Act," the government may buy the property at an agreed price, or the government may condemn and take the property, and adjust the valuation by arbitration. This land is then subdivided and sold to the many who seek a rural home. Let it not be understood that the government forbids the accumulation of wealth, but it does forbid the oppression of the poor. The result of this policy has been directly to put the people on the land. In a population approaching a million inhabitants there is not a city exceeding 60,000. Unlike the neighboring colony of Tasmania (Van Diemen's Land), where the landowner is supreme, there are some half dozen breeders of stud sheep controlling the greater part of the arable land, many of the holdings exceeding 100,000 acres, used for no other purpose than for sheep-breeding. The contrast shows New Zealand a land of thousands of home-owners, producing greater surplus of product for export than any other country in the world in proportion to population. An export of 16,000,000 pounds sterling would equal upon the basis of population an export from the United States of the value of $6,400,000,000.

To the immigrant arriving on these shores, the helping hand of the government is at once extended, to the end that the newcomer may become a producer. He is placed upon the land held by the government; his tenure is fixed by a perpetual leasehold, or a lease with the privilege of purchase, or a title in fee simple, if he has the capital to buy a holding. If he is entirely without means, he can at once be employed by the government on its great public works,—railroad-building, bridge-building, highway-construction, bush-felling; or he may go out on a selection, the government giving him aid until he fells the bush from sufficient of the land to produce a crop. In this way I have known hundreds of the prosperous farmers of to-day to have made their start.

THE ADVANCE TO SETTLERS ACT.

This measure was opposed by the conservative politician as a most dangerous experiment. The banks were lending money to the settlers (farmers) at 8 to 10 per cent, forcing settlement at maturity, and conducting themselves very much like the creditor over the mortgager west of the Mississippi. The present government introduced the measure I

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have indicated, providing that advances would be made to settlers in such sums as would not exceed 50 per cent of the valuation of land and improvements (amended in present parliament to 75 per cent of the land and improvements) at 4 per cent. The settlers by hundreds availed themselves of this beneficent Act. Over 4,000,000 pounds have been loaned out by the government, the money costing it 3½ per cent, represented by an issue of government bonds. The securities now held under this Act are valued at 9,000,000 pounds sterling, and not one penny of defaulted interest was unpaid at the close of the last fiscal year. The working expenses of this department amount to but 15⅘ cents per 100 pounds, or 79 cents per 500 pounds. Under the operation of this Act, since its inception a few years ago, the saving in interest to the settlers amounts to 746,000 pounds. The operation of this Act has reduced the rate of interest throughout the colony on an average of 2½ per cent; and upon a mortgage indebtedness on the land of the colony of 53,000,000 pounds, the savings to the mortgager since the inception of the Act are estimated at 8,000,000 pounds sterling.

WORKERS' HOMES ACT.

Another unique piece of legislation, declared by the conservative politician to be fraught with many dangers, is known as the "Workers' Homes Act." The occasion for this Act was found in the very rapid increase of rents in the larger towns and cities, because of the rapid increase in the population, and consequent great demand for houses by the working man, landlords in many cases realizing 15 per cent on the value of the property leased. The government held that such extortion was an oppression against which it had a right to enter protest. The Act provides that it may appropriate government reserves contiguous to the town and cities, or it may acquire land suitable for subdivision and subdivide such land into town allotments, and build thereon workers' homes, wooden houses to cost $1,750 each, brick houses to cost $2,000 each, and lease same to workers upon valuation at 5 per cent on the cost value, with privilege of purchase within a given term of years. An Act also provides that the lessee or vendee may take out a twenty-five-year endowment policy in The Government Life Insurance Co. for a sum equal to the value of the property. If he should die in the meantime, the maturing policy pays for the property and the fee at once vests in the widow, together with all accumulated bonuses on the policy at the time of its maturity, or in the event of the vendee or lessee living for the full term of the endowment policy, its maturity pays for the property and vests the maturing in the vendee.

"And who is a worker?" may be asked. Any one, male or female, employed on a salary not exceeding $15 per week, and not the owner of land within the colony.

GOVERNMENT COAL-MINES.

For a time the price of coal to the consumer was little less than prohibitive. The government again interfered, and began the mining of coal on government land with the immediate result that the price of coal was reduced to the consumer, care being taken however by the government not to fix the price below the actual cost of production, plus a reasonable and honest profit to the private operator, that the industry might not perish and the consumer might not be plundered. There is no effort in the operation of the state coal-mines to engage so largely in the production as to cripple private industry, the output limited always to such an amount as will tend to level prices throughout the colony.

In 1870 this government established a life insurance department on lines not unlike the then established life offices doing business in the colony. It has ever been most popular with the people. Since its inception it has paid out in maturing policies 2,792,219 pounds. It has 44,194 policy-holders within the colony, and its new business last year amounted to 3,128 new policies, insuring 851,298 pounds for 23,487 pounds in new premiums. Its machinery for operation is entirely distinct from any corrupt influence the government might, if otherwise constituted, have or declare over the funds of the department.

OWNERSHIP OF RAILWAYS.

In the economy of nations, this subject has commanded more than the usual attention given to economic problems. It is not my purpose to discuss the evils and dangers of private ownership as known in the United States, nor will I do more than refer to the dangerous power held by Hill, Harriman, and Vanderbilt, and some half dozen others who control interests representing a value of approximately $5,000,000,000.

Railways are improved highways for convenience, and as such are creatures of legislative creation wherever they may operate. In New Zealand, with but one exception, all railways are owned by the government, and are directly managed by a member of the cabinet, known by the title of Minister for Railways. Under him is a working organization ranging from general manager downwards. Through government ownership there is no recognition of rebates, no favored shippers. There are no private transportation companies owning their own cars, in the control of which the great corporations enjoy special benefits over the less fortunate. There are no railway pools, nor are there consolidations of parallel lines for the purpose of oppressing the traveling and shipping public and defeating legislation. There is no incentive to "squeeze" the people. There are no enormously salaried officers to provide

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for. There is no occasion to earn dividends out of the pockets of the public to maintain stock values for the benefit of the few. There are no reasons to discriminate against one section of the country in favor of another section in which owners of great blocks of stock have a special interest. Government ownership of railways is that system that provides for sufficient earnings only to pay reasonable operating expenses and interest on railways securities, and provide the upkeep of the property. Every citizen in the colony is a stockholder. Every voter in the colony may protest against or approve its management, and its one purpose is to provide a uniform rate to every traveler and shipper in the colony with every other traveler and shipper, all else being equal.

The present minister for railways, the Honorable Sir Joseph Ward, K. C. M. G., has so skillfully handled the great trust imposed on him as to have reduced rates on farm produce in the aggregate more than 50,000 pounds per annum, this saving going into the pockets of the people. There are no stockholders reaching out with greedy desires for great profits. The railways of New Zealand are the people's highways manned by servants of the people, operated in the interests of the people, and as such present an example to the world of the expediency of government ownership. Imagine, if you can,—you who have been accustomed to pay $1.00 per meal on a dining-car—sitting down to as elaborate a dinner as is served in the best hotels, for a tariff of 50 cents.

LABORER WORTHY OF HIS HIRE.

In this land of socialistic advancement and "experimental legislation," where every man is the peer of his fellow, where the Prime Minister is popularly known as "Dick," and where he recognizes his friends as "Bill" and "Joe," the laborer knows no such thing as "sweat shops," nor grinding monopoly, the laborer is worthy of his hire, and gets it. Had Thomas Hood lived in New Zealand "The song of the shirt" would never have been written. Had Carnegie emigrated to New Zealand instead of to the United States, there would never have been the horrors of Homestead. He would never have accumulated an unwieldy fortune from the oppression of the helpless poor. He would never have learned the art of legalized stealing through the means of "Company Script," that he might pose as a philanthropist in his declining years. No one in New Zealand would have denied him the right to have accumulated a fortune, but the government would have interfered if any dollar he accumulated was stained in blood and washed in human tears. He would have found himself in a land where strikes are unknown, because the government holds the scales of justice between the employer and employed, so that every employer in a given industry is on an equality with his fellow, and every laborer enjoys an equal wage with every other laborer in a given industry. Let me quote the average wage in the district where I am writing, and indicate that there is not a variation of 5 per cent from the gold-fields of the north to the fisheries of the south. I will give the rate of wages in United States money:

Farm laborers with board, $3.75 to $6.25 per week.

Farm laborers without board, $1.50 to $2.00 per day.

Female farm servants with board, $3.00 to $5.00 per week.

Shepherds with free house and board, $260.00 to $425.00 per year.

Men cooks on stations (large farms or ranches), $5.00 to $6.00 per week with board.

Artisan labor per day without board—masons, plasterers, bricklayers, and carpenters, $2.50 to $3.50.

Blacksmiths, $2.00 to $2.50.

Plumbers and painters, $2.50 to $3.00.

Servants. Married couples without family, with board, $300.00 to $400.00 per year.

Grooms and gardeners with board, $5.00 to $6.00 per week.

Cooks with board, $3.00 to $4.00 per week.

Housemaids with board, $2.50 to $3.00 per week.

Needlewomen with board, $3.75 to $5.25.

Tailoresses and dressmakers without board, $1.50 to $2.00 per day.

Milliners without board, $4.25 to $8.50.

Clerks in dry-goods and grocery-stores, from $6.00 to $17.50 per week.

ENOUGH WORK FOR EVERY ONE.

These wages are cheerfully paid; labor is in demand. A study of the social conditions of the colony from Auckland to the Bluff—a distance of 1,000 miles—will not disclose a dozen men unemployed, and none need be, if they care to work.

A visitor from one of the great American cities said to the writer recently: "I have been in the city now a week, and I have not seen a ragged boy or a ragged girl." Another, a lecturer from the homeland, who was to speak to the school children at midday, remarked that "the children had all worn their Sunday clothes," when in truth they had worn their every-day school suits.

Is Socialism popular in New Zealand after experiments covering a period of about twelve years? Let the people answer. At the elections, December 6, the present government was returned to power by the greatest majority ever given to a political party in New Zealand. Not one member of parliament identified with the present government suffered defeat. The parties now in parliament are 59 Government, 14 Opposition, and 4 Independent. The Prime Minister, the Right Honorable Richard John Seddon, is one of the most popular of public men in the British Empire, a man full of human sympathy, thoroughly unselfish in his public life, a political genius, and the ablest administrator in all the Antipodes.—A. A. Brown, in *Human Life*, June, 1906.

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Mothers' Home Column

EDITED BY FRANCES.

To the Champion of Right.

'Tis not to him, that peace shall come,
Who strains his mind and soul
For wealth and fame; no "Welcome home"
May greet him at the goal
Of life's desire. No selfish ends
Can bring the joys that thrill
The heart of him who best befriends
The friendless souls that fill

Life's lowly walks and mutely crave
For joy and glad surcease
From woe, and who but in the grave
May hope for rest and peace?
To him who gives his all to smooth
The paths of toil and care;
To him who seeks to cheer and soothe
The suffering everywhere;

To him who takes the sword and shield
And fights in brave defense
Of justice on life's battlefield,
Of truth and innocence
A greater prize than fame or gold
Shall come when all is done;
Far greater meed, a thousand fold,
Will he at last have won.

The meed of consciousness that he
Has won the valiant fight
Against foul greed and treachery,
For honesty and right.
When he shall face life's setting sun
With that grand strife behind,
The crown of life shall he have won
From grateful humankind.

—Selected.

O Heart, Be Strong.

O heart, be strong, in God be strong;
Lift up thy cry, lift up thy song;
Pour out thy heavenly message sweet,
Oh, bear it forth on beauteous feet;
Cry the glad news from mountain height,
Flash through the gloom thy flaming light,
And to a listening world proclaim
The saving power of Jesus' name.

O heart, be strong, though countless foes
Thy march resist, thy work oppose;
Salvation's Captain fights for thee,
It shall thy shield and buckler be;
He shall lift up and shield thy head,
While thou shalt on the adder tread;
And more than conqueror thou shalt be,
Through Jesus who gives the victory.

O heart, be strong, in God be strong,
Thy suffering time will not be long;
Sow on a little while in tears,
Thy harvest is for endless years;
Weep through the night, but soon thy day
Shall chase all grief and gloom away;
And thou with songs of joy shall come
And enter the eternal home.

O heart, be strong, for on the throne
God's only well beloved Son
Sways the strong scepter of his might,
And vanquishes the hosts of night.
"Lo, I am with you to the end,
An ever-present, mighty Friend—
All power is given into my hand,
Go on, obeying my command."

—Selected.

My Rosebud's Lesson.

One bright June morning the dear, kind doctor came into my sick-room, where I had been a "shut in" for nearly six long, weary weeks. This morning after a sleepless, painful night, I felt very despondent, discouraged, and a bit rebellious at the slow progress of returning health.

On the doctor's coat was a tiny rosebud, which I admired, and before leaving he kindly placed it in a glass of water by my bed, where I had ample time to drink in the sweet fragrance, and watch the perfect development of its growth. In a few hours I could see the tiny bud had begun to expand, and the fragrance was more sweet. A fresh supply of water was given it, and by the next morning my bud was a half-blown rose. Again fresh water was given it, and I watched with almost childish anxiety all the long day, seemingly seeing each new leaf open up to the light. Slowly but surely it was doing its very best to *do* and *be* what God the Creator had intended it to be under all conditions. Though torn from its "mother stem," or as it were its very life-roots taken, it did not give up, but patiently struggled on to do its very best to grow and develop and shed its sweet fragrance for others.

By the following morning my bud was a beautiful (though small) full-blown rose. Time, patience, and persistency had won, and at last it burst forth in all its beauty, teaching the invalid a lesson of patience that perhaps never would have been taught otherwise: the lesson that no matter what our condition or surroundings in life may be, in suffering or in health, God intends us to do our very best to grow and develop beauty, and shed the fragrance of his love and a patient, unselfish cheerfulness upon those around us. God grant I may never forget the lesson taught me by the dear little rosebud.

AMBOY, Illinois. PRISCILLA.

A Mother's Influence.

No man who retains the memory of his mother is beyond redemption wholly; and many an unfortunate wight, with whom this world has gone wrong, finds in that memory a solace for his sorrows and an inspiration, perhaps, to renewed efforts in the battle of life. A poor vagrant—possibly rendered such by inability to find work—was brought into a B—— police station the other day, and among the things found in his possession was a well-worn portrait of a woman's face. Asked whom the picture represented, the unfortunate man said:

"That is my good old mother. I've carried that picture around with me for twenty-five years, and would not part with it for all I am worth. If I had followed the course she marked out for me, I would be better off to-day."

There is a whole sermon in these words, and a more eloquent one than is often preached from the pulpit. The youth who starts out in life determined to walk in the paths counseled to him by his mother, is morally sure of avoiding dangers and pitfalls and of attaining happiness if not competence. Could the failures and wrecks of humanity be asked what cause had contributed most to their present plight, the chances are that the great majority of them would acknowledge that failure to follow their mother's advice was the primary reason of all their misfortunes.

A mother's influence is always directed towards her children's good, and a mother's advice is generally so wise and salutary

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that the son or daughter who follows it through life is morally sure of temporal blessings and spiritual satisfaction and happiness.—Selected.

Prayer Union.

Sr. Bertha E. Day, Stockport, Iowa, desires an interest in the prayers of the Prayer Union, and of any other Saints, that if it be the Lord's will she may be fully restored to health, (she is afflicted with lung trouble and other complications,) and that she may have strength and courage to overcome all temptations, and live as becometh one of God's children.

Letter Department

CLYDE, Missouri, June 10, 1906.

Editors Herald: I was baptized some thirteen years ago by Henry Kemp. The first sermon I ever heard preached was by D. M. Rudd, at a schoolhouse near here; and as he poured forth his soul in portraying the justice of our heavenly Father in rewarding all according to their works, he gave us the narrative of the man who killed his poor wife that was unprepared to die, and she went down to the regions of the lost while he, the guilty murderer, had time, during the progress of his trial, to repent, get religion, and went into the abode of the blessed. This made a lasting impression on my mind, although I, being a Methodist, had been taught, also believed, that any one might be saved to the utmost in the twinkling of an eye, and made fit to dwell in the presence of God and praise him for ever. Some one asked me how I liked that sermon. I told him he was right, even if I did not believe it.

When I first saw the "Epitome," I knew with all my soul that that was by the power of the restored gospel. Since I have obeyed the angel's message, my heart has been made to rejoice, oh, so many times. God has been with us in sickness and distress. And as we read in the HERALD of our dear President being quarantined, our minds were made to recall the time when we were locked in from the world with the same disease (scarlet fever). Ah, how we prayed and trusted for our children to get well! But with one of them, the darling and baby of our home, the dreaded malady seemed to linger; and wife and I being left alone by her little crib, witnessing her intense suffering, with our hearts all torn and bleeding as it were, we earnestly prayed for our kind Father to please let her pass over in peace and be free from pain and suffering. Ah, those were times that tried our faith. But, thank God, she was left with us after all, and we are only too glad that our last bitter prayer was not answered. No, we are only his little children. May we learn to do his will, and day by day be thankful to him for his blessings.

During April last we had the blessed opportunity of attending several sessions of the General Conference. Having been associated with the general conference of the Methodist Episcopal Church South, we were privileged to draw a comparison. And as we looked at the different quorums of the church, each in its place, and knowing the earnestness and veracity of each to an extent, this thought came vividly to my mind: Here is the noblest band that can be assembled on the face of the earth to-day. But they might be better. I seemed to be drawn nearer to the active ministry than ever before. And as I looked upon our dear Bro. Joseph's countenance, as he recounted to us his desire to accomplish fully the one great purpose that he had striven for so long, it seemed that we could almost discern some of the scars that mark the place of the wounds which he has received while standing at the battle's front. May our kind Father bless and sustain him yet the while.

Since General Conference the work in this field (Nodaway District) seems to be opening up, and bids fair to be a fruitful year. On May 27 Elder A. E. McCord called us to come to Workman Chapel near Burlington Junction, where seven noble souls were led down into the waters of baptism. These were the first in that immediate vicinity to obey, and at the confirmation the Spirit was present in power, so that others were made to say, "I know this work is of God." We learn that Bro. McCord baptized two more before leaving for district conference, making nine in all. These people seem to be thoroughly converted, and we hope for a branch there sometime in the near future.

Our district conference, on June 2 and 3, was a feast to all, Bro. George H. Hilliard being with us; and while explaining the law regarding temporalities he made some of us feel good and some bad. However, we hope for a brighter day, and are willing to give a helping hand. Dear Saints of the Nodaway District, let us try to make this a "banner" year in the work here. Let us try to show our appreciation of our request being granted by the Quorum of Twelve in sending our two noble, faithful missionaries back to labor with us for another year. Let us help them with our means, so that they may find others who are hungering for the bread of life. Let us try to work unitedly, and thus assist our Creator in doing the work designed for us upon the earth.

During the last six years, while acting as your president, I hope that I have not been a hindrance to any one. I am willing to continue on till the end, if God wills. May he give us his Spirit so to do, is my prayer.

In gospel bonds,

E. S. FANNON.

EAST HELENA, Montana, May 23, 1906.

Dear Herald: As I have become your sister in Christ, I feel like telling what the Lord has done for me. One year ago last spring I had a shock, and a second one last fall; I lost the use of tongue and my left hand to an extent.

I was a Methodist for thirty-seven years, and thought I was right; could not think there was any other church. A friend in East Helena, whom I visited often, told me about the church, and said that God had only one church, which I thought was very strange. But after a few calls on my friend, I asked the Lord to show me the truth and he did so. I told him if he would spare my life till spring, or until an elder could come, I would become one of his adopted children. He gave me the use of my tongue in a few days, and my arm is all right, and my health far better than for a long time. So I have much to be thankful for.

Last March Bro. Stead came to East Helena, and five others and I were baptized. I ask an interest in the prayers of the Saints.

MRS. ELIZA ANN COX.

ARGENTINE, Kansas, June 15, 1906.

Dear Herald: Before leaving Lamoni, June 3, I contemplated making a visit to Nauvoo, and after leaving Lamoni the desire grew stronger until I decided in my mind to make the trip. On the 8th of June I left this place enroute for that historic city, on board the Santa Fe, reaching Ft. Madison about one o'clock in the morning, and through somebody's carelessness, I was not unloaded until I crossed the river to East Ft. Madison. However, the agent kindly took me across the track to a boarding-house, where I rested till morning, ate breakfast, and returned to the city, walking leisurely over the bridge in the cool breeze, and looking at the Father of Waters flowing gently on in search of the land I so dearly love, the sunny South. During the day, visited friends, and promised to preach for them on my return from Nauvoo. At five o'clock in the evening, went on board the steamer Eloise and down the great river to Nauvoo. In about one hour we rounded up and landed at the old landing. Before leaving the boat I could see and recognize the place where our house stood sixty-five years ago, the home of my childhood. After an absence of sixty-two years, I

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now behold the playground of my childhood, but the house is gone. The old stone house at the landing, except a dilapidated basement, is gone. The towering cottonwood-tree is gone. A small pile of waste from the removal of the house chimney is the only mark of the old home. The little bald prairie hill is there, covered with grass, weeds, and beautiful wild flowers. The old stone-quarry is there, from which stone was procured for the building of the Nauvoo Temple. The little brook just north and east of our home is there, still contributing its mite to the great river. I made my way to Bro. Lawson's friendly home, and rested with the hospitable family for the night. Up the next morning, feeling very much refreshed, and desirous to take in the town. Bro. Lawson secured a buggy and horse for my use. I pulled out, up and down Main Street, with much pleasure. I viewed the Smith homes near the foot of Main Street, and other historic places, and drove up the bank of the river, following the bend around to the head of Main Street. This brought me back to the old home already described. I again reviewed the ground of my old home. What joy, mingled with sad thoughts, crowded my mind while standing on this, to me, sacred spot of ground. With eyes dimmed with age and affliction I gazed up the broad river at the memorable Madison Islands, then turning looked across and down the river where I could see Mt. Rose, and the island between and across the river—that fertile flat covered with vines and fruits. Then east and south, upon the gently rising grounds, upon which once the Nauvoo Temple stood, but now, like the temple of Jerusalem, there is not one stone left upon another. Yes, if we can depend upon what we hear, the stone, are occupying in another building. I saw this other building, and was shown the spot upon which the temple stood; and on Sunday I had the pleasure of preaching for our friends, within a few feet of where the Temple stood. A people of God once inhabited this beautiful country, and this city so beautifully located, but like the Jews at Jerusalem, through transgression it was taken from them and given to another people. Oh, how sad, in the face of revelation, and the promises of God, on conditions, that it should be theirs for an inheritance for ever, that a people would so lightly treat the promises of God as to forfeit their right to inherit that beautiful land.

While I gazed upon that landscape that so justly merits the title, The Beautiful, I thought of Ezra who, when he learned of the desolation of Jerusalem, while in Babylon, wept and begged the privilege of rebuilding it. Oh, will our children or our children's children, through the mercies of God, and obedience to his laws, be permitted to rebuild and inherit this beautiful place? I am led to exclaim: How long, O Lord, are thy laws to be rejected and trampled under the feet of men, to the condemnation of mankind! After my short and delightful visit to Nauvoo, I returned to Ft. Madison, filled my appointment with the friends, and had a delightful visit with the friends of that place. I am now visiting with two nieces, Sr. Minerva Wight Smith, and Sr. Estella Wight, and hope to divide the time for a few days with friends at Independence. I hope to be better able, mentally and physically, to do mission work on my return to Texas than I have been for a few years. I remain, in bonds of love, with hope of a grand reunion on the shores of eternity.

L. L. WIGHT.

CANTON, Ohio, June 16, 1906.

Dear Herald: I write to let you know of our bereavement in the death of Sr. Rachel E. M. Stewart, that I baptized about ten months ago; and we are all broken up over her death, as she was always at her post on time. Sick or well, hot or cold, rain or shine, Sr. Stewart was at her post of duty to lead in singing. I preached at her funeral on Thursday to quite a number of hearers to whom I was permitted to present our faith; and while I was preaching the entire congregation was in tears, from the oldest to the youngest. I never witnessed such a broken-up congregation in all my life. It is a day that can not be forgotten by Saint or sinner while life lasts. I think that the word spoken will not fall to the ground unnoticed. I preached at the funeral of their little child last October. Bro. Stewart is left with two children, one six, one five years old. Brothers and sisters, please remember Bro. Stewart in your prayers. He needs them. We now have but thirteen members left. Ever praying and laboring for the welfare of Zion,

Your brother in gospel bonds,

ISAAC TRUE.

BLAIR, Nebraska, June 18, 1906.

Dear Herald: How good to be a Saint in these last days. Elder Hansen, of Iowa, did some excellent speaking for the Blair Saints, and near his going away came to us Bro. D. R. Chambers of Iowa, and he too has fed our souls on the bread of life, and we are much strengthened, confidence being restored. Our brothers and sisters look good to us, and we thought we looked perhaps better then, too. We have a church-house of our own now; a long-felt need and want is at last gratified. Our president and priest and teacher have been untiring in their efforts for good service to the branch, over which they preside.

There are to-day many wounded, and many that suffer from thirst and hunger for spiritual food and drink; and I have always thought it was very unbecoming in us as Saints to say to the wounded, "Why didn't you keep step with us? I can't help it because you are hurt. Why didn't you wear the shield of mighty faith like I did? I have cares and all I can do to keep up." There is more rejoicing over one sinner that repenteth than over ninety and nine just persons that need no repentance. Knowing these things, what manner of people ought we to be? Wish that wicked members were cut off the church? Rather wish they may see the wrong, and do better and stay in. Let us, believers in Jesus, not hope the wicked will stay out, and not disgrace the church further, but rather hope that their lives be spared until they may get back home and be once more true and faithful, as in the commencement. Let us, as a band of workers, not fear pollution, but rather fear Almighty God, and do his bidding; fear lest they can not be persuaded to put on the clean garment you have to offer; fear Him who can bring you safely through and keep you clean. And let us work, for the night comes when no man can work. And although 'tis better far to enter eternal glory maimed and blind than to have two good eyes and be cast into eternal torment, remember this, that it is a poor rule indeed that will not prove itself and work both ways. So be watchful lest we in our ignorance of the just laws of the kingdom, cling more closely to some resolutions formed by men than to the law given by divine revelation, and keep more people out of the church than our preachings and teachings can bring into the kingdom. I believe conference resolutions are good in their place; but divine revelation and the perfect law thus given to govern us is far better. And, finally, may grace and peace abound, and joy and truth reach all of you.

Your sister,

MARY A. CARTER.

BILOXI, Mississippi, June 15, 1906.

Editors Herald: Perhaps a few notes from the Southern Mission will interest your readers.

After returning from the General Conference, I labored in the Kentucky and Tennessee District until May 18, at Wingo, Kentucky, Cottage Grove, Tennessee, and Palmersvill, Tennessee; all new places. A splendid interest was manifested at Bro. W. L. McClain's near Cottage Grove. I preached several times and baptized a fine man, Bro. Ed Dickson, and his wife will soon follow him. We organized a Sunday-school at Bro. McClain's, with thirty-five pupils, all outsiders but three.

I was informed by the missionary in charge that I was to go south and labor with Bro. Alma Booker in Southern Mississippi,

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so I returned home to arrange to go south. I was hindered a week on account of the illness of our baby. I arrived in Mobile, Alabama, the 25th of May.

I met Bro. J. M. Stubbart of Lamoni at the home of Bro. F. P. Scarcliff, who had preceded me a day or so, and was holding meetings at Spring Hill, or Crighton, five miles out from Mobile. I joined him and we held forth until Monday night. Bro. Alma Booker joined us Monday, and together we went over to "Three Rivers" to attend the Sunday-school convention and district conference, which convened June 1 to 3. A spiritual time was enjoyed. It was said to be the best conference ever held in the district. A goodly number of Saints and friends were present, four branches reporting. This being my first time in the South, I must say that I am pleased with the prospect for doing good, and the spirit manifest among the Saints, especially the young, who seem to manifest quite an interest in the Sunday-school and Religio work. After the conference at "Three Rivers," Bro. Alma made a trip to Mobile to arrange for his family, and get them located. In the meantime I held forth at Theodore a few nights. Bro. Alma joined me Friday, and we went back to Three Rivers where we had left an appointment for Friday night. Saturday morning, in company with Bro. Rule Mizelle, we made our way over to "Bluff Creek," journeying ten miles in a small boat, up the Pascagoula River, and walked out to Bro. Dave Barnes', two miles. We held forth at Bluff Creek until Monday night, then made our way across the country twelve miles to Fontainebleau, where we boarded the "iron horse" for Biloxi. This is where Brn. King, Entrekin, and others of the Saints live, but there is no branch organization.

Biloxi is one of the oldest towns on the Gulf coast, midway between Mobile and New Orleans. It is the third oldest city in the United States, settled in the year 1699 by Iberville. It is almost surrounded by water, a summer and winter health resort. Is the second largest oyster-shipping port in the world. Has a resident population of eight thousand. Has oyster, shrimp, crab, vegetable, and fruit canneries, and numerous manufactories. We expect to hold forth here till over Sunday in a private house. Then we will go to Ocean Springs, where we have secured the city hall. Will begin a series of meetings there Monday night. We have arranged to thoroughly advertise the meetings, and are hopeful of a good hearing. We shall put forth an effort soon to secure a hall in Biloxi, and endeavor to get the work better established here.

Wednesday we made an effort to find one Robert Rupp, whose name we had secured from the HERALD. His post-office is Ocean Springs, but we learned upon inquiry that the party lives three and one half miles east. We were not to be discouraged, so started out to find them, which we did after a long walk. It was a glad surprise to them as they had recently removed from Chicago to this southern country. The sister had been praying that some Latter Day Saint would come that way. This she told us with tears in her eyes, and was overjoyed to learn that there were Saints so near as Biloxi, Three Rivers, and Vancleave. Sr. Rupp is in delicate health, their principal reason for coming south, and those who know her will be glad to learn that she is fast regaining her health. We remained over night with them, and had a pleasant visit. Bro. Rupp is still in Chicago, where he returned to ply his trade, but is expected home soon, when they expect to build them a home on a farm they have bought. We left them feeling happier, and felt well repaid for our trouble in looking them up.

By the way I had forgotten to mention that the conference of the Mobile District voted to hold a reunion this fall, probably in October; and as this will be their first effort along this line, it is to be hoped it will prove a success. I am sure it will, if an earnest effort is put forth by the Saints. As chairman of the reunion committee, I will say that just as soon as the committee has time to locate a suitable place to hold the reunion, full particulars will be published in the church papers.

Dear Saints, let us begin now to labor for a successful reunion, and pray for wisdom and light and zeal necessary to make it a success; and I am sure it will be. To this end let us all pray. Your colaborer and brother in gospel bonds,

J. R. MCCLAIN.

PROVO, Utah, June 14, 1906.

Editors Herald: I arrived here Tuesday morning, June 12, and Bro. J. E. Vanderwood met me at the depot. We came here to work, so the first night found us on the street-corner telling the gospel story. About forty stopped and listened, and last night our crowd increased to about one hundred. I have baptized twelve this year, before coming to Utah. What the results will be here, remains to be seen. We expect to continue street-work during the summer, as that seems to be the best way to reach the people.

At Chandler, Colorado, on my way here, I stopped long enough to perform a double wedding. A brother and sister married a sister and brother.

It seemed hard to leave the Colorado Mission, as we had become attached to the work there during our six years of labor there. The way nevér seemed brighter in that field for gospel work than now. But much labor is needed here.

In gospel bonds,

345 South Fourth West Street. J. F. CURTIS.

WESTVILLE, Nova Scotia, Canada, June 12, 1906.

Dear Herald: I am happy to have the joy and privilege to write you again. I have just arrived in Canada with my wife and family to take up our abode by my wife's parents and their family. With so many Saints anxious to know of our well-being, I thought the best course to take was to write you and ask for an indulgence that I might inform them in a general sense by writing to the HERALD. I will fulfill all my promises to the Saints of Manchester, and write them all in turn. We were a fortnight on the water, being delayed by fog as well as staying at St. Johns, New Foundland, for fifty-two hours, to unload and load cargo. I was glad to find Bro. Mills and family well in health and anxious for the welfare of the Saints in England, and the furtherance of the Lord's work there. I am thankful to God for the association of the Saints during the past twelve years, and I trust that I may be kept faithful to the work out here, in my new home, and that God will bless the Saints in Manchester with his spirit, that they may strive earnestly for the faith delivered to the Saints. I am anxious to hear a good report of the work in England, as ever, and pray for the young men to be kept firm and faithful, that the Lord may bring about his righteous purposes in due time. I do not know what course Bro. Mills may take in the work, having had no time to talk it over yet. May God's blessing rest upon the Sunday-school and the Religio workers, both at home and abroad. I trust the Saints will continue to remember us all in their prayers that we may keep the chariot rolling along.

Box 526. ED MALONEY.

RENDSBURG, Germany, June 10, 1906.

Editors Herald: With pleasure we have read the glad news from the General Conference, and see that we have been appointed another year to Germany. Have been to Berlin recently, and while there had the pleasure of baptizing two noble souls, Bro. and Sr. Kippe. They are the first ones since we have labored here in Germany. Bro. and Sr. Kippe are nicely situated, and their home is brightened with two little girls, whom I was privileged to bless. My stay with them was pleasant indeed and they are both willing to help advance the good work in Berlin. May the Lord bless and direct them in the paths of usefulness.

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We are still trying to hold meetings here in Rendsburg; but of late the people have not come so well as we would like to have them come. Lately we have held two meetings in the country; attendance from sixteen to twenty, fairly good for Germany, I think. We wish to continue these meetings provided we can get halls to hold meetings in, and money to pay the rent with.

Bro. Peter Anderson, missionary in charge, has been with us, and his counsel and advice was helpful, and appreciated. Bro. Becker has, by hard study, mastered the German language quite well, and is doing nicely. I wish to express my thanks to the Saints of the German Stewartsville Branch, Missouri, and the Fayette City Branch, Fayette City, Pennsylvania, and others, who have assisted us financially in the Lord's work here. Are there any Saints in Dubuque, Iowa? I wish to correspond with some one there.

In bonds,

C. C. JOEHNK.

DEKALB, Illinois, June 18, 1906.

Editors Herald: Elder J. T. Hackett and I came to this city on the 7th and have been preaching on the street-corner each evening since with the exception of Sundays, when we hold our services in the Saints' meeting-hall here.

Though our street-services are held under some difficulties—the railroad with frequent trains about half block distant, the Salvation Army just over the way, and the street-car passing at regular intervals, yet we have had a fair hearing and quite a number of regular attendants who are present at each service. Whether results in the way of additions to the church will follow or not, of course remains for the future to determine, but we are quite sure prejudice has been and is being removed, and the people have a better understanding of who and what we are than they had before, and we are hopeful that seed may be sown that in due time may bear fruit. There are invitations to visit other places in the district, and I hope to reach some if not all of them during the summer.

Your brother in gospel bonds,

CHAS. H. BURR.

PINE BLUFF, Arkansas, June 15, 1906.

Editors Herald: I am working in the land of cotton and magnolias and roses. People, people everywhere, but not a Saint in sight. Lonesome sometimes, but am kept busy "counting and recounting my worthies" for the Iron Mountain Railway Company, between Little Rock and McGehee, Arkansas. Our tracts are curiosities around here. Reverend R. P. Iliff gave his lecture on "Mormonism" at the Methodist church last week. The following clipping will "strengthen the brethren":

THREE KINDS OF COURAGE.

There's the courage that nerves you in starting to climb
The mount of Success rising sheer,
And when you've slipped back, there's the courage sublime
That keeps you from shedding a tear.
These two kinds of courage, I give you my word,
Are worthy of tribute—but then
You'll not reach the summit unless you've the third—
The courage of try-it-again!—*Success.*

Yours truly,

JOHN C. GRAINGER.

HEARNE, Texas, June 17, 1906.

Dear Herald: As there have been no contributions to your pages from these parts for some time I thought I would write a little, although I am not given to much writing. You are always a welcome visitor at our home, as your pages are, as a rule, replete with good things. I enjoy reading the articles and letters you bring week after week from those who are alive in the work. This work is the grandest thing in this world to me. I united with it in August, 1895. In 1899 I was ordained a priest. I labored in this capacity till July, 1903, when I was ordained an elder. I have never felt like I amounted to very much in this work, but it has done much for me. I have recogized the hand of the Master working with me all along the line. He has certainly been merciful to me, for which I praise his holy name. I have had some trials which bore so heavily upon me that at times it would seem as if I would have to give up in despair, but thank God for bringing me safely through them all. I can now look back and thank God for them as they have been consuming the dross and refining the gold. I do not ask to be exempt from trials, but that I might not be overcome. I believe they are essential to our development. Even the Captain of our salvation was made perfect through sufferings. (See Hebrews 2:10.)

I wish to say to the Saints of Central Texas that we are living below our privileges. We are not making the advancement necessary to receive the blessings of God. Blessings are promised of God on conditions. "When ye do what I say then I am bound, otherwise ye have no promise"; "He that hath my commandments, and *keepeth* them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him"; "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him"; "For if you will that I give you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you."

In your issue for May 9, 1906, is a letter from V. A. McAlister, Marlin, Texas, which contains some statements I wish to notice, not for the sake of controversy, but in the interest of truth. The writer says: "The Saints here in the Southern Mission, as a rule, are downcast. They have been taught by the Northern elders that they should not use hog meat or drink coffee or chew tobacco, which *we know is not good for the human body.*" If, as you say, it "is not good for the human body," then the "Northern elders" have certainly "taught" you that which is for your good. This is self-evident.

Again: "And as our climate is so warm that we can not keep beef all the time, as I understand the Doctrine and Covenants we would just as well eat pork as any other kind of meat." I do not understand the Doctrine and Covenants as you do. I fail to find where it commands us to "keep beef all the time" and "not use hog meat" at all, and if the "Northern elders" have taught you so just demand of them section and paragraph. But I believe you say this is your understanding. Well, let us see what the book says on this subject. "Yea, flesh also of beasts and of the fowls of the air, I, the Lord, hath ordained for the use of man, with thanksgiving. Nevertheless, they are to be used sparingly; and it is pleasing unto me that they should not be used only in times of winter or of cold or famine . . . these hath God made for the use of man only in times of famine and excess of hunger."—Doctrine and Covenants 86:2. The above is from the "Word of Wisdom" about which so much has been said. I believe God revealed this document and if we heed the instructions given the blessings will follow. In this he has revealed his will concerning the use of meats, one kind not spoken of more than another, but all of them are for the use of man but should be used *sparingly* and that in times of *winter* or *famine*. Again: "Whoso forbiddeth to abstain from meats, that man should not eat the same, is not ordained of God: for, behold, the beasts of the field, and the fowls of the air, and that which cometh of the earth is ordained for the use of man, for food, and for raiment, . . . woe be unto man that sheddeth blood or that wasteth flesh and hath no need."—Doctrine and Covenants 49:3. Thus speaks the Doctrine and Covenants on the meat question and it is so plain that comment is not needed. See also 1 Timothy 4:1-5, which harmonizes beautifully with the above.

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Again the writer says, "So far as the tobacco is concerned, I do not have any excuse for [using] it." Since you can offer no excuse for using it just allow me to offer a reason for you to quit it and I will do so in your own words: "We know it is not good for the human body," it is "an injury to the temporal body and a very filthy habit." But you say, "I do not believe that it will destroy the soul." No, for the soul can not be destroyed, but allow me to say that I believe that that which is "not good for the human body" is injurious to, and will hinder the development of the soul. If we consult the Doctrine and Covenants on the tobacco question we will find the will of the Lord made just as plain as on the meat question. "Tobacco is not for the body, neither for the belly, and is not good for man" (Doctrine and Covenants 86:1); "avoid the use of tobacco" (Doctrine and Covenants 119:3).

With good will to all, and malice toward none, I am your well-wisher,

JOHNIE HAY.

DENNISPORT, Massachusetts, June —, 1906.

Editors Herald: This letter leaves me in one of Nature's most beautiful and healthful spots—"down on the Cape," meaning Cape Cod. The air, free from the smoke and disease of the city, contains the ozone of life, and the miles of white sand, washed by the Atlantic Ocean, can not be surpassed. The water, sparkling in the sunlight, seems to beckon one out onto its bosom, to rise and fall as the waves come and go.

In the morning the fishermen come in, after a night's toiling on the deep. The boats are loaded with mackerel, herring, and other fish, with which the city markets are supplied.

Since being here I have been fishing for human beings, and my effort has not been in vain. Five have been baptized, and we hope that others will follow.

Dennisport heard the gospel from elders of the old organization, and some of the Saints left for Nauvoo. When the church was disorganized one of the members went to Utah and became a Brighamite. But this is of the past; we are more interested in the present.

In beginning the series of meetings here I was assured of the hearty support of the Saints. They came to the chapel in a pouring rain, and for eighteen services supported the preacher by their presence. My experience has been that if Saints are not sufficiently interested in the saving of souls to attend the meetings and to pray much to the Lord, the missionary might as well try to interest a houseful of mummies. Christ has said that his people are lights to the world, and when the light in them has become darkness, they are stumbling-blocks and hinder the progress of the gospel. When one is preaching in a branch of fifty members and his audience is composed of twenty strangers and five Saints, it is time to thunder against internal (and infernal) sins that are destroying the body. "Many are called but few are chosen."

The Saints here have treated me very kindly, and have diligently labored for the good of the cause. They have rejoiced to see humble, intelligent members joined to their branch. The prayers of years have been answered, and more are yet to be added if a faithful walk is observed by the children of God.

The writer's heart was made glad as he tasted the fruit of *practical* religion, when the Saints placed in his hand a box of money, with which he could buy clothes and pay traveling expenses as he went forth with the light of the gospel of Christ. May the Lord quicken the dead souls of those that tell how much they love the gospel but never make any effort to spread it. Parasites, living on the fruits of another man's labor.

We are living in the last days. The weary course of this earth is nearly over. We hear of disasters in other lands; behold! they are at our very door. I believe that the San Francisco earthquake is the most significant thing that has occurred since the Reorganization. It was the voice of God to Saint and sinner—"Prepare ye, the hour of my judgment is here." This earth is honey-combed with iniquity. In this land of profound intelligence and fervent Christianity (!) it is not safe for a man to carry money or for a woman to walk alone at night on the street!

It is true that the gospel is going forth among the nations; no hand can stay it. Honest-hearted persons are accepting the invitation to the marriage supper. Satan is raging in the hearts of men. Error slinks away and snarls when the light of truth is focused on it. The person that desires truth more than anything else will accept the gospel when he hears it. Thousands have heard our message for the last time, and millions are waiting to hear it, and millions will repeat it. Many a Saint has made shipwreck of himself because of pride; it and selfishness are the curses of this world. And yet, there are the very best of people in this work, with now and then a Judas.

I am thankful that the question of religion is individual. My salvation does not depend on yours, nor yours on mine. The Saint that is always looking at another's faults, is a hypocrite and needs to set to work on the beam in his own eye.

After all, there is much good instruction in the statement: "Know thyself."

While I do not think it is right or consistent to close the HERALD to the exchange of ideas and facts on secret organizations, yet I know it is the worthy companion of the *Ensign*, and they are the best of papers.

RALPH W. FARRELL.

TECUMSEH, Nebraska, June 20, 1906.

Editors Herald: I came to this place about one week ago and have been preaching here almost every evening since. The work here is not in as prosperous condition as we should like to see it, but we still have hope of seeing the work revived in these parts, if the Saints who live here will only work together in love and strive to be exemplars of the truth they profess to love. As in other places, some few of the Saints are very willing helpers while others are very willing that the few should do the work.

My work during the remainder of the year will be almost entirely in new fields, as I desire to heed the admonition of the Master, "To push the work into new fields until the world is warned." And I am sure that the missionary is never so happy as when he is working in new fields.

While Elder R. O. Self and the writer were at Avoca, in this mission, a Congregational preacher challenged me to debate, and when I asked him whether he would affirm that the Congregational Church was in harmony in doctrine and practice with the teachings of Christ and the apostles as given in the New Testament, he positively refused; said he did not preach Congregationalist doctrine, therefore would not debate that issue. Said I should meet his interpretation of the word of God. I told him I was not there to meet such foolishness, but I would defend the church I represented and would meet him on the question of church identity according to the New Testament, not only in Avoca, but also in Nebraska City; but the reverend (?) gentleman refused to meet any such proposition. There are those in Avoca who will ere long obey the truth, I feel sure. But prejudice against God's work in that place is very great indeed. And of course the sects are doing all they can to keep us from getting a foothold.

From this place I will go farther west in the field, but will aim to return to the eastern part of the field in time to attend our camp-meeting to be held at Nebraska City commencing September 7.

I hope the Saints over the district will make arrangements so as to be in attendance, and that they will assist whatever they can financially. Send contributions to Bro. H. C. Freming, treasurer for the reunion committee, Nebraska City, Nebraska.

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May the dear Saints also remember to send their tithes and offerings for the church to Elder H. A. Higgins, Bishop's agent, Nebraska City, Nebraska, No. 1207 Third Corso. I am still in the conflict and hope to endure. J. R. SUTTON.

DENVER, Colorado, June 18, 1906.

Editors Herald: Through the kindness of the Denver and Delta Saints I am now pleased to state that I am comfortably located at 2952 Downing Avenue, Denver, Colorado. The Saints here are cheerfully looking after my wants, for which I am grateful. I am doing some work in and out of the branch here as health and opportunity permit. My health is not good, but I hope for the better. I am glad Bishop Kelley has made the call for aid to build the sanitarium and hope that the call will meet with a hearty response from the Saints all over the world. For some three weeks Sr. Schmid of Delta has been in the St. Luke's Hospital at this place. Being well acquainted with her I visited her quite a number of times. I presume this is a very good hospital of the kind, but Sr. Schmid said she got very tired of the place. She thought the nurses were there for the money and exhibited but little affection for her. I thought, oh, how we need a sanitarium of our own where we can nurse and care for our own sick. Surely the good Lord will permit us to care for the sick and afflicted, the poor and the needy among us. Let us do it and that in the Lord's own way, that Heaven's blessings may be ours to enjoy.

CHAS. J. SPURLOCK.

FULTON, Kentucky, June 17, 1906.

Editors Herald: In reading the many articles and letters of the Saints I see something equivalent to this: "I want to live so that when I am called to die I may be saved," and "I want to be saved when this life is over." Now, Saints, where do we get such an idea? Did Jesus or his disciples teach the people that they had to die in order to be saved? Is it not probable that we are going to find ourselves, as a body, in the same condition of unbelief, only on a different line, that the other folks are? They teach their flocks that angels do not visit mankind now and do not teach, them that they ever will; quite a poor way to instill into the minds of coming generations the plain and important truth that they will come, is it not? Jesus taught plainly that the earth would be visited by those messengers—we believe that of course. Well, did he not teach that he was going to destroy him who had power over death, which is the Devil? Is he not the great conqueror of the adversary?

Does not the scripture say that the man who will turn from his wicked ways shall live and not die? Oh, yes; but some will say that meant the spirit. But wait! that wicked man was already dead, and if it meant spiritual death it would have been plain to say, If the wicked man will turn from his wickedness he shall be made alive again or resurrected and not die any more. We are taught that "the wages of sin are death"; then we are taught by the present-day teacher that if we will truly repent of all our sins with the proper kind of faith in God and Christ, and obey the next two principles acceptable with God, that all our sins are for ever canceled and that we are justified and acceptable with God. Has not the wages of these sins been paid by Jesus Christ long ago, when we render obedience to the gospel? God's power to save men with! looks like paying the wages twice at least. Let us not have too much spiritualizing of the words *live* and *die*. Why not let them remain confined to the death of the body or life of the body unless it says spirit? Jesus said man shall not live by bread alone but by every word that proceedeth from the mouth of God. You would not say spiritual death there. "Hear and your soul shall live, both spirit and body combined." "The just shall live by faith." If they die, is it not because their faith has failed? And if their "faith" fails they or "we" do not continue to abide in the doctrine of Christ. And if we do not we have not God or the Son.

It is an evident fact that man was and is subject to death until He comes who has power to destroy him who wields the sword of death over Adam's race; but are we taught to look for this most wonderful blessing—are we being taught that the time is at hand that Christ shall save his sons and daughters from this monster's power, and that by perfect obedience they shall escape death with its horrors? or are we taught to obey the gospel, that complete plan of redemption that saves men *from* death, from all kinds of misery, sickness, etc., and keeps them alive in Christ by faith? not dead in him. He is alive according to the scriptures and if we be in him will we be dead? To die is to be out of Christ that long. Any kind of death you may call it, he is alive for evermore. Can the head be alive with a dead body? If the foot dies, is it not cut off from the body? or if the foot is cut off from the body, is it not soon dead?

The living soul makes a complete identity of God. Not the spirit without the body or the body without the soul; both united are a member of the body of the living Christ. Or are we taught to obey this plan of redemption from death to get ready or prepare to die? Brethren of the ministry, especially remember our cry is, "All scripture given by inspiration of God is good for the man of God, for instruction, reproof, correction, or doctrine." Will some of you use portions of the scriptures bearing on the subject of life and death that are, so far, as little used by us as some of our important scriptures are by Mrs. Rome's daughters? Now for the benefit of all who are quick to read the mind of the other fellow and count him a blasphemer, and out of the faith, and about gone, etc., I wish to say that my faith is still in the message as proclaimed by Joseph Smith. But we think there are quite a lot of truths that exist which Joseph Smith never knew and a great amount that is not yet revealed to the Reorganization. So let us accept a truth when it will prove itself wherever it may be found, and not pronounce a thing rotten simply because it does not come by a Latter Day Saint.

With love for all truth, for all Saints, and for all good work, I remain desiring to be a faithful Saint of God,

J. W. WILLIAMS.

MINDEN CITY, Michigan, June 19, 1906.

Brother Joseph Smith: Our conference of the Eastern Michigan District, held at Fremont, is over. It was a very good one. There was a large gathering of Saints, and many of the friends attended part of the time, especially Saturday and Sunday evenings. The weather was wet part of the time, which made the roads a little muddy; but taking it all through, and considering all sides, a good time was had. Eight persons were baptized during the conference, all but one of that number being children of the Saints, the one referred to being a gentleman of good understanding, whose son was also in attendance, and who is investigating the work, and who, we think, will soon obey the gospel. Others are also believing the work, and many are coming our way.

Fremont is about thirty miles from where I began my work in Michigan about twenty-eight years ago. Some of the old members of the church who came into the work then, were in attendance, with many others. The parents of some of those boys and girls who were baptized were at that time but children themselves. I rejoice with them to see their children obey the truth. I am glad to know that the gospel, planted over a quarter of a century ago among the people in this part of the State, is here yet, and it is growing.

I am lonely, and a feeling of sorrow comes over me at times, when I see no more the faces of the dear old brothers and sisters whom the Lord assisted me to bring into the church so long ago; men and women, who, though professing no religion

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then, (when some professed Christians turned away all they could from hearing me, and some of whom persecuted me, etc.,) took me in, and fed, and sheltered, and clothed me, and heard me gladly, and accepted the "angel's message to Joseph the Seer," and enjoyed with me this beautiful gospel, have passed under the rod and over the river. They have died,—no, not dead! They have passed from this stage of action, and their spirits are still alive; "They shall never die,"—they have gone on before me; and with a bright hope of a glorious resurrection with the just, which will be brought to pass by the power of an endless God, when the grand anticipations of their former hope shall be fully realized.

But those lonely and sorrowful feelings can not linger long when we feel we are not as young as we were then; and, as in the last letter from Bro. Joseph to me he says, "But, Bro. John, you are no longer the 'boy' preacher," I feel I am nearer my "home over there," where I shall meet with those dear brothers and sisters with whom I have sojourned here, and our joy shall be complete.

I rejoice because the children and grandchildren of Saints are coming into the gospel and faith of their fathers, and that they and their neighbors are enjoying the Holy Spirit of the blessed Master. The work is gaining ground; while some are moving away, some to Missouri, Canada, and other places, yet our numbers are greater than ever, prejudice is not as it was years ago, and many are being drawn by the good Spirit of God and are obedient to his law.

Our missionaries are all feeling well, and are alive to the interests of the work; and we are arranging to carry out the instruction of our Bro. Wight, who is in charge, as much as possible to labor "two and two"; and having asked the local men to help all they can, two have responded, viz.: C. E. and C. U. Grant. One goes with William Dowker, and one with O. J. Hawn for (at least) a few months.

Brn. G. M. Shippy and E. J. Goodenough are occupying in the tent. William Davis and D. Dowker, J. W. Davis, J. L. Sweet, etc., all are doing well.

Our Northern Michigan District men are also alive and doing about the best that can be expected under all circumstances. May the blessing of God be upon us all.

Your little brother,

J. J. CORNISH.

Far-Pealing Silver Wedding-Bells.

Twenty-five years ago in the city of London, Ontario, there was celebrated a quiet wedding, which united in one the destinies of two whose names are to-day as widely known and highly honored as any husband and wife in the Reorganization, testimony of which was in evidence last evening at their lovely home in the city of their wedlock, No. 474 Adelaide Street, London, Ontario, when a very large assembly greeted them upon the auspicious occasion of the twenty-fifth anniversary of their marriage, their silver wedding, at which they were presented with many beautiful and costly gifts, by those present, and those that regretted their absence, the value of which will reach into the hundreds of dollars, accompanied by letters and telegrams, from Canadians and those in foreign countries.

The evening sped rapidly into the small hours, while the occasion was illuminated by the interspersion of appropriate songs, speeches, recitations, with some instrumental renderings.

But great was the surprise, and numerous the compliments when R. C. sang (to the tune of "Under the shade of the old apple-tree") a beautiful song of his own composition, to the complete surprise of Sr. Lizzie, which, when sung with the melodious voice, portrayed the scenes of the true love-story of their lives, and all present were visibly affected with this beautiful life-story.

While the evening was thus speeding away, the palates of the most fanciful epicurians were being satisfied by the waiters from the larder of our youthful-looking hostess.

First to appear of the guests of the evening were Mr. and Mrs. D. S. Perrin. He is one of the wealthy men of Canada. R. C. worked as foreman in his candy-factory at the time of his marriage, and Mr. Perrin has always held R. C. in high favor.

Little did this man think, when twenty-five years ago he placed Bro. Evans in such a responsible position, that he was training one to control men, not only in the business marts of life, but that in a few years this man with two others would preside over the church of Jesus Christ in all the world as the loved and honored of many thousands, but it was so.

When the call came for R. C. to leave the candy-factory, he left a good salary to live on the small allowance offered by the church, and God has blessed him and his; and last night we were made glad to hear him say, that notwithstanding he has been shot at and mobbed several times, and endured many hardships, that his Lizzie has made the greater sacrifice of the two.

Truly all through the years of loneliness and labor she has been a wonderful help to R. C. and all that know them can say, This union was made under the guiding hand of God.

May they with their two children live long to be an honor to the church and to the many thousands that they have sacrificed to make happy, is the earnest prayer of the writer.

Your brother in hope,

R. C. RUSSELL.

[We were under the necessity to leave the song and the list of the presents and donors out for want of room.—EDITOR.]

Independence Items.

While reading Bro. Mitchell's letter in the last issue of the HERALD, in which he speaks of "reading of the General Conference," and the desire he had at the time to be there, our thoughts were carried back to nearly two months ago when we sat listening to the words of some of the brethren while they told their early experiences in this work. It was at a time when the leading quorums were assembled in the chapel over the way, where, as was said, hovered over those present "the spirit of seriousness and deep thought," and in the interim the chairman of the general meeting suggested that opportunity be given of hearing from some of the missionaries present.

There was an unusual degree of enthusiasm apparent, judging from the sound of many feet tapping on the floor to the rhythm of the opening song, "Shall we gather home to Zion," and the large audience became very attentive while listening to the many elders, among them Bro. F. G. Pitt who presided, John Shippy, M. H. Cook, J. F. McDowell, William Lewis, J. M. Baker, E. C. Briggs, also the missionaries who in years agone had labored faithfully on the islands across the tempestuous deep.

As our brother says in his letter, it was "a glorious time." They told of their being led to pray for guidance in early childhood, how their minds became enlightened after turning from error's darkness, and how they received for themselves wonderful promises through the gifts of faith and prayer.

Blessed experiences were those related at these closing hours of the conference, and we well remember the earnest exhortations to a life of purity and uprightness, and the stirring appeal to us as parents to do our duty faithfully by our children, with the promise that would follow, "there shall come a gladness of heart, and the bright evidences of the truth and divinity of this work will bring you joy and peace."

The ministry of the conference of 1906, including the Presidency, through faith and doctrine and revelation, have all left with the people a glorious testimony of the truth of the latter-day work.

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Since conference we have heard many excellent discourses, among them one from Bro. R. Etzenhouser, which was a historical sermon concerning the early days of the church at Independence. Also we have listened to good instruction from Brn. T. C. Kelley, Hilliard, Luff, Chatburn, Bond, and F. M. Smith, who preached a very wholesome and timely discourse on June 2, on the theme, "The attitude of Latter Day Saints toward the government of the United States," taking as a text Luke 20:25: "Render therefore unto Cesar the things which be Cesar's, and unto God the things which be God's."

"We are not living up," said the speaker, "to the spirit and letter of the law." And this doubtless was a truth applicable to many of the Saints, and perhaps to us at the center place; for, said he, "there are some in our midst whom we are sheltering who have transgressed the laws of the land." We regret that we have to record that while as a branch we are receiving many blessings, both spiritual and temporal, accruing to an abode in this favored spot and we are desiring to "serve God as we are commanded," yet there has of late transpired a few things calculated to even bring the blush of shame to the face of those seeking a life of righteousness; and, because of pleasure-seeking and disobedience, sorrow has been brought to the happy hearthstone, and a blight upon the fair name of the Sunday-school.

There has also been, as evinced at the late business-meetings, even a division among us in regard to one or two matters which to some of us are of absorbing interest. We refer to the anthem-singing, which some aver is not in harmony with the revelations concerning "the selection of hymns," and "the service of song." We refer also to the present occupancy of the upper auditorium by the Sunday-school. The idea seems to prevail with many who are sensitive concerning any little unnecessary talk and confusion at the opening of services, that there should be "a removal" of that which is a hindrance to "discipline and efficiency" in the special department of church service, namely, "preaching of the word," "congregational singing," and the solemn exercise of "the soul in prayer."

We are reminded of what George William Curtis writes in his essay on "manners in the college": "To remove for cause in the civil service," says he, "really means not only to remove for a penal offense, but for habits and methods that destroy discipline and efficiency."

And, by the way, the patience of our presiding officers here is about worn out in trying to discipline us in *church* manners; hence the "removal" idea.

The auxiliaries are improving in attendance and interest, and the Daughters of Zion are pushing the work in behalf of the children's home, by way of collections of the visiting and ways and means committee to a goodly degree.

Children's day (on which occasion there were in attendance at Sunday-school 743, including 31 visitors) was a busy one for the young people, there having been solemnized twenty-five baptisms of Sunday-school pupils; also their confirmation took place at noon. (Several little ones have been blessed and six marriages have taken place since conference.) Their program in the evening based on the watchword, "Jesus is coming," was an excellent one, the children performing their parts well.

There has been of late quite a falling off in attendance at the mid-week prayer-meetings; but we are pleased to record that since conference the Holy Spirit has been present at the prayer-meetings, uplifting and cheering all those who were privileged to attend. During and since that time there has been an ingathering by letters and baptism of more than sixty.

As to news items the Kansas City *Star* has of late informed us as to quite a number of interesting events happening here,—the strange visits of three or four marauders, one of whom threatened the destruction of property on and near the Temple Lot, one doing much bodily injury by striking with a heavy instrument a sister living in the west end of the city; also several other suspicious characters have been arrested for disturbing the peace, and were sent out of town.

Much also has been printed lately concerning the annexation to Kansas City; but the Independence *Examiner*, with much humor and nonchalance, says, "If there is going to be any annexation, let's annex Kansas City."

Yesterday, the 17th, was a beautiful day, and there was the usually large attendance at the morning and afternoon services. Bro. E. L. Kelley took for his text John 1:17: "For the law was given by Moses, but grace and truth came by Jesus Christ," and there was liberty of the spirit on the part of the preacher and close attention was paid by the interested hearers.

The same also was the case in the evening when Bro. Charles Lake, appointed missionary to the Islands, held forth on the subject of "the true and only way." His sermon was preached with calmness of spirit, and to the joy and edification of all present.

On Monday evening, it was announced there would be a lecture on "social purity" by Bro. A. H. Parsons, who is wide-awake to the solution of every problem pertaining to the redemption of Zion. May the cause of truth prevail, and the work of educating and bringing up toward the higher standard of gospel light prosper in every portion of our Father's vineyard, is our earnest prayer. ABBIE A. HORTON.

June 18, 1906.

Extracts from Letters.

F. R. Tubb, Toronto, Ontario, in a letter to Bro. F. M. Smith, says: "Grand crowd at Massey Hall last night; closest of attention; increasing interest and enthusiasm; many saying that Bro. R. C.'s effort last evening eclipsed, if possible, his best and most eloquent lectures at the Majestic Opera-house. One inquired whether the Latter Day Saint faith was a scientific religion, and if the lecturer was prepared to debate with a Unitarian minister. Our brother replied in his humorous way that he was not spoiling for a fight, nor was he going around with a 'chip on his shoulder'; but he was perfectly willing to debate with an authorized and accredited representative of any other faith, whether he be Unitarian, Trinitarian, Quaker, or Shaker. Never before, in the spiritual and temporal history of Toronto Branch, was there a better feeling manifested towards the Saints by outsiders and visitors than at present, one gentleman having actually volunteered to donate the handsome sum of five hundred dollars toward our building fund, conditional upon the fulfillment of certain conditions involving an augmented corporate and spiritual unity among the members of the Toronto Branch. My earnest prayer is that a speedy consummation of that better and happier state of things may be realized in the near future."

G. H. Graves, Hopkinsville, Kentucky: "I will leave here June 12 for my field of labor in Northeastern Kansas. Found all well at home on my arrival. May God bless all his laborers."

C. Scott, Toledo, Ohio: "Bro. G. A. Smith and I reached this place May 30. Preached in the city last evening. Good liberty granted. Bro. W. G. Kimball is in charge of branch here. He is one of the leading architects and builders of the city. Can not yet speak fully of the condition of the work in this State; but believe it is moving. May our Father bless Zion."

Mrs. Effie J. McCullough, Pond Creek, Oklahoma: "A few weeks ago Bro. H. E. Moler came and preached about a week on the streets, then Bro. Aylor joined him and they continued nearly a week longer. Preached one Sunday afternoon in the court-house. A number speak highly of the preaching. Some are interested; but the greater number are lovers of pleasure more than lovers of God. The Methodist preacher was out a few evenings, and a lady told me her son was at the Methodist church the next Sunday morning, and heard the preacher say there were some men preaching false things on the streets.

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The Presbyterian preacher who lectured on Mormonism last winter when A. V. Closson was here, has gone. They scarcely ever keep a preacher their time out, here, as they will not pay him and he gets a higher call where there is more pay. Pray for us."

C. A. Walruff, Phoenix, Oregon: "If an elder can visit us I will take care of him, and he will have a good new field to work here, which would require two or three weeks' time, and I think would result in bringing some good people to a knowledge of the truth. I live one mile and a half west of the depot."

Miscellaneous Department

Pastoral.

To the Saints of the Rocky Mountain Mission; Greeting: Since we are associated together for another year's labor, it seems proper to address you. It is well known that this mission is rather of a speckled bird—composed of all names and grades of belief; and that it is fraught with difficulties, obstacles, and demands not in common with others; yet it is as important that labor be bestowed here as elsewhere, if not more so. There are, perhaps, as many misguided and irreverent people here according to number, as can be found anywhere, some of whom are fanatical, self-confident, and dogmatic, essaying to know what they do not know; still they are to be considered, reasoned with, if such can be, and they led to see their errors if possible, and taught a better philosophy and hope.

We should unite and concentrate our efforts for the achievement of the best results; and each and all strive to do something to help along our beautiful faith, so that in the time of the sharing of rewards each may have a part therein. The truth must be told—published upon the housetop, and the evildoer stirred up to an examination of his condition, if possible, with a view to his improvement. They who seek to become a law unto themselves, and insist on being let alone, it is but another proof that they are in error and need light. The gospel is to be preached whether people will hear or forbear. This suggests duty, organization, and method. It has been manifest that the mission should be supported, so we should feel encouraged to labor on, whatever the opposition. To aid in the work there were secured as large a number of helpers as was available; and yet these are but a tithe of what the work seems to require. We can cheerfully do what we can, however, and leave results in the hands of the Lord of the vineyard. There are missionaries now in each State embraced in the mission-field, except Montana, and we hope to place some there as soon as some changes can be effected. While there are difficulties and burdens awaiting us on the way, there are incentives to be strong and go ahead.

The conference of 1906 will be remembered as the best one that has been held in half a decade. All through from beginning to the end, in council and in conference, there was manifest a spirit of unity and confidence, love and esteem, most desirable. The Spirit of the Lord was present, and wisdom directed in our councils, so that the right thing, in the main at least, seemed to be done; and this was recognized by the Saints assembled. There were no evil incentives at work among the Saints. A careful consideration of each other's rights and worth, and good fellowship, was apparent everywhere. The communications received in recognition of the organization, and directing in the work to be done, were in keeping with the spirit and genius of the work, again reminding the Saints that preparations should be made before there is an attempted great ingathering to Zion, and that, too, along common-sense lines, wisdom, and judgment to guide, according as light has come to men through experience as well as special revealments: that the preparation and coming to Zion is not to be accomplished by miracle altogether, but by the employment of those agencies known to men to be of value in building up and caring for communities, thus relieving the work from the charge of fanaticism, undue boastings of special favors over and above what is accorded to others, all of which, to the thoughtful mind, is suggestive along right lines. So long as we can see the hand of God guiding in the great work, we can well afford to be content and bear our part in the conflict.

The ministry will please make their quarterly reports direct to the missionary in charge, address, Box 181, Salt Lake City, Utah. Brn. J. W. Morgan and S. D. Condit will be expected to take the direct oversight of ministerial work in their respective fields, as hitherto. May that confidence and good will accorded hitherto be manifest among us the ensuing year,

WM. H. KELLEY, Missionary in Charge.

To the Saints in Northeastern Kansas and Northwestern Kansas Districts; Greeting: Having been placed in charge of the above-named districts, I desire to hear from the Saints where missionary work is needed. Elders M. F. Gowell and John A. Teeters will labor in the Northwestern Kansas District while Elder Samuel Twombly and I will occupy with the tent in the Northeastern Kansas District during the summer.

At our late conference, we were authorized to call on the Saints in the Northeastern District for funds to defray our expenses while laboring with the tent. This we have done, and the response has been quite liberal, enabling us to purchase nearly as many seats as we need, and we have begun tent-meetings in Atchison, with as good prospect for success as I expected.

There will be more expense incurred during the summer, and any contributions received will be helpful. This work is intrusted to all, and may each one so deport himself that all may share in the glory of success.

Contributions and communications can be sent to me at 711 North Ninth Street, Atchison, Kansas, for a few weeks, or to my home address, 1225 West Walnut Street, Independence, Missouri.

I expect to visit the entire mission as soon as practicable.

June 16, 1906. W. E. PEAK.

To the Saints of the Pittsburg District: Having been appointed in subcharge for another year, I earnestly appeal to you for your hearty coöperation. The present year opens with good prospect for work, and we hope to obtain good results. We are anxious that the work be introduced in as many new localities as possible, and to execute this work, we kindly ask your solicitation and help. Should you have a point in view for preaching, do not wait for the missionary to hunt you up, but write him your wants and we will make an endeavor to satisfy the demand. Write us any time about the work. We should all feel the deep responsibility of this work. We are hopeful for a successful year's work. Let us labor together for the education of the body of Christ. May the Lord direct and abundantly bless, and give us a prosperous year to his name's glory, that Zion may put on her beautiful garments, and shine in the loveliness of her bridal robes.

RICHARD BALDWIN.

SHARON, Pennsylvania, 103 Oakland Avenue.

To the Saints and Friends of Wisconsin; Greeting: Having the pleasure of being appointed again to labor another year in Wisconsin, and having been chosen associate minister in charge, I expect you will be looking for a few lines from me. I assure you that it is with pleasure and confidence in God's work and his Saints that we take up the work of the year. But realizing the weakness of man, we must all look to God for divine guidance, if we hope for any goodly degree of blessing and prosperity.

We can truly say that so far as laborers are concerned they are few, there only being three in the State under conference appointment, besides Bro. J. W. Wight. So we may well offer a prayer that God may send more laborers into this part of the vineyard.

We are thankful that thus far we have had some assistance from Brn. A. H. Smith, E. L. Kelley, and H. A. Smith. The last we are hopeful of keeping with us some weeks, while Brn. Smith and Kelley have passed on to other fields of labor. I am thankful, however, that we have in all the branches local men who are willing to labor as best they can. We wish to request them one and all to make a *special* effort, thus freeing us of the missionary force as much as possible to open up new places. Do your best, brethren, and God will qualify you for the work he requires of you.

And now as the time of our reunion draws near, we wish to say a few words regarding that. It will convene at Madison, August 24 to September 2 (Fair Oakes), east side of town. Street-cars direct from all depots to within five rods of the grounds. The grove secured is well dotted with large trees, thus making a lovely place for the camp, on the north side of Lake Monona. According to the action of the February conference the conference will convene August 23, thus leaving the time for direct reunion work.

Sunday-school and Religio will be given sufficient time to advance the interests of both. All must remember that this all means *work*. Now so far as the writer is concerned, as one of the reunion committee, we expect work and plenty of it, and what we want is the presence of all who can possibly come, so that we will not be disappointed. I am aware that we have quite a number of Saints who have never attended a reunion. To these we wish to say, Come and you will not regret it, and will not be found absent in coming years if possible to attend. To the young, we wish to request that you lay aside the pleas-

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ures of the world that do not "enrich the soul," and sacrifice anything of that nature, and try to make it possible for you to attend. Do not think that your wardrobe must be all new and "just so" before you can think of attending, but come with what you have. Just see to it that the inner man is pure and clean, and God will surely bless our gathering.

We are hopeful that our missionary in charge, J. W. Wight, will be able to attend by that time, as he is improving in health. So let us all pray that all may be well with our efforts to extend the kingdom of God. This location will bring our gathering into a part of the city where very little preaching has been done, and so let us hope and pray that others may be brought to a knowledge of the truth.

Further instruction will be given regarding tents, but we are prepared to say now, that we will rent tents of the same company as last year, and prices fully as reasonable. Boarding-tent will be operated at the lowest possible figures. We would also state, for the benefit of all interested, that we hope to have one of the patriarchs in attendance.

Now may the Spirit of God direct in all things, is my prayer for the good of all concerned.

Hopefully your servant,

MADISON, June 16. JASPER O. DUTTON.

An Appeal.

To the Saints in America, and to All Who May Read This Brief Appeal: The writer realizes that in days past no people on the earth more gladly received the gospel of peace than the Welsh nation, and that from this country a vast number have emigrated to the land of the Stars and Stripes. I, however, have the opinion that many have a tender regard for the "old country" and the struggling little band (the remnant) left here to hold up the banner of truth. "The pebble has dropped in the water" here, and I am well satisfied the effects thereof will be seen to the extreme end of the pool in due course. I read concerning Paul (formerly a zealous Pharisee) that after his conversion he stated that his heart's desire and prayer to God for his fellow countrymen was that they also should be saved. As Wales to-day is in somewhat the same condition as the Jews of Paul's day, i. e., having a zeal of God but not according to knowledge, I wonder how many there are who will assist the remnant of Wales to provide a font where our baptisms for the remission of sins can be performed decently and in order. I know some one will say, "Why not baptize in the sea or river?" To that I would reply, I have no objection as my little daughter was baptized in the sea when nine years of age.

I present this matter with a degree of confidence, believing it will be brought about in due course, and to all who are interested I would say, We have a chapel of our own at Llanelly which has a term of forty-one years unexpired lease to run, but we do not have a baptismal font, and in my judgment such a place is required. There are now about eight young persons ready for baptism in Western Wales, children of the Saints, while there are also quite a number of others at the door, almost ready for admittance. Therefore, if the Welsh Saints and all who have named the name would take this matter into consideration, it requires only a little effort to bring about the desired result.

The chapel in Llanelly is the only place of worship belonging solely to the Reorganized Church. It is free from debt, with the exception of running expenses, ground rent, etc. If we can put in a font, say for about twelve or fifteen pounds sterling, it will be church property, and the whole of the Saints in Wales, not forgetting the general church, will be greatly benefited, as the writer is Bishop's agent, and does not forget to teach the law of tithing. I do not intend to leave a stone unturned till I have brought about the desired object of my ambition, so I would say, if there are any who think this to be in harmony with reason and good judgment, I would respectfully ask such to send contributions, either to me, or to Bro. J. W. Rushton, mission president. His address is No. 36, Bellbrooke Grove, Leeds, England. I hope to continue in the conflict to the end, and am willing (as in the past) to sacrifice my talents, time, and money in this cause, because I am confident of its final triumph.

Your brother in the work,

HENRY ELLIS.

LANSCAMLET, South Wales, June 8, 1906.

Appeal.

It has become necessary to make an appeal to the Saints for financial help. We are preparing a sixteen-page tract for publication which will cost about $30 for 10,000. Besides this we are making an effort to reach the people in the neighboring towns, which in most cases costs us hall rent. Unless we receive help from the Saints we can not do this. We have fitted up a small business-room in the city, in which we hold our services, that costs about three dollars per month. Sr. Becker has been paying this out of her small allowance. We can not ask her to do more. We have already received some help from Saints in Stewartsville and vicinity, also from a few scattered Saints, so that at present we have about eighteen dollars. May we not hear from others who have it to give, that we may be able to reach the people in the outlying towns? Send us what help you can give by postal money order to either of the undersigned.

J. A. BECKER,
C. C. JOEHNK.

Grünestr 10, RENDSBURG, Germany.

Ministers in Charge Take Notice.

At the last General Conference the Traveling High Council adopted blank report forms for the missionaries to report to the ministers in charge, and for the ministers in charge to report to the First Presidency. These blanks are now printed and ready for distribution.

Bro. R. S. Salyards has consented to take charge of the blanks and supply those who may need them.

Write R. S. Salyards, Lamoni, Iowa, stating the number and kind you want, and he will forward them to you.

Very respectfully,
FREDERICK A. SMITH,
Secretary Traveling High Council.

LAMONI, Iowa, June 25, 1906.

Resolutions of Respect of Second Quorum of Elders.

Whereas, God our heavenly Father, in his infinite wisdom and love, was pleased to call from our midst our well beloved brother and coworker, Elder J. Cole Moxon; notwithstanding we deeply deplore the loss of such an esteemed and respected brother, who fell at the post of duty, yet we feel to rejoice in his faithfulness and in the fact that a lively hope of a glorious resurrection gladdened his soul at the hour of departure. His manly virtues and noble character being comprised of that which is good and true, we deem it well worthy of emulation. May He who doeth all things well give us patience to bear with meekness the affliction we feel at his departure. He has gone to his rest to realize the hope he enjoyed, and ultimately receive the reward of his labor; blessed be his memory. And may we who mourn expect to meet him face to face with our blessed Master when the labors of life are ended; therefore, be it

Resolved, That we offer condolence to his devoted widow and relatives, and earnestly pray that heaven's choicest blessings may rest upon them, especially his bereaved wife and little daughter while life shall last; and be it further

Resolved, That a copy of this resolution of respect be spread upon the minutes and also sent to the church papers for publication, and to the relatives of our deceased brother.

F. C. WARNKY, Secretary.

Reunion Notices.

Notice is hereby given that the annual reunion of the Northwestern Kansas District will be held at Bazine, Ness County, Kansas, beginning August 23 and continuing to September 2. We serve this notice early that all may know of the selection of time and place, and be governed accordingly. Watch the papers for full announcement.. F. E. Taylor, for the committee.

The annual reunion of the Southwestern Oregon District will be held at Gravelford, Oregon, commencing July 27, 1906. The semiannual district conference will be held in connection with the reunion on Saturday, August 4, 1906. Important business to be transacted. All branch reports to be sent to the district secretary. Elder G. T. Griffiths, missionary in charge of Oregon, is expected to be present, also Elder J. C. Clapp, besides the regular district force of missionaries. Come in the Spirit of the Master, and let us have a time of refreshing from the presence of the Lord. Mrs. E. Keeler, secretary, Myrtle Point, Oregon.

Eastern Mission reunion will convene at Touisset, Rhode Island, July 28 to August 6, 1906. An invitation is extended to all the Saints to attend and help make this meeting better than ever before. We have selected a beautiful spot farther down the Point than we had last year. It is on a higher elevation with salt water on three sides and is situated on the Narragansett Bay and Kickamuit River, a large field for sports, plenty of good shade, boating, bathing, fishing, clamming, etc. Transportation from the depot to the camp can be had by steam

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launch or team for ten cents per head. The store and commissary will be in operation this year as usual, and rate for board will probably be the same as last year. Tents 12 by 15, $3.25; 10 by 12, $2.75; cots thirty-five cents each. We have appointed agents in each of the large branches in our district with whom orders can be left. We have decided this year that tents and cots must be paid for when placing the order. Kindly have your orders in as soon as possible, for it is difficult to get extra tents late in the month of July. We are expecting several prominent men in the church to be with us, besides our local laborers. Those living at a distance will kindly order tents of me direct, and remit by post-office or express order. Address me, Winter Hill, Massachusetts, Box 10. M. C. Fisher, secretary reunion committee.

Nauvoo Reunion: We have several rooms to rent, which are unfurnished, at 50 cents each for the time of the reunion. Good places for families to room and board themselves. Have secured board and lodging for about six dozen at $3.50 per week. Can furnish room and breakfast for quite a number. Price of board at boarding-hall will be announced soon. Can furnish lodging for ladies in a large hall provided for that purpose only. Exact prices on tents will be announced later. We expect them to be from $2.00 up, depending on the size. Cots and gasoline stoves will be for rent also. Straw to fill ticks near at hand. People are manifesting hospitality, opening their homes for us. M. H. Seigfreid, Ferris or Nauvoo, Illinois, for the committee.

Two-Day Meetings.

A hearty invitation is extended to all to attend the two-day meeting in McGregor, July 3 and 4, 1906. Committee.

Correction.

The notice in last week's issue of a two-day meeting at East Delavan Branch, should have read Wisconsin instead of Mississippi. The copy preparer mistook *Wis.* for *Mis.*, hence the error.

Married.

CLARKE—SCHOFIELD.—At the Saints' Church, James Street, Bradford, Massachusetts, Frederick, eldest son of Bro. and Sr. Simon Clarke, and Sr. Martha Schofield, only daughter of Bro. and Sr. John Schofield, all of Manchester, were united in marriage on Monday, June 11. The civil right was performed at the registrar's office in the morning, and the church ceremony was performed in the afternoon at 2.30 by Elders J. W. Rushton and H. Greenwood. The church was very prettily decorated with plants and flowers, and three long tables were well laden with very tempting viands. About eighty guests were present at the service and feast, to bid the happy couple *bon voyage* as they set upon their journey across the matrimonial sea. If the fine day, which was a typical English June day, and the merry greetings of the friends, together with all the bright display of pretty dresses and hats, shall be valued as presaging happiness, then Bro. and Sr. Fred Clarke have a very pleasant life before them. We trust that this may be so.

Died.

SIDDALL.—Sr. Cicely A. Siddall was born at Ashton-Under-Lyne, Lancaster County, England, March 30, 1867. Married to John Siddall January 28, 1888. To them were born eight children, three preceding her to the "better land." Was baptized September 20, 1896, at Plainville, Massachusetts, by C. A. Coombs, and lived a consistent Christian life. Died May 8, 1906. Funeral-services May 12 at Saints' chapel, Attleboro, where she loved often to gather with the Saints. Sermon by Richard Bullard. The church was filled with friends, and with the many beautiful floral offerings, which testified to the love and respect held by many for our gentle sister.

HANSON.—David Hanson was born November 7, 1854, at Batley, Yorkshire, England; was baptized March 20, 1904, at Raton, New Mexico; departed this life May 22, at Engle, Colorado. Cause of death was a fall of coal in the mine. He leaves a wife, one son, and three daughters (all members of the church) to mourn their loss. He was ordained a priest some seven or eight months previous to his death. He loved the church and the greatest effort of his life was to admonish the Saints to live in unity and peace. Funeral from his home. Sermon by J. W. Morgan to a large and attentive congregation.

JOHNSON.—Oltman Johnson was born at Tichelwarp Province, Hanover, Germany, January 7, 1835. Died at his home, three miles north of Stewartsville, Missouri, May 22, 1906; was baptized into the Reorganized Church December 6, 1880, at Danville, Iowa. Lived the life of a faithful Saint till death. He was married to Tylke Obben Fryse, 1859. Of this union eight children were born, four boys and four girls, all present at the funeral to pay the last tribute of respect to a loving father. He leaves his aged wife, eight children, and thirteen grandchildren to mourn. Sermon by T. T. Hinderks, assisted by I. N. Roberts.

Worth Remembering.

There are three entirely different kinds of ingredients used in making the three different varieties of baking powders on the market, viz:—(1) Mineral-Acid or Alum, (2) Bone-Acid or Phosphate, and (3) Cream of Tartar made from grapes. It is important, from the standpoint of health, to know something about these ingredients, and which kind is used in your baking powder.

(1) *Mineral-Acid*, or Alum, is made from a kind of clay. This is mixed with diluted oil of vitriol and from this solution a product is obtained which is alum. Alum is cheap; costs about two cents a pound, and baking powder made with this Mineral-Acid sells from 10 to 25c. a pound.

(2) *Bone-Acid*, or Phosphate, is the basis of phosphate baking powders and the process is fully described in the patents issued to a large manufacturer of a phosphate powder. The U. S. Patent Office Report gives a full and exact description, but the following extract is enough:

"Burned bones, after being ground, are put into freshly diluted oil of vitriol and with continual stirring and in the following proportion," etc.

From this Bone-Acid phosphate baking powders are made; such powders sell from 20 to 30 cents a pound.

(3) *Cream of Tartar* exists in all ripe grapes, and flows with the juice from the press in the manufacture of wine. After the wine is drawn off the tartar is scraped from the cask, boiled with water, and crystals of Cream of Tartar, white and very pure, separate and are collected. It differs in no respect from the form in which it originally existed in the grape. Cream of Tartar, then, while the most expensive, is the only ingredient that should be used in a baking powder to act upon the soda, as its wholesomeness is beyond question. Cream of Tartar baking powders sell at about 40 to 50 cents a pound.

Such are the facts, and every one, careful of the health of the family, should remember this rule:—Baking powders selling from 10 to 25 cents a pound are made of Mineral-Acids; those selling from 20 to 30 cents of Bone-Acid; and those from 40 to 50 cents of Cream of Tartar made from grapes.

Notice First Primary Teachers.

The publication of the book, First Primary Lessons, has been delayed. Lessons for this grade for July will be published in the *Sunday School Exponent*. The new book will be ready for mailing by August 1. Price 20 cents. Send orders to Herald Publishing House, Lamoni, Iowa.

Special Summer Tourist Rates to Canadian and New England Points

via Nickel Plate Road. Fifteen-day limit, one fare plus Two Dollars, from Chicago. Thirty-day limit, one fare plus Four Dollars, from Chicago. For dates of sale, reservation of sleeping-car berths, etc., write or call at City Ticket Office, 107 Adams Street, Chicago. 13-1t

Church Notice.

Los Angeles, California, chapel at 1114 Wall Street. Sunday-school 9.45 a. m.; preaching at 11 a. m.; Zion's Religio-Literary Society at 6.45 p. m.; preaching at 7.45 p. m.; prayer-meeting on Wednesday evening, 7.45 p. m.; sacrament-meeting first Sunday in each month at 11 a. m. tf

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will sell Special Summer Tourist Tickets to Canadian and New England Points, at one fare plus Two Dollars for Fifteen-day limit, from Chicago, and one fare plus Four Dollars for Thirty-day limit, from Chicago. Information given upon application to City Ticket Office, 107 Adams Street, Chicago. 14-1t

It never seems to occur to some men that there's anything queer about preaching against graft on Sunday and asking for a preacher's discount on Monday.—*Ram's Horn.*

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The Saints' Herald

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

VOLUME 53 LAMONI, IOWA, JULY 4, 1906 NUMBER 27

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

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ELBERT A. SMITH - - - - - ASSOCIATE EDITOR
LEON A. GOULD - - - - - ASSISTANT EDITOR

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Editorial

ARE THERE LIONS IN THE WAY?

We again call the attention of writers on Zion, Zionic conditions, and the beatitudes of an all-oneness, no rich, no poor, yet all having a complete competency with the least expenditure of physical toil, an absolute level of equality, etc., etc., to the fact, just as stubborn as any truth of holy writ, and as absolute as any command God ever gave in his word, ancient or modern: To labor is the normal condition of man since the fall, and if we are to credit the prophecies, and enjoy the status after the final redemption, every man shall eat of the fruit of his labor, (possibly *toil* here but *pleasure* over there), he shall "sit under *his own* vine and fig-tree" with none to molest or make him afraid; he shall not plant and another eat of the results of his labor.

The money in the circulating medium in the United States is about $25 to $30 for each of the population. If this amount was given to each of the Saints it would aggregate $1,650,000, an enormous sum with which to do a great amount of business in any one direction; and yet the individual factor, the thirty dollars, is not enough to maintain the annual expenditure of the average tobacco, tea, coffee, beer, and wine bill of the habitual user of those articles. The result of this is that the one who uses these articles has spent his proportion of the public money at the year's end, and the nonuser has kept his, or made other use of it. By what rule of right or equality can the last named be made equal with the first?

In the discussion of the Zion question so far the conditions obtaining in the labor-world as contrasted with the condition of the extremely rich in the capitalistic world is paraded and made to do duty as an argument imperatively demanding reform of conditions in the church supposedly similar to those cited. We call attention to the position of the church in regard to the liquor question. The Saints are not responsible for the maintenance of the saloons of the United States, nor Great Britain, and yet the poverty-stricken condition of the industrial portions of both those countries is held up to the view as making a demand for a great industrial upheaval in the church for the relief from such conditions of poverty. If any of the Saints anywhere are living

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within the lines of labor referred to, and are themselves addicted to the habitual use of intoxicants, by which poverty is accentuated, and their misery enhanced, the church is not to be blamed for either the general condition or the individual case. The church teaches hostility to the sale and use of intoxicants as a religious duty, and an almost first requisite to celestial favor.

The agitation going on in the United States regarding the encroachments of greed upon the domain, supposed to be the domain of the people, must result in greatly changing the face of public affairs, and it may be confidently hoped that in due time a political, or an economic remedy for this form of crime, for it is nothing less than crime, will be found and applied.

Joseph Smith stated in his views on government that Congress was supreme in its sphere, and the late action of the Senate and House of Representatives in regard to trusts, the railways, express companies, the pure-food bill are indications that point to the waking up of the representatives of the people to the sovereignty of the people, and the exercise of good, hard common sense, in the national legislature, as it is and should be among those represented, the common people. Law is crystallized public opinion; or in other words it is the common sense of the people reduced to legal phrase and enacted into rules of conduct prescribed by the highest authority in the state—the commonwealth—the people in their law-making capacity.

We are of the opinion that a whole lot of the sayings and writings and statistics gathered by some of the writers on this Zion question, ought to be left out of the argument of the now period of time; it being well enough to accept the statement of Congressman Thomas B. Reed, that a "statesman is but a dead politician." He was, and spoke, wrote, and acted in his day on questions, and under conditions existing then; we are dealing with questions and under conditions in the now, in many instances widely different from the then. For instance, the rules of the Mosaic code, the seventh year rest of the land, the public release of the debtors among the people, the year of Jubilee, the giving up of the occupied lands to the supposed public, for a new deal all round, may be urged by association with the City of Enoch, the sole product of the ancient gospel economy before the law was added.

The commands against the taking of usury, calling all increase or interest usury, the precept against the oppression of the hireling, etc., must be taken, if taken at all, with the action of the wise lord, who intrusted to his servants several talents and went upon a journey. At his return he called these servants and asked an accounting from them as to the use they had made of the talents intrusted to them. Beginning at the first to whom five talents had been given, he learned that this man had at once put the talents out in trade and the five had gained other five, which he proceeded to deliver.

The next had received two talents; and following the principle upon which he understood his lord to do business, or possibly actuated by the example of his fellow trustee to whom five talents have been given, he put the two talents given him out in trade and returned them with the two additional talents, which the investment had gained.

That the lesson might be sufficiently enforced, the lord demanded of the servant to whom *one talent* had been given what he had done with it. This servant gave as his answer, the talent he had received from his lord which he had wrapped in a napkin and kept where it was safe; and he now returned it as he had received it, without increase. When questioned why he had not secured an accumulation, he pleaded the hard character of his lord, who gathered where he had not strewn, reaped where he had not sown, etc.

The result of this transaction was that this "one talent" servant was seriously condemned (the other two were indorsed and commended), and the one talent was taken from him and given to the one who had ten.

The commendation of the two servants, the one of five and the other of two talents, was alike: "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."—Matthew 25:21.

The condemnation of the "one talent" servant was severe; the talent intrusted to him was taken from him and given to the one having ten talents. And besides this his lord said unto him: "Thou *wicked* and *slothful* servant, thou knewest that I reap where I sowed not, and gather where I have not strewed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury." — Matthew 25:26, 27.

Those who use the text in Matthew 25:21 to express the reward to be given the faithful steward, can not object in justice to the absolute statement in 25:27 as to the fact that talents here meant money, and that to each one there was an amount given according to the ability of the several servants to whom it was confided. (See Matthew 25:15.)

And further if the Lord in commending those to whom he had given the five and the two talents justified the trading (speculation if you please) by which these two gained the additional five and two talents which they returned as the results of their traffic, he in so many words justified the putting out of his money to the "exchangers," the bankers of that day, that he might receive his own with "usury," when he came back from his journey, nor is it well to forget that Jesus was teaching upon the

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affairs of the kingdom of heaven, and the conditions to obtain at the end of the world. The condemnation upon this "one talent" man is found in verse 30 of this twenty-fifth of Matthew: "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

Congress has enacted a general law of bankruptcy, by which the unfortunate debtor is enabled to free himself from the burden of his debts, if he finds that he can not recover his fortunes and pay his debts. It is the equivalent of the year of jubilee freedom under the old law.

Congress also is beginning to assume the right to control the common carrier system of the country by such regulations as will make such systems conserve the best interests of the commonwealth, rather than simply to protect the corporate bodies composing those systems, while they gratified their greed by collecting pay for services rendered as a right rather than as the result of a concession from the people for the benefit of the people as a whole. In this Congress is right, and incidentally President Roosevelt is to be commended for insisting that the moneyed and aristocratic lawbreakers shall be made to answer in the courts for crimes and misdemeanors the same as common scoundrels. The "big stick" was a joke but it was significant.

LIKE CURES LIKE—LABOR VERSUS SOCIALISM.

The following is taken from the news columns of the *Tribune*, of Chicago, for June 25. And as it points to something we have looked for for some time past, we give it place:

NEW YORK, June 24.—[Special.]—Steps will be taken this week by Mrs. Martha Moore Avery of Boston, once a prominent woman socialist, and David Goldstein, a well known member of the Cigarmakers' International Union, to organize an industrial league for the purpose of fighting the socialist movement among trades unions and promoting the trades union movement.

Headquarters will be established for the league in New York, Boston, Chicago, and other cities, and an active anti-socialistic campaign will be started in a week or two.

Both Mrs. Avery and Mr. Goldstein have been socialists many years, and Mrs. Avery has been well known as a speaker at labor meetings all over the country. They say they have found that back of the socialistic theories there is a principle which will not only undermine society but will destroy the home and all modern ideas and ethics. Mrs. Avery says it took years to open her eyes as to what socialism really is. They are converted again to belief in the capitalistic idea, and say socialism would be far from an improvement on the present industrial system.

Mrs. Avery has communicated with a number of labor men in this city, and found that the average trades unionist does not want to be thought a socialist. For a number of years she has been an untiring advocate of socialistic propaganda, she says, but lately she has become convinced of its fallacies. Goldstein, who is well educated, says the great body of trades unions, as a whole, is opposed to socialists, but that the latter have never ceased trying by fair means and otherwise to get control of the unions.

Mrs. Avery said that in a week or so the machinery would be in motion to spread the anti-socialist movement. She thinks socialism is a greater danger than anarchy, as its movements are insidious and, while the ultimate aim is the wrecking of the present social system, the socialists do not talk of open violence as anarchists do. They sought at first, she said, to create a spirit of discontent and hatred against capital and then spread the propaganda by depicting the misery of the poor and holding up the fact that while one man had hundreds of millions of dollars another man had nothing. The brotherhood of man was a strong card with them, she said, and appealed with special force to unsuccessful people.

The new propaganda, Mrs. Avery says, has been outlined with a view to fight socialism and to preserve and foster the trades unions, as well with due regard for the civic duties of the workingmen, and contains among others the following principles:

"To defend the principle of individual responsibility, which alone safeguards the integrity of citizenship against the denial of free will, which lies as the basic doctrine of socialism.

"To defend the rights of private property and capital as against the socialistic demand that all industrial, commercial, and financial capital be owned and operated by all of the people collectively.

"To advance the interests of those trades unions which work upon the principle that the interest of capital and labor may best be promoted by trade agreements, against the socialist demand for the abolition of the wage system."

"I was first led to believe in socialism by Doctor Edward Everett Hale," Mrs. Avery continued. "The theory appeared beautiful, and Doctor Hale, a man of the spiritual type, was so enthusiastic over it that he found me a willing convert. I believed in it year after year, but found that there is no spirituality in socialism, no altruism, no code of ethics, and no ideals. There are, no doubt, socialists and socialists, but the real underlying doctrines of the socialist party are material all the way, and, though socialism professes to uplift, its real object is to pull down and create a world in which no sense of truth or religious belief could find a place.

"Socialism, as it actually is, not as it is believed to be, is a menace to society," she said. "Clergymen who have only an academic idea of the industrial system make a great mistake in talking of Christian socialism. Nothing could be further from Christianity than the real article of socialism."

The anti-socialist movement will be carried on by lectures and the distribution of pamphlets, as well as active agitation in other ways. At the same time every effort will be made to promote and encourage the organization of nonsocialistic trades unions.

It is stated that every person who has attained to his forty-fifth year has within his body the seeds of the disease of which he will die. It is equally true that every nation at the zenith of its greatness has within itself the seeds or causes of its fall and consequent dissolution.

It must be that the converse is equally true, that every man may live to fill his destined period of usefulness; almost defying the hidden, or apparent cause of his decay, by a proper conservation of his powers with a view to their perpetuity. So, also, every nation must have within itself the principles of perpetuating its existence if these be permitted to obtain and continue in control.

The attitude assumed by Mrs. Avery and Mr. Goldstein on behalf of the trades unions shows this principle of self-perpetuation in an organized body to be

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in activity in the trades unions, and from within that body of economic reformers will come a strong opposing element looking to the defeat of what is beginning to be considered an element of discord and organic disintegration, known as socialism. But as there is socialism and socialism, as is frequently said of men and other things, we will not essay to describe what particular phase of socialistic philosophy is meant by the term as used by Mrs. Avery and Mr. Goldstein. They consider it dangerous, and a menace to society, as well as being detrimental to the continued well-being of unionism.

THE SMOOT CASE PUT OVER.

It appears that action upon the report of the Senate Committee on Privileges and Elections in the case of Reed Smoot, United States Senator elect from Utah, is deferred until next session of Congress. So be it, if justice and right prevail thereby.

EDITORIAL ITEMS.

Bro. W. P. Buckley, 1917 Travis Street, Springfield, Missouri, desires the address of Mrs. Hattie E. Burns, formerly of Coleman, Michigan. Any one furnishing the information will confer a favor.

"Joseph F. Smith, first president of the Church of Jesus Christ of Latter Day Saints of Salt Lake City, Utah, on May 25 purchased the old Washington press upon which the first edition of the Book of Mormon was printed. The price paid to Colonel F. W. Clemons, of Newark, New York, is said to be $500."

Bro. William Armstrong, of Manchester, England, sends us the following notice for HERALD: "Reorganized Church of Jesus Christ of Latter Day Saints. Special services were held in the Central Schools, Priestsic-road, on Sunday last, when the Saints received a visit from Elder W. R. Armstrong, of Manchester, (secretary to the English Mission). The Saints were much encouraged by the visit of Elder Armstrong. His text in the morning was taken from 1 Corinthians 16:13: 'Watch ye, stand fast in the faith; quit you like men, be strong.' Many good points were made. The Saints possess spiritual vision or sight. They see the light of God. 'Watch ye, stand fast in the faith. Be men; walk in the light of God. Be strong in the power of his might.' In the evening, Elder Armstrong again occupied the stand, discoursing from Matthew 24:42: 'Watch, therefore, for ye know not what hour your Lord doth come.' A most interesting discourse was then delivered by Elder Armstrong. The points made were clear, vivid, and concise. 'Take heed that no man deceive you. There would be a falling away before the coming of the Lord. Signs were to precede his coming—wars, earthquakes, famine, and plagues—all things would be in commotion. Take heed that no man deceive you. Watch for the greatest of all signs. This gospel shall be preached in all the world for a witness, then shall the end come.'"

W. J. Bryan, in a late conversation, is reported to have said: "The next election will decide whether America is to swallow the trusts or the trusts swallow America. My position is that a private monopoly is indefensible and intolerable. . . . There is some talk of controlling the trusts. You might as well talk of controlling burglary. We do not say men shall only steal a little bit, or in some particular way, but that they shall not steal at all. So of private monopolies. It is not sufficient to control them or regulate them. They must be totally destroyed."

Selected Poetry

A Vision of Nauvoo.

AUTHOR'S NOTE.—The past is dead; but the future is to an extent in our hands. Will you rally at the Nauvoo reunion and help to make the future bright?

To the Beautiful City, great and good,
On whose terraced slopes the dreams and hopes
Of the church took form in stone and in wood,
My spirit has taken its easy flight.
Turned back is the page of mold'ring age
And I enter the home of past delight.

Where its wide streets lie on a wing of land;
And the broad-flung sweep of the river deep
Shall for ever bind it on either hand,
Like an arch of faith, like a bow of hope,
By the great God set, lest we forget
That the work is divine in depth and scope.

And I see God's temple, as stone by stone
From the pregnant earth it springs to birth
In holy grandeur on the hill alone.
And the people come and the people go,
And cast their light afar in the night.
They sing of their joy or sigh of their woe.

And they play and labor and grow apace,
For a blessed land fills well their hand
With the fruits of earth and the fruits of grace.
And I notice one as I stand apart,
By a sign of grace I know the face,
'Tis one I have treasured in mind and heart;

For his life was given, nor counted loss,
To restore God's word, as when men heard
The gentle Heir of the Crown and the Cross.
Have black hearts hated? and have false lips lied?
Yea; a ray of light is not more white
Than was his clean soul who at Carthage died.

. . . . . .

But the vision is past, the page turned back,
The mirror is dimmed—a breath has skimmed
Its polished surface and has left it black.
The temple is gone and the people fled.
As they hasten by the waters sigh—
They think of the past and the past is dead.

—Elbert A. Smith, in July *Autumn Leaves*.

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Original Articles

PRIDE.

What is pride? Among others, Webster's Dictionary gives these three definitions: Beauty displayed; decoration; ornament.

It is my hope that this paper may help all to see more clearly the truth in relation to this subject, and that it may be the means of awakening a new response to the divine injunction, "Come up higher"; but it will be no easy task to convey to your minds in the way I would like what seems to be a reasonable and scriptural view of this subject. The writer believes that earnest, faithful Saints, who are desirous of keeping the whole counsel of God, do not wish to remain in ignorance on any given point, and will gladly welcome any discussion that will stimulate thought and bring about an interchange of ideas with a view to arrive at a unity of understanding as far as all practical purposes are concerned.

Through usage and custom it is evident that we as a people have fallen into a bad rut in the matter now under consideration. I believe that an acute and penetrating search given the matter will only make the truth in relation to it shine brighter and clearer and cause wrong conceptions, out of harmony with the stated law of God, to sink into insignificance.

There is no ambiguity in language as used by the Lord, for he says in Doctrine and Covenants 1:5 that he speaks to us according to our own language so that we may understand. So, then, it must be that we can understand what the Lord has said in regard to pride if we wish. In section 42, paragraph 12, the Lord says, "Thou shalt not be proud in thy heart." The Lord means exactly what he says. This concise statement precludes all possibility of juggling with words, except with those who are in the habit of dodging the requirements of the law. We are told the whole world lieth in sin, and one of those sins is pride. It is mentioned in scripture as one of the signs to precede the coming of Christ.

Pride may find expression in many different ways; but the phase to which we will confine ourselves in this paper will be as it relates to dress. Is it not a fact that if there were less catering to outward appearances, there would be more money coming into the church treasury in the shape of tithing, free will offerings, etc.? Church authorities on financial matters will answer, Yes. In view of the fact that there are so many departments of the work in need of our help, shall we not from this time spend less of our means for personal adornment, remembering that that portion of this world's goods we have is not our own, be it much or little, but is merely intrusted to our care as stewards? Our heavenly Father has provided laws for our government in this matter, the leading principle of which is, "Seek first [f-i-r-s-t] the kingdom of God," and all things necessary will be added.

The children of this world are chiefly concerned about how they appear in the eyes of others, and not what they are themselves. No question about this. Let us look about us in the church and see if this same spirit does not exist.

Having been enlightened, we, as Saints, should not be led away after fashions and customs created and maintained by those who are yet in darkness. Beyond all question pride, as relating to dress, is one of the gods worshiped by the children of this world; and, to the extent that we, as Saints, cater to it, we worship this god in our own hearts. We ought not to be very much concerned about adorning ourselves with such things as bracelets, necklaces, and jewelry in general—whether it be much or little. The children of darkness have a hankering after this kind of adornment, because their chief desire is for appearances. Doubtless it is second nature with us to thoughtlessly indulge in the usage of the world in this matter, because we are thrown with it daily.

Granting that it is proper in some things to adopt the customs of the people among whom we mingle, it is decidedly improper to adopt any custom or usage which is contrary in letter or spirit to anything written in any portion of God's word. Our mission to the world is to be lights to which those in darkness may turn for help. We are not to be led by the world in this, but to lead the world. We are to set the standards to which all the world must bow eventually.

The wearing of kid gloves simply because it is a prevailing custom, is a manifestation of a degree of pride. It shows that there is in the heart a desire for adornment. Some say that this, like wearing ornaments of jewelry, does not affect them; it is noticeable, however, that they are affected so much that they are pretty sure to wear them, but ask them to dispense with them and see how quickly they are affected. Is it not clearly evident, then, the wearing of them is nothing more or less than pride, pure and simple? Let us not dodge this issue by trying to get around it, but rather out of unprejudiced eyes see the truth and profit by it.

The claim is made that we may adorn ourselves in the ways spoken of above, and yet not have it affect our spirituality. This is not true, and experience proves that one who does not indulge in these things can be more spiritual than one who does. This outward adornment being the result of pride, it follows that if we keep this commandment, "Thou shalt not be proud in thy heart," we can not fail to be more spiritual than if we do not keep it. The only way that we can keep this commandment is by avoiding the outward adornment already mentioned. We are told to avoid even the appearance of evil.

This desire for outward adornment is clearly

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defined in 2 Timothy 3:2, in these words: "For men shall be lovers of their own selves." The fact that we do these things shows conclusively that we are, as the scripture says, lovers of our own selves. But what should we be? Let us look to the Master. What do we see? A life of sacrifice and self-denial. If this was the price demanded of him who spake as never man spake, can we be so foolish as to deceive ourselves by thinking that it will be possible for us to enter into our rest unless we partake deeply of the spirit of self-sacrifice?

Pride is one of the signs of the last days;—see 2 Timothy, chapter 3. Inasmuch as it is clearly set forth in scripture that the church will be in a sleeping condition prior to the coming of Christ, is it not reasonable to believe that the church will partake of conditions in the world, which will bring about this sleepy condition? Inasmuch as pride is so rife in the world, is it any surprise that the church is partaking of this worldly influence in its sleeping condition? So then, with the aid of that never-failing resource, the word of God, we feel that it has been conclusively proved that pride is eating into the individual membership of the church, to a large degree.

Turning to 1 Timothy 2:9, we read: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array." Again, in 1 Peter, 3:3, 4: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." These kinds of ornaments add beauty to the soul. Paul has specifically pointed out ways in which pride may be avoided. Would he have thus admonished, if there had been no occasion for it? Are not conditions such that the spirit of admonition can be given with as much force now as then? They certainly are. This being true, can any still claim that it would not be a step in advance to dispense with the customary "kid gloves"? We would suggest that a day of sacrifice be set apart in the Massachusetts District to be called the "kid-glove sacrifice," the result to be turned over to the Bishop, to be used in doing good as the scriptures direct.

Can anything be easier to understand than Doctrine and Covenants 42:12: "Let all thy garments be plain"? It means just what it says—*let all thy garments be plain;* but what does plain mean? Webster says, without embellishment, not conspicuous," etc. A pertinent query right here would be, Why do the sisters persist in wearing apparel which is not plain?—(reference is particularly had to hats). Should they not be without ornamentation, or even beauty, unless that ornamentation or beauty is the work of your own hands as provided for in the law? Emphatically, Yes. So then, dear sisters, if you have not the time, disposition, or ability to beautify your wearing apparel, let them all be plain as the Lord has said, remembering that it is also written, "If a man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him." Is not this a comforting promise to the earnest soul anxious to keep the whole counsel of God? Oh, let us shake off the yoke of this bondage. God speed the day when those noble, self-sacrificing sisters, the worthy daughters of Zion, shall take this step in advance and thus come up higher!

Referring again to outward adorning, one most important thought we want to emphasize is, we know it is wrong to adorn ourselves in the ways mentioned, so why not take the safest course and avoid it? No one can successfully controvert this point. If we are working toward perfection, this is one of the things which will materially help us.

Pride is one of the things that lead us into temptation. Section 21, paragraph 1, says, "Beware of pride, lest thou shouldst enter into temptation." It is also one of the causes of sorrow; section 39, paragraph 3, "Thou hast seen great sorrow, for thou hast rejected me many times because of pride."

Pride is also associated with selfishness. In section 87, last part of paragraph 5, we are specifically informed that pride brings a snare upon our souls. In Doctrine and Covenants 38:9, we read, "Beware of pride lest ye become as the Nephites of old." Turning to Alma 2:5, large edition, Book of Mormon, we see that pride is associated with the desire for outward adornment. It says among other things, "The people of the church began to wax proud because of their exceeding riches and their fine silks and fine twined linen," etc. Associated with and following in the wake of pride, we see envyings, strife, malice, etc., which now began to appear among the Nephites—pride or the desire for outward adornment being the cause of these things. We notice also the great inequality among the people at this time. Alma tells us that the only way he could reclaim them from their pride was by bearing down in testimony against them. In chapter 3, paragraph 44, this query is made: "Behold, are ye stripped of pride? I say unto you, if ye are not, ye are not prepared to meet God." Is this not as plain and as easily understood as it possibly could be? In Nephi 3:9, 10 we read that there began to be disputings among the people, some being lifted unto pride. Notice how the two go together, and the consequent divisions among the people into classes creating that cankerous sore, *social distinction.* "And thus there became a great inequality in all the land." In the book of Nephi 1:20, 21 we are informed that after two hundred years of peace and prosperity, unprecedented in the world's history, "There began to be those among

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them who were lifted up in pride, such as the wearing of costly apparel, and all manner of fine pearls, and of the fine things of the world. And from that time forth they did have their goods and their substances no more common among them, and they began to be divided into classes."

Notice in verse 20 how the desire for outward adornment is associated with pride; and also notice this same connection of dress with pride in Doctrine and Covenants 42:12: "Thou shalt not be proud," etc. The Lord was evidently thinking of dress here, for he says, "Let all thy garments be plain," etc. The connection of dress with pride is here made only too self-evident to need any comment.

It has been said that the temple and the holy city are to be adorned with the most precious things of earth. Careful reading will show that this is a description of the beauty of the temple and the city. God has said that this is the way the city is to be. Here we have a specific statement of how the temple and the city will appear. We have also a specific statement how we as Saints are to appear, right now and here, in the statement, "Let all thy garments be plain, and their beauty the work of thine own hands." One is a description of how the temple and the city will appear; the other is a description of how Saints are to appear—let us not confuse them.

It strikes the writer that the perfection attained to by Enoch and his saints will never be attained to by us until pride is rooted out from among us. We have pointed out some of the ways in which pride manifests itself, so far as wearing-apparel is concerned. Still we feel sorry to say that there will always be some who will resist the truth in this matter. We have no hope of converting even a few to the points brought out in this article; but we cherish the hope that a few of the more spiritually minded will take a stand in this matter that will help those who must ever be assisted to keep in step.

There is one thing about the keeping of any law that we should bear in mind, and that is that the only way to do a thing is to do it. Apply this principle to the keeping of the law of God, and the redemption of Zion will be speedily accomplished. It is this everlasting dodging things that keeps us on the low plane where we are!

A missionary of years of experience has stated that too strong a stand in this matter can not be taken, so the writer feels that nothing herein written can be construed as being radical, extreme, or unduly severe. We have tried to get at the pith of the matter unceremoniously, and to "lay the ax at the root of the tree."

In *Ensign*, January 18, the Saints of the Chicago Branch were admonished to "put away pride," the Spirit speaking through the missionary. This admonition is applicable to many of the large branches of the church, for conditions in this respect are nearly the same, especially in city branches. So then let us not evade it, but rather root it out.

Notwithstanding the great prevalence of pride among the church-members in Alma's time, we can readily see by reading the record that it was no easy matter to convince them, and so the writer feels that it will be very hard indeed to make this subject appeal to the hearers. To those who are up to their calling as Saints, there is, of course, no need of such an effort.

Attention is called to a letter in the HERALD of January 31, by the bishop of this district, in which the pride question is touched upon, and also to article in HERALD of March 21, by the editor-in-chief, subject, "Hurtful pride," in which the wearing of feathers comes in for the just criticism which it deserves. Read it, sister, follow the advice he gives, and see if you will not be blessed.

The moving principle of the gospel is against ostentation and show, however modified this may be. To the extent that we are unwilling to keep any portion of God's laws, to that extent do we "love darkness rather than light," and to that extent the "love of the Father" is not in us. (See the description of the woman of Revelation 17; notice her adornments of scarlet, gold, and precious stones.)

Let us take a look at the messengers who come from the other world to minister on the earth. An angel is often referred to in this way: "His countenance was like lightning and his raiment white as snow."

On the street of a large city two individuals were talking, one a poor, ignorant, middle-aged man, the other a younger person, evidently a Christian. The elder individual seemed to be touched with something which caused him to remark, "I can see the beauty shining out of your soul." Saints, is this not rather to be preferred than the beautifying of the person with those things we put on, thinking they add something to us?

In closing, the writer feels that this article is poor at best, but he feels that it is true; and may God help us to abide in the vine of celestial truth.

Read before the Massachusetts District Sunday-school convention by J. F. Spinnett.

THE RELATION OF THE CHURCH TO THE AGE.

(Written for First Quorum of Seventy, and ordered submitted for publication. Not read for lack of time.)

In the course of eventful times, it was seen necessary in the wisdom of God to begin a "marvelous work and a wonder," as the final consummation of the great drama in which would be gathered together in one all things in Christ, which work would be the means of preparing a people to meet the Lord at his coming, and be a prime factor in shaping the final destinies of nations of latter days.

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The prophecies relating to the great apostasy and restoration, struggling down through the centuries for fulfillment, were preserved, and seen by many; and attention was called to them by men like Wesley, Calvin, Knox, Williams, and others, and the effect was that of a reformation in religious thought and practice, until God opened up the way and raised up wise men and founded this grand republic, where freedom of thought and liberty to worship according to the dictates of their own souls was guaranteed to all who live within its domain. It was in this Gentile nation, and in the early part of the nineteenth century, December 23, 1805, that Joseph Smith was born. Reared in the wilds of Vermont and Western New York, in poor circumstances, as far as worldly goods are concerned, he was uneducated, totally inexperienced, and without money or influence. These were the conditions that confronted him, as he arrived to years of young manhood. But honesty and truth characterized his motives, and in asking God for wisdom to guide him, he was answered by visitations of heavenly beings, who informed him of this "marvelous work" and the effect it should have upon the world. This humble youth was chosen as an instrument in the hands of God to assist in bringing to pass the establishment of the "marvelous work"; and one of the declarations made by the heavenly messenger was that Joseph's name should be heard in all the world for good and for evil; for good by some, and for evil by some. Thus we see in the inauguration of this work, the relation it bears to the age, will be a savor of life unto life or death unto death affecting all who receive it as well as all who reject it.

It was under the above conditions that the "marvelous work and a wonder" was commenced among men, while millions were groping as the blind for the wall, and while all were resting in uncertainty and doubt.

Joseph Smith and Oliver Cowdery received the visitation of an angel, directed from the courts of glory, as in the blaze of day, yes, more—above the glitter of the May sunbeam which then shed its brilliancy over the face of Nature. The words of the angel, though mild, "I am thy fellow servant," dispelled their fear, and caused them to rejoice that Jehovah had heard their prayers and had come to their relief and directed the angel to lay his hands on them and ordain them to the Aaronic priesthood. Thus the church bears a close relation to this age, as in all other dispensations of gospel work, because of divine authority conferred to execute his law. And people need not doubt the promises of God, nor rest in uncertainty, nor wish they could have lived in the days while the Savior walked and talked with men, while in his mortal career.

Notwithstanding the fact that the tongue of vituperation and slander has been busy in trying to persuade men to flee from the message and oppose it, the church is under requirement to teach the world the fullness of the gospel, also the fullness of organization, and to exemplify in its life the highest standard of morals that has ever been lived by mortals.

And, if we contrast the conditions of the world of this age with conditions in other gospel dispensations, we discover that they favorably compare, especially with conditions in the days of Noah. The world was gay, and cared more for the pleasure of the world than for God and his ways. So do they now. They cared more for the satisfying of their carnal desires than for the plan of salvation. So do they now.

The above conditions were seen by the Savior, and predicted in Matthew 24: "As the days of Noe were, so shall also the coming of the son of man be." But those that hear and heed the message, "Behold the bridegroom cometh, go ye out to meet him," stand as beacon-lights along the way, and are in a position to assist this dark and benighted generation to see the beautiful light and pure principles reflected in God's law and exemplified in the character of his son.

Many items of doctrine taught by latter-day Israel in 1830, and on in the early days of the church, are partially taught by many of the so-called orthodox world at present, and as each decade passes they receive a wider acceptance. You may run over the list: "The gathering of Israel"; "The second personal appearing of Christ"; "Healing the sick"; "Probation after death"; yes, even "Continuous revelation," "Gathering," "Consecration," and "Tithing." While the sectarian world have been crying, Put me down for tithing, gathering, etc., latter-day Israel has never abandoned a single position taken by us in the beginning.

The statement that Latter Day Saints have been the greatest human factor in forcing a revision in the world's religious opinions, would probably be hooted at by many prominent divines; yet it is no more or less than the truth. Our missionaries have for many years carried on an aggressive campaign, reaching most parts of the United States and Canada, England, Scotland, and Wales, also Scandinavia and parts of Germany, France, and Australia, and the islands of the sea. Multitudes have listened to their convincing argument of doctrine, who have been loth to unite with us but not slow to borrow. Furious and constant attack has been made upon us and we have met it with strenuous and unexpected resistance. Many a lance has been broken on the helmet of truth, and the aggressor has retired with battered theological mail, only to reappear as a reformer on his own account. What an arduous work devolves on latter-day Israel, and especially the ministry in so conducting themselves that God will work through them in blessing the world with true principles, that the

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gospel may shine forth in its original splendor, and regenerate the world! The message proclaimed by the church not only is fraught with spiritual life, but it also reaches out and supplies our physical necessities; so that in this age as well as in Bible times the eyes of the blind have been opened by the power of God, and the ears of the deaf have been unstopped; and, in fact, all the landmarks that so distinctly characterized the kingdom of God in long ago is in justice demanded of the church in this generation.

The church has met with stubborn resistance from its organization in 1830, and has fought for every inch of progress made, which effort is only our reasonable service. It is a rare thing that any one is found in better condition spiritually than he ought to be. Very few pray too much. Few live too good. It would be an exception to the rule, if we found a person working too hard for the church. The hastening-time has come, and all our efforts to establish righteousness in the earth are but feeble, because righteousness is a scarce article in many localities.

When we consider the conditions under which our enemies have been schooled, it is only charity that we plead with them, and bear with them until all the wheat shall have been gathered out from among them, and the Savior comes in glory.

We can not fail to notice the relation the church bears to this age in a political sense. It is written in latter-day revelations, that "he that keepeth the law of God, hath no need to break the law of the land." So we judge that as the church of latter days are called to exemplify in their lives the zenith of good morals, as well as purity of God's principles of law and perfection of church government, we would be able to furnish the nations of earth, wherever the work is established, the very best and most loyal class of citizens,—faithful and loyal to trust imposed in them in whatever capacity they are called upon to occupy. Not boasters; not haughty; but humble and full of love. Exhibit to the nation model homes, homes that are orderly because taught order and law from the throne of God.

Another phase of our question is very noticeable on account of the great strikes and labor disturbances of the present "hour" that have threatened almost every branch of industry with ruin because of the conflict between labor and capital. Latter-day Israel have been instructed of God how to build up Zion, how to become Zion, and bring about an equality of living, so that in the great strife between labor and capital the people called latter-day Israel are commanded to gather together for the purpose of protection and assistance, as well as to establish a place of safety or refuge and present to the world an example of organized effort that is worthy of imitation, so that all lovers of truth and right, and those that cherish the golden rule, may be drawn to Zion because of principles of love characterizing the inhabitants of Zion. This principle of gathering has had a remarkable effect upon the world since the restoration of the gospel in 1830. Several efforts have been made to copy the efforts of the church, as set forth in the revelations given of God to the Seer of Palmyra, but all have failed so far. God's work can not be imitated. So we see in the efforts of such men as Dowie, and others that have tried the principle of gathering to build up a Zion, a desire to gather, but a disposition to discredit the source from whence the commandment came.

As outlined in prophecy, we can see the church moving on and on to victory and final triumph, Zion redeemed, the Savior's personal reign through millennium, and the grand reunion of God and the Lamb, and the holy city. Onward, brethren, and victory is ours.

Your brother,

OSCAR CASE.

THE HOLY LAND AND ITS RELATION TO PROPHECY.

(Read before the First Seventy.)

Of all earthly places that have engaged the attention of the world, none have probably been so pregnant with scenes of universal interest as that sunny spot which, by both monarchy and republic, Catholic and Protestant, Mohammedan and Jew, is beheld with venerating eyes and worshipful thoughts as the most sacred place of earth. Whether that veneration arises from true or false conceptions is not our purpose to deduce, though the premises of each differ.

The Holy Land is perhaps of more special interest to the Latter Day Saint because it is the scene of prophecy connected with the advent of the sealed book of Isaiah. To some, its probable future, inseparably interwoven with its past, calls for expectant contemplation.

Ages have passed since the predictions of inspired seers were recorded, or their hopes expressed; and multitudes, misinterpreting their prescient forecasts have misunderstood their hopes; and, raising false ones, have been blindly led to disappointment, despair, and the bitterness of national death. Exiles of earth, they have wandered to every land and clime without rest to the soles of their hopeless feet; wearily watching the barren cycles as, with agonizing tardiness, they came only to bring the dregs of gall with which to fill the measure of their lives. Their expectancy has died, has lived, then died again; but now, once more renascent hope is urging on; and as from distant lands, from over mountains, through scatebrous valleys, or across the restless waves, they press their way toward the promised land, their straining, eager eyes view in the distance the gladdening vista of on-coming years when, as a nation, they shall again be established on the sacred soil of their forefathers.

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More than eighteen centuries have passed since that awful tragedy upon the brow of Calvary. The crucified One foretold the retributive fate awaiting that backsliding nation, which should dip its ruthless hands in his life-blood; and to-day history records how constantly it has followed them; but the omniscient power that outlined the desolations of their land also foreshowed the time when they would be reëstablished there. The prognostic signs of this event are already beginning to evolve, but the various interpretations that have been placed upon them as surely indicate a misconception of the prophetic word as did the confusion of ancient time.

Where hope is large, and is led by desire, all things are made to bend subserviently to its energies, and an improper coloring of the picture results; this I think, can not fail to produce a painful result. The designation of our creed should not only imply that we use "all truth" as our material, but also that we employ nothing else; not to recognize this, is to be pierced with our own weapon ere we discover that it is reversely aculeate, hence, the word of God being our weapon, we should use great care to place no incorrect interpretation upon any part of it. It may be tempting to use some specious, though uncertain, interpretation of a prophecy to sustain a feature of our work, if some other representative of the faith has thus employed it; but he who does this abuses the divine responsibility placed upon him as a minister for Christ. The safe way must always be to follow no man's lead, nor ever step from the straight path of certainty into the ubiquitous wanderings of speculation; though it is conceded that mistakes can not but occur at times.

After considerable examination, the author of this thesis concludes that some of the statements that have been made concerning the Holy Land are of an erroneous character; this presentment is therefore made as the result of that examination.

The references made in history to the Holy Land embrace Palestine and Lebanon; the latter being described as lying on the northern border of the land of Israel.

In 1848, Alphonse De Lamartine, a member of the provisional government of France, published a work entitled, A Pilgrimage to the Holy Land. It consists largely of notes of travel made during the autumn of 1832. On pages 30 and 31 of volume 2, he says of the colonization of Lebanon, that a man named Maron lived about the year 400 A. D., who is mentioned by Theodorick and St. Chrysostom. His disciples built several monasteries around which many Syriac Christians took refuge, hence were called Maronites. "The Maronite nation, which according to Volney, consisted, in 1784, of a hundred and twenty thousand souls, now reckons more than two hundred thousand, and is multiplying every day." He further says that the town of Zharklé, which twenty years before numbered scarcely twelve hundred souls, had at that time as many thousands.

In the close of the eleventh century Palestine was taken from the Turks by the Crusaders; later they were defeated by Saladin, and occupied a few of their strongholds; but in 1291 the dominion of the Crusaders was terminated in Palestine by the Mameluke, sultan of Egypt. For more than two centuries there were fierce contests between the shepherd-men of Tartary and the Mamelukes of Egypt. In 1517 it was conquered by Sultan Selim, and has ever since then been a part of the Ottoman Empire.

The modern inhabitants of Palestine are a mixed race. Among them may principally be found descendants of the ancient Syrians, Greeks, Jews, Turks, Arabs, and Armenians. It is claimed that about eighty-five per cent are Mohammedans. The presumption that Palestine and Lebanon have been barren since the dispersion of the Jews appears to be true only in a modified sense; the character of the inhabitants precluding that development in agriculture necessary to its original fertility, which depended, as it also does at the present day, upon irrigation of the soil by means of its rivers and minor streams.

When Isaiah said, "Upon the land of my people shall come up thorns and briers," he also gave the reason for it by saying: "Because the palaces shall be forsaken"; or in other words, the Jews were to be driven out. The fact that there has been, since the Jewish dispensation, several hundred thousand people there, indicates that its sterility has been only in part, and resulted from a failure to irrigate and till the soil in the thorough manner that was possible when the inhabitants were numbered by millions. Mr. Cram says: "The popular notion that Palestine is necessarily a barren country, not capable of yielding profitable harvests, is a mistaken one."

Another supposition is, that the rains have for centuries been withheld from the Holy Land, and some add that they were restored in 1852–53. Those who have made the claim were evidently not properly informed, as the following extracts from a few of the many volumes touching on the subject will show.

Travels to Jerusalem and the Holy Land, published at London in 1835, by Viscount De Chateavbriand, says on page 32:

> We advanced to the eastern angle of the wall of the city [Jerusalem], and entered the valley of Jehoshaphat. It runs from north to south between the Mount of Olives and Mount Moriah; and the brook Cedron flows through the middle of it. This stream is dry the greatest part of the year, but after storms, or in rainy springs, a current of red color rolls along its channel.

In The United States Expedition to the River Jordan and the Dead Sea, by W. F. Lynch, U. S. N., commander of the expedition, a work published in 1849, he says of Galilee on page 204:

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The first hour of their journey, which was through a most beautiful tract of alluvial, the country was entirely destitute of cultivation; nothing but a rank luxuriance of thistles and wild grass indicating the natural productiveness of the soil. The variety of thorns and thistles was remarkable.

He says on page 217, that the banks of the Jordan showed a daily fall of about two feet; and remarks:

Frequently we saw sedge and drift-wood lodged high upon the branches of overhanging trees—above the surface of the banks—which conclusively proves that the Jordan in its "swellings" still overflows the lower plain, and drives the lion from his lair as it did in ancient times.

Edward T. Montague, in Narrative of Expedition to Dead Sea, also published in 1849, on page 213, says a heavy thunder-storm occurred on May 2, 1848.

In volume 1 of De Lamartine's work, previously referred to, he says on page 217, of their journey on October 20, 1832:

We were overtaken by a storm in the middle of the day. I have witnessed few so terrible. The clouds rose perpendicularly, like towers above Mount Carmel, and soon covered all the length of the summit of this chain of hills.

Of this place, at the rise of the Jordan, he says that "the lovely climate, the prodigious fertility of the soil; the variety of tropical productions one might there demand from the bounteous earth," all united to make him choose that part for agriculture.

In volume 2, page 15, under date of November 9, 1832, he says:

The climate with the exception of an occasional gust or gale on the sea, and some storms of rain in the middle of the day, is as fine as the month of May in France. As soon as the rain begins, a new spring commences; the walls of the terraces which support the cultivated slopes of Lebanon, and the fertile hills of the environs of Bayreut, are so covered with vegetation in a few days, that the ground is entirely hidden under the moss, the grass, the lianes, and the flowers; green barley carpets the fields, which were only dust when we arrived.

Page 20 says:

All the valley was hung with the same moving curtain of foliage, and carpeted with mosses and redundant vegetation. We could not restrain an exclamation at every step. I never remember to have seen so much life in nature heaped together and overflowing in so small a space.

Palestine or the Holy Land, by Michael Russell, LL. D., published in 1840, pages 308 and 309, says:

In the mountains the months of spring and summer very nearly coincide with those in the southern parts of Europe; and the winter, which lasts from November to March, is sharp and rigorous. No year passes without snow, which often covers the surface of the ground to the depth of several feet during many weeks. . . . In the plains, however, the heat continues till October. . . . A journey of a few hours carries the traveler through a succession of seasons, and allows him a choice of climate, varying from the mild temperature of France to the blood heat of India, or the pinching cold of Russia. Thunder in the lowlands is more common in the winter than in summer, but in the mountains is more frequent in the latter season, happening oftenest in the rainy season or about the time of the equinoxes; they are accompanied by violent showers of rain and sometimes by large hail.

"The appearance of a cloud on Mt. Lebanon," says Volney, "is an infallible presage of a westerly wind, one of the 'fathers of rain' in Judea."

McClintock & Strong's Cyclopedia of 1894, article Palestine, says:

In Palestine the autumnal rains commence about the end of October. In Lebanon they are a month earlier. . . . No rain falls in Palestine in June, July, August, or September, except on occasions so rare as to cause not merely surprise but alarm; and not a cloud is seen in the heavens as large as a man's hand. . . . In Lebanon the climate in this respect is somewhat different. In 1850 rain fell at Shumlan on June 27 and 28, and on August 8, 9, and 12; and in Damascus, on rare occasions, rain is seen in the month of June. . . . Doctor Barclay gives the following average rainfall at Jerusalem during seven seasons: 1846–47, 59 inches; 1847–48, 55 inches; 1848–49, 60 inches; 1850–51, 85 inches; 1851–52, 65 inches; 1852–53, 44 inches; 1853–54, 26.9 inches. This gives a general yearly average of 56.5 inches, which is 25 inches above the mean annual rainfall in England.

It seems ironical to the writer that it should be claimed that the rains were restored in 1852–53, when the facts show that less rain fell in that season than in any previous one noted; and 41 inches less than in the season of 1850–51. The inevitable conclusions are, no doubt, apodictic to all.

The Enclopedia Biblica of 1902, on page 3540, says:

Palestine is a country of strong contrasts. Of course it was the same in antiquity; climate, rainfall, fertility, and productiveness can not have seriously changed.

Smith's Dictionary of the Bible, page 2665, says:

The harvests are gathered in without any of the anxiety with which we are so familiar lest the work be interrupted by unseasonable storms. In this respect at least the climate has remained unchanged since the time when Boaz slept by his heap of corn.

Page 2667 says:

There is scarcely sufficient reason to imagine that any great and marked changes with respect to the rains have taken place in Palestine. In early days as now, rain was unknown for half the year. . . . It may be added that travelers have, perhaps unconsciously, exaggerated the barrenness of the land, from confining themselves too closely to the southern portion of Palestine.

The northern portion is described as "fertile and beautiful."

From the Jews' viewpoint, the Jewish Encyclopedia, article Palestine, contains the following, which was published in 1905:

The reference to a "land flowing with milk and honey" does not allude to the fertility of the soil, but to a country with good pasturage for cattle, the land probably not being cultivated in antiquity at all. . . . The rainy season sets in at the end of October, or, more frequently in November. It begins with the "first rain" of the Old Testament, which loosens the dry earth for plowing. Then after a period of mild weather, the heavy winter rains set in, toward the middle of December. . . . The "latter rain" in March and April promotes the growth of the grain.

Concerning the "latter rain" of Scripture, one writer (see Smith's Dictionary of the Bible, vol. 3, p. 2318) states that Dr. Barclay and others affirm that it took place after the harvest, about midsummer, and has been withheld as a punishment for the sins of the nation. I have found no evidence that such a rain ever existed; but if so, it may indicate no

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advantage, in such a condition, over that now existing. The yearly average precipitation of 56.5 inches in Palestine is large compared with our own land, and especially remarkable when contrasted with places where the rains are periodical. According to the World Almanac of 1902, the yearly rainfall in California ranges from 11 to 27 inches; in Utah, 8 to 17 inches; in New Mexico, 14 to 17 inches; in Colorado, 9 to 15 inches. The rainfall is somewhat greater in some of the States where showers are frequent during each month of the year, though not equal to Palestine; but a comparison would be inappropriate.

It is not sought to infer that the oracle of the sealed book of Isaiah has failed, but it has been, no doubt, misapplied by some at least. The verse, so familiar to the Saints, declares: "Is it not yet a very little while and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest." Nothing is said in the prediction about a restoration of rain to Palestine, and the writer does not see that anything of the kind is contemplated. The Hebrew word *yaar* is translated "forest." Young defines it, "outspread place"; hence the passage would inform us that Lebanon, the fruitful field, shall be esteemed as an outspread place. The following verses of the chapter tell us that Jacob's face shall not now wax pale, but that he shall see his children in the midst of him. This, I think, literally means that the Jews will be restored to the promised land in such numbers, that they will not only occupy Palestine, but will spread out over Lebanon also. In this connection please notice that Zechariah says: "Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein." He also says: "I will bring them into the land of Gilead and Lebanon; and place shall not be found for them." Isaiah says the waste and desolate places shall be "too narrow by reason of the inhabitants."

Russell's work of 1840 says of the Jews: "In Palestine of late years they have greatly increased. It is said that not fewer than ten thousand inhabit Saphet and Jerusalem." In 1877 the number of people in Jerusalem was twenty thousand, according to McClintock & Strong; however, they remark that "the population of Palestine is on the decline arising from polygamy, military conscription, unequal and oppressive taxation, forced labor, general insecurity of property, the discouragement of industry, and the plague." This statement does not necessarily imply that the Jewish numbers were decreasing, but might simply mean that the Gentiles were leaving Palestine more rapidly than the Jews were entering it; in fact the latter are forbidden to remove except under extreme conditions, according to the following from the Jewish Encyclopedia:

> One must not emigrate from Palestine unless the necessaries of life reach the price of a "sela" (2 shekels) for a double seah measure of wheat, and unless they are difficult to obtain even then.

This means the outrageous price of one dollar and twenty-eight cents for about twelve quarts of wheat, or, with their low wages, starvation.

The following Jewish law may suggest the need for some rule to apply to the Saints, concerning the gathering to Zion:

> A husband may compel his wife under pain of divorce, to go with him and settle in Palestine, but he can not compel her to accompany him to another country. The wife has the same right to remove to Palestine, and she may demand a divorce if her husband refuses to follow her.

Cram's Atlas of 1903 gives the area of Palestine as twelve thousand square miles, and the population six hundred and twenty thousand, of which five thousand were in Bethlehem, twenty-three thousand in Jaffa, forty-two thousand in Jerusalem, and eight thousand in Nazareth. Rand, McNally & Co.'s atlas of 1902 differs from these figures. They give the area of Palestine at about eleven thousand square miles; the population at seven hundred thousand, including about eighty to one hundred thousand Jews, of whom forty-five to fifty thousand are in and about Jerusalem, which has a population of fifty-one thousand. Beirut and Damascus, north of Palestine, number one hundred and twenty thousand and one hundred and fifty-four thousand inhabitants respectively. The Jewish Encyclopedia says there were more than forty thousand people in Jaffa in 1904. This number is seventeen thousand more than is given in Cram's Atlas of 1903, but possibly the latter's estimate was made several years before being published.

Palestine is estimated to contain an average of about sixty inhabitants to a square mile. Massachusetts, with three millions of people, is about two thirds as large as Palestine and contains three hundred and thirty-eight persons to the square mile; while England and Wales contain five hundred, and Belgium five hundred and sixty-five. With a density of population equal to the last-named place, Palestine could contain about six millions of people; but the Jews already numbered eleven million, seven hundred and twenty-three thousand, nine hundred and forty-seven, according to the American Jewish Year Book, in 1900. Within two or three decades their numbers might easily be augmented, under favorable conditions, to twenty millions. When the lost tribes are revealed, and Israel seeks an inheritance according to prophecy, the great American Zion, as Joseph's Land, will stand as a splendid vindication of the inspiration of the martyred latter-day Seer. The following from the Fulton (New York) *Patriot*, of March 7, 1906, fittingly concludes: "The number of Jews in the promised land has increased astonishingly of late years, so that there are now more Jews in Jerusalem itself, than there were in all Palestine thirty years ago."

ARTHUR B. PHILLIPS.

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Mothers' Home Column

EDITED BY FRANCES.

Promise.

The wee blue eggs within the woven nest,
The peace of sunny swaying boughs above,
The rapture brooding in the tiny breast,
Downy and warm with love—

Is it not joy enough?
And yet God knows
The bliss is promise of more bliss to be—
New lives, new wings, new songs, as summer grows
Up in the swaying tree.

The bursting of the buds in green and white,
The petals spreading wide their pure perfume,
The rosy flush along the rims of light,
The boughs aglow with bloom—

Is it not fair enough, though that were all?
Yet God has promised, by each petal's breath
The fruit shall ripen, though the bright leaves fall,
Blessing be born from death.

O Father everlasting, who hast made
The nest-home and the blossoms on the tree,
Shall I not clasp thy promise unafraid
In joy thou givest me?

Sure that its blessedness will bloom and grow,
Kept in thy love as brightening years unfold;
Its unguessed height of bliss be mine to know
Within thy gates of gold.—Mabel Earle.

Baptism of Children.

Can a child of ordinary intelligence understand the requirements of the gospel sufficiently at eight years of age to warrant his parents in permitting him to be baptized? This is a question which seems to be by many decided in the negative. What are the vital points necessary to be understood before one is qualified for baptism? As outlined on the church paper for the young they are: 1. Faith. 2. Repentance. Only two principles are placed before baptism. Certainly this looks simple enough at a glance, and yet long and careful study of the word does not diminish its simplicity to our minds; but can a child be made to realize the grave importance of the sacred rite of baptism, that wondrous ceremony by which we are made members of God's kingdom on earth, and candidates for a place in his celestial kingdom? Let the highest authority we have answer:

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands; and they shall also teach their children to pray, and to walk uprightly before the Lord."—Doctrine and Covenants 68:4.

From the foregoing we may take it for granted that it is possible to cause children to understand these points, or God would not hold parents responsible for the teaching of them, and for seeing to it that they are baptized at the appointed age. Oh, what a grave responsibility this is indeed! And if we had to depend upon ourselves alone we should have great cause to doubt our ability. But we need not work alone. It is for us to prayerfully sow the seed, and He who requires this work of us will cause the seed to grow. He has also made the conditions more favorable for teaching these truths previous to the age of eight years than they can ever be afterwards, as we will see by reading Doctrine and Covenant 28:13. The statement is here made that Satan has not power to tempt little children until they begin to become accountable before God; the latter part of the paragraph explains why they are thus protected during those tender years—that parents may improve the time in fortifying them against evil by filling their pure and pliant minds with the principles of light and truth. This must be a gradual work, beginning with the dawn of understanding. If we fail to prepare the child for baptism until the age when he should be ready to take that step, we may find difficulty in causing him to properly understand what is required; but the child whose parents have conscientiously held in mind the thought that, in a measure, they were fashioning an immortal soul, and have faithfully sought to improve their countless opportunities: that child, we may venture to assert, will be found to meet the requirements at the appointed age.

Baptism is really the beginning of the new life, and who of us, after perhaps years in the church, feel that we understand and realize the full, glorious scope of the gospel? If this be true, then, are we justified in advising our children to wait beyond the appointed age? The Lord solemnly assures us that if our children do not understand at that time sufficient to make their baptism acceptable, then the sin is upon our own heads. While this seems like an overwhelming responsibility placed upon us, yet it is a precious privilege to be permitted to help in so glorious and grand a work as that of fashioning an immortal soul. What can we do? How shall we begin and when? These are questions of vital importance, and in a measure we must each work out our own problem, for what serves for one may be useless to another. The only sure help and guide is the One that never faileth, to whom we may go at all times, and under all conditions. This is our only safety, the only arm on which we can lean with implicit confidence; and, relying upon his guidance, we are enabled to gain help from the experience of others, though we need wisdom in choosing the good.

Let us first consider *faith*, that great principle of the gospel, without which it is impossible to please God, and which it should be our aim to teach first of all. Almost unconsciously (if we ourselves are in possession of this precious gift) we, by our daily life, incorporate faith into the heart of a little child. We point out to him the beauty around us, the flowers, the trees, the green fields, the majestic mountains, the matchless beauty of the sky. "God made them all," we tell our dear little one. We also repeat the sweet stories of his goodness and care for us, and in countless ways draw the attention of the young mind to the fact that there *is* an unseen, though none the less real being, who watches over us always, who knows every thought and act of ours. Some time when he hears us pray, he will realize suddenly perhaps, that we are talking to this wondrous being. This act of prayer is a powerful factor in strengthening a child's faith; he has been told about God, and seen his handiwork. Now he hears his parent talk to him, and at once God is made real to his childish understanding. Day by day, also, we teach that this heavenly Friend can not endure wrongdoing; that he is deeply grieved when we sin, but that he will forgive us if we feel really sorry for our sin, and confess it to God with the resolution in our hearts and the promise to him that we will earnestly try not to sin again. The effort should be to inspire such love for God by often calling attention to his goodness and love for us, that the child will naturally repent of wrong acts, and will be ready at the proper age to signify his willingness to do as this loving Father wants him to do by being baptized, it having been made plain to him that this is the way in which we show that we love God and are willing to try all our lives to do right and keep his commandments, thus becoming his child, and a member of his church.

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As a rule the child who has been thus instructed will be not only ready and willing, but will long for the time to come when he may be baptized. Is he not qualified to take this step? In our Father's sight we are all babes when we enter the church, and must grow in knowledge and in grace little by little, day by day. We do not, and can not expect to understand all the gospel before our baptism; but afterwards we should continue by study, by hearing the word, and by the enlightening power of the Spirit, to learn more clearly God's will concerning us. It is the contrite and willing heart that counts in his sight.

Let me not be understood as regarding lightly the need of proper instruction before baptism. Only let us not as parents require more of the children than God requires of us. Oh, let us not be careless about this command, to see to it that our children are baptized at the age he has appointed. Think over your experience, and see if you can remember some child who, willing at the time to be baptized, yet was persuaded to wait until he was older and understood more fully the importance of that step. I do firmly believe this prompting to "wait a little longer" is from the evil one, because it is in direct opposition to the command of him who made us, who "knoweth our frame," and is competent to judge as to how much we can understand.

Let us carefully and conscientiously do our part, and leave the result with him, praying always that he will bless our feeble efforts, who alone can make them successful.

CLARA M. FRICK.

The Mother's Hand.

You mother, who rocked and lullabied the family brood until they took wing for other nests and never appreciated what you had done and suffered for them, will yet be rewarded. Your hand was well favored when you were young, and it was a beautiful hand, so well-rounded, so graceful that many admired and eulogized it, but hard work calloused it and twisted it and self-sacrificing toil for others paled it and many household griefs thinned it and the ring which went on only with a push at the marriage altar now is too large and falls off and again and again you have lost it. Poor hand! Weary hand! Worn-out hand! But God will reconstruct it, reanimate it, readorn it, and all heaven will know the story of that hand. What fallen ones it lifted up! What tears it wiped away! What wounds it bandaged! What lighthouses it kindled! What storm-tossed ships it brought into the pearl-beached harbor! Roll on, everlasting rest for all the toiling and misunderstood and suffering and weary children of God and know right well that to join your hand, at last emancipated from the struggle, will be the soft hand, the gentle hand, the triumphant hand of Him who wipeth away all tears from all faces.—Doctor Talmage.

Letter Department

BILOXI, Mississippi. June 23, 1906.

Editors Herald: We have enjoyed the presence of Brn. Alma Booker and J. R. McClain. They preached some interesting and touching sermons. They also held meetings four nights at the city hall, at Ocean Springs, Mississippi, with but very little interest among the people; the Saints being unable to attend from this side on account of no train to return home on, though we went the last night in boats, and every one had a good time going over and back on the little pond that divides our town from Ocean Springs, a little bay about three and a half miles wide. We have a nice little Sunday-school here, and we hope to grow in grace, and in numbers. The majority of our pupils are children of Methodist and Presbyterian parents. But we hope they will continue to be interested and attentive, as they have been so far.

The elders, while here, have aided us in this line very much. After services last Sunday, my sister (a member too), Mrs. J. F. Owens, had her little baby Marguerite blessed, and its unbelieving father shed tears. His heart was touched when the beautiful and touching ceremony was performed, while many others hearts were melted.

Bro. Alma Booker left last night for Mobile, and Bro. McClain will stay over Sunday and hold meeting at eleven o'clock, and will leave Monday to join Bro. Booker.

Bro. McClain is an able worker, and fully adapted to the South. No one would suit better in this country.

Your brother in Christ,

JAMES E. ENTREKIN.

DELTA, Colorado, May 15, 1906.

Editors Herald: Inclosed find copy of letter in answer to an inquiry which will probably be self-explanatory, without further comment than to say that this is a part of the outcome of "Joel Brown and the Mormons."

The letter of inquiry was written because of the charge against the Reorganization made by the Reverend Brown. The answer from Reverend Paden, while not entirely free from error, is a very fair statement of the differences between the two churches in question, and may be worth while to publish that we may "see oursel's as ithers see us."

At present Bro. J. W. Morgan and I are busy here and have been since the 8th inst. I left my home on the 5th, that I might comply with the request of our missionary in charge to get to this point to act as a member of an elders' court that was to meet here the 10th inst.

We spent a busy and enjoyable Sunday the 6th with the Saints of Omaha, Nebraska, meeting quite a number of old acquaintances and many new ones. Perhaps we owe Bro. Fry an apology for trespassing upon his territory, but can only promise to do it again if we have the opportunity and extend our congratulations to him that his lines for the present conference year have fallen in such pleasant places.

So far our work in our field has not been very enjoyable. Sitting upon elders' courts, or acting as a referee to settle some one's trouble is never a pleasant occupation.

While enroute here we stopped about two hours in Colorado Springs, and found the Saints gathered to celebrate the seventh anniversary of Bro. and Sr. J. F. Curtis' wedding, and they filled us up with ice-cream and other good things. That and the visit were better than elders' courts.

As ever, in the faith,

A. M. CHASE.

Reverend Paden's letter is as follows:

First Presbyterian Church,
SALT LAKE CITY, Utah, March 17, 1906.

L. W. MOFFET, Esq., Humeston, Iowa.

My Dear Sir: In reply to your letter I would say that there are two branches of the Mormon church. The Reorganized or Josephite branch has headquarters at Lamoni, Iowa; the regular or Brighamite Mormons have their headquarters here in Salt Lake City. Joseph Smith, a son of the first Joseph Smith, is president of the Josephite church: Joseph F. Smith is president of the Brighamite church. The Brighamite or Salt Lake branch is very much the larger of the two. There are perhaps 250,000 of them as against 25,000 or 30,000 of the others. There are very few Josephites in Utah, perhaps 300 or 400. Our Mormons are all of the Brighamite type. The Mormons who have caused the trouble in our country are all of this type.

The Josephites do not believe in polygamy and do not practice it. Our Mormons both believe in and practice polygamy with all their might. The Josephites are not an oath-bound secret society; our Mormons are, or at least all leading Mormons are bound by oaths taken in their secret temples, one of their oaths being an oath of vengeance against the nation. The Josephites

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do not believe that the revelation found in the Book of Doctrine and Covenants establishing polygamy was authorized by Joseph Smith, and do not have it in their version of the Doctrine and Covenants. The Josephites do not believe that Brigham Young or any of the succeeding presidents of the Mormon church here in Utah, were or are authorized prophets of God. The Josephites so far as I know (and I know them pretty well) have not been a political organization, and they have in no wise encouraged or defended polygamy. If our Mormons were like the Josephites, we would still be obliged to oppose their false doctrines, but we could not oppose them for violation of the seventh commandment (i. e. polygamy), and for disloyalties to the laws of our land and mode of Christendom. The Josephites do believe that Joseph Smith the First was a Prophet; that the Book of Mormon and part of the Doctrine and Covenants are revelations. They believe in modern revelation. They also agree with the Utah Mormons in their doctrine of baptism by immersion, although I think they do not give any importance to baptism for the dead. In other words, they are off as to the authority of Joseph Smith and the Book of Mormon, but quite straight on the subject of polygamy and loyalty to the laws of our land. The Mormons here hate the Josephites worse than they hate the Presbyterians.

The Josephites have coöperated with us in such cases as the exclusion of Roberts and the investigation of Apostle Smoot with great zest and effectiveness. The ones I have known, and I have known the President, his son, the president of the twelve apostles, and some of their leading missionaries, have been good citizens and good moral men, in spite of the fact they were off their base on the question of modern revelation and the authority of Joseph Smith, who was the founder not only of their sect but of the larger sect of Brighamites.

Yours sincerely,

W. M. PADEN.

LOS ANGELES, California, 1906.

Editors Herald: We can safely report progress. There is much to encourage and, with God's help, no drawbacks to fear. Eleven additions by baptism recently; two of the number, Bro. and Sr. Marvel, were strangers to the faith until just a little while prior to their baptism. Sr. Marvel was healed through the administration of C. W. Earle and the writer. They showed their faith by their works, and handed me a check for one hundred dollars tithing.

Since General Conference Bro. and Sr. Burton, C. E. Crumley, C. W. Earle and wife, Bro. and Sr. Pender, and Albert Carmichael have been with us. Bro. Pender's health is not good. He left for Bisbee, Arizona, thinking a higher altitude and drier climate might benefit his throat. May God bless and preserve him for years of active service in the church.

We have had no branch priest since January 1. Last sacrament-service the Spirit indicated to me that Bro. H. F. Bocker be ordained and appointed to that office. So clear and emphatic was the revelation to me that I at once presented his name and he was, by consent of the body, ordained forthwith. He is a clean, exemplary man, and can, if he applies himself, become an efficient branch officer. We have had some excellent spiritual meetings, evidencing a keener interest on the part of the Saints, and special consideration on the part of the Master.

I can not see that the earthquake has had any moral effect on the people here; possibly we are too far removed from the seat of action.

We are looking forward to our reunion, commencing August 24, with expectant pleasure. An effort is to be made to secure the presence of leading church-workers. We have excellent grounds with modern conveniences and accommodation. The Sunday prior to the receiving of the revelation this spring, I was presiding over the sacrament-service here, when it was given to me by the Spirit that light was coming to the body, and indicating that it was my duty to support whatever suggestions might be made. My mind therefore was in a receptive mood. I have preached once on the revelation with good liberty. My love for the work is greater than ever, and some of the trying seasons I have passed through have served only to make me feel more and more my dependence on God for all I am or expect to be. For months, the same call set forth by Bro. Luff in recent HERALD has been forcing its attention upon me, both by night and by day, until I am constrained to respond, and "come up higher." May God help each of us to be all he wishes us to be. The world is full of seductive messages and forces seeking to lead men astray, but I am sure we will not go far wrong if we do our utmost to bring about that era of justice, equality, and good will as portrayed in the latter-day message.

Yours for the final triumph of truth,

T. W. WILLIAMS.

P. S.—Bro. George Wixom of San Bernardino, fireman on Santa Fe, was in a head-end collision Tuesday; sustained severe injuries but to-day is resting nicely, with good hopes of recovery. His work is in the mission-field. We hope before he is around again that he will have fully resigned himself thereto. It is the call of the Spirit to him, which he will do well to heed. T. W. W.

ALLENDALE, Missouri, June 26, 1906.

Editors Herald: Am glad to say that a few faithful ones are still trying to hold the fort, although at times it has seemed very discouraging, and sometimes we almost yielded to the enemy. Am sorry to say that some of the Saints are sleeping upon their privileges, and doing no good for themselves or the work either. Am glad to say that at present the work begins to look more encouraging. This we credit to Bro. W. H. Kephart, who has been doing some noble work in this vicinity. Last fall when Bro. Kephart first came down, he went to the Lott's Grove Schoolhouse, about six miles northeast of here. This was almost a new opening, but here he made many warm friends for his labor. In this place he was permitted, on Sunday, June 17, to baptize two, both heads of families. Leaving others near the kingdom, he went to the Adams Schoolhouse, about three miles northeast of here, where many friends were made. Bro. Kephart has been laboring in the two above-named places for the past three weeks. At the latter place the Baptist preacher got riled up, and is doing us all the harm he can by talking, and poisoning the minds of the people. He even went so far as to join with the Campbellites in trying to get J. W. McClure to come up from Albany. But McClure was too well acquainted with our elders, and thinks best to stay at home. We need some good elder here all the time. Plenty of places in which to preach.

The Saints from Allendale took their dinners Sunday, and joined Bro. Kephart and Bro. C. H. Jones at Adams' Schoolhouse, where Bro. Jones preached at eleven and half past two o'clock to overflowing houses. Many are interested. Some will be baptized soon.

Bro. Kephart had to leave to join the tent at Eagleville. We did not like to see him leave while the enemy was raging. To my mind there never was a better time to do work at this place than now. We expect Bro. Kephart back after the Fourth. Bro. Jones, "the father of our branch," as he is called, comes over occasionally, but not so often as we would like; and in his cheery manner comforts our drooping spirits. Am sorry to say that many of the Saints have not the church papers. You talk to them about it, and they say they can not afford it. At the same time they are using tea and coffee, (some tobacco, too,) which if they would sacrifice would pay for both papers in a month or two.

Pray for us that we may hold the fort at this place, and be worthy to receive a crown of life when the Master comes.

ALBERT WHORLOW.

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SAN FRANCISCO, June 20, 1906.

Editors Herald: Things are assuming their natural condition again quite rapidly, in our city. We are fast returning to the feeling of safety we enjoyed before the earthquake, and are adapting ourselves to our surroundings and circumstances, and things are seeming to move along quite naturally again. All is cheerful and pleasant in my part of the city, but the eastern part of the city is such a mass of ruins it fills one's mind with horror and sadness to look upon it. But already hundreds of cheap buildings are being erected, and business is springing up again in all parts of the city, and the New San Francisco is beginning to assert herself. I have done little church-work of late; have preached once in this city and twice in Oakland since the calamity. But I served three weeks in one of the relief stations, assisting the helpless and hungry. I then worked two weeks in the park, helping to prepare for housing the homeless. Am now serving as secretary for Camp 6, Speedway, Golden Gate Park, which position I have filled for three weeks, locating the refugees and furnishing them supplies. We now have in our camp seven hundred and six persons, so I have quite a family to look after, with supplies.

There are at present seven thousand people camped in the park, and thirteen thousand in six camps in the city, and thousands of scattered ones. Oakland, Alameda, and Berkeley claim only twenty-two hundred and eighty-eight refugees; Los Angeles, 600; Sacramento, 120. Our bread line has shrunk to a few thousand, while the soup-kitchens claim to be feeding only about forty thousand here and in Oakland. These figures show how we are recovering ourselves, and becoming self-supporting again. When we remember that a few weeks ago we had three hundred thousand helpless and hungry people, we think we are doing quite nicely. Thousands of men are working all over the city cleaning away the rubbish, cleaning bricks, building houses, and engaging in business, laying railroad tracks, and every kind of employment; and soon we will be able to say with Shakespeare, "Richard is himself again." All the Saints are well as far as I know. Services are held here every Sunday morning, at our hall, which still has no windows, as they were all shaken out by the earthquake, and not yet replaced. All are quite happy, although some lost quite heavily. Our hearts yearn for Zion, for peace, and composure.

242 B Street. GEO. S. LINCOLN.

INDEPENDENCE, Missouri, June 19, 1906.

Editors Herald: If this is of interest to the HERALD readers, please publish it:

BIBLE FACTS.

The Bible contains 3,586,489 letters, 773,692 words, 31,173 verses, 1,189 chapters, and 66 books.

The word *and* occurs 46,277 times.

The word *Lord* occurs 1,855 times.

The word *reverend* occurs but once, which is in the ninth verse of the one hundred and eleventh Psalm.

The second verse of the seventh chapter of Ezra contains all the letters in the alphabet except the letter *j*.

The finest chapter to read is the twenty-sixth chapter of the Acts of the Apostles.

The ninteenth chapter of Second Kings and the thirty-seventh chapter of Isaiah are alike.

The longest verse is the ninth verse of the eighth chapter of Esther.

The shortest verse is the thirty-fifth verse of the eleventh chapter of St. John.

The eighth, fifteenth, twenty-first, and thirty-first verses of the one hundred and seventh Psalm are alike.

Each verse of the one hundred and thirty-sixth Psalm ends alike.

There are no words or names of more than six syllables.

Kind regards to all. J. L. BEAR.

DENVER, Colorado, June 25, 1906.

Will some one please write in the HERALD, or write me personally, how to make a mild drink of barley as directed in the Doctrine and Covenants. My address is 2952 Downing Avenue, Denver, Colorado. Respectfully,

C. J. SPURLOCK.

SPOKANE, Washington, June 21, 1906.

Editors Herald: Have been holding some successful meetings in this city, and am pleased to be able to report progress in this branch. The officers and Saints are working with a will to advance the interest of the work of the Lord in and around this place. There has been quite an addition to the branch by baptisms and members moving in from other places. The growth is not only in point of numbers, but in spirituality as well. Of course there is still room for improvement. Bro. George W. Winegar is president of the branch, and his efforts are ably supplemented by Brn. Wood, Fordham, Ferguson, Yates, Gray, Atkinson, Richards, and many others. The attendance at the preaching-services was excellent, many outsiders being present on each occasion, who seemed to be interested in the gospel message. There is a wonderful change in the appearance of the church-building, both exterior and interior, since Bro. Joseph was here. The inside has been beautifully decorated and finished, the woodwork being beautifully stained in imitation of bright mahogony; and the walls artistically papered and decorated in the latest style; the work of decorating was done under the supervision of Bro. S. Wood. The building is lighted by electricity; the electric-light fixtures are up to date and in harmony with the rest of the decorations. The seating of the building will be attended to as soon as means are available, and from present indications, it will not be very long before this is accomplished. The building is a credit to the branch, and to the whole church, and it is to be hoped that those who meet in it from time to time to worship the true and the living God will endeavor to keep their temples clean for the indwelling of God's Holy Spirit. Bro. T. W. Chatburn has worked hard, early and late, to help bring about the good conditions now obtained. He not only directed what should be done in the way of carpenterwork, but took his tools in his hands and led the way. He, with all others who have rendered such faithful service in the interest of the cause, will surely receive their reward. The prospects for an ingathering to the church in this vicinity seems very bright at this writing. Bro. F. J. Chatburn is at Coulee City arranging a home for his family, and will soon be free to wait on his ministry. We have but two missionaries in the entire district, but have a number of local ministers scattered here and there, and we trust that they will bear in mind the admonition of the Lord to thrust in their sickles and reap. We advise these brethren to make appointments in their respective vicinities where they live, and fill them on Sundays, and, if they can not find places to preach, distribute church literature, and thus, as the Savior said, work while it is day.

The Bishop's agent of this, the Spokane District, W. W. Fordham, is indeed wide-awake, is preaching and writing on tithing continually, and through his diligence has got most of the members to realize the necessity of discharging their financial obligation to the Lord. It would be a good thing for the work if all of the other agents in the mission would do likewise. I find some of the agents never visit or write the people about these things, which is a serious neglect of duty, as there are many who have to be reminded of their duty continuously along these lines. I leave here the 22d for Seattle and points in British Columbia. We expect to have a mission reunion held at Seattle some time in August; time, place, and particulars will be published later on. We hope that the Saints in the Northwest will put forth a special effort to be present, as we expect a good spiritual time, hence I call the attention of the

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Saints to this matter at this time so they can make arrangements to attend. A great number of the leading ministers of of the church will be in attendance. Keep a lookout for reunion notices. We wish all the ministry in the field a prosperous and successful year. Brethren, be prompt in making your quarterly reports; be sure to get them in by the 10th of July at the latest. Your well-wisher and colaborer,

GOMER T. GRIFFITHS.

SIDNEY, Iowa, June 25, 1906.

Dear Herald: I left home and loved ones on the 5th of May, and was off to my field of appointment in the Fremont and Pottawattamie Districts. I have there met some of the finest Saints that it has been my privilege to meet. My labors since coming into this part have been chiefly confined to the branches thus far. We have tried, and hope yet to be successful in getting the district tent started; but everywhere seemingly the farmers are all so busy just now. I have preached and labored in the Hamburg, Riverton, Thurman, Tabor, Hazel Dell, and Crescent Branches, and while I find some in a fairly good condition, yet there is, I believe, room for improvement in nearly all. I truly believe there still is the necessity of some help from missionaries in some localities. At the same time I am aware that it is the duty of the Seventy to push out into new fields. However, we will do the best we can, and be willing to leave the results with Him who doeth all things well.

I have enjoyed liberty in the presentation of the word, for which I feel very grateful to our heavenly Father. On June 4 I left for home, because of sickness in my family. My stay at home of one week was longer than I had anticipated, during which time I had the pleasure of attending the children's day exercises in Independence. To me it really surpassed anything I have either seen or heard. The singing and music was simply sublime. I thought of those who had in the past argued in favor of attending theaters for the purpose of hearing good singing; but, oh my! I am satisfied in my own mind there could be nothing sweeter than what was heard that night by the vast congregation. I am not usually given to boasting, but I feel confident in saying that I believe we have some of the finest talent in the world. And why should we not have when the Master has said to us, "Let the young men and the maidens cultivate the gifts of music and of song"? I trust we shall profit by such advice. I left on the 12th inst., going by way of Atchison, Kansas, to fill an appointment made by Bro. W. E. Peak. I left there the next morning, going by way of St. Joseph. Having to wait there about three hours I walked up to Bro. Carl Kinaman's place, whose big heart knows well the requirements of the missionaries, as they pass through there. I reached Iowa that evening, and was soon at work again. I held two meetings at the Mill Creek Schoolhouse, where resides our worthy Bro. and Sr. James Comstock, whose home is always a home for the minister of Christ. From there I went to fill an appointment at Tabor, where I held a series of meetings using my chart (the vine). I was well cared for, and who would not be, among such a host of good Saints? Many of them bearing the name "Goode," are not only good by name but by nature.

While there I was contemplating speaking upon the street, but a message from this place to come and help them frustrated my plans. I came here from Tabor by the hack, having an interesting talk with the driver, who I believe at times got so hot it is very doubtful if he really knew half the time whether he was driving the Mormon preacher to Sidney or the other place, he talked so much about hell and damnation. He was a Holiness man. I told him that it was my business to preach salvation and not so much damnation to the people. He said that was just where "you people make a mistake." However, I landed safe and sound in Sidney, where Bro. Frank Novinger was awaiting to convey me to his hospitable home, who, with his merry family, knows how to care for the missionary. There is a union Sunday-school here, Bro. Novinger being superintendent. We held meeting in the schoolhouse on Saturday evening, also Sunday morning at eleven, again at eight o'clock in the evening, where I spoke to an interested audience each time. There seems to be some interest here, so we announced meetings again for two weeks from now. Brn. Chambers and Turpen have done some preaching here. Bro. and Sr. Novinger seem to be willing to make any sacrifice necessary for the advancement of the work. We are hopeful of winning some precious souls, as there appear to be some very nice people amongst them.

I regretted to see in the last HERALD notice of the death of Bro. John C. Hepburn, of Glasgow, Scotland, one of our promising young men whom we ordained to the office of deacon soon after the Glasgow Branch was organized. We mourn not as those without hope, as we believe he died with the assurance of coming forth in the first resurrection. I often think of the few struggling Saints over there, and of the pleasant associations we had with them. Long will they linger as sweet memories of the past. I long to see the day when the Lord will move upon that people, that they may be more ready for the acceptance of the gospel.

I feel that we will have a good year, with the blessings of God attending to this end. May we all thrust in our sickles and reap while it is day, for the night cometh when no man can work. We shall welcome any word from any that may be interested in the spread of truth in this part of the vineyard, as to new openings where we may take the tent, or where we can get schoolhouses; and if necessary we will go upon the streets, that we may all labor together to build up God's kingdom upon the earth. May the peace of God be with his Israel everywhere, is my prayer.

My field address is, care of Frank Goode, Tabor, Iowa. Home address, 1311 West Walnut Street, Independence, Missouri.

Yours in gospel bonds,

JOSEPH ARBER.

PEORIA, Illinois, June 27, 1906.

Editors Herald: Being fearful that you *might* possibly be short of "copy," and thinking perhaps a few words from this locality would be acceptable, is my apology for asking admission to your columns. The summer season is upon us—that time when it is so difficult to persuade people to come into a schoolhouse or hall to hear something they care so very little about. Therefore, after remodeling our stand, and giving it a new coat of carmine paint, we find ourselves ready for open-air work. We began in Raritan. But I guess we must have forgotten to learn its location before doing so, as from our experience there we soon discovered the fact that we were on "heathen ground." We then remembered our appointment located us in the United States, and after three nights with the Raritanites, we returned and have been on orderly ground since. Some people in that village seemed to consider the most forcible argument against us would be rocks and eggs. They were offered,—some members of our audience receiving the former, and my colaborer at least one of the latter. A large window in the store near where we were standing was also broken by a missile of some sort. As we called on some of the principal men of the place next day and found them in no way disposed to assist in maintaining order, we moved. Rio was our next place, where we held forth three weeks, the last two nights in a hall. This is a new opening, though five services were held there last winter. Before leaving we had the pleasure of baptizing five, all adults. These were not the immediate results of this series of meetings, for they had heard some before. We hope to return to this place.

After spending Sunday, the 17th, with the Saints in the Tri Cities, I came to this place. On Thursday evening, June 21, at

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the home of Bro. and Sr. J. G. Cole, I was permitted to officiate at the marriage of Sr. Mollie Emry to Mr. J. Ellis Benson. Sr. Emry is one of our lovely daughters. I believe her attention was first drawn to the work through the efforts of Bro. and Sr. C. J. Clark, now of Chicago. Unlike most girls, she has not had the advantages of a home, but from early childhood has been forced to meet conditions which would have discouraged those of less courage and strength of character. Through all of these experiences she has been faithful to her church-work, and she does not hesitate to say that her life has been brightened by the rich blessings received through the church. The kindly efforts of Saints and friends in her behalf are not unfruitful or unappreciated. Mr. Benson is a young man of good character, has high ideals and has a host of friends. For some time he has been an active worker with the young people of the Epworth League and other societies. While he is not at present a member of the church, yet his mind has been opened to many of the principles of truth; and unless we are very much deceived in him, his honesty will make him to be one with us. Until then of course the happiness of their home is marred. The interest of husband and wife must be *one* in order that God's love may *reign*. The young people begin life together under very favorable circumstances, Mr. Benson having the position of engineer in the electric light plant of this city. May God give them determination and strength to abide the conditions of their covenant. A large number of friends were present to witness the ceremony and enjoy the hospitality of Bro. and Sr. Cole, who made the wedding for the young couple.

The branch here is in fair condition; better than it was some time ago. The best part is that God is giving his approval and that *is* encouragement for sure. Bro. Charles Gillin, who was baptized at our June conference, was recently given a vision in which he saw the Father and the Son. He may write of his experience himself so I simply mention it to show that God is mindful of the needs of his children.

The Saints in Tri Cities are doing the best they can under the circumstances. Bro. Cooper has been unable to reach his field yet, and thus they are without a missionary. Where, oh where, will the solution of these problems be found? I confess sometimes I feel no disposition to open up new places, till we can take care of what we have. Why sow more, when we have more now than we can reap and shelter? May God soon give us knowledge how to perform our labor, that the fruit shall "remain." If we can not care for the fruit gathered, why gather? "How to reach the people" is a pertinent question, but "What shall we do with those we have already reached" is a problem over here. Help is what we want. Where is it?

In bonds,

F. A. RUSSELL.

The Minnesota Reunion.

The Minnesota reunion being over, the next step is to set it down in the form of written history. In point of numbers, the meeting was not equal to some of the earlier reunions. Nor was it so well attended by the citizens of the place, with the exception of the last evening, when the tent was full. Overcoat and mackintosh weather prevailed almost from the start. A windstorm the night of June 20 blew down the tent.

Notwithstanding all this, we regard the reunion a success.

Brn. L. and B. Whiting, Way, and Martin of the local ministry, Patriarch Alexander H. Smith, Apostle Heman C. Smith, Seventies H. O. Smith, H. A. McCoy, E. F. Robertson, and A. L. Whiteaker, preached the word or assisted as required by the committee. Elder J. A. Gunsolley was present and did work in his particular line, was chosen chorister, and also preached twice.

One baby was blessed, two children baptized and confirmed; one lady is investigating the Book of Mormon. The Saints were one and all strengthened.

The word was preached with power and we can not say what the ultimate result of the 1906 reunion at Frazee will be. The one a year hence will be held at Clitherall.

The brethren are now dispersed to prosecute the work in the field. The tent is being remodeled, and will be used in the mission by McCoy and Robertson, beginning at Minneapolis. Bro. Whiteaker has gone into Otter Tail County. Bro. Gunsolley is doing some work at Clitherall.

July 1, the Smiths will be present at the dedication of the Saints chapel at Audubon.

PENN MARTIN, Secretary.

Extracts from Letters.

Sr. Hannah C. Moffit, Page, North Dakota: "I ask an interest in your prayers. Oh, we live off here where we do not have many church privileges, we are in such a scattered condition. How we long to live in a community of Saints."

Bro. William R. Armstrong wrote from 10 Rye Street, C. upon M., Manchester, England, June 18, 1906: "Kindly tell Bro. Joseph that I spent part of my Whitsuntide holidays at Sutton-in-Ashfield, (Nottinghamshire) in company with Elder W. H. Greenwood. We stayed at the house of our genial Bro. and Sr. Rallings, late of Claycross, who referred with great pleasure to the visit of Presidents Smith and Evans to that part of the British Isles. One, a sister, was baptized at Mansfield during my visit."

Bro. A. M. Chase wrote from Grand Junction, Colorado, June 19, 1906: "There seems to be no opportunity for gospel work in Delta and vicinity, and so we have located in Grand Junction and are doing street-work here. This is somewhat expensive, as we have found no Saints, and have to hire a room and pay board. Still we think it the best we can do at present. We found about a half dozen Utah elders here at work on the street, and distributing tracts. After listening to them the first night for about an hour while one of them lauded Utah, her people, Mormonism, and their *'babies* everywhere,' to the skies, saying that no other people had ever lived to so high a standard of morality, etc., etc., we announced a reply for the following evening. This was the 12th inst. Well, we got the crowd, made our reply, and followed it up each night, and now our Utah friends have left us the field, and we are preaching each night to fairly good-sized audiences."

J. C. Crabb, Orson, Iowa: "Oscar Case and the writer are holding tent-meetings in Orson. Fair attendance, and attention so far. Only rained out three nights in two weeks. Are feeling well and hopeful."

Miscellaneous Department

Conference Minutes.

Lamoni.—Sixteenth conference of Lamoni Stake convened at Hiteman, Iowa, June 2, 1906, Elder John Smith presiding, L. A. Gould secretary. Ministers reporting: Elders John Smith, J. R. Lambert, A. S. Cochran, R. M. Elvin, D. L. Morgan, D. C. White, Edward Rowley, F. B. Blair, D. J. Krahl, J. R. Evans, E. B. Morgan, G. T. Angell, W. H. Kephart, W. E. Williams, J. J. Watkins, and William Anderson; Priests A. B. Young, Edward McHarness, John Kephart, John Lovell, and Nephi Lovell. Statistical reports were read from the following branches: Allendale 85, Lamoni 1,443, Leon 40, Lone Rock 81, Centerville 57, Cleveland 111, Evergreen 107, Greenville 46, Hiteman 79, Pawnee 28, Pleasanton 96, Wirt 36. Index committee reported work completed as a committee, and it was by vote discharged. Bishop William Anderson reported: Receipts, $1,576.12; expenditures, $1,565.56. Conference adjourned to meet with Pleasanton Branch at call of stake presidency.

Eastern Wales.—Convened in the Victoria Room, Nantyglo, June 9 and 10, Elder T. Gould in chair, Elder F. J. Price chosen as associate president with Bro. Gould. Branches reporting: Cardiff 25, Nantyglo 13, Lydney 32. Nantyglo reports several

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baptisms to take place, and the spiritual condition fairly good. Ministers reporting: Elders F. J. Pierce, J. Evans, T. Jones, T. Gould; Priest B. Green. Financial secretary reported balance in hand, £1 6s. 10d. Treasurer same. Bishop's agent: Receipts £7 9s. 8d.; balance in hand 19s. 4½d. Resolved that papers re Lydney Branch grievance be returned to Lydney, and left in the hand of missionary in charge. Notices of motion received from Nantyglo, to hold reunion with other district if practicable, and also to adopt a method of dealing with all expenses. Resolved that the circular letter of Apostle J. W. Rushton's be left to the discretion of branch president. Officers appointed for ensuing term: Bro. Gould, president; T. Jones, vice-president; B. Green, secretary; L. Allen, treasurer. Spiritual authorities sustained. Vote of thanks to catering committee. Resolved all conference expenses be met out of district fund. Next conference to be at Cardiff. Conference collections 18s. 6d. Adjourned to call of president. At the Sunday services four sisters and two brethren were confirmed, and a child blessed. B. Green, secretary, 92 Clive Road, Canton, Cardiff, Wales.

Kentucky and Tennessee.—Convened with the High Hill Branch, June 2, 1906, C. L. Snow, president; J. J. Adair, secretary. Branches reporting: Sedalia 138, High Hill 43, Foundry Hill 54. Ministry reporting: J. R. McClain, S. H. Fields, R. M. Warren, J. F. Overcast, W. F. Haynes, J. F. Roberts. Bishop's agent's report: Received, $172.50; paid out, $151. A. V. Closson elected assistant president of district. Sunday-school association organized with A. V. Closson, superintendent; E. P. Cook, assistant; W. L. McClain, secretary; John T. Overcast, treasurer. Conference adjourned to meet at Oakland, October 27 and 28, 1906.

Nodaway.—Conference convened with the Sweet Home Branch June 2 and 3, 1906, E. S. Fannon president, W. B. Torrance, clerk. Ministry reporting: Elders W. E. Haden baptized 1, A. E. McCord baptized 9, R. K. Ross, C. C. Nelson, R. Lorensen, Joseph Powell, John Hawley, J. T. Ford, T. A. Ivie, and E. S. Fannon; Priests W. B. Torrance, R. F. Hill baptized 2, A. Hailey, and James Schofield; Deacons W. S. Bond, Alma Nelson, C. Kalstrup, Robert Nelson, and Eber Hawley. Branches reporting: Sweet Home 57, Bedison 74, Guilford 99. Missionary fund committee composed of the president of each branch reported individually, as follows: E. S. Fannon, collected in Bedison Branch, $6.50; T. A. Ivie, in Guilford Branch, $3.55. A motion to raise $75 with which to introduce the gospel in the city of Maryville was offered, followed by a substitute authorizing the submissionary in charge, and the district president, to open up the work in Maryville, and they look to the tent or missionary fund committee, to meet expenses, which was carried. The conference voted to purchase a larger tent, and the matter of size, equipment, and sale of old tent was left to the judgment of the district president, and the two missionaries. The presidents of the branches were authorized to solicit means to purchase new tent. The district president was asked to appoint a two-day meeting in each branch of the district, and at Stanberry and Workman Chapel. 1. At Guilford, June 16 and 17, Brn. R. K. Ross and J. F. Ford in charge. 2. Workman Chapel, June 23 and 24, E. S. Fannon and Jacob Hansen in charge. 3. Ross Grove, June 30 and July 1, R. Lorensen and A. Jensen in charge. 4. Sweet Home, July 14 and 15, C. C. Nelson and W. T. Ross in charge. 5. Stanberry, July 21 and 22, Joseph Powell and R. F. Hill in charge. 6. Bedison, September 1 and 2, J. L. Gunsolley and W. B. Torrance in charge. 7. Rising Hope, September 22 and 23, T. A. Ivie and James Schofield in charge. Next conference will be held with the Ross Grove Branch, September 29 and 30.

Central Nebraska.—Conference convened at Bonesteel, South Dakota, February 10, 1906, at 10 a. m., Levi Gamet presiding, H. N. Hansen assisting, and W. W. Whiting secretary pro tem, with permission to select assistant. Five branches reported, giving a total membership of 307. Elders reporting: Levi Gamet, H. N. Hansen, J. W. Smith, W. W. Whiting, E. Downey, and J. H. Jackson; Priests W. E. Kester and C. H. Derry. It was decided to hold the conference at the same place as the district reunion, the president to appoint the time and place of both. W. E. Kester, secretary.

Eastern Michigan.—Conference met with the East Fremont Branch at 10 a. m., June 16. Elders Cornish, Davis, and Hawn were chosen to preside, James Davis and F. A. Benedict acting as secretaries. A splendid feeling prevailed in all of the meetings and good will was manifested upon every hand. The sisters of the East Fremont Branch served meals in the church to the satisfaction of all. Eight were baptized and confirmed during the conference. The election of offices resulted as follows: President, G. M. Shippy; associate president, C. C. Whitworth; secretary, F. A. Benedict. Next conference will meet at time and place chosen by district president.

Florida.—Conference convened with the Santa Rosa Branch at the new church, June 9, 1906. Bro. D. E. Tucker was chosen to preside, B. L. Jernigan, clerk, Joseph Dixon as assistant. Ministry reporting: Elders D. E. Tucker, W. A. West, E. Powell, B. L. Jernigan, J. M. Hawkins; Priest W. M. Hawkins; Teacher Joseph G. Dixon. Bishop's agent reported: On hand last report, $80; received, $5; paid out, $50. Calhoun is the place for holding next conference, the third Saturday in September, 1906, at 10 a. m. Elder W. A. West was chosen president, and B. L. Jernigan secretary.

Little Sioux.—Met at Magnolia on Saturday, June 2. The first session was a prayer-service at 9 a. m. Business-session convened at 10.30. Organization was effected with the district president and assistants to preside; J. D. Stewart as clerk. Statistical reports were received from all the branches of the district, showing a net loss of 13. Present number, 1,708. The spiritual condition of all branches, with one exception, was reported good and improving. Thirty-six ministerial reports were read showing 377 sermons preached, 443 times assisting, 66 priesthood meetings attended, 73 official visits made, 1,392 other services attended, 46 baptisms, 2 ordinations, 8 children blessed, 7 marriages solemnized, 226 sick administered to, with much other labor not specifically mentioned. The Bishop's agent reported $945.70 received since February 10, and $808.40 disbursed; cash on hand at present, $293.88. The committee authorized to solicit means and purchase a tent for the use of the district had collected $99.50 and had purchased a tent 26 by 40, with square ends and of extra good quality for $96.50. A little more was needed to pay the freight, purchase lamps, etc. The tent was shipped to Sioux City June 1. The report was approved and the committee continued. Bigler Grove Branch subscribed $10 to the tent fund; Logan, $8.25; Sioux City, $16.75; Missouri Valley, $1.60; Mondamin, $8.50; Magnolia, $9; Pisgah, $10.25; Little Sioux, $12; Moorhead, $11.15; Woodbine, $10; Persia, $2. It was ordered that the new tent be placed in the hands of those who would operate it, they to be responsible for its care; and that those having charge of operating it be authorized to arrange time and place for its dedication. The new tent will be operated first in Sioux City. Brn. Crabb and Case will operate the old tent. Next session of conference will be at Logan, the first Saturday and Sunday in October. The Logan Branch recommended the ordination of William R. Adams and G. W. Howard to the office of elder. After receiving testimony that it was the Lord's will, the recommendation was concurred in, and at the Sunday morning prayer-service these brethren were ordained. Sioux City asked that a series of meetings be held at that place during the summer; the request was referred to the district officials. Sidney Pitt was sustained as district president and his choice of assistants, Brn. S. B. Kibler and Joseph Seddon, ratified. J. D. Stuart was sustained clerk. A petition was presented by residents of Union Grove and vicinity to the number of 26, asking that a branch be organized at that place to be known as the Union Grove Branch.

Gallands Grove.—Conference convened at Deloit, Iowa, June 9 and 10, 1906. Presided over by J. C. Crabb, C. J. Hunt, and H. C. Smith. O. Saulisbury, secretary pro tem. Branches reporting: Deloit, Dow City, Earling, Salem, Lanesboro, Cherokee, Mallard. Net gain to district, 40. Twelve ministers reported by letter, others by voice. Moved to do away with delegate system. Laid over until next conference. Bishop's report: Cash on hand and received, $959.71; note, $188; total, $1,147.71; paid out, $793.67. Graceland: Received, $17.03; paid out, $14.78. Officers elected: J. C. Crabb, president; C. J. Hunt, assistant; Edith C. Dobson, clerk; C. J. Hunt, local historian. A vote of thanks was extended to the retiring secretary, Nellie Rudd. Next conference will be held at Dow City, Iowa, October 13 and 14, 1906.

Kewanee.—Conference convened with the Dahinda Branch at 10 a. m., June 2, Amos Berve and F. A. Russell in charge. Branch reports: Canton 75, Rock Island 78, Buffalo Prairie 43, Peoria 50, Dahinda 46, Millersburg 103, Media 19, Kewanee 140, Joy 29. Bishop's agent reported: Total collection, with balance $478.98; total expenses, $418.97; balance May 26, $60.01. Four of the branch presidents of the nine branches sent report of the work being done and summarized read thus: 8 laboring as branch officials; 59 sermons preached; total number of services 200. By a unanimous vote it was decided to set apart Sunday, July 1, as "missionary day," upon which a special collection be taken all over the district to aid the missionaries in opening up new places; also to make it a day of prayer that God would bless the means thus secured, and bless the missionaries in their labors, especially that they might be directed

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where to labor, that the honest in heart might be found and taught. (Those in charge of branches please take notice.) Send all money to James Norris, Kewanee, Illinois. Notice was taken of the effort put forth by the Saints and friends at Joy in building a neat little church, and a resolution to help them finish lifting the debt thus incurred was favorably considered. Adjourned to meet at Buffalo Prairie, September 29 and 30. Mary E. Gillin, secretary.

Southwestern Texas.—Conference convened at Crockett Schoolhouse, in Bandera County, Texas, June 1 to 3, 1906. Elder O. D. Johnson in the chair, W. H. Davenport secretary. Branches reporting: San Antonio 90, Bandera 48, Medina City 53. Elders reporting: O. D. Johnson, D. S. Palmer, T. J. Jett, and W. H. Davenport. D. S. Palmer, Bishop's agent, reported: Balance on hand at last report, $72.44; collected since, $40.20; total on hand, $112.44. Next conference is to be held at Pipe Creek Schoolhouse, in Bandera County, October 12 to 14, 1906.

Southern Michigan and Northern Indiana.—Conference met with the Coldwater Saints, June 9 and 10, 1906. O. H. Story, Samuel Stroh, and S. W. L. Scott chosen to preside; W. F. Shaub, Floyd A. Smith, secretaries. Statistical reports were as follows: Coldwater 118, Clear Lake 170, Buchanan 35, Galien 126, Marcellus 23, Crystal 16, Sparta, 41, Alto 20, Hartford 47, Belding 49, Hopkins 16, Capital City organized February 1906, with 48 members. Elders reporting: A. S. Cochran, O. H. Story, F. J. D. Earl, N. A. Hill, F. T. Field, Samuel Stroh, Francis Granger; Priests Charles H. Fish, J. W. Kiefer, Joseph Dexter; Teacher D. E. Dunshee. Report of treasurer: Received October 1905 conference, $6.06; expenses, $4.66; due district October 16, 1905, $1.40; since then paid out, $2,88; due treasurer June 8, 1906, $1.48. Alto asked for two-day meeting, which was left in the hands of district presidency and missionary in charge. Bishop's agent's report showed $667.78 paid in since last report. Balance due district last report, $72.70; total, $740.48; paid to elders and families, $539.02; June 4, 1906, due district, $1.76; Mortgage cash, $200.00; Samuel Stroh, Bishop's agent. It was voted to hold a reunion in district this summer, and S. W. L. Scott, Starr Corless, O. H. Story, J. W. Wight, and E. A. Blakeslee were placed on committee to make the necessary arrangements for same. The election of officers resulted as follows: District president, O. H. Story, he to choose his two counselors; counselors, S. W. L. Scott and Samuel Stroh; secretary, William F. Shaub. On motion Galien Branch was choice for next conference. A collection of $2.67 was taken up to defray expenses of district treasurer. Bro. Starr Corless was ordained priest under the hands of F. B. Blair, C. Scott, and G. A. Smith. Preaching by G. A. Smith, C. Scott, S. W. L. Scott, and F. B. Blair.

Convention Minutes.

Pottawattamie.—Convention met at Hazel Dell, May 25, 1906, at 10.30 a. m. Superintendent not being present E. H. Carlile was chosen chairman. Reports of various schools were read. A very interesting paper written by Sr. T. A. Hougas, "Recreation and amusement," was read and discussed. The former resolution regarding the preparing for convention programs was rescinded, and the executive officers of the district were given full charge. Meeting adjourned to meet at 10.30 a. m. on the day previous to, and at same place as, next district conference. C. E. Scott, secretary.

Southern Michigan and Northern Indiana.—Met with the Coldwater Branch, June 8, 1906, with assistant superintendent, Sr. J. H. Royce, in chair. There are ten schools in the district all reporting except two. Schools reporting were: Coldwater, Clear Lake, Hartford, Alto, Fremont, Belding, Grant, Dowagiac. The home department work was pretty well canvassed, and it is to be hoped this department will receive more attention than in the past. The prospect is hopeful, and may the Lord's blessing be ours. Mrs. Elsie Lockerby, Coldwater, Michigan.

Southeastern Illinois.—Sunday-school association met at the Saints' chapel, Brush Creek Branch, Friday, June 15, 1906, Superintendent F. L. Sawley in charge. Schools reporting: Springerton, enrollment 54, Zion's Hope 63, Tunnelhill 90. Superintendent home class reported: Enrollment, 25; collection, $1.21. Librarian reported: Books in library, 43; no money on hand. Moved that we stop the collecting of money, and retain the library as it is. Moved as a substitute that the circulating library be discontinued, and the present number of books, 43, be kept in the district under the care of the district officers. Original motion carried. A collection of 91c was taken up to purchase books for the secretary and treasurer. After an entertainment at night, the convention adjourned to meet the day before the next conference, at same place. Before adjourning it was moved that the reunion committee be asked for some time to be allowed during the reunion for institute work. A. H. Burroughs, secretary.

Religio met in convention at Brush Creek, June 15, 1906, at 10 a. m., Samuel Hoover, president, in the chair. Locals reporting: Brush Creek, 50 members; F. L. Sawley gave a verbal report of the Springerton local. David Smith gave a verbal report of the work done in the General Convention. Short talks by the brethren and sisters present, along the line of Sunday-school and Religio-work, urging the members to be more active. At 8 p. m. the Religio and Sunday-school gave an entertainment, which was enjoyed by all present. Adjourned to meet at the same time and place, and the day before the next conference. Martha E. Bing, secretary.

The Bishopric.

APPOINTMENT OF BISHOP'S AGENTS.

To the Saints and Friends of the Central, Northern, and Western Districts of the state of Michigan; Please Take Notice:

That at the last conference of the Northern District of Michigan, of the Reorganized Church of Jesus Christ of Latter Day Saints, said district was duly divided into three districts to be known hereafter as the Central, Northern, and Western Districts respectively.

Upon recommendation also of said conference, the following brethren have been duly appointed Bishop's agents in and for these districts, and duly authorized to act for the Presiding Bishopric in the same, according to the rules and regulations of the church in such cases.

For the Central Michigan District, Elder Edward S. White, 706 North Lynn Street, West Bay City, Michigan.

For the Western Michigan District, Elder J. J. Cornish, Reed City, Michigan.

For the Northern Michigan District, Elder John C. Goodman, Boyne City, Michigan.

Elder J. J. Cornish has been the efficient and industrious agent of the Bishopric in the Northern Michigan District for a great many years, and the Bishopric are pleased to be able to secure his services for the new Western District. We also commend to the consideration of the Saints and all friends interested in the Master's work within the territory of their respective districts, Edward S. White of Bay City and John C. Goodman of Boyne City. These brethren enter upon their work in these new districts, trusting that each and every one of the household of faith will especially remember and assist them in the performance of the work intrusted to all as the labor is one in which all are interested and we are all "laborers together with the Master."

The Bishopric commends the work of these brethren to the Saints and friends as helpers, and trust that the Lord will remember and bless each one in the performance of his or her special duty, and bearing up all before the Master who is the great head of the church, we are, also,

Helpers in the gospel of peace, and Zion's good,
E. L. KELLEY, Presiding Bishop.

Bishop's Notice.

To the Saints of Northern California: For the present I am located at 69 Valley Street, Oakland; mail will be sure to reach me sent there; I purpose to go to Stockton shortly to work in the interests of the church and make an effort to build up the work there; also to visit all the branches in the interest of the sanitarium at Independence. Dear Saints, let *all* do what they can in this important matter upon which we have positive divine direction. Do not try to see how *little* can be done to escape, but do *all* we reasonably can that the Master may recognize it and finally say, "You have done well." In all these matters, let us remember the Lord furnished us all we have, and now makes a demand upon us as "stewards," not owners.

In responding to this demand upon us, let us do it cheerfully and at once, and not forget or lessen our efforts in the same line pertaining to other matters, such as tithing, offerings, consecrations, and assisting the work in a general way. Let us remember we are not to wait until we get something we do not need. The Lord demands of us a willing, cheerful service. He is testing us, now. It is better to have ninety dollars with the Lord's blessing upon it than five hundred without. Do you not think so?

"Whatever we do, let us do with our might,
For things done by halves are never done right."

What would we think of the business method if a rich man

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started us in business,—gave us all the capital, and we failed to give him his share of the gain? Let us be "wise servants."

Trusting to hear from you soon by post-office money order, Wells, Fargo & Co.'s order, or bank check, I am,

Yours for the work's sake,

C. A. PARKIN, Bishop of Northern California.

Church Secretary.

REDUCED RAILWAY RATES TO NAUVOO REUNION.

The Central Passenger Association, covering territory from Buffalo and Pittsburg on the east, Chicago, Burlington, St. Louis, Cairo, and Cincinnati on the west and south—including points in West Virginia and Kentucky on the south side of the Ohio River, has concurred in the rate of one and one third fare, round trip, certificate plan, to reunion, Auxiliary Societies, Reorganized Church of Latter Day Saints, Montrose, Iowa.

Going tickets may be bought in *this* territory July 25 to 30. Passengers pay full fare and must secure certificate with every separate ticket, showing payment of fare to Montrose, Iowa,—nearest railroad point. The Mississippi is crossed by ferry to Nauvoo.

"If through tickets can not be purchased at the starting-point, tickets should be purchased to the nearest point where such through tickets can be purchased, and there purchase through to place of meeting, and a certificate secured with each ticket." No refund of fare or reduction in case of failure to obtain certificate.

On condition that one hundred are present on certificates, holders thereof will be entitled to return tickets over same route as going ticket, and subject to continuous passage, at one third regular fare; all certificates to be executed by D. J. Krahl, secretary of meeting, and by railroad agent at Montrose. Return tickets may be secured as late as August 9.

Any coming from territory south or east of this territory should make careful inquiry and if certificate reduction is desired, repurchase tickets on reaching Central territory.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, June 27, 1906.

Bishop's Agents' Notices.

To the Saints of the Southern Nebraska District; Greeting: Not being able to visit all the Saints of the district, it is thought advisable that some one of the missionary force be associated with me in the work, and it has been suggested by the Bishop that Elder C. H. Porter of Wilber, Nebraska, be so appointed. Elder C. H. Porter will receive money and give receipt for same. As a district, our needs are greater this year than that of last to sustain the missionary force that has been appointed to the field, therefore we urge every one to assist us in the important matter, that we may be able from month to month to meet the needs of the work. Those who may not be in a position, when Bro. Porter is in your vicinity, to contribute, may make remittance to me at Nebraska City, Nebraska.

In bonds,

H. A. HIGGINS.

NEBRASKA CITY, Nebraska, June 27, 1906.

Conference Notices.

Western Maine District conference will convene at Little Deer Isle, Maine, Saturday and Sunday, August 11 and 12, 1906. Business-session, Saturday, at 2 p. m. Please be prompt in sending all reports, communications, etc., to the secretary, Mrs. Frank Carter, Stonington, Maine, at least two weeks prior to the conference. John J. Billings, president, Little Deer Isle, Maine.

British Isles Mission annual conference will be held in Manchester, August 4, 5, and 6, 1906. Business will commence at 6 p. m. in our North Manchester room, Collyhurst road, August 4. Sunday services will be held in the Coöperative Hall, Downing Street, as follows: 10.30 a. m., preaching; 2 to 3 p. m., the Saints will walk in procession with band, after which there will be a service for Sunday-school workers; 6.30 p. m., fellowship meeting. Elder S. F. Mather of 15 February Street, C. upon M., wishes to notify all elders that the Seventh Quorum of Elders will hold its annual meeting during the sitting of conference. All mission officers are asked to report promptly to the mission secretary, Elder W. R. Armstrong of 10 Rye Street, C. upon M., Manchester.

By request of Bro. G. T. Griffiths, the Northeastern Oregon District conference will convene at Portland, Oregon, August 11, 10 a. m. Bro. Griffiths will be present at conference. District officers will then be elected. Come all that can. A. J. Moore.

Central Texas District conference will convene with the Texas Central Branch, July 28, 1906, at 10 a. m. Let all reports be sent to the undersigned a few days before conference, so that I may have time to look them over. Let all who can, come prepared to spend a few days together in acceptable service to God. We would like to have as many of the ministry present as possible. Those coming on cars will be met at Hearne, July 27. Johnie Hay, clerk, Hearne, Texas.

Convention Notices.

The Sunday-school convention of the Southwestern Oregon District will be held August 3, 1906, in connection with the reunion and district conference, to be held at Gravelford, Oregon. All Sunday-schools in the district are expected to report up to June 30, 1906. Send reports to the secretary of the Sunday-school association, Frank W. Dygert, Myrtle Point, Oregon.

Reunion Notices.

By resolution properly passed upon, it has been made the duty of the district president to name the time and place for the conference and reunion of Central Nebraska District. Accordingly the conference will meet with the Meadow Grove Branch, September 29, at 10 a. m., for business and continue till the business is disposed of, when the reunion will commence, and continue over Sunday, October 6. We hope to have plenty of preachers and a good time. An effort will be made to secure tents for camping, so all who wish can take care of themselves. All those wishing to have a tent to use, please write to J. H. Jackson, Meadow Grove, Nebraska. Levi Gamet, president.

Spring River District will hold its annual reunion at the Cunningham Park, Joplin, Missouri, beginning August 17, lasting ten days. This beautiful park is situated in the southwestern portion of the city. Those in attendance last year know this to have been a nice camping-ground, and since the city has recently expended several hundred dollars in beautifying and adding conveniences, we think it will surely be a magnificent place to spend a ten-day outing this season. Therefore, we extend a cordial invitation to all who feel interested in their spiritual welfare, to come and participate with us in a spiritual feast. Tents 10 by 12 can be furnished for $1.50; larger ones proportionately higher. Those desiring tents are earnestly requested to make application to secretary not later than July 20. As tents are in great demand we must get our application in early to secure same. Pasture for stock has been secured at the rate of one dollar per month. Coöperative boarding-tent will be on the ground, where meals will be served at 15 cents single meals, twenty-one meals, $2.50; children under ten years, 6¼ cents. Able representatives of the work will be present. Permit has been granted by city authorities to pitch tents on ground. J. A. Graves, secretary committee, 2304 Empire Street, Joplin, Missouri.

Reunion of Northern California District will be held at Irvington, Alameda County, 27 miles south of Oakland, commencing August 31, continuing ten days. Those wishing tents please notify the writer as soon as you possibly can. Tents may be some higher on account of our late catastrophe. They may not. We can not give prices now. The committee concluded not to run an eating-tent this year, but will try to provide private places for those wishing. Come provided with bedding. All possible will be done to meet the demand. Our missionary in charge, G. T. Griffiths, and other speakers, will be present, possibly Bishop Kelley. The district conference will convene on Monday, September 3, at 10 o'clock. The conventions will follow as arranged. J. M. Terry, 1237 Union Street, Oakland, California, chairman committee.

The Lamoni Stake Reunion will be held in the Dancer Grove, one mile south of Lamoni, beginning Friday, August 17, closing Sunday, August 26. Services will be held in large tabernacle tent. Good speakers and interesting programs will be provided. Additional camping space has been prepared. A large attendance is expected. Over one hundred tents were erected last year. Good water on the grounds for the people and for stock. Pasture for horses and cows. Hay, straw, and feed for sale. Meals and refreshments served in dining-tent, at reasonable prices. Rent of tents: 10x12, 3 ft. wall, $1.25 (Davis City tent); 12x14, 3½ ft. wall, $3.25; 10x14, 6 ft. wall, $4.25 (two rooms); 12x14, 6 ft. wall, $4.75 (three rooms). Address orders for tents to D. C. White, Lamoni, Iowa, promptly to secure tents. Free phone service on grounds at headquarters.

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All Saints and friends invited to attend. D. C. White, chairman, R. S. Salyards, secretary, John Smith, treasurer, F. B. Blair, C. H. Jones, committee.

Correction.

In the Clark-Schofield marriage notice, last week, the word *Massachusetls* in the second line, should read *Manchester*.

Died.

HARDY.—William G., died at his home at Little Deer Isle, Maine, April 28, 1906. He served as teacher of the Little Deer Isle Branch, and for many years was an active member of the church. He leaves a wife and three children. Funeral-service was held from the Congregational church at Little Deer Isle. Sermon by John J. Billings.

ENGLISH.—Mary A. English, of Joplin, Missouri, June 5, 1906, of heart-failure. Sr. English was born January 3, 1864, at Colton, Ohio. She leaves a husband, one son, a mother, two half-brothers, one half-sister, and many friends. The church has lost a faithful member, the family a loving mother and companion. Much credit is due her in the upbuilding of the work, she being one among the first to accept the work here, and after accepting she put forth every effort to advance it, so long as her health and strength would permit. For quite a number of years she has been greatly afflicted, which hindered her from being so active. Funeral in charge of E. A. Davis, assisted by branch president.

LEWIS.—Milton Blair, son of Bro. Jesse, and Sr. Jeannette Lewis, of near Stewartsville, Missouri, was born January 7, 1902, died June 20, 1906. Services were held at the home June 22, by Bro. T. T. Hinderks. A large concourse of relatives and friends followed the little body to the Saints' chapel in Stewartsville, where services were held in charge of Brn. T. T. Hinderks and T. J. Sheldon. The writer tried to speak words of comfort to the sorrowing ones. The lovely body was tenderly and nicely laid to rest in the Stewartsville Cemetery. May our heavenly Father bless and comfort the sorrowing ones. James Moler.

HURDSMAN.—Sr. Lettie Hurdsman was born March 28, 1828; baptized in July, 1844; died June 8, 1906, in Salt Lake City, Utah, leaving a husband and children, also grandchildren, to mourn their loss. Funeral-sermon by Elder Isaac M. Smith, June 10, 1906.

HUTCHISON.—Nancy Priscilla Hutchison was born in Wood County, Ohio, April 21, 1832. Died at Council Bluffs, Iowa, June 25, 1906. She moved to Iowa when a young girl. Married to David Gamet in 1855. To them were born four sons and six daughters, nine of whom are still living. Said sister joined the church on September 29, 1879, and ever tried to be a consistent follower of Christ. Funeral at Mondamin, June 27, 1906; prayer by Oscar Case, preaching by J. C. Crabb. A large number of friends and neighbors showed their respect by their attendance.

HEPBURN.—The death of John Hepburn took place May 26, 1906, at Springburn, Glasgow, Scotland. He was born September 22, 1875, in Glasgow, Lanarkshire, Scotland; baptized November 16, 1901, at Glasgow, by R. W. Munro; confirmed by John W. Rushton; ordained to the office of deacon January 31, 1903, at Glasgow, by J. Arber and G. W. Thorburn. Funeral-services at the home in charge of Bro. James Baillie of Kansas. Interred in New Monkland Cemetery, Airdrie, near Glasgow. Cancer the cause of death. Was quite resigned to the will of God. He suffered with Christian patience for eleven months, until death relieved him of all pain. He leaves to mourn, his son, his wife, and baby daughter.

Greatly we shall miss him,
But our loss shall be his gain.
In heaven we hope to meet him,
With Jesus there to reign.

LOOMIS.—Sr. Harriet Loomis was born in Townsend, Ohio, February 21, 1821. Died at the home of her daughter, Sr. Frank Hackett, North Freedom, Wisconsin, June 13, 1906. In 1846, in the state of Michigan, she was married to Jerome Loomis. Of them were born eight children, four sons and four daughters. She was baptized by Caleb Hall, February, 1865. She lived a faithful Christian life, and passed to her resting-place strong in the faith, and in the hope of eternal life. She was loved and respected by all who knew her. Sermon by W. A. McDowell.

PERRY.—William, Sen., at Lamoni, Iowa, June 12, 1906, aged 68 years, 4 months, and 3 days. A widow, three sons, and two daughters mourn the loss of a devoted husband and kind father. He has gone to rest with the blessed. The gospel was his hope and comfort to the last. Funeral June 14; prayer at the house by J. R. Lambert, services in the church; sermon by John Smith, assisted by R. M. Elvin.

OGLEVIE.—Sr. Deloria E. Oglevie, wife of Bro. C. D. Oglevie, died at her home in Longmont, Colorado, May 11, 1906. She was buried in the cemetery at her old home, Fontanelle, Iowa. Sr. Oglevie was born March 8, 1881, at Fontanelle; was baptized at Huntington, Oregon, June 4, 1897. She was married August 20, 1899, to Bro. C. D. Oglevie. She leaves a husband and two daughters, Georgia, aged four years, and Ilda, aged one; also her parents and five brothers, besides a host of sorrowing friends. Funeral-services in the Methodist church, conducted by Elder S. Butler.

HADLEY.—Semantha C. Hadley was born January 6, 1821, at Brownsville, New York. May 20, 1847, she was married to Mr. Peter Hadley. Four children were born of them; two sons and two daughters. She was baptized June 10, 1894. She lived an earnest, faithful, Christian life; was kind to all, and patient through all her trials and sufferings. She died strong in the faith, June 5, 1906. Funeral at the home, Evansville, Wisconsin. Sermon by W. A. McDowell, assisted by J. O. Dutton. Besides husband and four children, she leaves several grandchildren, and many friends to mourn their loss.

ARCHER.—Arthur S. Archer passed away in death at his home in Santa Rosa, California, May 22, 1906, at the age of 37 years, 10 months, and 23 days. The sermon was preached in the Foresters' Hall, Santa Rosa, by J. M. Terry, assisted by the minister of the Christian Church, of which he was a nominal member. He was buried at Windsor, where lives his parents, his mother being a devoted member of the church. The very beautiful singing was by two ladies. He leaves a wife and two children, father, mother, four brothers, and two sisters.

ORR.—Bro. John H. Orr was born December 11, 1827 at Trenent, Haddingtonshire, Scotland; was united in marriage to Margaret Young of Fifeshire, Scotland, in 1852. Of this union were born fourteen children, nine of them preceding him in death. Left his native land in the year 1855. He was then a member of the Saints' Church, under the leadership of Joseph the Martyr. Went to Utah in 1856; became disgusted with the teachings of Brigham Young, and returned to the States again in 1870, and stood aloof from any church until he again heard the gospel in its purity, at Keb, Iowa, and was baptized into the Reorganized Church in 1895. Was ordained to the office of a priest two years later. Died April 28, 1906, at his home in Ottumwa, Iowa. Funeral-sermon by John R. Evans, assisted by D. T. Williams. Interment in the Kirkville cemetery. He leaves to mourn, his aged companion, two sons, three daughters, and several grandchildren.

BABB.—Elizabeth S. Babb, at her home on the Missouri River, Starcher, Gregory County, South Dakota. Elizabeth S. McKee was born at Spanish Forks City, Utah County, Utah, December 9, 1859; baptized June 13, 1875, by Henry Halliday. Confirmed by John N. McIntosh, Lelands Grove, Shelby County, Iowa. Married to Bro. John W. Babb, August 22, 1878, by David Chambers, at Spring Creek, Iowa. Ten children came to bless this union, four of whom still survive her. She died May 11, 1906, strong in the faith. Funeral-sermon by Joseph W. Smith, from Saints' church, Bonesteel, South Dakota.

MEFFERD.—William Grandison Mefferd, born May 20, 1832, married September 5, 1854, to Miss Martha C. Lasley. Six children born of them, three boys and three girls. His wife passed from this life June 1, 1881. He was baptized in 1881, and married Mrs. Caroline Kester, October 6, 1898. He fell asleep in Christ at his home in Woodbine, Iowa, June 3, 1906. He leaves a wife, one son, two daughters, five brothers, four sisters, and many friends to mourn their loss. Funeral at Woodbine, Iowa, June 5, 1906. Sermon by W. A. Smith, assisted by C. Derry.

HILDRETH.—Charles G. Hildreth, born July 7, 1837, in Genesee County, New York. He was married to Mrs. Elizabeth Richards, April 24, 1869. Was baptized January 26, 1862. He fell asleep in Christ May 28, 1906, at his home in Onawa, Iowa. He leaves a wife, five children, twenty-one grandchildren, one brother, and many friends to mourn their loss. The funeral was preached at Moorhead, Iowa, in the Latter Day Saints' church, by W. A. Smith, assisted by Oscar Case. His body was laid away in the Moorhead cemetery to await the resurrection of the just.

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Baking Powder Again.

ALUM GOODS THAT MASQUERADE AS "HIGH-CLASS" POWDERS.

The *Retailers' Journal*, Chicago, says that the claims of the 25-cent alum baking powders are an imposition, both on the consumer and the retailer. The difference between the cost of manufacture of a 10-cent alum baking powder and a 25-cent one is not distinguishable; in fact, it was stated recently by an officer of the Alum Baking Powder Association that they both come out of the same barrel.

The cost to make an alum baking powder is about two cents a pound. When this powder is sold at 25 cents a pound it would not appear to the average consumer as a "high grade baking powder sold at a moderate price," but rather as a very low grade baking powder sold at a high price. The twenty-three cents profit on a two-cent food article is not, however, so important as the fact that the chief ingredient of the 25-cent powder is alum, a mineral acid, well known to be injurious when taken into the stomach.

Iowa State Fair News.

Here are some of the premiums that are to be given at the Iowa State Fair this year that are attracting a great deal of attention and will cause some sharp rivalry among the farmers and farmers' wives of the State. These premiums are offered for the best products of the farms and kitchens of the State:

For the boy who is the best judge of stock and corn	$200
For the best ear of corn	50
For the best ear of corn (boys' class)	5
For the best loaf of yeast bread	10
For the best loaf of yeast bread (girls' class)	5

Valuable cash premiums are offered on everything produced in the State and entries are open to all. Lists and entry blanks may be had for the asking of Secretary J. C. Simpson at Des Moines.

Opening of the Shoshone or Wind River Reservation in Wyoming.

The President's proclamation opening the Shoshone reservation lands for settlement has been published and prescribes the plan of drawing for these lands, which has proved so successful with other agencies. Applicants are to register at Worland, Thermopolis, Shoshoni, or Lander, in Wyoming, between July 16 and 31. The subsequent drawing for these lands will be held at Lander, commencing August 4, the drawing to be supervised by a committee of three persons of undoubted integrity. Parties can return home after registering, and the successful ones are notified by card when and where to appear to make filings for the land drawn.

The Shoshone area comprises about 400,000 acres of agricultural land to be drawn for, and the Government made a remarkably cheap settlement with the Indians, so that the cost is not going to exceed $1.50 an acre for the agricultural lands, except, of course, the additional cost on the pro rata plan for the irrigation works to be built.

Sixty days after August 15, those seeking timber and mineral claims can cross the border and take up these claims under the timber and mineral act, and all persons are especially admonished by the Government not to attempt to jump mineral or timber claims, or to enter the reservation for that purpose prior to the appointed time.

It has been a close race between the building of the Burlington's Worland extension up the Big Horn River and the opening date for this registration, and the most remarkable energy has been put into the work by the railroad to get this line finished to Worland by the Fourth of July. Two or three shifts of laborers are laying rail day and night, and right behind the steel gang come the ballast trains loaded from an immense gravel bed on the right-of-way. It is certain that the Burlington's line will be finished to Worland probably two weeks before July 16, which is the first day of registration.

One of the problems of settling up irrigated lands in the West is to show buyers and settlers from the East the regularity and the wealth of irrigated crops from year to year. All seekers for irrigated lands from the whole country east of the Missouri River appear to be from Missouri, and "have to be shown," and this was one of the chief reasons why the Burlington hauled out 5,000 laborers a thousand miles to the basin to hurry up this line through the irrigated land of the Big Horn Valley, so that the army of persons going to register for Shoshone lands could see and appreciate the value of irrigated lands enroute. The new Worland line goes right through a zone of irrigated lands extending all the way from Frannie along the Big Horn River, traversing single tracts of 30,000 acres under cultivation.

The railroads have also shown their interest in the enterprise of settling up the new West by undertaking to bring out the largest possible number of entries for this drawing with unusually low excursion rates, the main motive being to get the people out and scatter them over the new lands of the West.

Forest Planting Stations Which Co-operate With the Forest Service.

Seven different States now have eight forest experiment stations, established during the past year, for coöperation between the Forest Service and State forest commissions and agricultural colleges. These stations are designed to meet the growing demand for detailed informations on the propagation of forest-trees in various regions.

As a result of regional studies and special investigations, the Forest Service is already in possession of very complete data on tree-growing for protection and timber supply, and this information is gladly supplied upon request. There are many questions, however, regarding new species, nursery methods, mixtures, spacing, and cultivation which can not be satisfactorily settled by studies of existing plantations. These matters will be investigated by a long series of systematic experiments, now under way at the new stations.

Arrangements have been made for experimental forest-planting in coöperation with the New York State Forest, Fish, and Game Commission, at Saranac Inn, in the Adirondacks; with the Michigan Forestry Commission, at Roscommon; with the University of Michigan, at Ann Arbor; with Berea College, Kentucky; with the State Agricultural Colleges at Ames, Iowa, Fargo, North Dakota, and Agricultural College, Mississippi, and with the substation of the University of Nebraska, at North Platte. The work contemplated needs constant expert supervision, and great care has been exercised to limit the stations to regions where additional data on forest-planting are needed. Most of the stations are at institutions where regular courses in forestry are given, and the work is directed by the forester in charge.

The coöperating institutions in most cases contribute the necessary land, and share all expenses for material and labor equally with the Forest Service. The service passes upon all plans and directs the general operations. The results are the joint property of the coöperating parties.

The outcome will be to determine the regional adaptability of new species and the influence of soil and location on the selection of species, and to secure silvicultural data on methods of planting and cultivation. At Berea, Kentucky, particular attention will be given to the propagation of hickory, a wood for which no satisfactory substitute is known and for which the demand is destined soon to outstrip the supply. On the plains and prairies the trees will be tried which promise to be the most useful to the farmer under the local conditions. Experimental blocks will be planted annually, but many years will undoubtedly be required before completely satisfactory final results will have been attained.

The Art of Mending.

Mary Taylor-Ross in an article on new ideas for the sewing room in the June *Housekeeper*, suggests the revival of an old-fashioned method of fine mending. She says:—

"Did you ever try mending jagged tears in a coat or jacket with hair—human hair? Well, try it, before you exclaim in your doubt as to the outcome. You know, long ago mending used to be a work of art. Clothes were much harder to get, and once obtained, every care was given them until they literally went to pieces. Some one who lived in those days—a dear old lady—taught me to mend with hair, and the torn place on my jacket, or what had been the torn place, became a matter of pride, because the mending was the best kind of art—useful.

"Place the torn spot in an embroidery hoop, if possible, and then take a long hair, from a head of brown or black hair, and darn with a very, very fine needle back and forth, taking up threads away beyond the tear on both sides. Press the spot with a warm flatiron, after dampening it slightly, on the wrong side, and it is finished.

"The embroidery hoop is useful for mending tears in the legs of hosiery, a dropped stitch in 'drop-stitch stockings' being taken up easily in the hoop. Handkerchiefs, napkins, table linen, and tears in dresses and aprons can all be patched without a wrinkle if the goods is first stretched in the hoop."

"Depend upon it, the most fatal idleness is that of the heart. And the man who feels weary of life may be sure that he does not love his fellow creatures as he ought."—Sir Arthur Helps.

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The Saints' Herald

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

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JOSEPH SMITH - - - - - - - - - EDITOR
ELBERT A. SMITH - - - - - ASSOCIATE EDITOR
LEON A. GOULD - - - - - ASSISTANT EDITOR

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EVERY being who is conscious of the distinction between right and wrong, carries about with him a law which he is bound to observe.—Stewart.

THERE'S always a voice saying the right thing to you somewhere if you'll only listen to it.—Thomas Hughes.

"THE conscience of some men never hurts them until they are found out."

Editorial

SACRIFICING.

Heman C. Smith

There is more or less talking and writing about the sacrifices men and women make for the gospel's sake when an elder takes the ministerial field for gospel labor.

Sometimes in reading or hearing men tell of leaving home and all the charms of home society and associations, we have been compelled to take the home surroundings of the men into consideration to decide if we could in what the sacrifice consisted.

In some instances the congenial atmosphere that characterizes some homes is wanting, husband and wife barely tolerate each other, and the wife is really more cheerful, more sociable with her neighbors, and freer in her life when her elder husband is not at home. If these are but an insignificant minority so much the better. There should be none. We as a people can have no efficient confidence in an elder who is justly contemned in his own home circle, notwithstanding the proverb, "A prophet is not without honor, but in his own country, and among his own kin." One of the qualifications of a deacon in ancient times was that he "should be of good repute among them who are without." One of the promises to the Saints in these days is contingent upon their good behavior, by reason of which they are to "find favor in the eyes of the people." Men and women, married people, who are not at peace with each other, can not be in good repute with them who are without, whether these require too great a degree of righteousness or not. Righteousness is doing right. Doing right for fear of comment, or for policy's sake, is one kind; doing right because of instinctive conscientiousness of what is right, is quite another; the man who does right because he is prompted to do so by the good Spirit of the Master is a safer man in any community than is the other; honesty must be from innate motive to be genuine and profitable to salvation.

The man who says that he loves the gospel and desires to spend his time and strength in preaching it, should be very careful how he boasts of his desire and love, and then talks of the sacrifice he is making to keep in the field; it smacks of self-commendation.

Bro. R. C. Evans at times, in touching upon the making of sacrifices, speaks forcibly and eloquently

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upon the demands for sacrifice which the gospel makes: "It asks me to sacrifice selfishness, and gives me love for my fellow men in the place of self-love. It asks me to sacrifice my evil nature, to plant in its stead the Master's nature. It asks me to give up the things I may have acquired that are not good for me to keep, hatred, willfulness, covetousness, desire for gain, and love for the gauds and vanities of life, and offers me the choice of the good things of God. In short I am not asked to sacrifice anything that if retained would make me wiser, better, nobler, and more fitted to do the will of God."

For every sacrifice a just and earnest worker will or does make in this service of God, there is given such supreme consciousness of good received, that the value of the thing named as a sacrifice grows small by comparison. We ought to be careful then to see our sacrifices as He who rewards them sees them, and not through the medium of self and self-importance.

GOOD WORDS.

In his Fourth of July speech at Lamoni, Judge H. M. Towner, of the Third Judicial District, gave the following good words to Lamoni.

He stated that he was pleased to meet the people, and though not many of them had been before him in his judicial capacity, he felt that he was acquainted with them, and assured them that of all the people of the district none had a better record than the community at Lamoni.

He further stated that Iowa pays a less per cent of costs for court procedure, both civil and criminal, than any other State in the Union, and of course the people in this part of the State help to contribute to that condition.

Repeating what some distinguished writer has written, he said that "this country is the greatest secular blessing ever vouchsafed to mankind."

He paid a glowing tribute to patriotism, and urged that the people were not wanting in the same devotion to country that marked the revolutionary period, but that if necessity occurred the fires of love of country would blaze out as brightly as they had ever done in times past. He enjoined the cultivation of the love of country on all, and especially urged the young to see to it that they heed the voice of patriotism and be ready should occasion require to do as the fathers had done, dare to serve and if need demanded die to preserve what the fathers had saved, a united country that is destined to be an example and boon of the nations.

The Declaration was read by Bro. D. F. Lambert of Lamoni, the editor of the *Patriot*, and Assistant Historian of the church. It was the finest rendition of that momentous historical document we ever had the pleasure to listen to. While listening to it, we could not help contrasting the condition of England and the statesmanship that prevailed under King George III, and the present condition of the British Empire, after the beneficent reign of good Queen Victoria, and under the rule of Edward VII, who is proving himself to be an advocate of peace for its own sake, as well as for the victories it brings.

CONGRESS ADJOURNED.

The Chicago *Tribune* in its issue for Sunday, July 1, gave the following pithy statement of the results of the legislation of the first half of the Fifty-ninth Congress of the United States:

Appropriated $880,000,000.

Passed railroad rate bill after Senators declared it would not.

Hung up Isle of Pines treaty.

Passed pure food bill after vigorous prods from insistent public.

Heard Senator Bailey shriek "liar" at the President.

Snubbed Roosevelt's Santo Domingo policy.

Saw Speaker Cannon preside in suit of homespun woven by old South Carolina woman.

Passed meat-inspection bill in spite of "Billy" Lorimer.

Was deaf to Secretary Taft's pleadings for Philippine free trade.

Saved Niagara Falls, but gave Chicago drainage ditch a scare.

Saw President Roosevelt's daughter married at the White House.

Gave Chicago postmaster several hundred new clerks; afraid of Fred Busse.

Voted for lock type Panama canal; first said it would not.

Shuddered over Senator Tillman's oratory.

Refused to ratify Algeciras conference treaty.

Voted money for Lake Bluff naval training school.

Passed consular reform bill; making it harder for politicians to get soft jobs.

Made minister to Turkey a full-fledged ambassador.

Passed a bill denaturing alcohol; great boon for farmers, nothing doing for tipplers, though.

AN EXCELLENT LAW.

From the "Current Topics" page of the *Commoner*, published at Lincoln, Nebraska, issue for June 22, we quote:

A law prohibiting the trimming of hats with birds' wings and feathers will go into effect in Iowa, July 1. The law provides that any milliner trimming a hat with feathers or wings of other than game birds shall be punished by a fine. Referring to this law the Sioux City *Journal* says: "Milliners all over the State have thrown up their hands in holy horror at this latest blow to the aesthetic in dress. In several cities of size meetings of the women with the thimble and thread of the art of hats have been held at which words of indignation streamed from every female present. In Des Moines an indignation meeting was held at which many incendiary views were expressed, the sense of the meeting being that the milliners of the State unite in their wrath and bring upon those horrid legislators all the grief possible. There is always the humane society side of the law to look at. There are men who have no grudge against milliners because of the monthly bills, but who would rather see a well-turned wing of red or blue against the natural background, the green of the woods, than glued on a hat at an impossible angle above the prettiest pair of eyes that ever twinkled."

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The Sioux City *Journal* is right. Let the devotees of senseless fashion take it to heart as they may, the slaughter of our song-birds and birds of beautiful plumage live, and show the beauties God has endowed them with in the surroundings provided by the divine nature, and stop this reckless destruction which is making our orchards and groves silent but eloquent witnesses against "man's inhumanity" and woman's senseless folly.

There has been ample time for the milliners of Iowa to became reconciled to the law referred to. It has been known that the Audubon Society has been at work for such a law for years, and the attitude of the press, if not the pulpit, has been favoring such reform; and now let us have a reign of common sense and sane philosophy in this feathers contest, and replenish our wooded places with song and plumage to the credit of humanity. If women's hats must have wings, let inventive milliners, or purveyors to their trade, invent artificial wings and feathers, as they have done flowers.

It is a good law and should be enforced.

A HELPFUL CONDITION.

Those who are too apt to underrate the apparent prosperity of the country may find a ray of comfort in the following.

In addition we may state that the other day we heard a man on the street say that there is hardly a man in town to do work; everybody seems to have all the work he can do. Of course the town is Lamoni, and the State is Iowa, not New York:

ALBANY, N. Y., July 1.—[Special.]—In the quarterly bulletin of the state department of labor, Commissioner Sherman calls attention to the fact that the figures show that during the first three months of this year the average wages of wage earners were $3, as compared with $2.85 during the same period last year, and were much higher than average wages usually earned.

A year ago the average quarterly earnings of organized wage workers were only $187, as compared with $212 this year. But last year the average duration of employment in the three months was only sixty-six days, as compared with seventy-one days this year. In no recent year has the average number of days of employment in the first quarter exceeded sixty-eight.

The estimated cost of buildings authorized in the metropolis in the first quarter of 1905 ($50,000,000) was unprecedented, but has been largely exceeded by the first cost of buildings projected in the first quarter of 1906, which was no less than $64,700,000, the increase being in the boroughs of Manhattan and Queens.

There was a net gain of nine labor unions (one hundred and sixteen going out of existence) during the six months ended on March 30, making the total number of unions in the State, 2,411. Their membership is 394,270, a gain of three per cent in six months.

THE Chicago *Tribune* for July 7, speaking of the "Slaughter of the Fourth," says: "As the returns come in, it becomes more and more apparent that the casualties from the national celebration exceed in number those of many a hard fought battle. In this city alone more persons were killed and injured than in the battle of Manilla or the sea fight off Santiago. . . . This is the tragic side of the 'glorious Fourth.' Deliverance from foreign oppression is celebrated by a tyranical mutilation and slaughter of fellow citizens, and the children for whose sakes the heroes of of the past have tried to keep the country free are surrendered to sudden and painful death. . . . If liberty is to be celebrated by noisy and deadly demonstrations, such as would be impossible except where fullest liberty prevails, it would be well to remember that the same sentence of the Declaration of Independence which classes liberty as one of the inalienable rights of man includes also life and the pursuit of happiness. Liberty is acceptable only when accompanied by the other blessings to which man has the right. If liberty means that the innocent and helpless are to be killed, maimed, or tortured for the amusement of the thoughtless or the callous, better a benevolent despotism to protect life and the pursuit of happiness. Free men should prove themselves worthy of freedom."

Original Poetry

Answer to "When?"

D. and C. 58:6. Malachi 3:10.	Until the Saints (?) obey my word, And cease to selfish be, Until you learn where you have erred—
Jeremiah 6:16.	Until you turn to me—
Job 36:11, 12. D. and C. 100:2.	While water runs and stars do shine, While herbs and grass grow green—
Ps. 62:10; Ecc. 7:7. D. and C. 98:6.	While hard oppression reigns, Zion Can never be redeemed.
Jeremiah 23:28. 1 Thess. 4:6.	While you choose chaff before the wheat, While rich oppress the poor,
Jeremiah 8:19. John 17:21.	While hungry, ragged children weep For equal rights, be sure
Jeremiah 8:23, 24. Job 36:19. D. and C. 95:14. D. and C. 102:1, 2.	I can not, will not call you mine. Until you cease to dream Of wealth and social cast, Zion Can never be redeemed.
Genesis 1:31. Genesis 2:19–25.	In the beginning all was good, There was no fear, no strife; No vicious beasts then roamed the wood, To feed on others' life.
Genesis 2:15–17.	Then I gave man his agency To do as he saw fit.
Genesis 6:5.	Away he went, rejecting me, And straightway digged a pit
Micah 7:2–4. Habakuk 1:13–16. Psalm 7:15, 19. Esther 7:10. Psalm 8:15, 16. James 3:16.	To catch his brother unawares, That he might reap the good Of others' watchful work and care And feed on others' food. He fell into his own foul pit, Before his plans were ripe; While biting others he got bit; And thus commenced the strife.
Genesis 6:1–5. Hosea 13:8. Psalm 10:1–10.	Degeneration then took place Among both man and brute. From this sad scene I hid my face,

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Galatians 5:22, 23. For such was not my fruit.
I've told you how you can reclaim
Yourselves from this disgrace:
Acts 4:32. Be equal in your rights and claims;
John 17:11-21. Be one before my face.

When you apply the golden rule,
Luke 6:31. Do as you'd be done by
And profit by the bitter school
1 Timothy 6:4, 5. Of strife in years gone by,
Acts 2:44. Coöperate and not compete,
Then it shall be my theme
To make your lives both pure and sweet;
D. and C. 94:4. And Zion I'll redeem.

Isaiah 42:10. Then you can sing this glad refrain:
Isaiah 1:27. Zion is now redeemed.
Jeremiah 31:14. We are God's children free from pain,
2 Timothy 2:24. And strife no more our theme.
Isaiah 11:8. I'll take away the adder's sting,
Isaiah 11:6. And change the heart of beast;
Malachi 3:10-12. Of all of heaven's choicest things,
Isaiah 25:6-8. Give an eternal feast.

RICHARD.

"It is I."

'Twas night in stormy Galilee,
And the fierce wind loud did roar,
When a little bark tossed by the sea
Tried hard to reach the shore.

The boatmen raised a prayer to heaven
That God their lives would save,
When lo, in fear, a form they see
Draw near them on the wave.

"Be of good cheer!" 'Twas Jesus spoke.
" 'Tis I, be not afraid."
His watchful eye their peril saw,
And straight came to their aid.

The human heart as ocean deep,
Where waves of passion roll,
Can know no rest till Jesus comes,
And soothes the troubled soul.

In storm or calm, on land or sea,
Let fate be good or ill,
If true to Christ he's ever near,
To whisper, "Peace, be still."

JAMES L. EDWARDS.

MELROSE, Massachusetts.

San Francisco.

O City, wrapped in deepest gloom,
Queen of the Golden West.
From thee, remorseless enemies
Thy splendor great did wrest.
By earthquake first thou wert assailed,
Then flame rushed over thee—
'Twas fire destroyed thy towering walls,
St. Frances by the sea.

A strangely fierce, wild battle-field,
Where flame was like red gore.
And boom of blasting dynamite,
Well aped the cannon's roar.
As surgeon's knife cuts but to save,
So structures great were leveled;
But still the foe swept madly on—
In hall and dome it reveled.

With naught to quench its greedy thirst,
It roared, and curved, and swirled;
Around full many a palace grand
Relentlessly it curled.
It licked up with its hungry tongue,
The costly treasures there;
With gold and silver bright it played,
And many a jewel rare.

In hospital where suffering dwelt,
Where stalwart forms low lay,
The cruel host rushed in apace
And, merciless, held sway.
Thro' ward and hall it leaped and hissed,
Consuming dainty cot.
While nurse and patient—inmates all,
Had place of refuge sought.

Yea, many a weakened one, and pale,
O'er whom had hovered Death,
Was borne with tender, skillful hands,
Beyond the fiery breath.
And many a sacred edifice,
Where Faith was wont to wait.
To worship at Religion's shrine,
Shared in thy dreadful fate.

Thy mammoth stores and hotels grand,
Yielded their full supply.
Oh! what was left of weave or bread
To still the wanderer's cry?
The rich man's wealth, the poor man's all,
Impartially it chose.
It danced in reckless, fiendish glee,
Most wicked of earth's foes.

But quickly ready hands stretched forth
Unto thy homeless ones,
To stifle hunger's stern demand
For thy daughters and thy sons.
And garments for the scanty clad—
Thy gratitude extends
To those who heeded want's grim call
Thy generous, loving friends.

Oh, thou didst silent meet thy doom.
Thy ruins charred remain;
But thou shalt soon in greater might
Resume thy splendid reign;
Again shall rise thy mansion homes,
Again thy spires shall tower;
Thy lofty structures sweep the sky—
Again thou'lt rule in power.

"Queen of the West" thou once once wert called—
Thou still shalt hold thy sway;
Sore wounded, now, thou fallen lie,
But unconquered in the fray.
Thou wilt shine forth a glittering gem
In setting all sublime,
Of golden shore, and peaceful bay
And balmy, temperate clime.

At Orient's bars thou proudly sat,
Thy power reached afar,
For isle, and sea, and foreign land
Thou held'st the gate ajar.
Oh, now we mourn thy cruel fate
Our hearts are sad for thee;
But Hope bids thee look up and smile,
Loved Frances by the sea.

SR. EMILY DAVIS,
A San Francisco Refugee.

SAN BENITO, California, June 13, 1906.

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Original Articles

ON THOSE SUGGESTIONS OF THE EDITOR.

In HERALD of March 7, 1906, first editorial, the Editor offers some suggestions "for the benefit" of "those who have already written and those who may contemplate writing" on "the gathering," "salvation of the unemployed," "building up of Zion," etc. As I "have written" and also "contemplate writing," those suggestions are for my benefit, and I feel inclined to notice some of them, and will do so with the idea in view only of trying to throw light upon the various phases of the questions under consideration.

The Editor, in reading the various articles written, discovers, to his mind, "such a conflict of opinion that we are sure is not consistent with the real facts in the case." But he does not point out in what respect any of them are "not consistent," and we are left to judge for ourselves which are and are not consistent. He outlines about five different classes of ideas advanced by these writers, which he thinks are in "striking conflict." I have read them very carefully, and we can accede to all but possibly one. The only really serious conflict is between those who want to *do* something and those who do not want to do something more than we have always done. Here alone is the serious conflict. The affirmative writers for doing something all point in the same general direction, and are not so very far apart; not any more so than men who are ministers in the church already differ on some of our theological questions.

Of the thirteen suggestions by the Editor, the first four are statistical in character, to be remembered and considered in our discussion of these great questions. The others are mostly interrogations, some of which we will consider separately, others incidentally.

On number 5: "What industrial enterprises open to the handful who might possibly combine their means together for establishing enterprises of the kind could be made successful?" This question seems to be asked from the viewpoint of private enterprise. I want to be understood as believing that the society as a whole (the church) should institute, own, and operate *that which the people use and depend upon in common; and that which is used in private should be owned privately.* Therefore that "handful" is a private outfit, and what they do on their own hook will be a private affair. What we are interested in is, what industrial enterprises are open to the church that can be made a success? The church with her united strength in brain, muscle, and money. Answer: Any enterprise turning out any of the necessities of life,—things that we must have to eat, wear, or make life worth living—that are turned out by any other institution that is now or can be successful. The particular article to be first chosen, the procuring of raw material, etc., must be determined by the wisdom and business judgment of the men who are appointed stewards or agents for the church for the managing of these concerns, they considering the conditions of the time and place, transportation, supply and demand, etc. That finite men have made in the past and do at the present make a success of industrial enterprises, all will concede. That they make a greater success when they combine their interests and produce on a big scale and with labor and time-saving devices, will also be conceded. Now, who will say *we* can not? A "handful" may not be able, but we all unitedly can. The Editor asks, "whence shall the means be secured?" The Lord says: "Let all the churches gather together all their moneys."—Doctrine and Covenants 98:10. Observe the two words *all.* If it is insisted that particular enterprises be pointed out, we would say, first get the money in the way the Lord says, then as he says again, "purchase the land," "send up workmen" to prepare the way, then settle the Saints, and establish brick-yards, creameries, canning-factories, mills, the Lord's storehouse. Set the people to manufacturing furniture, overalls, shirts, brick, tiles, and whatever business sense sees practicable, gradually enlarging and adopting the more economical ways of doing things.

"To whom should these manufactured articles be offered?" says last question in number five.

Answer: To the Lord's storehouse, for sale to any and all Saints first, and when there is a surplus, send men out over the country to sell them like all other business enterprises of like character do.

On number 6: The question is asked, "How is the host of employees or these 'wealth producers' to be fed and clothed, housed in comfort, while they are employed in producing wealth?" Answer: Just like other mortals who are and have been engaged in establishing pioneer industries and undertakings, like all those sturdy men and women in all ages who have dug canals, built towers, extended railroads through the wilds, built cabins in the wilderness and tilled the virgin soil, who had a will and found the way. How did anything ever get started in this world? We can do what others have done. Who says we can not?

On number 7: The fact that an enterprise may own the land from which its raw material comes does not secure it from competition with other like industries that may exist outside the church. It can not escape such competition till the church is universal and absorbs all people. But the competition sought to be avoided by the church running these concerns, is the competition between the laborers of our society that now exists in the business world, and also the competition between different establishments of the same kind, but under different managements, as is now the case. Two creameries, for

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instance, managed by different persons, must either compete, or form a trust to avoid competition. What we want is a trust covering all the business energies of our whole society, by and through which they may coöperate and work to each other's interest, or combining the many small and partially crippled ones into large concerns, wherever it may be found to make for economy. The competition between the laborers in the world is so sharp that the wage is not sufficient in many cases to afford the necessaries of life. This is what we want to remedy. It can only be remedied by giving the laborer the full products of his toil instead of only about one fifth to one sixth, as it is in the world to-day. Four fifths to five sixths of the laborer's product goes to pay dividends, as it now is. This is not right, and any society that has for its aim the uplifting of mankind temporally and spiritually, and does not attempt to remedy these conditions, is not performing its duty, say nothing of its privilege. More on this point will come under another head.

Numbers 8 and 9 are about the same as number 7, so we pass on to

Number 10: It does not follow that the community was to be wholly agricultural, because the Lord said "Purchase land," nor even largely so, where the land is mineral land predominantly. Mining is just as legitimate as farming, and before the church can be "independent above all other creatures beneath the celestial world," (Doctrine and Covenants 77: 3,) it must engage in mining as well as farming. But until such time as the church may be able to own her own land upon which is mined the coal, iron, steel, lead, zinc, etc., that enter into the manufacture of her products, she may go into the market and buy just like any one else who buys raw material.

Last question in number 10: "Does the fact of failure in any of these enterprises which may have occurred in the past furnish a sufficient deterrent to the entering into of such enterprises now or hereafter?" Answer: I should say not! History is replete with instances of where one has failed, and another has built with astonishing success upon the ashes of his predecessor. Many times the same individual has failed repeatedly, and by trying again has succeeded gloriously. Those who never try because others fail are never found in the van of progress in that line. Adaptability and qualifications play an important part, and who will say that our society is not qualified and adapted to bring to pass this great communistic, or Zionistic, movement to bring about temporal equality? We have the framework outlined for us, which the others have not had. We are considered brainy people by judges of human nature. We have industrious members, and it can not be said that we are lazy and shiftless. Then what can stop even fifty thousand such people from inaugurating such a move and making a success of it, if we only have the mind to do so?

In this connection I want to deny statements that have been made to the effect that all coöperative undertakings have failed that have ever been started. It is wrong and misleading to so state. The Rochedale coöperative association in England was started about forty years ago by a few poor factory workers, and has grown to immense proportions—*has not failed.* It did a business last year amounting to over five millions of dollars. This society now has branch establishments all over England, and, I understand, has some branches in this country. Another successful coöperative society is set forth in *Everybody's Magazine* for September, 1905, called the "Vooruit of Ghent" in Belgium. This society has reached large proportions. It has over one hundred thousand members in Ghent alone. I quote:

> To-day the "Vooruit" possesses at Ghent a vast bakery turning out hundreds of thousands of loaves of bread, a large department store, a dozen grocery-shops, pharmacies in all parts of the city, an enormous "Headquarters," with theater and concert-rooms; a bank, a printing-house, daily and weekly newspapers, a hospital and operating room, largest cotton-factory in Ghent—these and a score of subsidiary works.—Page 297.

This society was established about twenty-five years ago, by a few "weavers and spinners," "the worst paid laborers in the world,"—"banded themselves into a society." "Vooruit, they call it." "A few working men were gathered at Paul Verbauwen's, in the Belgrade Street. They struck out the idea that bread might be made at a cheaper rate should they club their funds, buy in quantity, and bake in common. In a few days they got together eighty-five francs and ninety-three centimes—say seventeen dollars and eighteen cents. They hired an old cellar and, with an old baker and an old kneading-trough and an old oven, the work began. It was coöperation in the simplest form. It grew, however, as such things have not grown otherwhere." (Ibid., page 297.) (I wish every one would look this number of *Everybody's Magazine* up and read this article.) Let it no more be said that all have failed. Men are learning by the mistakes of the past, they readjust their efforts according to added light and are beginning to make successful, even coöperative societies. Others will show us how yet if we do not bestir ourselves.

On number 11: "Bro. A is a man of some wealth. He started as a day laborer, married when he was a young man without a suite of decent furniture to put into his shanty. By dint of perseverance and hard work, joined with careful business wisdom and prevision, he built up an enterprise which employs hundreds of men with a relative number of women." Probably Bro. A could give us some light on how he got his "raw material," and how he "fed and clothed, housed in comfort" those hundreds of

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men and women who were his employees. Courage, brethren! If this Bro. A could start from a poor laborer and rise to such business proportions by his own wisdom and energy, surely the united wisdom, business care, and energy of a whole society ought to scheme sagaciously enough to get even raw material from which to make things, and to find a way to feed and house those who make them.

A Bro. D is referred to in suggestion eleven as being in a similar successful condition to Bro. A. Then the Editor asks: "Would it enhance the progress of Zion if these two men . . . should stop their individual enterprises and throw their means into a common fund from which all others might draw as they saw fit, without reference to the numbers which may have depended upon their earnings for their daily support?" I have read very carefully all articles both pro and con upon these subjects, also the books of the church, and have not seen any statement by any of the writers for the affirmative, nor any accusation by the writers on the negative against those of the affirmative, that there should be a common fund into which the rich or any one else must cast their all, and from which "all others may draw as they saw fit." If, however, I should hear of any one making such statement, I would think he was in imminent need of a guardian. These two men, Brn. A and D referred to, should consecrate themselves and their property to God, and then as wise stewards go right on managing their concerns for the benefit of the church, each casting all into the Lord's storehouse over and above that which is necessary to procure the comforts of life for himself and family and likewise of that of his brethren who were formerly his employees, but who are now his colaborers sharing alike with him; he, the steward-superintendent, rendering his account to the bishop, of his stewardship. If they do this, it can not then be said of Bro. A as stated in suggestion eleven thus: "It is true that the enterprise furnishes him an excellent living *above the average laborer.*" There is no clause anywhere in the laws on consecration and equality that will justify one, even a steward-superintendent, to have "above the average laborer" if the average laborer is getting what he ought to get. And if he is not, there is abundance of law to show that his portion should be increased. All you who uphold this principle in vogue in the present system, that gives to one man that which is "above the average laborer," read this and think on it and tell us what it means: "For, behold, the beasts of the field, and the fowls of the air, and that which cometh of the earth, is ordained for the use of man, for food, and for raiment, and that he might have in abundance, *but it is not given that one man should possess that which is above another.*"—Doctrine and Covenants 49:3. Oh, that this might be read, and the principle of equality involved in it be deeply sensed by every citizen of not only our church, but of our country and the whole world! for because it is not recognized and heeded, and because men do seek to maintain and uphold and excuse institutions that give to one more than another, against the principle of brotherhood of men who are born free and equal, and against the Fatherhood of God who has given all earth's stores that all "might have in abundance," and has not given it to be possessed by one man "above another," therefore the Almighty, in the very next clause following the above quotation, says: "Wherefore the world lieth in sin." Now, brethren of the negative, should we not seek to order and establish the enterprises among our people upon the principle of equality set forth? Are we excusable in upholding enterprises among our people or anywhere else that do not distribute to all the workers alike, in the face of this divine command, "And let every man deal honestly, and *be alike* among this people, and *receive alike, that ye may be one,* even as I have commanded you"?—Doctrine and Covenants 51:2. To "deal honestly" involves business principles that will make people "alike," and "receive alike"; for if they are not "alike" and do not "receive alike," or, when one gets a "living above the average laborer," they will soon be different, and being different divides them into classes, and people of different classes temporally can not be one, and if they try to associate together in the same society there are always jarrings and jealousies and backbitings, driving away the good spirit from their midst, and brotherly love disappears, and social relations become strained, to say the least. But God wants the people to "be alike" and "receive alike, that ye may be one."

On number 12: The question is asked: "Would or would not miners at work for industrial enterprises instituted and carried on by the church, or a combination of them, be under similar disadvantages and subject to the same necessities for daily support as miners are now in the world?" Answer: They would be under the same disadvantages in working for enterprises instituted by the church, if the church should carry on its enterprises upon the same unjust and unequal principles as do those in the world. That is just why we are contending that we must have a change in the methods of doing business. It must not be done in man's way; it must be done upon the principles of equality and justice, in the light of wants and needs and legitimate effort—God's way. In the world and also among our members, private enterprise, as now carried on, is for the purpose of private gain, and by the manipulation of money and men in the light of present business methods and traditions, it is thought a thing honest for the employer to get all he can out of his employees and appropriate it to his own gain, allowing the workers barely enough, not to meet the wants of life, but to

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keep them from leaving and seeking elsewhere for better wages. In this way the employer gets a "living above the average laborer," and piles up thousands and millions for show and ostentation; for they can not use it all up in buying the necessities of life, so ostentation, thousand-dollar dogs, ten-thousand-dollar coats, become the custom, while the workers scarcely have enough to keep the wolf from the door. It is thought a thing honest, but the divine command says, "deal honestly, and be alike among this people, and receive alike, that ye may be one." It seems to be thought a thing all right, even in the church, for a man of business to have earth's goods far in excess of his brother, and enjoy them in excess of his brother, because he has the scheming sagacity to succeed, while his brother is compelled to do with less even than he needs, because he has not the scheming sagacity necessary to success in the business world. It is thought also by this very same class of thinkers, that another brother who has an equally sagacious brain, only his sagacity is in the direction of teaching and preaching, and not along business lines, should heed the statement, "to whom much is given of him shall be much required," and should go and use that sagacious mind and give to others according to the abundance given him, preach and teach the gospel, sacrificing his all for the uplifting of society, receiving only a small stipend for his family, in some places not enough for them to live decently. Is it consistent in members of the same society and brotherhood—members of the church of Christ? Are we as thinkers and writers justified in our anxiety to bring about a better condition in the church?

Yes, miners, or any other set of workers, would have the same disadvantages in working for institutions run by the church, unless they are run differently to what some are run, that are said to be run now by the church, by reason of the movers being members of the church, running them for private gain. It will be conceded, probably, that the worker has a right to enough of the necessaries of life to supply his natural needs and the needs of those depending upon him, in exchange for doing all he can do—doing his best. Take for instance, now, a mine owned by the church, held and operated by an agent of the church, or steward appointed by the church over this concern,—a steward of the order or organization of stewards provided for in Doctrine and Covenants 101:9–13 and 82:3–5. This steward would not consider the mine his own, "nor any part of it." (Doctrine and Covenants 101:12.) He would employ his brethren, or secure their assistance as colaborers with him, and not as hired servants, and the first proceeds of this mine would be directed to obtaining the comforts of life for all these brethren, the managing steward "receiving alike" with the others, "according to their families"; after this, if it were found that there were moneys obtained "more than is needful for their support," it should "be cast into the treasury as fast as you receive moneys, by hundreds, or by fifties, or by twenties, or by tens, or by fives." (Doctrine and Covenants 101:12.) Now observe, all ye, that these workers have their comforts supplied before there is any casting into the common treasury, and that they can not "draw as they see fit," for it is not to be "taken out of the treasury, only by the voice and common consent of the order. And this shall be the voice and common consent of the order: that any man among you, (the order of stewards organized for the managing of these concerns,) say unto the treasurer, I have need of this to help me in my stewardship; if it be five talents, or if it be ten talents, or twenty, or fifty, or an hundred, the treasurer shall give unto him the sum which he requires, to help him in his stewardship, until he be found a transgressor, and it is manifest before the council of the order, plainly, that he is an unfaithful and an unwise steward." (Doctrine and Covenants 101:12.) It provides also that if he proves to be an unwise and unfaithful steward, and does not "deal honestly" with his brethren, so that they may all, he with them, "receive alike," he shall be cut off for his transgression and "ye shall deliver him over to the buffetings of Satan" "until the day of redemption." (Doctrine and Covenants 101:1, 2.) The safety-valve in this system of manipulation lies in the fact that in case there should be given to the workers more than is needful for their support, they would, by virtue of being stewards over their own portions, give the excess into the storehouse. Conversely, in case the apportionment should prove insufficient by reason of misjudgment, or by reason of the infancy of the institution, the workers would not need to go hungry and destitute, for the needy shall have their lack made up to them from the storehouse. How much more beautiful to the human mind is this than the "dog-eat-dog" policy of the present business methods! Thus you see the laborers would not have the same disadvantages under church jurisdiction of industrial enterprises as in the world.

On number 13: I and others who have been writing on the affirmative of this question, are very much interested, are even anxiously engaged in so doing, because we think honestly and sincerely that the Lord has directed it in his word, and that the "world lieth in sin" because these things are not in vogue. Suggestion thirteen states: "The heads of the church, the leading men of it, . . . are just as much interested in the success of the work . . . the gathering, the upbuilding of Zion, the purchased possessions, the relief of the poor and distressed, care of the indigent, . . . as is or can be any other member of the church." This, I, for one, am glad of and proud of, and more, I have never once doubted it in the least. But what is a little puzzling to me, but

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not much of a source of worry, is, to whom, of all these anxiously engaged, and much interested leading men and others, is that little rebuke administered, and again referred to? What are the ear-marks of "overreaching anxiety"? If I knew, and found such ear-marks on myself, I would surely clip them off if it is deemed a dangerous and sinful characteristic. But I have always heard that anxious zeal, though in a mistaken cause, is even commendable, and should not be rebuked, but guided by the wise, into the proper channel. This rebuke, if not accompanied by a pointing out of the characteristic which is deemed bad by being "overreaching," nor by a pointing out of the *right* ground to be taken in this discussion, whether the affirmative or the negative, or some middle ground, does not become very enlightening. Honestly, now, should honest zeal fear a rebuke that does not purport to come from God, nor carry with it sufficient to enlighten the mind of the zealous as to the error, nor point out the wrong nor the right, neither the wrong-doer? Honestly I do not see the pertinency of it, nor do I feel the least rebuke from God for my honest and sincere zeal in this discussion. Hence I conclude that the rebuke must be for the "other fellow." If we are to welcome the cloud for a time that the rain may come, then welcome this discussion both pro and con, that the clouds of doubt and misunderstanding may be dispersed, so that the raindrops of truth let down by the clouds (discussion) may cause the fruit to grow in the sunshine. Let me say in conclusion that I fear God, and his words to do them, and fear nothing else; and what I have said on this subject is because of that fear, and honest zeal. And if I am wrong, and have given wrong interpretations of scripture that I have quoted, that same honest zeal will guide me, together with my intelligence, to change my views only when a better explanation is given, which, if possible to be given, I hope to hail with joy. Thus shall I remain, trying to work for the uplifting of fallen humanity.

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SHOULD MODERN PROPHETS BE DEFENDED?

It is sincerely believed by many pious people that God does not reveal, and has not since the days of John the Revelator revealed himself to mankind through prophets. Such belief, however sincere, is true or false—it aids, or hinders, the onward march of the kingdom of God.

Truth and error being so wide apart, the most ordinary mind should be enabled to know by an appeal to the Bible and reason whether prophets should or should not make their appearance among men.

God lives, and because he lives, there can be no conclusive evidence of his nonexistence. So in regard to God revealing himself through prophets: if it be true, there will be nothing in the Bible, or out of it, to lead to a negative belief. Whatever is presented must from the very nature of the question be overwhelmingly in favor of the doctrine or altogether against it.

THREE MEDIUMS OF COMMUNICATION CHOSEN.

God in the beginning manifested himself to the world through at least three different channels: the visible creation, the consciousness of man, and through prophets. The medium of communication through prophets was the chief means employed by him to make known his will; and the revelations given through them from time to time (not all at once) constitute in part the Bible as we have it. If the prophets were not the chief means, why was the Bible given through them,—those revelations, the acceptance of which brings eternal life and the rejection of which brings damnation? Since prophets were the principal medium employed by the Lord to unfold himself, it is of great importance to know if what the world says is true: that God has ceased revealing himself through prophets—the chief channel—but continues unfolding himself through the visible creation, and the consciousness of man.

As we view the physical universe we are awed like a child when looking at that which is majestic and grand. We see proofs of an Architect's planning as clearly as we see the intelligence of an architect displayed in the construction of a magnificent, well-constructed building. We might as well be told there was no builder of the building as that there was no Creator of the earth. The rich soil and seeds, the rains to make all vegetation grow, and a sun to ripen the fruits that we may live, "reveal" the loving watchcare of God over us, and that the earth was created to be inhabited. The beautiful verdure and the songs of the birds reveal that God was pleased to have us surrounded by what would conduce to our happiness. Whether we look to the heavens, or to the trees, flowers, and animals of earth, revelations come to us unfolding the love, power, and glory of God. The visible universe continues to reveal, and if that means were rejected of God how much would be lost!

Astronomers inform us that the earth is but one of a number of planets of the solar system, and that the solar system is but one system of untold myriads as they appear in the telescope. We are almost lost as we gaze into the immensity of space and see the blazing suns. Even the solar system bewilders our minds to contemplate it, and as we endeavor to follow the various planets around the sun and form an adequate conceptien of their orbital courses, our minds are fatigued—we can form no just conception of them. But the revelation comes to us from our

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observations, that God is able to do what he has promised through the prophets. Surely, if a man die, God can "raise him up at the last day." And in looking at our bodies we are led to believe that since God had the power to bring us into existence, he will have power to bring to pass the resurrection of the dead, for the latter act will require no greater effort on the part of God than the bringing us into our present state of existence. From such revelation of God's power shown forth in the physical world, we are led to believe he can and will cause us to arise from the dust the second time.

The heavens being so bright and glorious it dawns upon us that the life to come may be just as glorious as was prophesied by Christ and the prophets. No wonder man in his sins can not see the glorious personage on high! when even his works cause us to wonder and adore.

As we see the shining orbs moving in their beauty and perfection, within the bounds of law, the revelation comes to us, in harmony with the prophets, that we, too, should so move within the bounds of God's law if we wish to dwell with him.

The Lord is worthy to be praised for the revelations of the visible universe that turn one's poor, doubting spirit, into hope. Space is boundless; it enables one to believe that God is infinite as he said through the prophets. Eternity has no beginning nor end. If that be, can not the God of the prophets be "without beginning of days or end of years"? We can not see how eternity can be, nor can we see how God can be an eternal Being. The eternity of time and the eternity of God are beyond all reasoning, yet we accept the fact of each, for it is easier to think of eternity than of a time when there was no time; and it is easier to think of God as having always existed than to think of a time when there was no God. The knowledge of each comes to us intuitively—is a direct revelation from God to the soul. We know, too, intuitively, that we are dependent beings. It is also revealed through the consciousness of man that there is a supreme Being; hence, mankind, if not acquainted with the revelations of God through prophets, cut down a tree, make a god, and bow before it.

For thousands of years God was heard through the prophets, seen through the universe, and ofttimes spoke peace to the souls of men.

GOD "CHANGES NOT."

Why did God start revealing himself through those three mediums: the visible creation, consciousness of man, and prophets, if he did not intend to continue? He has continued to this day to reveal himself through two of the means he chose in the beginning, and it is not likely that he has discarded the chief means—through which our most precious revelations have come—and retained the lesser. *Changeability* does not follow in the wake of God's progress. We look upon man and find he has two ears, two eyes, two hands, two feet, one head, etc.,—the exact counterpart of man in the creation—God has not changed the form of man with which he *started.* God does not experiment as does man, for he sees the "end from the beginning." Since God still uses *two* of the mediums chosen in the beginning, and revealed himself through the third for more than four thousand years, it is not probable that the third means (prophets) was discarded after so long a use.

If God ceased to reveal himself through prophets nineteen hundred years ago, why did he not cease as well to reveal himself through the visible creation and the consciousness of man? If any means was to be rejected, the greater ought not to be dealt with first—and yet it is said the chief instrument has been "done away with," and the lesser continued.

In the beginning God started with the sun to give light to the universe and with prophets to give his will to the world. We know he still uses the sun—we are told he does not use prophets. One was appointed to give light to the eye; the other was appointed to give light to the soul—let both stand in the places appointed by God and shine, for the eye is not of more worth than the soul. The spark of "life" breathed into us has not ceased to reveal to us many things intuitively. The universe, of which the earth is a part, has not discontinued revealing to us the greatness of the One on high. We can not believe the other means has been abolished. If men reject revelation through living prophets, they should be consistent and reject the revelations of God that come through the physical universe and through their own souls, for God employed one means like unto another, and I repeat, why did he choose those methods of revealing himself to man if he did not intend to continue? God says he "changes not." (Malachi 3:6.)

The Lord did not choose one means of unfolding himself, or two, but at least three. Reject any one of those means and God is, that far, not revealed to our understanding. If the Lord revealed himself to mankind simply through prophets and not through the physical universe, men could not believe that the prophets told the truth, and when prophets would speak of the will of God, his love, and kind watch-care over all, they could not see examples of such love and care, and looking into a planetless sky and on a barren earth would ask: "How are we to know these things?"

God did not choose to reveal himself through prophets alone, but through the boundless universe as well; hence, men when they heard the revelations through the prophets could look out upon the broad universe, and seeing the wondrous things there, not contradicting, but in affinity with the words of the prophets, would exclaim: "These things may be

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true!" Looking out upon the history of the past and considering the needs of the present, are we not led to believe that it may be true that God will speak through modern prophets?

But one may go to God and ask and receive for himself a knowledge of the matter. It must be true that man can do that for all creation glows with the thought of going to God—our Father—and receiving. He who seeks faithfully in the physical realm for knowledge for certain things receives it. Why can not the principle be extended to the realm of God himself? for if the principle is true in one part of the universe, it must be true in every other part—hence if we *faithfully* seek we may know. Our experiences in life enable us to believe that Jesus laid down a true law when he said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

No man should labor with an empty purpose; without desiring to bring *gain* to his fellow men. What would be gained by rejecting the revelations of God through the physical universe? What is gained by rejecting the means of communication through prophets? How much is lost by denying the privilege of going to God to inquire if "these things" be true!

It is reasonable to believe that since God did, for four thousand years and more, work through the instrumentality of prophets and inspired men, he will now carry on his work in the same way. If he did for so long a time work through the instrumentality of inspired men, but now sanctions the "blind leading the blind," has he not changed?

CAN WE AFFORD TO BE WITHOUT PRESENT REVELATION?

The infidel has said the world did not need revelation to guide—reason was sufficient. Many believers in the Bible say inspiration or revelation has ceased —thereby showing their distance from God and their dependence on *reason.* If man can by his reason alone understand the things of God, why were the Scriptures given by inspiration? Nations have, by relying on their reason *alone,* worshiped idols; and the heathen of to-day following the light of their reason without revelation, worship gods of wood and stone.

We can not comprehend and find out God's plan for our government only as he reveals or makes it known. Jesus said, "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will *reveal* him."—Matthew 11:27. Paul said, "No man can say that Jesus is the Lord, but by the Holy Ghost."—1 Corinthians 12:3. We can not *know* that Jesus is the Lord except by revelation. It was not "flesh and blood" that revealed to Peter that Jesus was the Christ but the "Father in heaven." (Matthew 16:17.) Multitudes saw Jesus in the flesh, as he walked along the dusty roads, and were none the wiser—they did not believe in "present revelation." They "knew God spake unto Moses" and the prophets, but they did not believe God spake in their day.

The greater part of the religious world say we do not need prophets—we have the Bible. In olden time did not the Jews have the Bible (Old Testament), yet God sent them prophets? Since the Bible was given by inspiration, is it incredible that inspired men should be continued to unfold its teachings? The scribes of Christ's time misinterpreted the law—they were uninspired. But what man, when inspired, ever misinterpreted the law or Bible? Does not the divided state of Christendom make known that the Bible interpreted by uninspired men results in divisions, dissensions, and sects? If the Bible, without inspiration to lead, is sufficient in our day, why was the Bible alone not sufficient in the days of the Jews—why did they have prophets, inspired men as well?

As a result of inspiration the twelve apostles taught one gospel—harmony marked their teachings. But times have changed greatly since then!

The Mosaic system was "typical" of the grand system to come under Christ. Paul says the law was a "shadow of good things to come." (Hebrews 10:1.) Is the gospel taught by uninspired men the substance of which the *law* with its *inspired* men was the "shadow"? Should not the *substance* be more real, at least as good, as the *shadow?*

We can not afford to be without present revelation, since, without it, we can not know the Lord; and because, without it, many questions necessary to the government of God on earth must remain shrouded in doubt. The existence of so many churches teaching different ways to be saved reveals that there is *obscurity* somewhere—lack of divine light—either in the Bible or in the teachers of religion, or else, lack of matter revealed on the points in controversy.

If confusion reigns by reason of uninspired men, why not "pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest"? (Luke 10:2.) If lack of matter is revealed on some point such as the duties of a teacher, deacon, elder, seventy, evangelist, or apostle, or if it is not clearly revealed who shall baptize and administer the Lord's emblems, why not go to God and "ask and receive"? Does the Bible anywhere say what *all* the duties of the above officers are? Does it anywhere say *every* member of the church has the right to baptize? Does it anywhere state that *any one* has the right to administer the emblems of the Lord's supper? If not, who shall dare proceed without knowledge? There is no danger in receiving revelation from God, for what comes from him will not contradict his word found in the Bible.

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"FALSE PROPHETS."

A portion of scripture often employed to show that prophets have ceased is the following: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."—Matthew 7:15. The strongest advocate of modern prophets accepts that quotation without comment, as a guide, which, if followed, will prevent being imposed upon; for "false prophets" would contradict not only the revelations of God through "holy men" and the revelations of the physical universe, but also what comes through our own souls, and confusion would be the result. Jesus does not warn the church to whom he was speaking against the principle of revelation and all prophets, but against *false* prophets. "False christs" and "false teachers" are spoken against in the Bible as well as "false prophets." If "beware of false prophets" means beware of all prophets, then, beware of "false teachers" means reject all teachers, and beware of "false christs" means there shall come no true Christ!

In the words quoted above Jesus did not teach that there should not come true prophets, for he goes on to give a rule by which men could know the prophets, whether true or false. He said, "A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit. . . . Wherefore by their fruits ye shall know them."—Matthew 7:18, 20. Had Jesus intended there should never come prophets, he would not have given that rule, but would have said: "Beware of all prophets!" but he did not, for in so doing he would have cast reproach on one of the means ordained of God for making known his will.

Jesus did not speak against true prophets, for he says in Matthew 10:41: "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward." The negative of this would be: He that does not receive a prophet in the name of a prophet shall not receive a prophet's reward. He who receives a prophet and obeys the words of the Lord given, is entitled to the same reward as the prophet; for both have obeyed the Lord. He who rejects the prophet (the kind Jesus had in mind) will not receive the reward of the prophet, for not only is the prophet rejected, but also God, for he sent the prophet. The man will not receive the reward for he has rejected the means leading to the reward. Cause and effort must not be dispensed with when dealing with the things of God.

There can not be a "false prophet" without there being a true one, on the same principle that there can not be a counterfeit coin without there be true currency. The false prophet and counterfeit coin must exist by virtue of being an *imitation.*

THE BIBLE DEFENDS TRUE PROPHETS.

We read in 1 Corinthians 12:28: "And God hath set some in the church, first apostles, secondarily, prophets, thirdly, teachers." Here it is as distinctly stated that God set *prophets* in the church as that he set teachers there. "Whatsoever God hath joined together, let no man put asunder." By what rule of interpretation is one of those officers to be discarded and the other retained?

There were prophets this side of Christ's death, during his life, and in the ages before. Of the prophets this side of his crucifixion we read of Agabus, who prophesied of the sufferings which awaited Paul (see Acts 21:10, 11); of those in the church at Antioch (see Acts 13:1); and all know of John the Revelator, whose prophecies are found in Revelation. John the Baptist, one of the greatest prophets that ever lived, prophesied in the days of Christ; and so did good old Simeon. (See Luke 2:34.) The prophets Isaiah, Jeremiah, Hosea, Ezekiel, Malachi, and many others, prophesied in the days before Jesus was born in Bethlehem.

The wise man said: "That which hath been is now; and that which is to be hath already been; and God requireth that which is past."—Ecclesiastes 3:15. God revealing himself through prophets *before* and *after* Christ's earthly life, and *during* his life, proves the truthfulness of the above words. Believers in the Bible do not limit the times before Christ when prophets should appear to men; why should they limit the times after Christ's death when prophets should come with the message of the Lord?

The Jews rejected God's method of manifesting himself, and fought against it, hence Jesus said to them, "O Jerusalem, Jerusalem, thou that killest the prophets, and stoned them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."—Matthew 23:37–39. Because they killed the prophets and rejected those who were sent unto them, their house was left to them desolate. They were not to see the Lord, henceforth, till they should say, Blessed is he that cometh in the name of the Lord. If the Lord did not put his protecting arms around the Jews because they cast out the prophets and killed them, and did not shield them, will God shield those who now say, "Away with the prophets," and cast them out? Is an act done by one a crime, but when done nineteen hundred years later a virtue? Verily, no! If the Jews were not to see the Lord till they should say, "Blessed is he that cometh in the name of the Lord," are we more favored, can we reject those who "come in the name of the Lord" and still bask in the sunshine of God's approbation?

The prophet Amos says, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."—Amos 3:7. God, in all ages, has (in harmony with the words of Amos) revealed

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his will to prophets, with whom he wrought conjointly to establish his work on earth. He revealed his will to Noah; Moses was recognized as a channel of communication to the people of his day; John the Baptist was sent to "prepare the way of the Lord." In every instance he revealed his secret to prophets when he had a work to be done. Turning our eyes to prophecies concerning the latter days, we see in the distance the establishing of God's work on earth. If we admit he is connected with a work, we should not deny such work being surrounded by a miraculous atmosphere; for, whether we look at the creation, the days of Noah, the deliverance of Israel from Egyptian bondage, or to Christianity—the power of God was there.

THE COMING OF INSPIRED MEN SPOKEN OF.

The great event prophesied in days of old and anticipated by the people of God in all ages—the coming of Christ—is to be preceded by the work of the Lord, for Isaiah says, "Behold his reward is with him, and his work before him."—Isaiah 62:11.

Malachi says:

> Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am the Lord, I change not.—Malachi 3:1-6.

This prophecy no doubt refers to the *second* coming of the Lord, for the following reasons: Jesus did not come "suddenly to his temple" nineteen hundred years ago, but was born as a babe in a manger. Men could "abide the day" of his first coming, but "who may abide the day" of his second coming, when he appears in power and great glory, and is "like a refiner's fire, and like fuller's soap"? The offering of Judah and Jerusalem, nineteen hundred years ago, was, "Crucify him, crucify him"; whereas, when he comes (as spoken of in this prophecy) "suddenly to the temple": "then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." Jesus did not come to "judgment" the first time, for he said "I came not to judge the world, but to save the world" (John 12:47), while he is here referred to as coming "to judgment"—clearly pointing to that time when he shall come in the "clouds of heaven" and "his reward is with him, to give every man according as his work shall be."

But before that day, "Behold, I will send my messenger, and he shall prepare the way before me." When this messenger comes, or the one to whom he appears, will he come before the world saying, The Lord has sent me, or will he come saying, God does not speak any more—the day for prophets or messengers from the Lord has ceased? If that messenger has not come, he will come. Will those who deny present revelation and hoot at the idea of messengers coming from God be likely to know the time of God's visitation? The "messenger" must come, for a holy prophet has so testified.

John the Revelator, writing about 96 A. D., says that a voice in heaven told him to come up there and see "things which must be hereafter." (Revelation 4:1.) He records:

> And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come.—Revelation 14:6, 7.

This angel was to come with the "gospel" to be preached to them that *dwell on the earth*, and to every nation, kindred, tongue, and people and it was to be in the "hour of God's judgment,"—that is, in the last days. Since the Lord employed *men* in the past to preach the gospel he will no doubt commit the gospel in the last days to men to send forth to the whole world. Some man or men will, then, in the last days be visited by an angel, to whom will be conveyed the authority to execute the Lord's work. Angels in days gone by appeared to men and committed work to their hands. (See Revelation 22:8; Zechariah 2:3, 4.)

In Revelations eleventh chapter is found an account of what two prophets, who are yet to come, are to do: "These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will."—Verse 6. If it is unscriptural for prophets to come later than the first century, this much of the Bible is false; but if these two prophets are to come, the belief that prophets have *ceased* making their appearance to men is farther from truth than the Southern Cross is from the Polar Star!

THE APOSTASY OF THE CHURCH WOULD NECESSITATE DIVINE DIRECTION IN ESTABLISHING DIVINE ORDER.

Who will dispute a departure from the New Testament order having occurred at some time in the past? If the church came down the ages *unchanged* from the apostles till now, the same condition of affairs would obtain now that existed then. If there has been no change in the church, it should be like the church of the New Testament in organization, faith, doctrine, and practice.

Isaiah says, "The earth also is defiled under th

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inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."—Isaiah 24:5. The earth was to be defiled because the *inhabitants* transgressed the laws, changed the ordinance, broke the everlasting covenant.

Jesus taught, "He that believeth and is baptized shall be saved." The order is now reversed by many to, He that believeth and is *not* baptized may be saved. The ordinances may have been cast to one side as though they never had been instituted, and changed as though the Lord was not their author.

The laying on of hands was an ordinance in the church nineteen hundred years ago, and was observed (1) for the blessing of children (see Matthew 19:15); (2) administering to the sick (see Mark 6:5; Acts 28:8); (3) ordination to the ministry (see Acts 6:6; 13:3); (4) for the reception of the Holy Spirit (see Acts 8:17; 19:6; 9:17). Thus one might go on voluminously showing the difference between ancient and modern Christianity, but it is evident the results do not follow the preaching of the gospel which followed it nineteen hundred years ago: *that fact alone proves apostasy.* The same cause should produce the same results.

If there was no apostasy, why did such a movement as the Reformation begin, and the founding of other churches? If the church of God was on earth immediately before the Reformation, the Reformers should not have organized *other churches.* If it was not on earth, the *apostasy was complete.*

Why was it necessary for the angel to come from heaven to earth with the gospel, if there was to be no departure from its principles—why bring to earth what was already there?

God has said his work will be on earth in the last days. (See Matthew 24:3, 14.) It will, consequently, be a perfect work. A perfect work can not be established without inspiration—it could not in the days of Christ, it can not now. To what servant of the Lord in the Bible can we turn who was not inspired?

By turning to Jeremiah 6:16 we will see in part what is the work of a prophet. Jeremiah says, "Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein."

If Jeremiah was sent of God to tell the people to "ask for the old paths," and "walk therein," etc., is it unreasonable, unscriptural, or incredible that God should send a prophet in our time with the responsibility of inviting the people back to righteousness? Would not the apostasy cause the same need to exist?

Instead of the world asking for the "old paths" and walking therein, they say, "These things are done away." Is it not likely, judging the character of God from the past, that he will now (as in the days of John the Baptist) among the "lo heres!" and "lo theres!" send one in the midst of the confusion to prepare the way of the Lord? The antediluvian world would not receive a prophet—we should not walk in their steps.

Since God gave Noah directions concerning the building of the ark, how long, wide, and deep it should be, no doubt he will give directions concerning the building of his church in the last days, for "as it was in the days of Noe, so shall it be in the coming of the Son of Man." In what kind of house or church are men, if not in what was *built by the Lord?* Will the ark whose dimensions are not given of God be a refuge in the time of storm? No man has a right to build the church according to his fancy and then name it after some man, or attach the name of the Lord to it. There must be commandment and direction from God.

WAS JOSEPH SMITH A PROPHET OF GOD?

In about the year 1830, a young man by the name of Joseph Smith, in the land of America, claimed to be sent "in the name of the Lord." In that respect he was like all Bible prophets who preceded him.

Such a claim deserves consideration before we say, "False prophet." Jesus said, "By their works ye shall know them."

When Joseph Smith presented his high claim, the gospel laws of nineteen hundred years ago were being transgressed; the ordinances were changed; consequently the covenant was broken. Even to this day alterations and violations of the law of life as preached in the first century are to be seen.

The prevailing belief of his time was that Christ would never come "in like manner as he ascended," that the only coming of Christ was when he came at death to conduct the Spirit away. He declared that the coming of Christ in the clouds of heaven in power and glory, is an event that is near at hand.

The resurrection of the body from the grave was believed in by only a few. He said, "The earth will cast out her dead," and the body will be resurrected, the spirit and the body reunited.

He stood in defense of *all* the ordinances of the early church, and taught them as being obligatory upon men now.

Such teachings came in contact with the long-cherished views of hosts of religionists and persecution followed, but he continued "contending for the faith once delivered to the saints."

Whatever is said against Joseph Smith, no one can gainsay that since his claim and work the gospel in its fullness has been taught like in the first centuries. Is he a "wolf" in "sheep's clothing" who points out the "old paths" and tells men to "walk therein"? Had he come to the world saying, "Go on, you are all right; it does not make any difference what one believes just so one is sincere," there might

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have been room for believing he was a "wolf" dressed in deceptive robes.

He declared, "Signs shall follow them that believe," for it was a promise of the Lord and would stand true though "heaven and earth passed away." When such teaching was presented many Christians wanted a miracle wrought to prove that Jesus told the truth!

He taught that God will not only *hear* prayer in this age of the world, but will *answer* the prayers of faith, for he is unchangeable. What glorious truths were revived!

He was the humble instrument in bringing forth (by divine direction) the same kind of organization that existed in the primitive church, viz.: apostles, prophets, pastors, teachers, evangelists, etc.

He brought forth the "sealed book" of Isaiah 29 (which chapter please read).

He believed in God the eternal Father, and in his Son Jesus Christ, and in the Holy Ghost.

He taught that through the atonement of Christ, all men may be saved by obedience to the laws and ordinances of the gospel, viz.: 1. Faith in God and in the Lord Jesus Christ. 2. Repentance. 3. Baptism by immersion for the remission of sins. 4. Laying on of hands for the gift of the Holy Ghost—and if they "endured to the end" in righteousness they should come forth in the "resurrection of the just." He taught the doctrine of eternal judgment, which provides that men shall be judged, rewarded, or punished according to the degree of good, or evil, they shall have done.

He taught that a man must be called of God and ordained by the laying on of hands of those who are in authority, to entitle him to preach the gospel and administer in the ordinances thereof.

He stood in defense of the powers and gifts of the everlasting gospel, viz.: The gift of faith, discerning of spirits, prophecy, revelation, healing, visions, tongues, wisdom, charity, brotherly love, etc.

Publicly and privately he maintained that the religion of Jesus Christ, as taught in the New Testament Scriptures, will, if its precepts are accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, county, and State, and consequently they would be better fitted for the change which cometh at death.

Through life he ever affirmed that God had called him to his work, and finally, after much persecution, with never a conviction of guilt by a jury (before which he was often brought by his enemies) he sealed his testimony with his life's blood—he was shot to death in cold blood.

The foregoing teachings, not to mention many prophecies he uttered with a "thus saith the Lord," and which have been fulfilled, *are his fruits.* If he was a false prophet, what kind of "fruit" should be borne by a man of God? Think! Answer!

The ignorant sayings of some, such as, "The Saints look to Joseph Smith instead of Christ," are too ridiculous to notice. How foolish some people think the Saints must be! We regard him as a man called of God to do his work—no more and no less. What denomination does not look to some man as being prominent in the founding of their church: there is Henry VIII, Calvin, Luther, the Wesley brothers, Alexander Campbell, and many others, all esteemed by their followers as great men. The difference is we look upon Joseph Smith as having been inspired.

Take away the claim of inspiration, and would not Joseph Smith have as much right to organize a church as any other *man?* But no man has that right inherent in himself. What is a church? or can any society be properly so called *which is not founded on divine authority?*

CONCLUSION.

Any work committed of God to man must have God and man in it. Whoever God calls to do his work, when he "sets his hand the second time," will feel the shafts of ridicule and scorn from the worldly-minded, for they do not believe in servants of God; and from religious people, who do not believe in inspiration, who have "a form of godliness but deny the power thereof."

The doctrine of polygamy has been charged to Joseph Smith, but that doctrine can no more be proved to have been his than that the doctrine of the the Nicolaitans (Revelation 2:15) was taught by the apostle Paul. All the writings of Joseph Smith, whether of a public or private character; all his utterances, in public and private, when speaking of the marriage state, provided for *one wife only.* If anything written by him, by revelation, or otherwise, existed, favoring polygamy, the church in Utah, founded by Brigham Young, would produce it at once, for they are in desperate straits to maintain their cause. Polygamy could not be denounced in stronger and clearer terms than it is in the Book of Mormon (the "sealed book" of Isaiah 29—a history of God's dealings with the ancient people of America) which Joseph claims he brought forth by the power of God from records hid away by the people, which people archæology now abundantly proves to have lived. Comparatively nothing was known of American antiquities at the time the book was printed.

The charge of "wine-bibber," "Beelzebub," "Nazarene," did not prove that Jesus was not the Savior; the saints in Paul's day being "defamed, and made as the filth of the world, and the offscouring of all things" (1 Corinthians 4:13) did not prove they were not saints of God; and the charges of "Mormons," "polygamy," and "impostor," do not prove that God has not set his hand in these latter days, and established his church, like in the days of old, wherein men may walk in the "old paths."

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We repeat that God will not reject what has always been the chief means of revealing his will, for, lo, so long, and continue only the lesser means. Should the spark of life go out, through which God speaks peace and knowledge to our souls, darkness would be our portion. Should God cease to be revealed through the visible universe, we could not in our present state form just conceptions of his power, glory, love, and infinitude. If God has ceased speaking through prophets, who will call the world back to the Lord their God when they go astray?

Amos said, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." *Surely* the Lord is not doing *nothing*, therefore, the voice of the Shepherd will be heard, like in all the ages—through prophets—calling his sheep from crooked paths back to the true fold.

If we welcome those who come "in the name of the Lord," we are on the side of the people of God; if we say, "Away with them," we stand with the Jews.

PAUL M. HANSON.

SOCIALISM NOT ANARCHY.

In HERALD of February 14 there occur two articles widely separated in thought and doctrine. In one the writer confines his remarks to the Doctrine and Covenants, showing the social condition that should exist in the church, and had he taken the world or all nations of the earth as his theme, the result would have been a very good article on modern socialism.

The other writer seems to think there is no good in socialism. He is evidently laboring under a very great misconception in regard to what the claims of socialism are. Webster defines *socialism* to mean the doctrine that a community of interests is the best form of society. The brother states that socialists have been trying to solve a workable problem or theory, and have met with failure and downfall each and every time. I do not know of a single socialistic principle, that has had a fair and impartial trial, that was a failure in the least degree. But I do know of failures that people have said were socialistic; they were not, however.

Let me enumerate a few industries that are purely socialistic in their nature, and let the reader judge whether they are failures or not: The United States postal system; our public schools; city fire departments; and, in many cities, water and gas enterprises, where owned and controlled by the public. Can any one think for a moment these are failures?

Study New Zealand a few moments, and you will find more of the socialistic enterprises that are a grand success. The railroad system there is, as well as many other enterprises, owned and operated by the public, or government "community" if you please. The government there will sell you a yearly pass over the railroad for thirty-five dollars, and you can ride the whole time if you wish. Compare this with our American system, and another principle is gained for socialism. I might go on and mention many more, but this is sufficient.

A little farther along we find the following: "I suppose the socialistic agitation will still go on, bearing its unwholesome fruits of discontent, distrust, strikes, lockouts, anarchy, and murder."

Any man that has studied socialism half an hour ought to know that the things just mentioned are not the result of socialism but to the contrary. People do not need to be so ignorant when literature is so cheap and available. Many of these crimes are the result of oppression. Lockouts are by the capitalistic class. So far as discontent is concerned, I hope for its continuance, since all reformation in politics and religion that are of any worth whatever were conceived and born of discontent.

There is one peculiar feature I have noticed through all the discussions in the HERALD, and that is this: When any of the writers wish to down the socialistic movement they invariably compare it with the divine plan. By so doing they virtually admit, if not in word, surely by act, that socialism is so far in advance of any other system of politics that a comparison with such would be unfruitful for good to the old parties. Socialism declares for the public ownership and control of all public utilities; all industries that the people have to depend on for a livelihood; the manufacturing for use and not for speculation and profit; the stopping of the accumulation of millions in the hands of a few and making paupers of many, allowing every one the full product of his toil, thus lessening the hours of labor and creating more time for study, enlightenment, and refinement; the eliminating of child-labor from factories; the abolishing of the sweat-shop at starvation wages, and in the place thereof establish good, wholesome places for work. Many other things could be added, too numerous to mention here.

The socialistic movement is, by far, more in harmony with the divine plan than any other political party of to-day.

It seems to me to test the value of any religion or politics, we should first ascertain what the claims of the party are by an investigation of the parties themselves, and not from the representations of an enemy.

J. W. GUNSOLLEY.

INDEPENDENCE, Missouri.

Blessed is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things, but above all the power of going out of one's self, and seeing and appreciating whatever is noble and loving in another man.—Thomas Hughes.

A man who dares to waste an hour of time has not learned the value of life.—Charles Darwin.

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Mothers' Home Column

EDITED BY FRANCES.

Dear Sisters: When anything really good occurs, we want to let you all know it, and we take this manner of letting you all know how the children's home fund is increasing. Small sums have been coming in from different parts since the conference, until the amount had reached somewhere about $1,000.00, when, last week, we received from Philadelphia local the generous sum of $532.06, which has raised the amount to about $1,500.00. Does not that look as if we might soon begin to think about beginning to build a home? The Philadelphia sisters have done nobly, and we hope that their good work may be an incentive to others to go and do likewise.

We want also to tell you of the good work of a sister who has this work at heart. She went about among the sisters of her branch and secured over twenty yearly subscriptions to the leaflet. To be sure the most of them were for small numbers, but they are in the hands of twenty-two sisters who will see that they are distributed where they will do good. Now are there not others who can do just such a work as that? We need just such help, to place these readings where they will be helpful. Do not think because you do not need them, there are none who do, and would be glad of them.

While we have so much to encourage us in our work, let us press forward and do all that we can to make it a success. All orders for leaflets should be sent to Mrs. B. C. Smith, 214 South Spring Street, Independence, Missouri. All other money should be sent to Mrs. M. E. Hulmes, Independence, Missouri.

MRS. B. C. SMITH, President Daughters of Zion.

Shall the Children Help?

Dear Mothers: With Sr. Smith's letter before us the occasion seems opportune for calling your attention to the fact as stated in *Zion's Hope* that Bishop Kelley has consented that all except three thousand dollars of the money sent in this year as Christmas Offerings, shall go toward building the home for children, which the Lord has said should be built just as speedily as would not interfere with other church-work.

Last year the children sent in to the Bishop nearly six thousand dollars, and we are firmly persuaded that with your help, together with the help of our large army of faithful Sunday-school workers, they can do even better than that this year. But much will depend upon you—upon the help and encouragement the children get at home.

Last year you made a special effort that the one hundredth birthday of God's prophet might be honored at the same time you honored the birthday of God's Son. Since then the Lord has given a special commandment to his church to build a home for his homeless little ones. Is there a cause in all the wide, wide world to so touch the heart of a mother as this? You whose little ones are clothed, fed, and tenderly cared for, who are sheltered in homes you have provided, shielded there from the fierce storms and temptations of life which are hurled against these other homeless little ones, is there no duty you owe to them? Is there no voice speaking to your soul of their needs, their desolate, helpless, unloved condition? We know there must be—know that the voice of the Master is saying to you as it said to Peter in the long gone years, "If you love me feed my lambs."

Nor is this all. We know that you will obey that voice, and that this year shall testify—by the works you do in obedience to this later commandment of the Father—of your love. As it was last year—as it has been all previous years—it is the fragments we are asking you to help the children gather up. You who planned and did so well last year, we ask that you will not grow weary in well-doing; and you who failed to labor then—if any such there be—we ask, Will you not help by planning for and encouraging the children to attain even better results this year? More anon.

Dear Home Column: I have often thought I ought to do my part of the writing for this department, since I so enjoy the letters from others, so will add my experince with my children, and perhaps it will aid some young mother not to be harsh with her little ones. I believe we will reap a rich reward, both in the present and in after-years, if we have the proper respect for the feelings of our children, and I do not believe they will confide in us if we do not. And where can there be any comfort obtained from them if we do not have their confidence?

It has been my experience to spare the child and not harden it with the rod. I always think these little pure, innocent beings belong to God, and we have no right to abuse them. And again I think how quickly I would resent a blow. I would not feel much like kissing the hand that dealt it. Therefore I could not except my child to love me if I treated him to blows in place of reasoning with and showing him how he was grieving mamma by doing wrong. And, dear sisters, I do not believe there will be much trouble between mamma and the children, if mamma takes her children to God in prayer every morning at the beginning of the day, before Satan has a chance to send in his evil spirits to possess some of them.

I have heard some say, "Oh! with the bustle and hurry of getting to work in the morning, or getting the children off to school, it is so hard to get them together to have morning prayers!" But, dear sisters, that is where Satan takes advantage of us,—when we think we have not time to serve our God. God requires the *first fruits*, and if every mother will kneel with her children before the throne of grace and ask the Father's kind watchcare over her little ones, and teach each one to do the same, for the day, there will be many, many jars that will never come into the family; many tender feelings saved a cruel dart.

I have often said I could not think of such a thing as trying to bring up a family without the help of God; and when I look around me and see mothers of the world trying to take the burden on their own shoulders, and expect their boys and girls to grow up to be an honor to them, my heart goes out in pity for them, because I know what a stupendous burden there is before them. And then when I see boys and girls in their teens warring against the wills of parents, I can trace back and so often see that the family altar had been neglected. Oh! the great mistake of neglecting the family altar! Dear sisters, do not neglect it. It has been my experience that I had trouble with the children every day that I got in a hurry with my work and forgot to pray with them in the morning; and then I would say to them, "See, we forgot to have prayer this morning!"

Sometimes some of them will sleep late and I get to work and then when they get up they get out to play or get in a hurry to get off to school, and so God is forgotten for a while. But both they and I invariably suffer loss.

Children are so much easier controlled when they have the influence of the Holy Spirit around them; and it is sure to be with us if we ask for it daily, and strive to live worthy. Then when evening comes, if mamma will only have prayers with them and thank the kind Father for his watchcare and his many blessings, and then read awhile to the children while papa looks over the paper, they go to sleep happy, and have a healthful sleep. I always see that none of them go to sleep unhappy, or afraid, or lonely. If they feel afraid of the dark or anything else, I tell them that the angels are around them, and will not let anything hurt them. This is true, for God does send his angels to watch over us, because I have seen them in vision around my bed, and I have seen them stand by my head till I went to sleep.

I know it is a mother's duty to instill faith in the hearts of her children. Faith will cause them to pray. I believe children should pray as well as any one. I know that I gained a great deal of strength through prayer when I was quite a young child. I remember I used to go out in our play-house

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when a child, all by myself, and pray, and I know now that I received the Holy Spirit, though I did not understand it then. I knew it made me very happy and caused me to feel kindly toward every one, and have higher thoughts; but I did not know it was the influence of the Holy Spirit, because I had not been taught that; yet I had always been taught to read and believe the Bible, and to be truthful, and to do unto others as I would be done by. I was always kept from evil companions, and how many times I have thanked God for this. Then after I became old enough I had no use for companions that were not moral and good. And so I keep my own children, and teach them that if they can not have good company, they are better off without any. I intend to keep them pure as long as possible, and when their character is formed they will not desire bad company, but will feel out of place in such.

I have had people say to me "Oh, don't stay so close to your children! They are bound to learn evil sometime." Well, if they must learn it sometime, then why not spare them from it as long as possible?

But there are evils, many of them, that I never became acquainted with, and would hardly believe that they existed long after I was married. I do not believe that there should be any "wild oats sown." Why allow pure minds to come in contact with things that will injure the spiritual progress? Why allow our children to learn evil so long as we are able to prevent it, when they have got to waste so much time in unlearning when they might be going ahead? We would not teach or allow any one to teach our children that twice two was ten, when we know he would only lose time in unlearning that and in learning it right.

I always was anxious to see any good cause progress. It worries me to see any time lost. There is a certain prize at the end of the race. If we take the wrong road the farther we go on that road the more time we lose, and have to come back and start right.

Good books are such a help to parents, teaching children the right way. Everything they read leaves its impress and has influence. I never allow a novel in my house; but always something that instructs and also inspires to higher life.

Another thing I would like to say to young mothers: Do not allow cards or card-playing in your house. Never mind who it offends. If you can not reason with them without their getting offended, let them go; you are better off without such friends, and you would better offend men than angels. I do not believe angels would hover over us and encourage us in anything that leads to so much evil.

Not long since a very warm friend of my husband's came in to spend the evening. After a while he proposed a game of cards. I did not wish to offend him, so I spoke as kindly as I could, but decidedly told him that I did not allow such things in my home. I told him I did not wish to offend him, neither did I wish my sons to grow up to offend me or their God, and I hope they will never learn anything about cards.

There are so many things that will interest boys and keep them home to which there is no evil attached. I give my boys their freedom at home, teach them to be neat and clean, and not take their litter in the front rooms; and teach them order at all times; yet I let them whittle and cut paper, make boats, and give them goods to make sails, and do lots of things for them, in their play; and they think mamma must see everything they make, and pass an opinion on it; and as they grow older we can keep right up with them, enjoy what they enjoy, even if we would rather do something else. If we succeed in keeping them in the way they should go, we will be well paid, and also receive our reward hereafter.

BERKELEY, California. SISTER ADDIE DAVID.

Prayer Union.

The sisters of the Prayer Union are asked to remember Sr. Lois Stevenson of Kingston, Missouri, that if it be the will of the Lord she may be restored to health, and be able to care for the little ones intrusted to her. She is very poorly.

Mary Hankins of Genoa, Nevada, wishes the prayers of the church. She is in a critical condition, in her eighty-seventh year, waiting to be called home. She is ready, and wants to depart. She is a good Saint, and has done great good in her life.

Letter Department

TERLTON, Oklahoma, June 29, 1906.

Editors Herald: Leaving my home, at Holden, Missouri, on May 7, I started for my field of labor—Northern Oklahoma—and landed in Blackwell on the 8th. Not being able to find any of the Saints, Bro. W. D. McKnight having moved to Gage, Oklahoma, I went on to Pond Creek the same day, and walked out to Bro. A. M. Crawford's. Not finding any other place for preaching, I soon began work on the streets of Pond Creek, continuing until the 18th, when I was joined by Bro. W. M. Aylor. We continued the street-work together, having only a fair hearing. On Sunday the 20th we occupied in the court-house; had quite a good hearing. Preached on the streets again on Monday night. Storm hindered us on Tuesday night, and on the 23d we came to Morrison. From thence we came south about eight miles and held forth over the following Sunday at Royal Prairie Schoolhouse; thence to Eden Center Schoolhouse, where we held forth for nearly one week—except what time we were hindered by the rains. While there Bro. Aylor baptized one—Sr. Edith Beard. Her husband and a number of others are friendly and apparently interested in the work. The interest here is the result of the joint effort of Brn. W. M. Aylor and E. L. Henson.

Our next base of operations was the city of Stillwater, using the court-house and the streets—mostly on the streets, for notwithstanding we advertised our meetings for the court-house in the papers, and by chalking the sidewalks, not many would come; but on the streets we had a good hearing, and usually good attention. Of course we had our Bilhorn telescope organ with us, which was quite a help. We made our home with Bro. Samuel Patton and daughter Clara; we were also kindly assisted and cared for by Sr. B. F. Knowles and family. While here we were privileged to attend a part of the graduation exercises of the Oklahoma Agricultural and Mechanical College, which we enjoyed very much. This is a spendid institution of instruction, and a wonderful opportunity for the youth of Oklahoma, as the tuition is free.

On the 16th of June we came to Terlton—noted as the place of the reunion of 1905. We held meetings in the schoolhouse over Sunday, and on Monday set up the old tent and commenced meetings, and have continued till the present. We are having good interest. One was baptized by Bro. Aylor on last Sunday. Many are almost persuaded. Quite a few have been baptized here in the past. The interest here, I believe, is mainly due to the past efforts of Bro. Aylor, seconded by Brn. H. O. Smith and E. L. Henson. The helpers in the reunion, no doubt, wielded their influence for good. Bro. and Sr. T. L. McGeorge were the pioneer Latter Day Saints in Terlton, and it was mainly through their efforts that an opening was made here. I should mention that Sr. Florence Waltz preceded Bro. and Sr. McGeorge in this vicinity, but was so situated that she could not do much for the work, but has ever been firm and steadfast in the faith. Now, there are about twenty-five members in this locality—twenty of them recently baptized. We expect to continue here till after July 4, and then go to Ripley; but the tent is too dilapidated to take with us. It has served its time. I expect to make an effort to get to Alva, in Wood County, a little later.

I wish to say to all, that I find the efforts of the Sunday-school and Religio workers to be more and more commendable,

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and can heartily say, May God bless them in their efforts. The circulating library, such as is now being conducted in the Independence Stake, is especially commendable, and is, I believe, doing more good than many of its supporters have anticipated. A recent suggestion of a worker, that schools be provided with a local library of reference books, comprising all the publications of the church, is a *good suggestion*, and I hope that soon it may be adopted and carried into effect. It is just the thing needed. Surely we can rejoice to-day in the thought that along various lines there is a forward movement. How my heart thrilled with joy when the Daughters of Zion first suggested the establishment of a children's home. And now the adoption of the revelation that approves of their effort, and provides for the establishment of a sanitarium, is surely an indication of advancement.

May all take courage and move forward, is my prayer.

Yours in the gospel,

H. E. MOLER.

SAN ANTONIO, Texas, June 27, 1906.

Editors Herald: I have preached in Sandmegill, Amphion, Oaklan, Lima, Medina City, and Pipe Creek with good interest. I met with the Medina City Branch, June 1, in conference, which was well attended. Brn. O. D. Johnson and W. H. Davenport were there to do their part. The conference closed Sunday night. I remained there and held meetings till the middle of the week, with good crowds, then to Lima, accompanied by Bro. O. L. Adams. Reaching our destination, we found quite a number of friends, and upon making some inquiry found that a Campbellite preacher by the name of Furguson, who had held a debate with Bro. T. J. Sheppard, was living within three hundred yards of the place where I aimed to preach. He had baptized twenty-two there, from what I learned. He was getting along nicely. He had seventy acres of cotton and corn, and gets three hundred dollars a year for preaching on Sunday. I was told that he would be after me as soon as I began my meeting. I met him the day before I commenced, and asked him to come to meeting. He said he would, but he never showed up. I heard afterwards he had a sore foot.

I met with the Bandera Branch Sunday, June 24; preached twice on Sunday; was called on Monday, June 25, to administer the ordinance of baptism to two, Miss Mary Ethel Mills, a bright young lady eighteen years old, and Calvin Callaham, a bright lad twelve years of age, a son of Bro. Joseph Callaham.

I have been blessed with the good Spirit in presenting the restored gospel to the people, and the free-will offering has been sufficient to defray my expenses from place to place, for which I feel very thankful and feel that the Lord will bless all that will assist in this work. D. S. PALMER.

Editors Herald: Leaving home May 16, in company with Bro. S. K. Sorensen, for our field of labor, Fremont and Pottawattamie Districts, we made our first stop at Shenandoah, reaching there at ten minutes past seven o'clock in the evening, and were met at the depot by Bro. E. Wilcox, president of the branch at that place. As it was past supper-time, and his family away from home, he took us to a restaurant for supper, then to the home of Bro. and Sr. J. B. Cline, where we were domiciled for over Sunday. Thursday night we attended prayer-meeting in their cozy little church, at the close of which an appointment was made for preaching on Friday evening, the writer occupying with fair liberty. Being invited to stay over Sunday, notice was given for two services, one at eleven o'clock in the forenoon, Bro. Sorensen occupying with credit to himself and I think satisfaction to others, and the writer filling the evening hour. Monday at half past nine we took train for Silver City, to see what could be done there; but not finding it an opportune time for holding preaching-services, we thought best to go on to Hazel Dell, where the district conference was to be held. Stayed one night in Council Bluffs, the writer with Bro. S. Harding and family, Bro. Sorensen with Bro. Charles Fry. Meeting Bro. J. A. Hansen, Bishop's agent, and son of Bro. H. N. Hansen, in the city, we had a ride of about eleven miles, and were caught in one of the hardest rains we had seen for some time, but had time to take shelter in a barn before we got very wet. After the storm was over we went to the home of Bro. Hansen, where we stayed until conference was over. We met some kind-hearted Saints there, and enjoyed our visit very much. The conference passed off pleasantly, the preaching being done by the following brethren as named: J. Arber, Saturday night; Paul M. Hanson at half past ten o'clock Sunday forenoon; the writer at half past two o'clock in the afternoon; and S. K. Sorensen at eight o'clock in the evening. Much of the good Spirit was present at these services, and all felt pleased, and I think satisfied with the services held.

Bro. Sorensen and I stayed till Thursday, and held three more services, then went to Hamburg to attend the conference of the Fremont District. This being our first visit to this part of the State, we thought it would be a good chance to get acquainted with the people and conditions, and thus would know better how to plan our work. Here we met some of the workers of the district with whom we had a pleasant visit, but did not get very much satisfaction as to conditions obtaining, and as to labor in the district. Bro. Eli Hayer, the sub-missionary in charge, was present, but did not know any more about work in the districts than others of the missionary force, and in fact not so much as some that had labored in the two districts. His counsel was, "You know more about the work than I do; do as you think best." It seems to me at times that we are merely playing religion, in a kind of school-boy fashion, and I am not alone in this either. Our present system creates inequality, and discriminates against others of the missionary force. For one, I am satisfied that the "sub-missionary" is purely an innovation, and unwarranted in the law, and should be done away, and every one be sent out as provided in the law.

I read in the law that the Twelve are to be the leaders in opening up the work under the direction of the Presidency of the church. Then, to aid them, they are to call upon the Seventy first; they, the Seventy, to labor under the direction of the Twelve. No chance for a *sub* here, any more than for one between the Presidency and the Twelve. I am of the opinion that should the Presidency undertake to place one there, that there would be an incipient rebellion at least. These two quorums are to open up the work, organize and set in order, then push the work into new fields, leaving branches and districts to the standing ministry: high priests, elders, and the lesser priesthood. Is this being done? How many of the Twelve are pushing out into new fields at the present time, and opening up the work in new places? And how many of the Seventy are pushing out, warning the world, preaching with a warning voice? How many, we ask, are doing this? I heard a member of the Twelve say at the last conference, in speaking to a question before the body, that they, the Twelve, had the advantage of others of the missionary force in that they were advertized ahead, and appointments made for them, and they would preach for a week or ten days, then on to other places the same way, thus reversing the order as provided in the law. We find fault with the sectarian world for perverting the gospel law. Are we any better than they, if we do the same thing? Why not appoint every one so that he can labor in harmony with his calling, or have mistakes been made in calling and ordaining to some of these offices? If mistakes have been made, who has made them? Has the Lord made a mistake in calling some to the office of high priest? I read that no man taketh this honor unto himself, except he be called of God as was Aaron.

It would seem from a statement made by the President of the

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church in his closing address at the last conference, that a mistake has been made in calling and ordaining high priests, or else the Twelve have made one, and have erred in judgment. The President in his address says: "We have not yet reached the period when we can carry into its fullest execution the requirement of ordaining high priests over districts and setting them there. And one of the reasons for that seems to be that our brethren fail to find the requisite material, as they speak of it—they can not find presiding material." Now it seems strange to me that out of a membership of about one hundred and nine, forty of whom are laboring as missionaries, none can be found that are qualified to preside over large branches and districts, when under the law they are made the standing presiding ministers of the church. See Doctrine and Covenants 120:3: "The twelve and seventy are the traveling ministers and preachers of the gospel, to persuade men to obey the truth; the high priests and elders holding the same priesthood are the standing ministers of the church, having the watchcare of the membership and nurturing and sustaining them, under the direction of the presidency and the twelve."

As I see it there is not a plainer statement in the law than this. The Twelve and Seventy are to travel, preparing places for the high priests and elders to occupy; then again pushing out unto new fields. For one I take exceptions to the statement that there is no presiding material among the high priests. I wonder how the Twelve would take it if the statement should be made, and come out publicly, that they were not qualified to fill the place they occupy, as provided in the law. I believe the Lord knows best about the qualification of those he calls to occupy in the different offices in the church. I believe that branches and districts should first be provided with proper presidents before high priests are appointed as missionaries. Districts and branches are suffering at the present time because of this lack of proper presiding officers. Many of the branches and districts are presided over by those that have to give all their time during the week to what we might call "secular work." Some are farmers, some are carpenters, some masons, and many other different kinds of employments, so can not give proper time to gospel work, and in caring for the flocks over which they preside. Many of these, if they could give proper time to their calling, would become efficient workmen. But how is one to become qualified for his work, unless he be given a chance to occupy in his calling? How is one to gain experience in presiding unless he be given a chance to preside? If some of the Twelve could have their way, district and branch presidents would never preside when they were present.

At the late conference one of the Twelve speaking upon this question of presiding said, "Why, I have had to sit in the body while a priest presided at a business-meeting." What a terrible thing that was! How humiliated he must have felt to let a priest act in his calling when he was present. Now, I believe in respecting every one in his office and calling; but I do not believe in the usurpation of power. As the President said in his address, Give these men, high priests, a chance. "Throw them into the stream," and they will learn to swim. I believe the time has come when each should labor in his own office and calling. It is written in the law that seventies have no responsibility of presiding, but are to travel continually; and still we find them presiding over branches and districts, and high priests traveling as seventies, thus reversing the order as given in the law.

In Doctrine and Covenants 122:7, 8 we find the duties of the several quorums defined; and concerning organized branches and districts it says: "The twelve and seventy administering as those prosecuting the work of preaching with a warning voice, baptizing, organizing and setting in order, then pushing their ministry into other fields until the world is warned. It is the will of God that they do this; yea, verily, thus saith the Spirit, If they [the Twelve and Seventy] will now enter upon this work, leaving the burden of care in organized districts, or conferences to the standing ministry, under the presidency of the church; observing the law already given to ordain and set high priests or elders to preside in large branches and in districts, and also evangelical ministers, then will those officers set in the church be useful and he who gave the law be honored; the differences between the quorums be healed, confidence be restored and good will and peace come to the people as a cherishing fountain."

This law was given twelve years ago, and says that if now they will enter upon this, they shall feel a peace and vigor of mind surpassing what they have enjoyed in the past. Is it not worthy of a trial? Now the main reason that I have written is because of the conditions I find obtaining wherever I go. I find the need of it right here in these old districts. Things here need to be regulated and set in order. The law makes provision. Why not live to it? E. A. STEDMAN.

MEDFORD, Hillside, Massachusetts, June 29, 1906.

Editors Herald: On July 5 I sail for England, where I am to labor for a time among my many relatives. While absent from my district, the work of the Bishopric will be attended to by Brn. M. C. Fisher and George H. Gates. Bro. Fisher of 104 Sycamore Street, Winter Hill, Massachusetts, will receipt for all moneys sent to him as tithes, offerings, consecrations, also for the home for children and the sanitarium. I trust all the Saints, young and old, will heartily respond to duty's call, for our finances are at a very low ebb, and the treasury needs replenishing *now*. Let us not get weary in well-doing in this matter of straightening out our account with the Lord, but respond cheerfully, heartily, and without stint; for this is our reasonable service.

My address until further notice will be 13 Church Yard, Hitchin Herts, England. Hastily yours in bonds,

RICHARD BULLARD.

BLAKE, Nebraska, June 29, 1906.

Dear Herald: This finds us out in the genuine sand hills. This part of Holt County is about as wild a looking country as there could well be. I have read about "cattle on a thousand hills"—here are the thousand hills but not so many cattle. Bro. Gamet and I ascended one of the highest hills, and I want to say that while the scene looked desolate and forsaken, yet it was grand. The hills are all sand and nearly all blow-outs, with scarcely any grass. Yet there could be seen valleys and meadows of waving grass, beautiful with flowers, and many ponds of water, some of them up in the hills as clear as crystal, while others in the lowlands were boggy. While we were out thus viewing the landscape over, we knelt down, and to the Father of all poured out our souls in prayer. We had come to declare the gospel message to these few inhabitants; and as God in these the latter days has sent out fishers and hunters, we had come to find, if possible, even in these sand hills, some who would obey the gospel. And we have reason to believe that he whose eyes are ever watching, and who knoweth all the works of his hands, could hear us as well out here as in other places. Two families of Saints live here, Bro. J. L. Myers and Bro. William Crandell. We are staying with Bro. Myers.

We had wondered, if we should have meetings, where the people would come from; but through the energy of Bro. Myers, we made a tour around of about fifteen miles, was introduced to the people, and our purpose made known. I gave them all some tracts, a sod schoolhouse was secured, and several promised to come out. Good to their word, in the evening every seat was occupied, and we had excellent attention.

The second evening a storm arose and burst upon us in all its fury. Suddenly as I was preaching, a gust of wind put out the light. I rushed to shut the door; and it took all my strength to keep it closed. We, and the most of the congregation, stayed

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till the storm was over, which lasted till in the morning about one o'clock. We took turn about preaching, and sang a number of the Saints' hymns, and thus the time passed pleasantly, and we got home safe.

To find these Saints we drove from Inman about fifty miles. The brethren thought it too far for us to walk, and right glad we are that they took pity on us, for we would have had a hard time getting here on foot. As it was, we got lost several times. No road could be seen. We had to cross the country the best we could, driving around numerous bogs, and crossing sand hills, and it was cloudy and raining. But we are here safe and sound, and with the good water and exhilarating breeze, and the kind hospitality of Bro. Myers, we are feeling fine and hopeful.

While at Inman it seems that our mission-work was to administer to the sick, who we are glad to say were blessed, which will be an additional testimony to them and us that "God is love."

We were up at Bonesteel, South Dakota. The branch there is not as much alive as it ought to be, but with the straightening of some difficulties, we hope things will be better. We went out on the reservation, and in the town of Hersie secured a hall free of charge. We held forth there for some time, with good attendance and interest. We found four families of Saints there.

In the town of Manervi we preached once. The people did not want any more of that kind of preaching, so we left for other places, but this gospel of the kingdom is to be preached as a witness. So in our weakness we are sowing the seed wherever we can, seeking to live and work so that we may have the favor of our Master and Lord. Desirous for the prosperity of Zion, I am, ADOLPH E. MADISON.

1616 South Ninth Street, COUNCIL BLUFFS, Iowa.

ELDON, Iowa, June 26, 1906.

Brother Joseph: I want to relate to you my experience in regard to how I know that your father Joseph Smith was a prophet of God.

I went to a prayer-meeting at the house of Bro. Frank Reynolds. I went praying, and I went in as usual and took my seat, and as the meeting progressed, all of a sudden, I was raised to my feet by the power of God; my eyes were closed tight, and these words were put into my mouth, "Joseph Smith of old was a prophet called of God," and just as quick as thought I dropped to my seat and my eyes were opened. This I could not help saying, for in my humiliation my judgment was taken from me. I want this testimony to go into print as a witness to the truth that God reveals in these the latter days. Yours in love,

B. S. SHAUG, M. D.

Extracts from Letters.

L. R. Devore, Floodwood, Ohio: "Lately preached the funeral-sermon of Sr. Ida M. Hull, who bore with Christian fortitude five long years of affliction. Ten days before she passed away she called the family to her bedside and said, 'Put your hand to my mouth, my breath is cold. There must be some mistranslation in the passage, "Death is sweet to the righteous." I feel the icy hand of death, and it is a horrible feeling.' Her breath was icy cold. She requested her husband to administer to her. He did so, and that feeling left her. The room was full of friends, and she said, 'Do you see anything?' Her husband answered, 'No.' 'Why, the Lord is here, and I want to go home. Oh, yes, death *is sweet* to the righteous; never be afraid to come to this point; I am well paid for all the suffering I have endured.' She prayed, and requested the Saints to pray that the Lord would not leave her here longer. Every pain left her body. The Spirit rested upon her in power. She exhorted all to faithfulness, and bore testimony to the neighbors of the great latter-day work—that the end is near. The day she died she told them she would pass away ere the day closed, and she did."

Mrs. Mary I. Davis, Caldwell, Idaho: "There are only a few scattered Saints here. Though few in number, we need spiritual food, that we may be strengthened thereby, and are hoping that some elder laboring near us will come and preach to us. I do not know about getting a church, but I believe, as there are electric lights, that to preach on the streets would be the best way to reach the most people; and as we live here in town will care for the elder the best we can."

Richard Bullard, Boston, Massachusetts, July 2: "We sail on the morning of July 5, on the Arabic of the White Star Line. It is the largest vessel coming to this port, of 15,861 tons. Seven decks, height from top deck to keel 80 feet, length 600 feet, beam 65 feet, speed 16 knots. I will try to give a good account of myself while away, and hope to find among my many relatives a hunger for truth. I will meet with opposition from some, but that must be expected, as the same spirit which opposes the work here is busy there."

Bro. Joseph F. Burton, wrote to President Smith from Oakland, California, June 30: "It is after ten o'clock in the night but I desire to write you a few words before retiring as there will be no time in the morning; for, although it is Sunday we sail on the Mariposa for Papeete at eleven o'clock in the forenoon. By letters from there this mail I learn that it is best for all interests concerned that we go on this boat, and I feel very hopeful of restoring those who apparently withdrew themselves. I had a pleasant letter from one of the presidents of that faction. The Saints of San Francisco gave us one hundred dollars and we bought food with it, which is now on board; and the Oakland Branch gave us forty-four dollars and forty cents which we take with us to pay freight and duty on what we have bought. The Saints have been very, very liberal and kind to us, and have provided us with everything needful to take with us, so that I go better provided with all things needful than ever before. A brother of Los Angeles sent twenty dollars also which was added to the one hundred dollars for food, and the bishop and his agents have done all they could for us, and have amply supplied us all.

"Bro. Charles H. Lake and wife, Bertie, are well and will go with us. I will need the presence of the elder's Guide when we arrive in Papeete, for my wisdom must be the wisdom of the Lord if I do the good I wish to do. May peace be with you, and the Master's blessings be and abide with you, and all your household."

Miscellaneous Department

Conference Minutes.

Clinton.—The forty-fourth conference of the Clinton District convened at Nevada, Missouri, June 30 and July 1, 1906. District president, A. Lloyd, and sub-missionary in charge, George Jenkins, were chosen to preside. Branches reporting: Richhill, Taborville, Veve, Walker, Ft. Scott, Eldorado Springs, Wheatland, Lowry City, Coal Hill, Nevada. Ministry reporting: Elders A. Lloyd, William Waterman, George Jenkins, Lee Quick, S. C. Andes, G. W. Beebe, J. W. Paxton, J. T. Higdon, J. A. Wagoner, A. C. Silvers, T. R. White, C. H. Athey; Priests Samuel Rusaw, W. E. Reynolds, S. C. Williams, A. S. Leeper; Teachers T. C. Welch, T. L. McCormick. It was decided not to hold a reunion in the district this year; but that the district president and sub-missionary in charge confer with branches and hold two-day meetings at the branches. Bishop's agent's report was as follows: On hand last report, $33.00; received, $205.79; paid out, $238.09; book account, $30.00; balance on hand, 70 cents. Election of officers: President, J. W. Paxton; secretary and treasurer, A. C. Silvers; recorder, Mrs. Lucy Silvers. Bishop's agent, G. W. Beebe, and local historian, Lucy Silvers, were sustained. The Deepwater Branch, not having reported since October 24, 1903, was declared disorganized. Next conference will be held at Richhill, Missouri, October 6 and 7, 1906.

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Minnesota.—Conference convened at Frazee, Minnesota, June 23, 1906. Prayer-service held at 9 a. m. Business-session opened at 10 o'clock. H. C. Smith was chosen president, H. A. McCoy to assist, and Irene Whiting secretary. Elders reporting: H. A. McCoy, T. J. Martin, A. L. Whiteaker, Birch Whiting, William Griffin, and H. O. Smith; Priest Charles Pierce. Branches reporting: Union 101, Bemidji 31, Oak Lake 81, First Minneapolis 45. Bishop's agent reported: Receipts for tithes and offerings, $454.04; disbursements, $316.23; balance on hand, $137.81. Moved that the South Minneapolis Branch be disorganized and the names of members be recorded on the records of the North Minneapolis Branch. Moved that the Amor Branch be disorganized and that they join the branch most convenient to their residence, and that the books be returned to the district secretary, and then forwarded to the General Recorder. Moved that such a portion of the money in hand, amounting to $66.50, for the purpose of buying a new tent as is necessary, be used for repairing the old tent—the balance to be appropriated to expenses of running the tent. Officers elected: H. A. McCoy, president; Birch Whiting, assistant president; Irene Whiting, secretary. Conference adjourned to meet at Amor the 24th of November.

Convention Minutes.

Minnesota.—Pursuant to adjournment the convention convened at Frazee, June 22, at 9 a. m., Superintendent T. J. Martin in the chair. The first session consisted of devotional service, Brn. H. A. McCoy and J. A. Gunsolley in charge. Next a business-session was held at which reports from officers, schools, and departments were read. Election of officers: Superintendent, T. J. Martin; assistants, Srs. Eleanor Whiting and Eva Elliott; treasurer, Sr. Irene Whiting; secretary, P. W. Martin. The afternoon session consisted of addresses and papers, interspersed with songs and recitations. All were good. The convention manifested a beautiful spirit all the way through. It was courageous and energetic, but bore in mind that the Sunday-school is an auxiliary organization. The Sunday-school workers are feeling better, we observe. The executive committee has nearly completed a program for the next convention. Adjourned to meet at Amor, November 23.

High Priests.

To the Quorum; Greeting: This is to inform the membership that agreeable to quorum action of last April 12 I compiled and published "Circular Letter No. 7," and mailed a copy thereof to each member, to the latest address obtained. If any have failed to receive their copy, and will so inform me, another will be sent. Brethren, please let me know by a direct or personal notice when you make a change of address.

Box 224 LAMONI, Iowa. ROBT. M. ELVIN, Secretary.

Bishop's Agents' Notices.

Having received appointment as Bishop's agent of the Central Michigan District, I wish to announce to the Saints of the district that all moneys sent to E. S. White, 706 North Linn Street, West Bay City, Michigan, will be duly receipted for, as this appointment takes effect July 1, 1906, and the missionaries' families should receive their allowance through me the first of August. We trust all will bear in mind that it is through tithes and offerings that the gospel is preached and we trust that during this conference year we will be able to get the name of every Saint in the district on the Bishop's book. Ever praying for the redemption of Zion, I am, E. S. WHITE.

WEST BAY CITY, Michigan, July 2, 1906.

Conference Notices.

West Virginia district conference will convene with the Mt. Zion Branch (known as Goose Creek), September 8 to 10, 1906. We hope the priesthood of the district will turn out in full. Ample provision will be made to entertain all. Preaching at the church the night before conference convenes. I set apart September 7 as a day of fasting and prayer, from supper the evening before until noon the 7th for the success of the conference and the upbuilding of the work in the district, and for our own individual needs, that we may be able to lay aside every weight and the sin that doth so easily beset us, that we may formulate characters that will be pleasing to the Lord. All the Saints are invited to participate. Those coming by rail will get off at Cornwallis Station on the Baltimore & Ohio Railroad, 33 miles east of Parkersburg, West Virginia, where they will be met the day before conference by the brethren and conveyed to place of conference. G. H. Godbey, president.

Reunion Notices.

Bro. J. N. Duncan, secretary of the reunion committee for this district, being absent from the State, I have been appointed by the chairman, Elder Emsley Curtis, to act in that capacity pro tem. The second reunion of the Eastern Colorado District will be held at Denver, the last week in August, beginning Saturday, the 25th, and closing Sunday evening, September 1. The conference will be held at the close. The grounds have been secured in a beautiful place south of the city, Arlington Park. A large new tent has been purchased and the old tent will be used for kitchen and dining-room. Meals will be furnished at low cost to all. Good speakers will be in attendance, and a spiritual time is expected. The time for preparation is short, but it is not with the Lord to require long time for his purposes, if his people are humble and prayerful. Let every Saint in the district pray for the success of this meeting, and plan to be present if possible, that his kingdom may be extended in our midst. It may require sacrifices to come, but remember that the Lord's work is to be advanced by the sacrifices of his people, and not by their pleasures. Particulars regarding tents, speakers, etc., will be announced soon. Plan to come for the whole time. Charles A. Gurwell, secretary pro tem., Frisco, Summit County, Colorado.

Place of Reunion Changed.

Southwestern Oregon District reunion has been changed from Gravelford, Oregon, to Myrtle Point, Oregon, as we were refused the ground at the time appointed, July 27 to August 6.

MRS. E. KEELER, Secretary.

Tents for Nauvoo.

We give below prices of tents set up on the grounds. If you want to come a day early and set up your own tent, deduct 25 cents: 10x12, 3 foot wall, $2.50; 12x14, 3 foot wall, $3.00; 14x16, 3 foot wall, $3.50; 16x20, 3 foot wall, $4.50. Family compartment tents: 9x19, 3 rooms, $4.50; 12x19, 3 rooms, $5.00; 14x21, 3 rooms, $6.00.

Only three weeks till the convention will be assembled. We had only a short time in which to prepare for it, and we ask your quick and hearty coöperation, for we must send in the order for tents at once, and we want to know how many to send for as quickly as possible, so there will be no one left wanting at the last. Remember the board at $3.50 per week.

Please let us know at once what you want. Do not put it off till the last week. There will be plenty of other work for the committee to look after then. Board may be had at the dining-hall at 20 cents per meal. We have rooms and breakfast for several, and you can take other meals at the dining-hall. Lodging without meals at halls and private rooms, and meals at the dining-hall. This, in connection with former announcements concerning board and lodging in private families. Have been unable to secure reasonable rates from hotel, as yet. J. W. Peterson will be found here all the time till convention, and M. H. Seigfreid most of the time; and all matter will receive prompt attention.

Have secured the use of the city hall for stormy weather at a fair rate, with good service. Do not forget about "seeing Nauvoo." Have secured the Ottumwa Belle, and barge Columbia, well screened, making it entirely safe for children; and will accommodate about 800 people. This boat was especially built for Sunday-school excursions.

Send your orders for tents to,

M. H. SEIGFREID, Ferris or Nauvoo, Illinois.

Lamoni Stake Reunion Bee.

A reunion bee will be held at the Dancer Grove, one mile south of Lamoni, on Thursday and Friday, July 19 and 20, for the purpose of completing work on the grounds for the coming reunion.

All friends of the reunion are earnestly and cordially invited to be present and help in the work necessary to be done. This call is made to save the people unnecessary expense of hiring all work done, which would require more money than the committee are able to collect for that purpose.

More brush is to be cleared, weeds to be cut, hitching-racks to be built, buildings erected, a bridge built, and general work necessary to put the grounds in good condition for the meeting. Two good days' work will put the grove in good general condition for reunions for the present and future.

Bring mostly sharp axes, also scythes, grubbing-hoes, etc. Bring lunches prepared to stay all day.

All who can come from Lamoni, Evergreen, Lone Rock, Greenville, and adjoining country are urged to give this move-

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ment their substantial help. The reunion has become the greatest and most enjoyable general gathering of this section of country, and as a means for good in education and enjoyment is commended to all as worthy of their participation in helping to prepare the grounds and by attending its meetings. All who can, please give us your help by making it a point to arrange to be present as requested.

Do not forget the dates—Thursday and Friday, July 19 and 20. In case of rain, postponed till one week later.

D. C. WHITE, Chairman.
R. S. SALYARDS, Secretary.

First Primary Lessons.

FOR LITTLE BEGINNERS.

All teachers of the first primary or infant grade in the Sunday-school will please take notice that the new book, First Primary Lessons, will be ready for mailing about the 15th of July. We regret that there has been any delay in the publishing of this book, but it has been unavoidable on account of the difficulties met in securing the cuts; but we believe the efforts to produce a valuable work for this grade will be fully appreciated when the book is used. We could have issued the book sooner, but it would not have been complete without the illustrations desired.

These lessons are edited by the committee appointed by the General Association, who have had this work in hand for the past three years. They have gone over these lessons, and revised and corrected where needful.

The book will be profusely illustrated, containing about thirty-five full-page illustrations bearing on the lessons. It is issued in both pamphlet and book form. The pamphlet form will consist of a series of six numbers, each containing lessons for one quarter. These are to be used in order as numbered, beginning with No. 1, and following the lessons through to No. 6, which will cover one and one half year's work; then they are to be reviewed one year and a half, which will cover a three years' course for the primary grade.

In ordering pamphlets, please specify what number of these series is desired. Price will be 5 cents per pamphlet, making the total cost of the six pamphlets, 30 cents.

The book will be bound in full cloth and contain the lessons complete, the same as in the full series of the pamphlets. Price 20 cents per copy.

Send all orders to the Herald Publishing House, Lamoni, Iowa.

The notice in HERALD two weeks ago as to the publication of lessons in *Exponent* was due to a misunderstanding. Kindly take notice, that lessons for this grade are not published therein.

July 27

the Nickel Plate Road will run an excursion to Chautauqua Lake, New York, at one fare for the round trip ($14) from Chicago, with return limit of August 28, by depositing ticket. Cheap rates to other eastern points. Three trains daily, with vestibuled sleeping cars. Individual Club Meals, ranging in price from 35 cents to $1; also service a la carte and mid-day luncheon 50 cents. Chicago City Ticket Office, 107 Adams Street. La Salle Street Station, the only depot in Chicago on the Elevated Railroad Loop. 16-28-3t.

Addresses.

L. R. Devore, 1525 Wesley Avenue, Columbus, Ohio.

Resolution of Condolence.

Whereas, It has pleased our heavenly Father to take from our midst our esteemed and beloved brother, David Hanson, who has served the church faithfully since his adoption into the kingdom of God on earth, and whose services have been performed faithfully upon all occasions, which association has endeared him to our hearts and has given him an abiding-place of esteem in our affection, therefore be it

Resolved, That, while bowing with resignation to the decree and mandates of a loving Father, we deeply feel the loss his death and removal have occasioned. We desire to record the sorrow and grief with which our hearts are touched, and, while being satisfied that his removal from us is to render a higher and better service to Him that doeth all things well, his memory will always be cherished by those among whom he lived and labored. And be it further

Resolved, That a copy of these resolutions be sent to the bereaved family, and that they be also placed on the records of the branch.

JOHN LAMB, President.
RATON, New Mexico. D. ROBT. WINN, Clerk.

Chautauqua Lake, N. Y.,

and return, via Nickel Plate Road, July 27, at $14 for the round trip, from Chicago. Return limit August 28. Chicago City Ticket Office, 107 Adams Street, La Salle Street Station,—the only depot in Chicago on the Elevated Railroad Loop. 15-28-3t.

No One Would Eat Alum.

FOOD THAT CONTAINS ALUM OR ANY ALUM RESIDUE IS UNHEALTHFUL.

Here is some interesting evidence upon the alum baking powder subject:

Professor A. S. Mitchell, of Milwaukee, late chemist of the Wisconsin Dairy and food Commission, in testifying before the Congressional Committee, which was collecting information to aid in the matter of pure food legislation, said that there was no question but the tendency of the chemical impurities which would remain in food made with alum baking powders would be deleterious. As to the claim made by the manufacturers that alum powder left no alum in the food, he said he had failed to find any such powders which, in the ordinary process of cooking, would not leave some soluble alum in the food.

Doctor Schweitzer, the accomplished chemist at the University of Missouri, after a series of experiments with bread raised with alum baking powder, reported: "Careful analysis of the bread thus prepared shows a portion of the alum from the baking powders remaining in the bread as such and unaltered."

The fact that alum if taken with food into the stomach would be injurious is not questioned or disputed by any one. As scientific evidence would seem to prove that when food is raised with alum baking powder some part of the alum remains in the food, the prudent course for the housewife is apparent.

Died.

YOUNG.—Alonzo Young, born March 16, 1872, died June 17, 1906, age 34 years, 3 months, and 1 day. He died from injuries received in West Bay City shipyard, Michigan, and after two painful operations he passed the way from which no traveler returns. He had heard the gospel preached in its fullness, but had not obeyed. Funeral by William Dowker.

ROSE.—Margaret A. Rose died at her home in Hamilton, Illinois, July 2, 1906, being 62 years, 2 months, and 7 days old. She was born at Sonora, Illinois. She united with the church in 1864, and has since been a true, loyal, faithful follower of the meek and lowly Master. She leaves a husband and one son to mourn her departure. She has gone to a better world. The funeral was held at the house July 4, in charge of Elders W. T. and George P. Lambert, the latter delivering the sermon.

VEACH.—James H., son of Bro. James and Sr. Martha Veach, born in Jasper County, Iowa, November 30, 1880; died at the home of his parents in the same county, May 23, 1906. He was married to Miss Bessie Johnson, January 5, 1906, and thus leaves the wife of a few months, together with father, mother, one sister, and two brothers to mourn his early death. It was his request that Elder W. C. Nirk preach the funeral discourse, the funeral taking place at the Congregational church, at Baxter, Iowa, May 24.

The Saints' Herald.

ESTABLISHED 1860.

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

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

Marriage, death, and birth notices: Marriages, $1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

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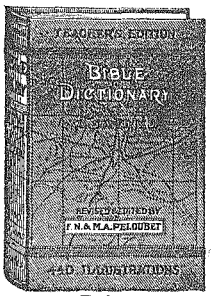

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The Saints' Herald

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

VOLUME 53 LAMONI, IOWA, JULY 18, 1906 NUMBER 29

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

JOSEPH SMITH - - - - - - - - - EDITOR
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READERS—NOTICE!

By an unfortunate error in make-up, to get the connection on page 682 it is necessary to read the first eleven lines in the second column, then begin with the first column and read the balance of the page in the usual order.

Editorial

MR. BRYAN DEFENDS THE AMERICAN BUSINESS MEN.

Mr. William J. Bryan made a good defense of the American business men in a statement made by him at Trondhjem, Norway, from which we make the following extracts, as given in Chicago *Tribune* for July 1, 1906:

. . . One of the chief causes of business crookedness in America is the custom of making the same man director in several different corporations which deal with each other. No man can serve two masters in business any more than in religion, and the man who is a director in two companies, doing business with each other, is apt to sacrifice the interests of one or the other. . .

The recent scandals are not the fault of the American people at large, for comparatively few business men have been found guilty of crookedness. The trouble is that these few are prominent and they have secured this prominence largely by figuring on the directorates of so many big corporations.

A great majority of the American business men are honest, but they are made to suffer in reputation by the lawlessness of a few. The quicker remedial legislation is adopted the sooner confidence will be restored at home and abroad. The regulation I've suggested also would put an end to the custom of using the names of big men on the directorate of corporations wherein they have little or no interest and who give no adequate attention to their duties.

In this Mr. Bryan is right. There is no just reason why the working, busy business man engaged in the lawful conduct of his business affairs should be held to be dishonest because a few, and that few too many, have developed the greed microbe latent in their organism, betrayed the trust of their associates, robbed the institutions represented by them as principal and leading men, forgotten the bond of common honesty, plundered the community, and thus become criminals.

Such men do not represent nor stand for the mass, nor the average business men of the United States. Mr. Bryan shows his Americanism and good citizenship in thus standing for the honesty of his fellow citizens.

There is a deal too much of doubting pessimism in the array of the evil doings going on in the world. The scoundrels, thugs, and robbers and thieves get noticed while the good men and true citizen pass unnoticed. Evil deeds are quickly reported while the good ones are left to the final reward. Too much notoriety is being given to the evil-doer.

A few days since Harry K. Thaw shot Stanford

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White to death in a place of public resort; and now the press is filled with everything regarding the two men, their immediate relatives and their past lives. A bar of lawyers are engaged to defend the murderer, and for him will set up the plea of "emotional insanity," which being taken out of legal phraseology and reduced to the talk of the common people, means that Harry K. Thaw for some fancied wrong deliberately killed a citizen of the State, and having been arrested for the crime must answer at the bar of justice for the motive and the deed. Thaw is wealthy, and has a large retinue of rich relatives to aid in his escape from punishment—if money and employed legal talent can accomplish it.

It is to be hoped that in this case justice may be neither slow, nor miscarry; and the criminal be made responsible and punished for his crime, as should any other, whether rich or poor. Punishment for crime of the kind this man is guilty of should be swift and sure.

In the meantime the press will be filled with all the details that reporters can get hold of and so spread the story of crime abroad.

APPRECIATION.

We, of the Reorganized Church, do not ask the secular press to fight our battles against the intolerance or bigotry of other denominational religious bodies, but there is just enough pride and self-love in the best of us to make us sensible and appreciative of the kindly word spoken or written in behalf of our contention against what we believe to be evil and wrong and productive of sorrow, when we discover it. Bro. G. J. Waller sends us from Honolulu, Hawaii, a copy of the *Pacific Commercial Advertiser* for June 19, 1906, from which we quote the following leader:

The success of the constitutional system of the United States in the promotion of religious toleration and in the suppression of religious bigotry is one of the many evidences of the fact that it is founded on the deepest truths imbedded in human nature, under every form of government and in every age. Eschewing Paganism on the one side and dogmatism on the other, it embraces and enforces all the unities essential to modern civilization and progress.

In our national history there have been few instances of collision between so-called religious systems and the law. The most conspicuous is the Mormon church in Utah, transferred and established there by Brigham Young. From the time of the original migration to Utah in 1846, that church exercised civil as well as religious domination over its adherents and, for many years, enforced complete union between church and state, defied the laws, constitutional and statutory, and by methods which were criminal and bloody, sought to build a dangerous and brutal hierarchy in the midst of the Union. There are men still living who remember the Mountain Meadow massacre of 1857, for his leadership in which, after the lapse of years, Bishop Lee suffered the extreme penalty. The secrets of the Endowment House to a considerable extent have been revealed and have excited horror among intelligent Americans. The doctrine of plural marriages, which is simply polygamy, was openly avowed and arrogantly maintained, and, as the investigation in the case of Senator Smoot proved, while he is personally free from the taint, is still held by prominent and influential Utah Mormons. Only a short time ago, in this Territory, it was shown to have been at least theoretically promulgated among an impressible class of the native Hawaiians.

It became indispensable in Utah, and in all American States and Territories where Brigham Young Mormonism had spread, that the supremacy of American institutions and the sanctities of American life should be enforced. The process, however, was long and arduous and has not yet been completely successful. It involved drastic national legislation and effective executive and judicial action in the face of obstacles and determined hostility that, for a lengthened period, appeared to be insuperable. And when at last perfunctory submission was yielded, never were the distinctions between generalizing profession and specific practice more clear and pointed than in Utah, before and even after its admission as a State.

The *Advertiser* explained some months ago that the Reorganized Church of Jesus Christ of Latter Day Saints was, as it still is, the uncompromising opponent of the Utah theocracy, and was advancing with rapid strides in the very citadel of that bitter antagonist of American institutions, which looks one way and rows another. The SAINTS' HERALD, of Lamoni, Iowa, copied the article in the *Advertiser* and grouped together significant facts in its support. That paper is the accredited organ of the Reorganized Church, and, naturally, therefore, indorsed the views expressed. Lately, however, in a well-considered editorial, the *Inter Ocean* of Chicago, which is an American newspaper of wide circulation, repeated and enlarged upon the opinions of the *Advertiser*.

The American press has no concern whatever, in its public capacity, with the questions that divide religious denominations, but it is deeply interested in holding all denominations within the law. It is from this point of view alone that the Reorganized Church of Jesus Christ of Latter Day Saints has latterly attracted secular attention throughout the United States. A similarity of names and the opprobrium which the Mormon church in Utah had excited, led to a confusion of ideas which tended to weaken the most powerful ally of the Government and of the American people in their efforts to suppress polygamy and other criminal practices that had been persistently upheld. The Utah body is called the Church of Jesus Christ of Latter Day Saints, and the addition of one word represents the fundamental distinction between law and lawlessness, between civilization, with the monogamous family as its unit, and revived barbarism, infused with arterial sensuality.

This reorganized church, of which Joseph Smith and his legitimate descendants have been the leaders, in common with one of the great historical ecclesiastical establishments, believes that revelation and inspiration did not cease with the last chapter of Revelation, but have been projected into modern times and will exist until humanity reaches its culmination. Its Book of Covenants, however, not only fails to conflict with American institutions, but positively and fully sustains them. It provides, for example, that murderers "shall be delivered up and dealt with according to the laws of the land." It declares that a man may have only "one wife, and they twain shall be one flesh." It asserts that no man can be justified, except by "befriending that law which is the constitutional law of the land." It repudiates, in the strongest manner, the asserted revelation proclaiming the doctrine of polygamy, announced by the Utah Mormons in 1876, under the specious title of the "Eternity of the Marriage Covenant." Perhaps in no moral or religious compilation is the primary duty of every citizen more compactly or more impressively enforced: "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet."

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From an American standpoint, and looking solely to the promotion of good citizenship, it is true that all religious bodies are on an exact level, to the extent that they harmonize, genuinely and virtually, with American institutions and with that lofty conception of social and political life which is the core and the leaven of American civilization. Obedience to law, not merely in terms but in spirit, is the plain and probing test, to which every man and every woman must submit who claims the rights and exercises the privileges of an American citizen. Anarchy or those vicious forms of socialism which assail the subordination that is essential to good order or deny the moral canons, through which alone civilized and advancing society can exist, whether proclaimed under guise of religious dogmas or otherwise, are pernicious exotics on American soil, and can receive no toleration or recognition from government or from the mass of human beings who are marching up the heights of destiny towards practical and definite brotherhood.

It sometimes does good to "see ourselves as others see us," though the reflection may not be flattering to us. On the other hand it may do us good to see ourselves as the good and conservative among the citizenship of the world may see us though it may be commendatory to us.

DOWIE DENOUNCED IN AUSTRALIA.

The Melbourne *Age* for May 28 reports a scathing denunciation of Dowie by his former followers in that city at the old Hibernian Hall, the place where Dowie found a refuge after he had been laughed out of the Exhibition, at the time of his last visit to that land:

The vast majority of the members of Zion Church in Melbourne have come to the conclusion that the self-styled "Elijah" is a false prophet, and they assembled last night to renounce him. "The Reverend J. S. M'Cullagh, officer in charge of the Christian Catholic Church for Australasia," it was announced, "will make a complete exposure of his infamies, and, with all the members, will make a public renunciation of Dowieism." In addition to the church members, who are said to number two hundred, there was an assemblage of five or six hundred people, including many women, some of whom carried babies. . . .

The "service" opened in a striking way. A young woman, wearing a linen overall and a student's cap, walked to the organ and played "The church's one foundation." An invisible chorus echoed from the back of the audience, and a few moments later there was a slow measured procession of the church-members to the platform. Mr. M'Cullagh read the twenty-third chapter of Matthew, and rendered its denunciation of scribes and Pharisees with not a little intensity. Briefly addressing the congregation, he said that he was faced with "one of the hardest things that he had ever had to do." With the exception of one, the whole of the church-members in Melbourne and suburbs were with him, and he had received a telegram from Sydney saying that all the members there had also renounced the leadership of John Alexander Dowie absolutely and for ever. He had spoken that afternoon from three till six about "some of the most shameful things that had ever been attributed to a man standing up in the name of a minister of the cross of Christ." They must "throw off the abominable and hypocritical yoke."

Mr. M'Cullagh had more to say to the same effect, and he was occasionally interrupted by hand clapping. Before he proceeded to his formal and more fiery denunciation, the members sang "Jesus is merciful," and the deacons made the collection. Mr. M'Cullagh, who is a comparatively young man, commenced his main address amidst suppressed excitement. He took as his text the words, "Not every one that sayeth Lord, Lord, shall enter into the kingdom," and announced that he wished to be merciful as well as just. This was the charge against Dowie: —"Whereas John Alexander Dowie, founder of Zion City, has been found guilty of the violation of every one of the ten commandments, and whereas the overseers of Zion City have found him guilty of hypocrisy, criminal extravagance, embezzlement, misrepresentation, tyranny, dastardly contempt for the sufferings of those whom he has pauperized, and of blasphemous claims of divine authority to cloak his villainies—therefore it is resolved that we, the members of the Christian Catholic Apostolic Church in Zion in Melbourne renounce his leadership for ever, and dissociate ourselves from his personal or his delegated authority." There was another section to the resolution according support to Mr. M'Cullagh. When it had been read some of the elderly women present sighed deeply, saying, "Mercy," and others clapped. The preacher launched into a withering philippic. Every unfaithful steward, he said, would have to "take his gruel." Before Dowie negotiated for the purchase of the ten square miles in Zion City he was in debt. Money rolled in by hundreds of thousands of pounds to Zion City treasury. In one year he received nearly 1,000,000 pounds. He had misappropriated depositors' money, granted titles to lands that were mortgaged, and lived in gross extravagance. Members of the church in Australia and in Melbourne had sent 12,000 pounds for investment at 12½ per cent—money collected from the aged, the widow, and the orphan on trust—and Australia had also sent to Zion City over 400 people, who had been "brutally robbed of their life savings." If the people opened their mouths they "were fired out of Zion neck and crop."

The preacher's merciful indictment was, on the whole, a severe one. Amidst great laughter he told stories of Dowie's alleged gallantries, denounced him as an advocate of polygamy, and pronounced the words "Elijah the Restorer" with bitter irony. Overseer Voliva, he observed amidst renewed sighs and laughter, was "in the know." Of over $3,578,000 subscribed for "stock" for "Zion" only $1,000,000 had been invested; Dowie had spent thousands of dollars in presents to ladies and others; his stables had cost 5,000 pounds, and he had disposed of 80,000 pounds in his "New York revival" "to revenge himself on Buckley the Methodist." Meantime some of his followers were starving and begging.

When Mr. M'Cullagh stopped to take breath there was a murmur of dissent from the rear of the hall. The preacher met it by saying that the only thing that could be said against himself was that he had left another religious organization. He "had seen corruption in it," and knew that the "visions" of the lady who led it were "a pack of nonsense." The temperature of the sermon, or speech, mounted rapidly. "When I got this news," said Mr. M'Cullagh, "I took the poker from my fire and I made through the house to Dowie's picture. My family thought I had gone mad, but I was only just recovering from my insanity. It is a good thing for his old bald-headed pate that he is not in Melbourne now."

In concluding his impeachment, Mr. M'Cullagh called upon all those members who renounced Dowie to stand up. A number did so. Then he called for the other side, and one of the "deacons" who sat on the platform arose. The preacher excitedly turned upon him. "If you indorse Doctor Dowie," he said, "I don't want you in my organization. I will ——." At this stage the audience took a hand. "Let him speak!" "Give him a hearing!" "No gag!" The demand came from all parts of the meeting. The preacher gesticulated and shouted in defiance. A Mr. M'Grath was the leader of the malcontents, and his stentorian voice was undeniable. The elderly ladies made many pious ejaculations, while the younger ones volubly called for "Mr. M'Cullagh" or "Deacon," "Deacon." The

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deacon for his part was not anxious to say anything, but the uproar continued. Mr. M'Cullagh announced that the deacon would be allowed to make an explanation on the following night. The audience shouted, "To-night! To-night! Fair play! Hear both sides!" and many rose to their feet. A young man of sporting appearance at length jumped up from a back seat. "I am not a member of this organization," he said, "but I want to see a fair go. You're weighting the deacon out of a chance, and ——"

Thereupon the choir struck up "Praise God, from whom all blessings flow," and the service closed. It was followed by many excited conversations in all parts of the "tabernacle."

FROM HAWAII.

By the courtesy of Bro. G. J. Waller, we have received a copy of the *Pacific Commercial Advertiser* for July 2, the Fiftieth Anniversary Number, devoted to an illustrated history of Honolulu and Hawaii in general. It contains over one hundred and twenty pages, is superbly illustrated, and altogether forms a valuable and interesting general history of the Territory past and present. A lengthy article written by Bro. Waller gives a history of the Reorganized Church in the Islands. An article descriptive of the Metropolitan Meat Company, of which Bro. Waller is the manager, is also included. The territory of Hawaii is marching side by side with the country in material and general progress. Her citizens, notwithstanding the almost tropical climate, are full of energy and are pushing the country to the front in development.

RESIGNATION OF BISHOP THOMAS TAYLOR.

A letter from Bishop Thomas Taylor, of Birmingham, England, to the Presidency, and Presiding Bishop Kelley, dated June 26, announces the resignation of Bro. Taylor. We excerpt from the letter, believing that the readers of the HERALD, while regretting the necessity for the release of Bishop Taylor from the active duties of the office to which he was called, will read with pleasure the good words this venerable man has to offer as his reasons for wishing the release.

The Presiding Bishop will appoint some one to look after the work left by Bro. Taylor, who, so far as known to us, is justly entitled to commendation for having performed his duties in an acceptable and approved manner.

During the past winter my affliction has become so acute as to prevent me from getting about, or writing. I had hopes that as the warmer weather approached I should recover some; but am sorry to say my hopes are not realized. I have therefore decided to relinquish the office of bishop of the church in the British Isles Mission, as I feel I can no longer discharge the duties and responsibilities; and it is not likely at my great age —eighty-one years—that I shall regain the full use of my limbs. Hence ask to be released from said office.

In asking you to accept my resignation I humbly and thankfully acknowledge the goodness and mercy of the Lord throughout a long and active life, nearly sixty years of which have been spent in the church.

In the office of bishop I have endeavored to discharge my duty according to the light and leading of the Spirit of truth; and whatever my shortcomings may be be, I am conscious of having at all times but one desire, viz.: the glory of God and the honor of his church.

I also wish to bear testimony to the kind and generous assistance I have received from my counselors, Brn. C. H. Caton and Joseph Dewsnup, Sr. Complete harmony has existed all the time.

I desire to be released from active responsibility from June 30, and have made arrangements with Counselor C. H. Caton to carry on the work, pending instruction from you as to what course is to be pursued for the remainder of the year.

EDITORIAL ITEMS.

Bro. E. A. Smith, Burlington, Iowa, reports the baptism of three there on Sunday, the 10th, nice people, husband and wife, from Mount Pleasant, Iowa. He expected to attend the Nauvoo and Stewartsville reunions.

Bro. R. I. Wimmer, Prunedale, Monterey County, California, asks that some of the ministry in the field correspond with him with a view to labor at that point, where he has been trying to prepare the way for preaching.

Bro. Peter Anderson, of the Scandinavian Mission, reached his home, Stanberry, Missouri, on the 8th inst., after a fairly pleasant sea voyage, landing at Boston. He is in good health and writes hopefully.

Bro. Swen Swenson wrote from Skolgaten No. 34, Goteberg, Sweden, June 26, to Bishop E. L. Kelley, that he had reached Sweden June 24. Brn. John H. Hansen and Peter Anderson having gone, he and Bro. David Lundquist were left to carry on the work in Sweden. Through the kindness of a son of President Joseph F. Smith of Utah, Bro. Swenson found the few members of the Reorganized Church.

Brn. Swenson and Lundquist had secured a rented room and were arranging for systematic effort in their mission.

It will be good news to some to know that the conditions incident to poverty are being relieved, if it be ever so slowly, as the following indicates, as appearing in the daily press of the day:

"According to a report issued by the census bureau to-day, there were in the United States in 1904, 163,176 persons in almshouses, and of these 111,817 were males.

"Although the number of almshouse paupers is increasing, the increase has not kept pace with the growth of population, and consequently the ratio of almshouse paupers to population is decreasing. In 1880 it was 132 per 100,000 population; it decreased to 177 in 1890 and to 101 in 1903."

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Original Articles

MAN'S AGENCY.

There is much said about man in the morn of creation, and the great mistake he made in eating the forbidden fruit; and because he ate he was driven from that beautiful garden of ease and peace, and condemned to a life of toil and trouble with all his children; but in this as in other things do men say amiss because they do not take the revealed word of God as a guide. Now, God planted the tree in Eden; and, as he knows all things, he knew that Adam would eat the fruit. Hence, he designed it should be eaten; and whatever kind of fruit it was, one thing happened to them that ate: their eyes were opened. Yes, the eyes of their understanding, and they saw they were naked, and were ashamed. So this is how they came to know good from evil, and became agents unto themselves, to act as they were pleased to will and desire, which must have been in the purposes of God in placing man on this earth.

The power was given to men from God to rule and use all things that are upon the earth; but it is said Adam had knowledge in Eden, for he named the animals. Truly he had; but he knew no evil. Our animals to-day have knowledge, know their names, come at call, know who calls them, and many things they do that is a surprise to men as to their knowledge; but they do not know what is yours and what is mine. They have no care, no to-morrow; will waste much they can not use if had in abundance. They one and all must be cared for, kept within bounds, must have a guide, can not act for themselves. They know not right from wrong. A field of oats is theirs to eat if they can get to it. The fence is their only hindrance.

The serpent told the woman, You will not die, but become as the gods to know good and evil, and they both ate, and then discovered their own nakedness. The Book of Mormon reads that "in the wisdom of him who knoweth all things, Adam fell that men might be, and men are that they might have joy." God alone knoweth all things; so it was in the wisdom of God that Adam should eat of the fruit of the tree of knowledge of good and evil. "Aye, but," says some one, "Paul wrote, 'Adam was not in the transgression.'" Yes, because men had fallen so low in his day that they were like men in this day who make the law so that a man and wife can sue and be sued, and as two persons sue each other and be granted a divorce. The Christ said because of the hardness of the hearts of men Moses suffered them to give a bill of divorce; but it was not so in the beginning. Nay, the command was given to the man not to eat the fruit on pain of death. He was the first of all flesh created; the woman the last made of a rib from Adam's side. Adam said she was bone of his bone, flesh of his flesh, and should be called woman because she was taken out of man, and "they shall be one flesh." Adam was driven from the garden and given a new command: Thou shalt worship the Lord thy God, and shall offer the firstlings of the flocks as an offering unto the Lord.

After many days Adam is instructed by an angel. He is baptized, the Holy Ghost falls upon him, and he rejoices because of his transgression, because his eyes were opened, and he said, "In this life I shall have joy, and again, in the flesh I shall see God." Listen:

> And Eve, his wife, heard all these things and was glad, saying, Were it not for our transgression, we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient. And Adam and Eve blessed the name of God; and they made all things known unto their sons and their daughters. And Satan came among them, saying, I am also a son of God, and he commanded them, saying, Believe it not. And they believed it not; and they loved Satan more than God. And men began from that time forth to be carnal, sensual and devilish.

Not because their father Adam ate the forbidden fruit, nor that their mother Eva was in the transgression, but because they rejected their word and believed not, but loved Satan more than God, and would not accept the gospel of Christ, as the angel had taught it. Thus, then, it is with all men who reject the gospel, even down to our day. They become carnal, sensual, and devilish, having delight in all manner of evil, because evil rules in their hearts, for they love the evil, to say and to do, and call it good, and refuse the guidance of God's Spirit.

So, then, Adam and Eve had sorrow, not because of their transgression, but because of the wicked disobedience of their own children. Ever since men were upon the earth we find two classes: Those who were obedient and those who swore oaths, believed in secrets, did all their work in the dark, and they knew every man his brother. So they are, to-day. They have their secret upper chambers, their oaths, signs, grips, and passwords. Their works are in the dark. They know every man his brother. Men have lamented, saying, What might have been had Adam and Eve not eaten the fruit? Why not ask the question, What might have been had there been no secrets, or works in the dark, but that men had believed the angel's message as taught to Adam and Eve in the gospel plan of redemption? Aye, would the world have known envy, hate, murder, and all the evils among men of which we read? The people of the city of Enoch came to perfection. They were taken up to God, never having tasted death. The Lord said, Zion have I blessed. The residue of the earth was cursed because of their disobedience.

This is the history of mankind—unbelief and lovers of evil. For this the world was destroyed by flood. Their language was confounded. God chooses a man Abraham, and through him tries to raise up a righteous seed. Time and again they rebel, are destroyed,

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a few chosen to begin again, and so on down to our day. And while there have been many good men from time to time upon the earth, many have been lovers of evil rather than lovers of good. The evil and good are always present. The evil is a denial of the good, a destroyer of knowledge. It is only when men seek the truth and love the good that they can grow in knowledge, come to perfection, be really, truly, men. It is by the use of their thinking faculties that men grow in knowledge. Thoughts are the mainspring of all men's acts. They act in accord with their knowledge and belief, and the things they love. All good thoughts come from the spirit of good. All evil thoughts from the spirit of evil, and men accept in accord with their love and desires. We read that it was the spirit of evil that put it into the hearts of men to build the tower of Babel, to have secret signs and combinations. The acts of men are ofttimes a mixture of good and evil. Few are really free from evil. In many the good prevails. In some the evil rules. Their thoughts are evil continually. Such become agents for evil, doing the works of the Devil. Such are libertines, liars, evil-speakers, and lovers of strife and contention, for the mastery, to rule and oppress for gains.

Lovers of good are led by the Spirit of Christ. Such are men of truth, justice, and mercy in all things, to the best of their knowledge; and ofttimes become a power for good among men. And thus do all mankind become agents unto themselves for good or evil, as they may choose to will and desire; and, when life has ended, they themselves are and will be what they have made themselves, whether for good or evil as they have loved.

The question is asked, Did not God know just what men would do before they came upon the earth? Yes, God knew all that men would do, but men of themselves did not know; hence, God designed a time of probation so that men might know themselves. No need now to tell them. Their knowledge of themselves is their own, that they can not deny, though many may well be ashamed. Thus, now, as it ever has been, the whole duty of mankind is to "fear God," and learn to obey his commands.

W. T. CAIRNS.

ODESSA, Missouri.

SONS OF PERDITION—SHALL THEY BE RESURRECTED?

Let us see what the scriptures say in the matter. Christ said:

> All that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.—John 5:28, 29.

I take it that *all* means *all*, and the sons of perdition are the ones that are resurrected unto damnation. But let us examine other texts. In the Book of Mormon we find the following texts:

> The day cometh that all shall rise from the dead and stand before God, and be judged according to their works. Now there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that *all* shall raise from this temporal death, . . . and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt. Now this restoration shall come to all, . . . both the wicked and the righteous.—Pages 235–236, small edition.
>
> And it shall come to pass, that when all men shall have passed from this first death unto life, insomuch as they have become immortal, they must appear before the judgment seat of the Holy One of Israel. . . . They who are righteous, shall be righteous still, and they who are filthy, shall be filthy still; wherefore, they who are filthy, are the devil and his angels; and they shall go away into everlasting fire, prepared for them; and their torment is as a lake of fire and brimstone, whose flames ascend up for ever and ever; and has no end.—Page 72.

Here we have *all* resurrected, the filthy as well as the righteous, and the filthy "are the devil and his angels"; so that must include the sons of perdition. It may be possible even for the Devil himself to be resurrected with a body. If not, why are devils so anxious to possess human bodies? And we read, "That same spirit which doth possess your bodies at the time that you go out of this life, that same spirit will have power to possess your body in that eternal world."—Page 298. The disembodied spirits, then, if any, may be those that have let devils crowd them out.

There are many passages of scripture to prove that all are resurrected. I will submit one more: "And then shall all the dead awake, for their graves shall be opened, and they shall come forth; yea, even all." —Doctrine and Covenants 28:7. Is that plain enough? But we are told that the heathen nations are to be redeemed in the first resurrection (see Doctrine and Covenants 45:10), and "that through the redemption which is made for you, is brought to pass the resurrection from the dead. And the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul." (Doctrine and Covenants 85:4.)

The difficulty here seems to be the failure to understand the meaning of the word *redemption*. *Redemption* does not always mean *resurrection*. When Zion is redeemed, it will not of necessity need to be resurrected. Property may be redeemed when the debt against it is paid. Man is redeemed when the debt of sin is paid; and that redemption includes his resurrection. The redemption from death will be as broad as death itself. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."—1 Corinthians 15:21, 22. Paul is here talking of death and the restoration to life through the resurrection; and just as surely as all die, so shall all be restored to life through the resurrection. And as just noted in the Doctrine and Covenants: since the spirit and body, united, is the soul of man, "the resurrection of the dead is the redemption of the

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soul." That is, the separate parts, spirit and body, are restored to each other.

While it is true that the resurrection, in this sense, is the redemption of the soul, it does not argue that every soul is redeemed, in the full sense, that is, resurrected; if so, the wicked are redeemed as well as the righteous. Paul had a different idea of the redemption to that. He said, "We have redemption through his blood, the forgiveness of sins, according to the riches of his grace."—Ephesians 1:7. *Redemption* here is forgiveness of sins. Redemption is the plan of salvation, and when it has completed its work on us, we will be landed safely in an immortal condition in the eternal kingdom of God.

The quotation referred to in Doctrine and Covenants makes the resurrection only a part of the plan of redemption. It says, "*Through* the redemption which is made for you, is brought to pass the resurrection from the dead." The plan of redemption makes the resurrection possible, but the resurrection is not the full plan.

Amulek, speaking of Christ, said, "He shall come into the world to redeem his people; and he shall take upon him the transgressions of those that believe on his name; and these are they that shall have eternal life, and salvation cometh to none else; therefore the wicked remain as though there had been no redemption made, except to be the loosing of the bands of death."—Book of Mormon, page 235. Redemption here is more than the "loosing of the bands of death"; but that is the only plan of redemption that is extended to the wicked. "If he hath repented of his sins, and desireth righteousness until the end of his days, even so shall he be rewarded unto righteousness. These are they that are redeemed of the Lord."—Book of Mormon, page 313. Here is redemption in its full sense; but redemption may be of different degrees, as there is difference in the degrees of glory; and those entitled to telestial glory shall be redeemed, but not till the final resurrection: while the sons of perdition will be "the only ones who shall not be redeemed in the due time of the Lord, after the suffering of his wrath."—Doctrine and Covenants 76:4. Redemption here means to be saved from punishment, restored to God's favor, and given some degree of glory. The sons of perdition will not thus be redeemed:

With this agrees the following:

Ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened [resurrected]. Ye who are quickened by a portion of the celestial glory, shall then receive of the same, even a fullness; and they who are quickened by a portion of the terrestrial glory, shall then receive of the same, even a fullness; and also they who are quickened by a portion of the telestial glory, shall then receive of the same, even a fullness; and they who remain shall be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received.—Doctrine and Covenants 85:6.

Here we find a quickening or resurrection for all three glories, and one for those "who remain." These must "return again to their own place." Hell had given them up, and they must return to it again, hence they will not be redeemed from torment, or the Devil; they will be "cast into the lake of fire." (Revelation 20:15.) Hoping this may help to make the matter plain, I remain, yours in the faith,

J. M. STUBBART.

GREGVILLE, Alabama, July 5, 1906.

"GRAVES OF ELEVEN OF THE APOSTLES."

In your issue for June 27, page 603, in pointing out the places where the remains of our Lord's apostles were laid away, it is said, "Of the body of St. John the Evangelist, the remaining one of the twelve, there is no knowledge."

The above statement should be repeated with care, especially by young ministers and church-members, because Bishop Polycrates says that John was buried at Ephesus:

Moreover, John, who rested on the bosom of our Lord; who also was a priest, and bore the sacerdotal plate, both a martyr and a teacher. He is buried in Ephesus.—Eusebius' Ecclesiastical History, book 4, chapter 24.

In another place Eusebius says:

The time and manner of the death of Paul, and Peter, and also the place where their bodies were interred after their departure from this life, has also been stated by us. The time when John died has also, in a measure, been mentioned, but the place of his burial is shown from the epistle of Polycrates, who was bishop of the church of Ephesus, which epistle he wrote to Victor, bishop of Rome . . . Moreover John, that rested on the bosom of our Lord, who was a priest that bore the sacerdotal plate, and martyr, and teacher, he also rests at Ephesus—Eusebius' Ecclesiastical History, book 3, chapter 31.

Eusebius also speaks of two tombs in Ephesus, "both of which were called John's tombs even to this day." (Ibid., book 3, chapter 39.)

Jerome, born 331 A. D., at Delmati, and presbyter of the church at Antioch, died at Bethlehem, 420 A. D., visited Ephesus, and while there he "was shown John's tomb." (Faussett's Bible Cyclopedia, p. 388.)

Eusebius says that John returned from Patmos after the death of Dametian, and abode at Ephesus until the time of Trajan.

It is said that John, the Virgin Mary, and Timothy were buried at Ephesus.

Ephesus was the capital of the Roman province of Asia, and the center from which John superintended the churches in that region. (See Eusebius' Ecclesiastical History, book 3, chapter 23.)

Strabo calls it the "eye of the east," but it is now "heaps of stone" in ruins, with a few miserable Turks "living in mud cottages." (Encyclopedia of Religions, knowledge, p. 506.) "For a time the place was called Arsinoe; then again Ephesus. Now it is sometimes called Ajasalone." (American Dictionary and Cyclopedia, vol. 13, p. 1094.)

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The epistle to the Ephesians is read in all the Christian world, but not at Ephesus. Its "candlestick" has been removed, such is the forsaken place where it is said that John, the mother of our Lord, and Timothy were laid away.

Those who find occasion to speak of John as having "tarried" on earth alive, (see John, and Doctrine and Covenants 6,) should in advance prepare a way of escape from Polycrates, Eusebius, and Jerome. The first lived at Ephesus, and was bishop of the church there, 180–192 A. D. The second was bishop of Cæsarea, and wrote in the fourth century, "the father of church history." The third wrote in the fourth and fifth centuries. If John "tarried" these men seem to have had no knowledge of it.

This is not written to provoke controversy, but it is a good time to take observations, to see where we are on this particular point.

WILLIAM WOODHEAD.

BARNARD, Missouri.

Selected Articles

"THE WHITE MAN'S BURDEN."

(W. J. Bryan's address before the American Society on July Fourth.)

Speaking on "the white man's burden," before the American Society at London, July 4, Mr. Bryan said:

"The memory of the evening spent with the American Society, Thanksgiving Day two and a half years ago, is such a pleasant one that I esteem myself fortunate to be able to accept the invitation so kindly extended by our distinguished ambassador, Honorable Whitelaw Reid, to be your guest upon this occasion. Our English friends, under whose flag we meet to-night, recalling that this is the anniversary of our nations' birth, would doubtless pardon us if our rejoicing contained something of self-congratulation, for it is at such times as this that we are wont to review those national achievements which have given to the United States its prominence among the nations. But I hope I shall not be thought lacking in patriotic spirit if, instead of drawing a picture of the past, bright with heroic deeds and unparalleled in progress, I summon you rather to a serious consideration of the responsibility resting upon those nations which aspire to premiership. This line of thought is suggested by a sense of propriety as well as by recent experiences—by a sense of propriety because such a subject will interest the Briton as well as the American, and by recent experiences because they have impressed me not less with our national duty than with the superiority of western over eastern civilization.

"Asking your attention to such a theme it is not unfitting to adopt a phrase coined by a poet to whom America as well as England can lay some claim, and take for my text 'The white man's burden.'

"Take up the White Man's burden—
In patience to abide,
To veil the threat of terror
And check the show of pride.
By open speech and simple,
An hundred times made plain,
To seek another's profit,
And work another's gain."

"Thus sings Kipling and, with the exception of the third line (of the meaning of which I am not quite sure), the stanza embodies the thought which is uppermost in my mind to-night. No one can travel among the dark-skinned races of the Orient without feeling that the white man occupies an especially favored position among the children of men, and the recognition of this fact is a duty inseparably connected with the advantages enjoyed. There is a white man's burden—a burden which the white man should not shirk even if he could, a burden which he could not shirk even if he would. That no one liveth unto himself or dieth unto himself has a national as well as an individual application. Our destinies are so interwoven that each exerts an influence directly or indirectly upon all others.

"Sometimes this influence is unconsciously exerted as when, for instance, the good or bad precedent set by one nation in dealing with its own affairs is followed by some other nation. Sometimes the influence is incidentally exerted as when, for example, a nation in the extension of its commerce introduces its language and enlarges the horizon of the people with whom it trades. This incidental benefit conferred by the opening of new markets must be apparent to any one who has watched the stimulating influence of the new ideas which have been introduced into Asia and Africa through the medium of the English language. This is not the mother tongue of very many of the world's leaders in religion, statesmanship, science and literature, but it has received through translation the best that has been written and spoken in other countries. He who learns this language, therefore, is like one who lives upon a great highway where he comes into daily contact with the world. Without disparaging other modern languages it may be said with truth that whether one travels abroad or studies at home there is no other language so useful at the present time as that which we employ at this banquet board, and the nation which is instrumental in spreading this language confers an inestimable boon even though the conferring of it be not included in its general purpose. England has rendered this service to the people of India and the United States is rendering the same service to the people of the Philippines, while both England and the United States have been helpful to Japan and China in this way.

"But the advanced nations can not content them-

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selves with the conferring of incidental benefits. If they would justify their leadership they must put forth conscious and constant effort for the promotion of the welfare of the nations which lag behind. Incidental benefits may follow even though the real purpose of a nation is a wholly selfish one, for as the sale of Joseph into Egypt resulted in blessings to his family and to the land of the Pharaohs, so captives taken in war have sometimes spread civilization and blacks carried away into slavery have been improved by contact with the whites. But nations can not afford to do evil in the hope that Providence will transmute the evil into good and bring blessings out of sin. Nations, if they would be great in the better sense of the term, must intend benefit as well as confer it, they must plan advantage, and not leave the results to chance.

"I take it for granted that our duty to the so-called inferior races is not discharged by merely feeding them in times of famine or by contributing to their temporary support when some other calamity overtakes them. A much greater assitance is rendered them when they are led to a more elevated plane of thought and activity by ideals which stimulate them to self-development. The improvement of the people themselves should be the paramount object in all intercourse with the Orient.

"Among the blessings which the Christian nations are at this time able—and in duty bound—to carry to the rest of the world, I may mention five: education, knowledge of the science of government, arbitration as a substitute for war, appreciation of the dignity of labor, and a high conception of life.

"Education comes first, and in nothing have the United States and England been more clearly helpful than in the advocacy of universal education. If the designs of God are disclosed by his handiwork, then the creation of the human mind is indubitable proof that the Almighty never intended that learning should be monopolized by a few, and he arrays himself against the plans of Jehovah, who would deny intellectual training to any part of the human race. It is a false civilization, not a true one, that countenances the permanent separation of society into two distinct classes, the one encouraged to improve the mind and the other condemned to hopeless ignorance. Equally false is that conception of international politics which would make the prosperity of one nation depend upon the exploitation of another. While no one is far-sighted enough to estimate with accuracy the remote, or even the immediate, consequences of human action, yet as we can rely upon the principle that each individual profits rather than loses by the progress and prosperity of his neighbors, so we can not doubt that it is to the advantage of each nation that every other nation shall make the largest possible use of its own resources and the capabilities of its people.

"No one questions that Japan's influence has been a beneficent one since she has emerged from illiteracy and endowed her people with public schools open to all her boys and girls. The transition from a position of obscurity into a world power was scarcely more rapid than her transition from a menace into an ally. China is entering upon a similar experience and I am confident that her era of reform will make her, not a yellow peril but a powerful colaborer in the international vineyard. In India, in the Philippines, in Egypt and even in Turkey statistics show a gradual extension of education and I trust I will be pardoned if I say that neither the armies, nor the navies, nor yet the commerce of our nations, have given us so just a claim to the gratitude of the people of Asia as have our school teachers, sent, many of them, by private rather than by public funds.

"The English language has become the vehicle for the conveyance of governmental truth even more than for the spread of general information, for beginning with Magna Charta and continuing through the era of the American revolution and the Declaration of Independence down to the present, no language has been so much employed for the propagation of that theory of government which traces governmental authority to the consent of the governed. Our own nation presents the most illustrious example known to history of a great population working out its destiny through laws of its own making and under officials of its own choosing, although, I may add, we scarcely go beyond England in recognizing the omnipotence of a parliament fresh from the people. It is difficult to overestimate the potency of this conception of government upon the progress of a nation and, in turning the thought of the world away from despotism to the possibilities of self-government, the pioneers of freedom made western civilization possible. An idea will sometimes revolutionize an individual, a community, a state, a nation or even a world, and the idea that man possesses inalienable rights which the state did not give and which the state, though it can deny, can not take away, has made millions of human beings stand erect and claim their God-given inheritance. While the era of constitutional liberty is ever widening, while the tyranny and insolence of arbitrary power are every year decreasing, the leaders of the world's thought, not only the English-speaking nations but the other Christian nations as well, have yet much to do in teaching reverence for the will of the majority and respect for the public servants upon whom the people bestow authority.

"The Christian nations must lead the movement for the promotion of peace, not only because they are enlisted under the banner of the Prince of Peace, but also because they have attained such a degree of intelligence that they can no longer take pride in a

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should be made until the submission of the question in controversy to an impartial court for investigation, each nation reserving the right to accept or reject the decision. The preliminary investigation would in almost every instance insure an amicable settlement and the reserved rights would be a sufficient protection against any possible injustice.

"Let me go a step farther and appeal for a clearer recognition of the dignity of labor. The odium which rests upon the work of the hand has exerted a baneful influence the world around. The theory that idleness is more honorable than toil—that it is more respectable to consume what others have produced than to be a producer of wealth—has not only robbed society of an enormous sum but it has created an almost impassable gulf between the leisure classes and those who support them. Tolstoy is right in asserting that most of the perplexing problems of society grow out of the lack of sympathy between man and man. Because some imagine themselves above work while others see before them nothing but a life of drudgery there is constant warring and much of bitterness. When men and women become ashamed of doing nothing and strive to give to society full compensation for all they receive from society there will be harmony between the classes.

"While Europe and America have advanced far beyond the Orient in placing a proper estimate upon those who work, even our nations have not yet fully learned the lesson that employment at some useful avocation is essential to the physical health, intellectual development, and moral growth. If America and England are to meet the requirements of their high positions they must be prepared to present in the lives of their citizens examples, increasing in number, of men and women who find delight in contributing to the welfare of their fellows, and this ought not to be difficult, for every department of human activity has a fascination of its own. The agricultural colleges and industrial schools which have sprung up in so many localities are evidence that a higher ideal is spreading among the people.

"And now we come to the most important need of the Orient—a conception of life which recognizes individual responsibility to God, teaches the brotherhood of man and measures greatness by the service rendered. The first establishes a rational relation between the creature and his Creator, the second lays the foundation for justice between man and his fellows and the third furnishes an ambition large enough to fill each life with noble effort. No service which we can render to the less favored nations can compare in value to this service, for if we can but bring their people to accept such an ideal they will rival the Occident in their contribution to civilization. If this ideal—which must be accepted as the true one if our religion is true—had been more perfectly illustrated in the lives of Christians and in the conduct of purely physical victory. The belief that moral questions can be settled by the shedding of human blood is a relic of barbarism; to doubt the dynamic power of rigtheousness is infidelity to truth itself. That nation which is unwilling to trust its cause to the universal conscience or which shrinks from the presentation of its claims before a tribunal where reason holds sway betrays a lack of faith in the soundness of its position. I venture to suggest that the world's peace would be greatly promoted by an agreement among the leading nations that no declaration of war Christian nations there would now be less of the 'White Man's Burden.'

"If it is legitimate to 'seek another's profit' and 'to work another's gain' how can this service best be rendered? This has been the disputed point. Individuals and nations have differed less about the purpose to be accomplished than about the methods to be employed. Persecutions have been carried on avowedly for the benefit of the persecuted, wars have been waged for the alleged improvement of those attacked and still more frequently philanthropy has been adulterated with selfish interest. If the superior nations have a mission it is not to wound but to heal—not to cast down but to lift up, and the means must be example—a far more powerful and enduring means than violence. Example may be likened to the sun whose genial rays constantly coax the buried seed into life and clothe the earth, first with verdure and afterwards with ripened grain, while violence is the occasional tempest which can ruin but can not give life.

"Can we doubt the efficacy of example in the light of history? There has been great increase in education during the last century and the schoolhouses have not been opened by the bayonet; they owe their existence largely to the moral influence which neighboring nations exert upon each other. And the spread of popular government during the same period, how rapid! Constitution after constitution has been adopted and limitation after limitation has been placed upon arbitrary power until Russia, yielding to public opinion, establishes a legislative body and China sends commissions abroad with a view to inviting the people to share the responsibilities of government.

"While in America and in Europe there is much to be corrected and abundant room for improvement there has never been so much altruism in the world as there is to-day—never so many who acknowledge the indissoluble tie that binds each to every other member of the race. I have felt more pride in my own countrymen than ever before as I have visited the circuit of schools, hospitals, and churches which American money has built around the world. The example of the Christian nations, though but feebly reflecting the light of the Master, is gradually reforming society.

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"On the walls of the temple at Karnak an ancient artist carved a picture of an Egyptian king. He is represented as holding a group of captives by the hair—one hand raising a club as if to strike them. No king would be willing to confess himself so cruel to-day. In some of the capitals of Europe there are monuments built from, or ornamented with, cannon taken in war. That form of boasting is still tolerated but let us hope that it will in time give way to some emblem of victory which will imply helpfulness rather than slaughter."—The *Commoner*, July 6, 1906.

Mothers' Home Column

EDITED BY FRANCES.

August Reading for Daughters of Zion Meetings.

OUR BOYS.

"Parents everywhere, be they rich or poor, read or unread, in the city or in the town, in the village or in the woods, with anxious arms are reaching out for something to coöperate with them in the guidance of their boys, who to-day may be bent, but to-morrow will be rigid men, set in the stillness of adulthood."

. . . . . .

The plaintive plea which has come in connection with these outstretched arms—the arms of parental love—has long been heard by the Daughters of Zion and has awakened in their hearts a desire to help—a longing to coöperate and to at least speak words of cheer and sympathy which possibly might strengthen and encourage parents of both boys and girls to discharge faithfully the duties of their position, and to fill with honor, loyalty, and zeal for the good of mankind, the solemn obligations they have assumed.

This, from time to time since their organization, they have endeavored to do. Not as feeling that they were equal to the task, but in weakness and with a full sense of their great need of divine help. Many times the most earnest and faithful among them have felt disheartened and discouraged, even to the extent of saying, "What is the use? Why should we strive longer against such odds? There are so few who seem to feel the need of any help which we can offer that we might just as well cease to concern ourselves, even in the smallest degree, with reference to the children of our neighbors. Let this work go—it may be superfluous and surely we have enough other work to fill our time, to demand all our energy!"

And yet while words like these came to the lips of the discouraged ones, down deep in the soul of each was a still small voice not to be stifled, not to be drowned by the billows of discouragement even though they ran mountain high, and ever this voice kept repeating: "Your children can not be saved alone. In helping others you are helping them. It is only the servant of Satan who can afford to take up the question of Cain, 'Am I my brother's keeper?' You are his keeper and to the very limit of your ability to serve him it is your duty to serve him. To the utmost limit of your ability to help, it is your duty to help." And this obligation rests upon all men, hence all must render an account for the manner in which they have used their influence. But upon the Christian it rests with a double weight, because to him has been given freely and he is commanded to give in the same way.

The state, the church have claims upon the family. The stream can not rise above its source. The family is the fountain-head of both state and church, hence it is of vast concern to both that the family be pure, and that in all its various relationships it attain to the very highest development possible.

A moment's reflection will make this statement obvious to any thoughtful mind. For instance, when the church is in need of ministers, officers in various departments—helpers in the carrying out of her many plans of work, where is she to look for these if not to the family and if the family fail her, if she find not there the material needed for her use, then truly the "scepter must depart from her and a lawgiver from between her feet." And just to the extent of the failure in the family to rise to the highest level of capacity and opportunity within its reach, to that extent must the church be dwarfed and hampered in her efforts. And that which is true of the church is equally true of the state.

Let us remember that the family is not created by the voluntary act of those who live in it. The home is divine in its origin and doubtless had for its model our Father's house of many mansions. The relationship of marriage into which all who found a Christian home must enter was not instituted by man, but ordained of God and so binding and sacred are its obligations that they annul, or make secondary those which previously were held most sacred. "Have ye not read," said Jesus, "that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave unto his wife and they twain shall be one flesh."

But, are we forgetting our theme? Are we wandering from Our Boys? Something to coöperate with parents in the guiding of their boys, is what our author has said is everywhere being sought. No, we are not forgetting, for it is into the home—this heaven ordained institution—this refuge for all the earlier years of life—this school where life's earliest and best lessons should be learned—that our boys are born. In this home abide the parents into whose care for all these years God has intrusted his little ones. He has placed them there as protectors, teachers, and guides. And let it not once be forgotten that this has not been arbitrarily done. They have desired and chosen the position and have taken upon them the solemn vows binding them to a faithful discharge of all its duties. God has not withheld instruction to his people in regard to these matters. Upon ancient Israel his will and his law were made binding and could not be violated with impunity. The law governing the Jewish family has served to make them physically and mentally a distinct people. The law was but the schoolmaster to bring them to Christ. But as in the law of Moses great stress was laid upon the sanctity of the home, and the instruction of the children in it, we most naturally expect that in the gospel—the gospel so superior to the law—this subject would not be overlooked or forgotten. Nor is it, but especially in the later revelations the revelations given to the church in our day, not only has the Lord repeated his commandments concerning our children, but he has added others thereto and has given plain and precious reasons for these added commandments.

In Paul's letter to the Saints at Ephesus, he uses these words:

"And ye fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord."—Ephesians 6:4.

In commenting upon this direct and strong admonition of Paul, that eminent teacher and student of child nature, Patterson Du Bois, says:

"If we turn to the Revised Version, we find this text changed to 'Nurture them in the chastening and admonition of the Lord.'" Then proceeding he adds:

"Now it will be seen that the essential word in this text, the verb prescribing the action, is 'nurture.' Yet, strange to say, this is the very thing that is overlooked alike by the church and home. It seems to be taken for granted that if the parent or teacher has a sincere and holy desire that the child shall grow up a Christian, familiar with scripture and with the catechism and other theological statements which are supposed to epitomize the teaching of scripture—it is taken for granted that all

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this constitutes the admonition of the Lord and is, therefore, nurture.

"The whole problem of the physical or bodily life resolves itself into a problem of nurture. This means more than mere food; it means atmosphere, light, exercise, in short, whatever goes to give life an opportunity to build up its habitation, whatever makes for the fullest development of the physical man. The same is exactly true of nutrition, nurture, or education if we prefer to call it so, of that which for the want of a better term we call the soul. Indeed the two are so intimately related that soul nurture must also regard bodily nurture. A fatigued body may mean a lean soul. The practical application of it all is, that as the problem of the physical life is a problem of nurture, so likewise is the problem of the soul life. . . . The nurture to which Paul refers must be in the chastening and admonition of the Lord, but nurture it must be. Life, child-nature, must be respected and regarded before nurture is possible. If we could see the soul as we can see the body, what a horrible spectacle of starved, anaemic, wasted lives would be presented to our view as we look over the average Sunday-school and into the average home!

"This is because we look at the religious life, and especially that which we call the religious education or training of the children, through the peep-hole of our adult habit of mind. If we could hold ourselves to the single point of view of *nurture* we would be less given to thwarting our own purposes.

"Nature must be reckoned with, or nurture can not be reckoned on. Every proposition for teaching or training rests upon two bases—the nature of the person to be taught and the thing we are to teach him; and the first principally determines the second.

"Children are to obey their parents in the Lord. But nothing is *in the Lord* which is at variance with his laws. The parent must therefore be obedient to God before he can rightfully demand obedience of his children. A part of this parental obedience will consist in his respect for the child's nature—his possibilities as an individual, a life."

The writer then goes on to show that the entire problem of this world, of life, is an educational one and the solution of this educational problem is governed by divine laws, and these laws he contends "are to be found in nature—child nature and not in our adult philosophies and intellectual formularies. . . . The progress of education is the progress of our obedience to the laws of the body, mind, and spirit."

From this broad fundamental law and because of its actual existence whether it is or is not recognized by parents and teachers Mr. Du Bois argues that it would be well if the great laws of soul-life could be so simply formulated "as to be understood and applied by all who sincerely and conscientiously desire to nurture the children in the admonition of the Lord."

In physical nurture it is not alone the child's food which is to be considered. Atmosphere, light, exercise, and proper clothing, as well as proper food, have each a bearing upon the child's physical development, and are essential to bodily health and growth. Other essentials are needed, but the demand for these at their very best is imperative if the physical nature of the child flourish and come to its best development.

Now carrying this law over into the soul realm—the spiritual nature of the child:

"What kind of an atmosphere is the child breathing,—one of filthy odors and poisonous gases—one of disorder, cynicism, jealousy, strife, hatred, impurity, suspicion? It is unwholesome. Why these pale, pinched faces and scrawny hands? They live in a dark cellar; and these shriveled morals—they are bred where there is no gospel light, no pictures of life in the beauty of holiness. Here is an anæmic, dyspeptic sufferer; he needs good food such as he can assimilate; and here, too, is a starved soul, fed on the husks of hard words and empty forms. There is another, a case of arrested development, a weakling in will, a failure. He needs moral as well as physical and mental exercise, he needs to express himself. Give him his right of choice and set him free—make a self-determined personality of him by giving him his own powers. All these work together to nurture a whole individuality, a healthy personality. Cheat the man out of his due of air, light, food, or exercise, and he suffers loss. The possibilities of his nature are never realized. He needs saving.

"This, in our terms, we might call salvation by nurture, and as true nurture is possible only in Christ, so is Christ our nurturer into the abundant life. He makes us whole and is therefore our Savior. In particular there is no true, healthful atmosphere but that which emanates from the divine man; no perfect light but the light of the world; no substance of food but his truth; no safe exercise of the will but in the will of God."

August Program for Daughters of Zion Meeting.

Hymn No. 67 Saints' Hymnal; prayer; reading and discussion of "Our Boys," in "Home Column," using Questions as an aid; paper, "Children, obey your parents in the Lord," followed by discussion; roll call; concert citation of Ephesians 6:4; business; hymn 107; dismissal prayer.

Questions Upon August Reading.

Does your experience go to prove the truth of the statement quoted at the beginning of your reading? What answer must we give to the answer of Cain, "Am I my brother's keeper?" Will this answer leave us free to slight the work of the Daughters of Zion? What is the relation of the family to the church and state? Then what is the necessity in regard to the home? How was the family instituted and what is the nature of the obligations assumed in marriage? What is the character of the trust God imposes upon those who become parents? Is this an arbitrary act upon the part of God? In the law of Moses how are the sanctity of the home and the instruction of children regarded? What do we find in regard to these things in the gospel? What advice does Paul give to parents in Ephesians 6:4? How is this passage rendered in the Revised Version? What is the essential word in this text? What is the meaning of the word *nurture?* Are children nurtured by the church and the home as they should be? What is sometimes mistaken for nurture? What is included in physical nurture? Can real nurture be independent of bodily nurture? If we could see the soul as we see the body, would we be pleased with the spectacle presented in the average Sunday-school or home? What are the two bases upon which every proposition for teaching or training rests? How are children to obey their parents? What will a parent's obedience to God cause him to respect? Having this respect will he not certainly heed Paul's injunction, "Fathers, provoke not your children to wrath"? What does this writer show the entire problem to be? How does he define the progress of education? In physical nurture what is to be considered besides the child's food? In the soul realm what kind of an atmosphere would compare with the physical one of filthy odors and poisonous gases? Show the comparison with each physical lack and how proper nurture would bring salvation physical and spiritual. Where only is true nurture possible? Will you see to it that your children obey you "in the Lord" because you have partaken of that perfect nurture?

Prayer Union.

Miss Nellie Nichols, of Solon Springs, Wisconsin, desires the prayers of the Saints that God would be pleased to deliver her from her trial of affliction, that she may be enabled to do a greater work for him.

Sr. F. M. Coonce, Anna, Illinois, asks the prayers of the Saints. She desires to be administered to, but there is no elder near. She is unable to do her housework on account of weakness and nervousness.

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Letter Department

SCRANTON, Pennsylvania, July 9, 1906.

Dear Herald: I arrived in my field of labor May 17, located wife and Ruth in Philadelphia. Bro. and Sr. W. W. Smith rented us two small rooms, we having formed their acquaintance in the "regions round about." On our arrival in Philadelphia, Bro. Smith had made arrangements to hold preaching-services for one week, or over two Sundays. Circulars were distributed announcing the meetings, and speakers. The liberty was taken to place my name with Bro. Smith's, which I did not object to. The meetings were, in my judgment, of some benefit to Saints and friends. Eight or ten have been baptized, who had for some time been convinced of the truthfulness of the claims of the church.

I am very much pleased with the Saints of the Philadelphia Branch. They are what may be truly called Latter Day Saints, not in name alone. There is a fine lot of young people who are a credit to the cause.

I left for Elk Mills, Maryland, May 27, to meet with the Baldwin Branch at the above place. They had been busy painting and enlarging the little chapel, which is very neat. Brn. Parsons and Pitt would find a warm reception with the Saints of Baldwin Branch, if they could call on them. Here the Saints were a little discouraged because none of the ministry had called on them for some time. A strong invitation is extended to Bro. W. W. Smith to run down and see them (only forty miles on the Baltimore & Ohio). They are contemplating holding a grove-meeting Sunday, August 19. If we can not make other arrangements, Bro. J. E. Farnfield and I will attend and do some labor in that part.

The New York and Philadelphia District Sunday-school convention was held there Saturday and Sunday, June 2 and 3. Brn. Christy, McGuire, and Hull, officers of the district as well as members of the school, can take courage, for the good influence left by the convention was certainly gratifying, and it is to be hoped that the Baldwin Saints will keep up the work there. They have talent and ability to make their influence felt for good in church and Sunday-school work.

I came to this city June 16 to take up tent-work in company with Bro. Farnfield, who like myself has had no experience in that line of work. I believe that much more good could be accomplished with what is called a "gospel wagon," than with a tent. With a wagon, or better still, an automobile, two men can go to at least two places the same evening, and speak forty minutes at each place. With the wagon or "auto" you can go where the people are; but with the tent the people must come to you, and if rain threatens they will not come. A tent is no place to be in when a storm comes up. We have had some very unpleasant experience, and to sleep in a tent in wet, damp weather is not in my judgment wise. If you have a tent you dare not leave it, or some bad boys will do some damage. This tent is twenty-four by forty, has twenty-four canvas benches, two small tents, one to cook in, one to sleep in, has an organ, but in bad order. I presume the cost new would be close to two hundred dollars or more. With that money I can buy a good second-hand automobile with power enough to carry two men and their baggage, and hold six meetings every week, and meet at the hall or chapel on Sunday. We could get ten persons to hear us to one in the tent, and in the daytime we could do some visiting or tracting with the automobile; could go from town to town; no expense for horse feed or railroad fare.

If I were going into business and wanted to advertise my goods, I would not take the tent method. Years ago pedlers of medicine used to travel with tents, locate in towns and cities, then go out and invite the people to the tents. Now they go on street-corners, where they can always have a crowd to talk to. They found out, after years of experience, that the tent was not the drawing-card it used to be, and people would not come out. So they go where the people are. It is a good plan to advertise the time and place of your service, if you have a branch. If you think best to hold but one meeting each evening, where two are together, you can do so all the week, Saturday night included. In a tent you can not get many out Saturday evening. They go down town to do their trading.

Bro. Farnfield is a good, faithful missionary. I presume the Saints in Cleveland, Ohio, will miss him very much. He takes well with the people. I had been informed that he was a young man—twenty-five years of age. One night I dreamed that I saw him, and I said, "Well, you are not the man I expected to see. I thought you were a young person." "Well," he answered, "my name is J. E. Farnfield." I saw in him an honest, God-fearing look, and I said, "Well, come on. We will have to get us each a pair of overalls, for there is much work to be done in tent-work." "Well," he said, "my wife was not very willing for me to go with the tents." I answered, "I do not favor it." I told the dream to Bro. and Sr. Smith and others. Walter said, "I do not know Bro. Farnfield, but I understood he was a young man." I went to the station to meet him. There were quite a number coming out of the train. I saw the person I had seen in the dream, but was looking for the young man, and did not give the dream proper credit. Still I kept looking at him, and he at me, and presently he came direct to me. The mistake was that instead of being young in years he was young in work, only two years.

The Saints and friends here are kind to us. Some of the friends are very much interested, and are talking in favor of the faith to all they can see. Still the attendance of outsiders at the tent is only five to twenty, more on Sunday evenings. We shall stay as long as the interest justifies.

There is a good church-building seventy by forty-six, built in 1893 at a cost of eight thousand dollars. It will take about one thousand dollars to paint and seat one room, and the estate wants thirty-two hundred. It is in one of the best locations in the city. I think three thousand would buy it. That would make four thousand to have it put in first class shape. If some one had the money, and would want to do a good favor, here is a splendid chance. The branch here, yet, is small to undertake it. I believe if we could get it, it would give the work great prestige. The foundation is twenty-inch stone wall, first class. The building is frame. The leading men of the church died with three mortgages on the house. It was sold to pay off one of the mortgages, and the father of the heirs died last January, and the estate wants to sell it. There is only one reason why I have not bought it. My salary is too small.

WILLIAM LEWIS.

PENNSVILLE, Ohio, July 9, 1906.

Editors Herald: It has been something more than a year since I wrote a letter to the columns of the HERALD, so I venture to try again.

Bro. S. J. Jeffers and I are with the tent at present. Bro. Ebeling and I started the tent at Stockport, a new place, and had a fine meeting, making many friends to the cause, and sowing seed that will surely bear fruit in due time. Reverend Blades, a Methodist, lectured against us, but it only made us friends.

Aside from the usual opposition incident to a new place we have had rain nearly every day since June 1, and last night we were rained out again. To make matters worse here, the Methodists and Disciples, so called, are doing all they can to keep people away from our meetings.

We were very much encouraged in reading Bro. Luff's "Epistle," the good Spirit bearing witness to its divinity. But who will give heed? Will any one dare say now that the Lord approves secret societies, the desecration of his house, and other evils alluded to? The advance-guard of any reform movement has always met severe criticism, and ofttimes pr-

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scription and censureship. It is not the most pleasant thing in the world to be called a "radical," "hot-head," "mischief-maker," and other unsavory epithets, simply because we give expression to honest convictions; and when these come from "brethren," it hurts still more.

It is written somewhere that "he who waits to be commanded in all things is a slothful servant," or words to that effect; and we wondered when reading the revelation to Bro. Luff if those who have "made covenant in secret places," and "worshiped at other shrines," would see the point. We bless God for the day of vindication and pray that he may inspire others to lift the warning voice.

We note with pleasure that Iowa has passed a law protecting the song-birds from the ravages of feminine pride and wonder how many Latter Day Saints will be caught in the net.

When will we become a "light to the world," and demonstrate the divinity of our mission by the power of example?

We have read and reread the recent editorial, "Are there lions in the way," and would like to answer just briefly that they are only imaginary, and just so soon as we boldly move out as God has commanded, his lionship will "skiddoo." We need to sing, "Oh for a faith that will not shrink!" The "redemption of Zion" seems a long way off, judging by present conditions; and it will likely remain so until we can take God at his word, and work according to the "pattern."

Every effort not in harmony with God's plan, however plausible it may seem to us, will result only in failure and loss of confidence.

The Lord says, "The spirit of *speculation*, the exhibition of greed for gain is unseemly in the *saints* and *officers* of the church, and should be avoided." And we wonder who are the guilty ones? That some are guilty is beyond cavil. Again, "Heed should be paid to the admonitions of those who from time to time preach and write upon the gathering to remove the principle of selfishness from the hearts of the saints, and *especially from those upon whom rests the burden of the church and its ministrations abroad.*" There is the secret revealed in the power of example. And that example is not very well set in a "bank" established by "officers" of the church. The Kirtland bank, with its direful results, should be a lesson, but how soon we forget when there is a little "gain" in sight.

"The mammon of this world hath been sought by guile and *oppression* and unseemly desire by some." The poor dupe who goes to the "bank" and gets money at eight per cent interest, and that deducted before he gets the money, will learn to his sorrow what "oppression" is. I speak from experience. Because Jesus used a worldly avocation to illustrate a point, does not commit him to an indorsement of the method, else some of us selfish fellows might use the parable of the "unjust steward" (Luke 16:1-14) to advantage. I firmly believe God's plans will ultimately be consummated, but it will be when the rubbish of our selfish desires shall have been cleared away. God speed the happy day!

E. E. LONG.

MILLTOWN, Indiana, July 1, 1906.

Editors Herald: I have been for twenty-five years trying to get the gospel before the people of Milltown, Indiana. Have done a lot of talking, distributed lots of tracts, though never got up much interest till this spring. I came here, and have been at work in the quarry, and giving out tracts; and last Friday Bro. Charles Harpe came here; has preached at the Park and at Bro. Slauterback's. Several are interested, while many are uneasy, especially the Christians or Campbellites. I would like Elder Ellis, when he reads this, to write me a letter telling me when he can come here and help. I am now sending for a new supply of tracts. I believe there can be a lot of good done here. Anyway we can help overturn Babylon.

Your brother,

JAS. A. FERGUSON.

MALLARD, Iowa, July 7, 1906.

Editors Herald: On the 22d ult., in company with Bishop C. J. Hunt, I came to Lanesboro, Iowa, for the purpose of holding a park-meeting for a few days. We commenced on the next day and continued over two Sundays. The attendance week-day evenings was indeed small, but the few Saints in town and vicinity stood by us loyally, which was indeed encouraging. Bro. A. B. Reynolds and family, and his near neighbor, Mr. Herman Willert and family, from thirteen miles north, drove down each Sunday and helped make our meetings a success. Our good bishop and the writer took dinner in the park with the two families mentioned, and the way those missionaries got away with the fresh fish provided was interesting to all. Even Aunt Martha Salisbury, though sorely afflicted, was courageous enough to make one in our meetings whenever it was possible. The Lord blessed in the preaching of the word.

Monday, the 2d inst., I came out with Bro. John T. Reynolds to his father's home, where I held some meetings in the homes of A. B. Reynolds and Herman Willert, and felt much blessed of the Spirit in doing so.

We celebrated the Fourth by driving about two miles to Lake Creek, where I had the pleasure of baptizing Bro. Herman C. Willert and wife Bertha, and their three daughters, Anna, Ruby, and Emma. The confirmation-service was held immediately following the baptisms at the home of Bro. Willert, where the Spirit's presence was forcibly felt by the writer during the service.

The additions are the result of the labors of Bro. A. B. Reynolds and family, and Brn. F. B. Farr and F. E. Cohrt. This incident illustrates the truthfulness of the apostle's statement: "I have planted, Apollos watered; but God gave the increase." I came to this place last evening and found the Saints well. My health is excellent. May the Spirit of the Lord continue with his people. Yours in gospel bonds,

CHARLES E. BUTTERWORTH.

PLEASANT GROVE, Utah, July 5, 1906.

Editors Herald: We are trying in our weak way to keep the camp-fire burning, and pray for strength sufficient to accomplish our work.

Bro. J. F. Curtis and the writer closed a three weeks' series of meetings on the streets of Provo the 30th ult., having succeeded in getting some people interested in the gospel message, three of whom we think will obey ere long. Elder Curtis is now holding forth at private houses, among those who are interested, with a fair attendance, while the writer will move on north and look after the interests of the work at Salt Lake and other points.

Well, our nation's birthday is again past, and it is almost heartrending to see the manner in which the people conduct themselves on such occasions. Drinking and swearing seems to be the ambition of some; and when they claim to be saints, or representatives of Christ it is lamentable. However, we were pleased to hear a remark from one of the leading men yesterday "that the Mormon church was responsible for the actions and conduct of their young men. They being the dominant power they could prohibit all the extreme evils, and better the social circles if they would." We only regret they are not ready to take a stand for the better, and eliminate some of the evils prevalent among them.

There seems to be a disposition on the part of a good many to begin thinking for themselves regardless of their discipline, and we sincerely hope and pray for a brighter day in Utah; for a time when truth will be the ideal, and tradition will be done away.

May we have the aid and coöperation of the Saints in our district, and make this year one of the most successful in its history? With hopes of a final victory, I remain,

J. E. VANDERWOOD.

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ESCATAWPA, Mississippi, July 4, 1906.

Editors Herald: In reading so many interesting letters from the brothers and sisters in the HERALD it makes me feel good to see them so interested in this work, for I know it is the work of God.

We have a small Sunday-school and Religio here. Although we live a good way from the church, we never miss a Sunday, without a lawful excuse; and it seems that the young boys have taken hold of the rod now, and are going to try to do all they can to help the work along.

Our conference of the Mobile District was held here in June, and we had a delightful time. It was the best conference I ever attended here. Bro. J. R. McClain and Bro. Alma Booker, and also Bro. J. M. Stubbart were present. Bro. McClain preached at our house one night during his visit.

I will be so glad when the time comes that I can get away from the place where we are now living; for there are so many temptations here. The most of my neighbors belong to other denominations, and their pleasures are of the world. But I have learned that we can not indulge in worldly pleasure, and be children of God.

My brother attended the last General Conference at Independence, and he says he never knew what pleasure and joy was until he met with so many of the Saints, and could go to so many good meetings.

I ask an interest in your prayers that I may be a faithful Saint to the end. Your sister,

MAMIE MILLER.

ECKERTY, Indiana, July 6, 1906.

Editors Herald: We begin services here to-night in Mr. Ott's opera-house. Do not expect as many in attendance as Bro. R. C. had last winter. In company with Bro. James Ferguson, we opened the work at Milltown. He is better known as "the traveling preacher." He is one of the charter members of the Southern Indiana District. He has ever been ready to do his part in any line, and has done considerable tracting throughout that entire country.

While we were in attendance at the union picnic held at Milltown, by the different Sunday-schools, waiting if an opportunity afforded to take our part with the rest, about eleven o'clock Bro. Ferguson came to me and said he just received a telephone message that his daughter, Sr. Lizzie Baggerly, was dying or had died. What could he do? The train had just gone a few minutes before, and it was too far to drive by team, and no more trains until fifty-five minutes after six in the evening, We sought the Lord during the day, and did the best we could. The brother left on the evening train, promising to let us know the next evening at Eckerty, which he did, telling us she was still living. The doctors thought she had been bitten by a spider, causing lockjaw to ensue.

Sr. Lizzie is known by all as a faithful one in Israel, one who is worthy of our dear Lord's blessing. We hear to-day that she is better. May God kindly remember her, and spare her life for the good of her children and the gospel.

And now to the Saints in Southern Indiana: There has been a two-day meeting appointed for each branch in the district, and on Sunday to be a basket meeting if the branches deem wise (this however is left to their own discretion.)

We see so many of the Saints without either of the the church papers, and they wonder why everything does not work for their good. We can not expect the blessings, when we do not do our part.

This is quite an old district, and yet it has taken a large amount of money in the past to sustain the work in this part, and our list of elders has been cut down this year until it is quite small compared to what it was a few years ago. Some in the district have done their part, while others have done very tle, and some nothing at all. We are informed that our Master will reward every one according to his works. If we have no works, we can not expect much reward.

We had two branches reporting at our conference, out of about nine. We have some branches comparatively dead, left without a shepherd. What are we to do when we proselyte, then let them go? We have some who hold the priesthood, who do not meet with our branches once a year, and who do not administer the sacrament, thus leaving the body to die. Can we as a district shake off the lethargy that seems to have us hedged in, and reap the blessings our Lord has in store for those who love and serve him? It is too late in the day for us to become careless and indifferent and cold. But let us buckle on the whole armor of God, and keep it on.

We think the epistle written by Bro. Joseph Luff had the right ring to it. Come again, and some more of you brethren whose duty it is to write upon these important questions.

Our health is better than it was when we first entered the field.

May God kindly remember his children, and bless them. To this end let us labor with a united effort, that his blessings may come. Your colaborer in Christ,

C. E. HARPE.

DELOIT, Iowa, June 27, 1906.

Editors Herald: Herewith please find a newspaper clipping which will, I believe, be of interest to all HERALD readers.

Very sincerely,

C. J. HUNT.

DEARTH OF MINISTERS IS DEEMED ALARMING.

There is some alarm among religious leaders in this country and in Europe at the continued falling off in the number of candidates for the ministry. Theological seminaries of practically all bodies are graduating smaller classes than formerly, and the number of those entering the seminaries gives no hope, it is declared, of any substantial increase in graduates for a series of years to come. So marked is this decline that grave fears are held as to the possibility of keeping churches supplied with ministers.

It is pointed out that even at the present time the supply of clergymen is not equal to the demand of the churches. The latest available statistics of all religious bodies in the United States give the total number of churches, all bodies, at 199,972, and the total number of ministers at 152,575. In other words there are scarcely more than three ministers for every four churches. While it is realized by leaders who are studying these conditions that there are many rural churches throughout the country unable individually to support a minister, so that their pulpits have to be "supplied," one minister sometimes serving three or four charges, they say that the limit has been reached, and that unless conditions change this plan of coöperation will have to be extended and may even reach into city churches.

This marked difference between the number of ministers and the number of churches is seen in nearly all of the larger denominations. Baptists, for instance, have 52,919 churches and only 37,001 ministers. Disciples of Christ have 11,033 churches and 6,475 ministers. Lutherans, 13,373 churches and 7,585 ministers. Presbyterians, all bodies, have 15,702 churches and 12,650 ministers. Episcopalians, 7,146 churches have but 5,109 clergymen. The Reformed churches have 1,970 ministers to 2,536 churches. United Brethren have 4,407 churches and but 2,185 ministers. There are but few exceptions among American religious bodies to this disproportion between the number of churches and ministers. A notable one, however, is the Catholic Church, which has 11,637 churches and 14,104 clergymen. In the Congregational Church the churches and ministers are nearer in numbers than in most other bodies It has 6,059 ministers and 5,938 churches. Unitarians hav

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also more ministers than churches, as have some others of the smaller denominations.

It has also been noted that among the denominations which show marked advances in members and churches the supply of ministers does not keep pace with church growth. Lutherans last year added 279 churches to their total, but gained only 114 ministers. There was an increase of 219 in the number of Episcopal churches in the United States with a gain of but seventy clergymen. Baptists gained 176 churches and but 91 ministers, and Methodists added 432 ministers and 535 churches.

The Reverend C. D. Matthews of London, general secretary of the Alliance of Reformed Churches, has been making a close study of the question of the failing supply of ministers, and he reaches the conclusion that the decline is almost universal. Since 1900, he finds, the ministerial supply in the Presbyterian Church of the United States of America has declined eight per cent; in the United Free Church in Scotland it is seventeen per cent; in the Church of England thirteen per cent. These percentages of decline are said not to be so large as they were in the five years preceding 1900, but there is held to be justification for the claim of some alarmists that there has been a falling off of seventy-five per cent in the number of candidates for the ministry, though some authorities hold that the number of such candidates is now no more than two thirds of what it was a decade ago.—Minneapolis *Journal*, June 24, 1906.

THE DALLES, Oregon, July 6, 1906.

Editors Herald: I came across this hymn this morning as I was looking over and reading the hymns in the Hymnal:

"God moves in a mysterious way,
His wonders to perform."

I have been led to correspond with a young girl in Wisconsin who is afflicted with curvature of the spine. I found her name in a paper called *Comfort* published in Augusta, Maine. Now, I corresponded with Sr. Hawkins of San Jose, California, who is also afflicted and is not able to walk. She tells me she has not walked for seven years. I had not written to her for seven years, but when she saw my letter in the HERALD asking the elders to visit "Little Nell," she wrote me a letter to find out if I was the same Mrs. Dawson who had written to her. She told me that she had also been corresponding with Nellie. She said Nellie had been sending her poems of her own composing to read. Now she (Little Nell) has promised to write something for the *Hope*, but she would like a copy of the paper first so she will know what it is like, before writing. Will you please send her one? We are not taking it. She gave me permission to send her name to the Prayer Union. I hope you will publish the request, and that many earnest prayers will be offered for her. She is doing much for others in affliction, and deserves a blessing from the One whose name she is laboring to glorify. If some of the young Hopes would write to her, she would be pleased to hear from them.

"Oh the good we all may do,
As the days are going by."

How I wish the whole world might be brought to understand and obey the gospel, that they might not have to suffer the second death. Oh, that every one might give up doing the work of Satan, and be saved by the power of love and sacrifice.

Yours in peace and love, and the hope of salvation.

SISTER. M. DAWSON.

PANA, Illinois, June 29, 1906.

Dear Herald: Bro. R. T. Walters and I arrived in the field assigned us by the late conference May 9, and we have been striving to do our duty as servants of the Master in presenting the word to the people, as well as in trying to make the work effectual by our example. We have been blessed thereby, and our efforts have been a blessing to others. We have just closed a two weeks' effort at Taylorville, where I had the happy privilege of assisting others to introduce the work ten years ago. And I was happy, in meeting with those who obeyed the truth then, to find them still in the faith. Several have obeyed since; and, with a number of additions from other places, they now have a good-sized branch, and a nice chapel in which to worship. Bro. M. D. Lewis, the president of the branch, is a man possessed of much humility, which is one of the chief qualifications of a good leader. The Lord has an excellent people there, and I could not help but think that a bright future is before them, if all will labor together in love and humility, as the Lord has commanded. Every part of the organic structure is necessary in order that the Saints may be perfected. The eye can not say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you; for without the feet how shall the body be able to stand? Also the body hath need of every member that all may be edified together, that the system may be kept perfect. The excellent communications from Brn. Joseph Luff and J. R. Lambert have been read and reread by me, and I am determined to make my life conform to the excellent instruction given. I am thankful to be associated with such bright and shining lights in the great gathering dispensation of the fullness of times; and my chief desire is to keep step with the great army of workers, and be worthy to enter in, with them, into the marriage supper of the lamb. As saints of God, we should double our diligence in this great and grand cause, and see to it that we are not stumbling-blocks in the way of progress, and that our life is kept pure in every particular. To be humble and full of love, having faith, hope, and charity, being temperate in all things, will qualify us to do a good work for the Master, which will stand to our credit when the books are opened.

With thankfulness to God for the many precious blessings received in the past, and with a great desire to be worthy to receive all he has for me in the future, I am thus willing to labor on, and do what little I can, under his parental care, to advance the cause in the future. All who desire to correspond with me, please remember that all mail will reach me promptly if addressed to Box 18, Holden, Missouri.

Your brother in the faith,

F. M. SLOVER.

NEBRASKA CITY, Nebraska, June 30, 1906.

Editors Herald: The late rains have gladdened the hearts of many in Nebraska, as they came in time for the crops. Our work in this district is moving along nicely, as a whole. We have seven branches, and seven Sunday-schools, and the Saints are willing to sacrifice money, time, and talent for the cause they love.

We have had cause to rejoice, as we have troubled the waters at Auburn, Nebraska, and at Nebraska City, and Eustis of late.

And then we were glad to hear from the Lord through one of God's servants, Bro. Luff. Hope the Saints in general will give heed to advice given from the Lord, to stand separate from the worldly pleasures and secret covenants; for because of these orders the church is drifting into the world.

I was surprised to note in the HERALD some of the writers stand in favor of these things, when Jesus plainly said, "Swear not at all, . . . but let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."—Matthew 5:34-37. And again, James said: "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation."—James 5:12.

Again, Jesus tells us that he said nothing in secret, and admonishes us to let our light shine like a lamp on a hill, so all the city can see it, not as a candle under a bushel. "A word to the wise is sufficient." Let us stand separate from these

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works of darkness, and let us bask in the open light of God's Spirit, so that our lamps will be trimmed and burning, that when Christ shall come to make up his jewels we may be among them. We must be under his covenant, and his alone; and not tied up by half a dozen other covenants. With love to all the brethren, I am, in the light of the gospel of Jesus Christ,

WALTER M. SELF.

CLEVELAND, Iowa, July 12, 1906.

Editors Herald: A few items may be of interest to your readers. On May 19 and 20, I visited the Saints at Lucas, Iowa, holding services over Sunday, going from there to Norwood church, where I preached nine sermons and baptized two, Miss Viva Keen and Eva Cackler. June 2 and 3 I attended the stake conference at Hiteman, which was a pleasant gathering and an all round good conference.

June 10 being children's day at the Evergreen church I was requested to assist in the services. Eight were baptized, Bro. A. B. Young leading six into the water, and I the other two. At the confirmation of those baptized, the Lord blessed the Saints, and many hearts were made happy to see the fruits of their labors being gathered into the fold of Christ. At night I preached to a full house, the Lord blessing us.

June 14, the gospel tent was hoisted at Eagleville, Missouri, fourteen miles southwest of Lamoni), about nineteen sermons being preached, Elders J. W. Wight, E. B. Morgan, and W. H. Kephart assisting in the preaching of the word. Good attention was given though all the services. This being where Elder Popplewell lives, who has met our elders in public debate so often, we thought there might be some opposition—but such was not the case. He attended one or more of the services, and his wife and daughter a number. They kindly extended to me an invitation to call on them. The success of these meeting was largely due to the assistance of May Skinner, Zaide Rabidou, Bertha Bailey, and Frances White, who furnished most of the singing, Sr. Bradfield acting as organist.

The preachers and singers were kindly provided for at the homes of Brn. and Srs. Hitchcock and Bradfield.

July 7, in company with Elder John Smith, we took the train for Lucas, Iowa, where we were met by Jacob Cackler, and, in company with J. R. Evans, were taken to the home of Brn. Cacklers, eleven miles in the country, arriving there some time after ten o'clock at night, tired, and needing rest.

Saturday, the 8th, at three o'clock, a number of the Saints and friends met at a little pool of water in the Crook's pasture, and I baptized Steve Bennett and wife, and Miss Edith Cackler.

Previous arrangements had been made by Bro. Smith to organize the Saints into a branch, so at eight in the evening a large crowd of Saints and neighbors met at the church-house, and after the three were confirmed, Jacob C. Cackler was ordained to the office of priest, and Art L. Keen to the office of teacher, Viva Keen chosen recorder, and Edith Cackler, secretary. Heretofore the church has been called "Norwood church," but Norwood being about three and one half miles away, it was thought best to change the name; so the branch was given the name of Graceland. Everything passed off pleasantly; and another branch is added to the Lamoni Stake.

Sunday the 9th, a number of the Lucas Saints came out to the forenoon and afternoon services. All seemed to enjoy themselves, Sr. C. Cackler telling me she had about forty to spread their dinners at her house. May the Lord bless Graceland, that in works her members may honor the name.

To-morrow, the 13th, I go Centerville, Iowa, to remain over Sunday. On the 22d of July I expect to be at Pleasanton, Iowa, to hold services; and July 28 and 29 at the Elleston Branch. My health is not good. I have been suffering with rheumatism, and nervousness, and I feel, unless a change shall come to give me additional strength, my missionary work will end by another year, if not before.

The Lamoni Stake reunion will soon be here, August 17 to 27. Being chairman of the committee, can say all are invited to come and have a good spiritual time. Do not miss this opportunity; but all come. In the bonds of the gospel,

D. C. WHITE.

NEVADA, Iowa, July 10, 1906.

Dear Herald: I have no apology to offer for seeking to occupy space in your sacred pages, other than that I have at times been requested by some of the dear Saints of the Des Moines District, to write of my experiences in, and the developments of the work of the district. Before entering into the active prosecution of the duties assigned me for the year, I felt assured that outside of the, to me, very trying ordeal of leaving home and loved ones, the year's labors were to be fraught with many pleasant and profitable experiences, made so as the result of the grace of our divine Father in the bestowal of the Spirit of truth. Up to the present time the forebodings of spiritual blessings have been realized even beyond my fondest hopes. When preparing to begin the labors of the previous year, Bro. and Sr. Fred Wells of the Concord Branch, were the first to write, calling for labor, with the information that they had secured a schoolhouse in a new locality, where there had been no preaching of our faith. Glad for the opportunity, and to encourage this faithful, energetic pair of home missionaries in striving to warn their neighbors and friends to flee from the wrath to come, I put in my appearance May 11, and began the same evening. The attendance was good, and interest all that could be wished, from the first night, and continued to increase during the nineteen services held, when we were compelled to quit to attend district conference. We knew by spiritual knowledge that sheep were to be gathered into the fold. Our purpose was to return from conference and continue the labors, until we could report results; but unseen and uncomprehended, forces ruled otherwise, so that when we returned, the hand of affliction had taken such firm hold upon me that I was soon prostrated. These are times when there appear visions of home; and how grand it appears, like a minature paradise, while in reality but very humble,—yet the brightest of all the sacred spots of earth; and with it a vision of the wife of our youth occupying as queen in this place of beauty, and a longing for the gentle touch that soothes most the fevered brow. Words fail us to picture the value of this gift of divine grace, and so we borrow from the pen of Jeremy Taylor, where he said: "A good wife is heaven's last, best gift to man—his angel and minister of graces innumerable, his gem of many virtues, his casket of jewels. Her voice is sweet, music her smile his brightest day—her kiss the guardian of his innocence—her arms, the pale of his safety, the balm of his health, the balsam of his life—her industry, his surest wealth—her economy, his safest steward—her lips, his faithful counselors—her bosom, the softest pillow of his cares—and her prayers, the ablest advocate of heaven's blessings on his head."

We could not but whisper, Peter like: "Lo, we have left all, and have followed thee," and with it a possible doubt, if the world's appreciation justified the sacrifice. I was made to realize the truthfulness of the Savior's promise of Mark 10:29, 30, and found in Bro. and Sr. Griffin, a father and mother whose kind administrations created a bond of love and appreciation that I hope will extend into eternity. While the hand of Providence seemed to be against us, it did not discourage my loyal supporters, Bro. and Sr. Wells, so when others thought it too cold, or the people too busy, they were anxious to make the effort. So in January or February I returned, this time assisted by Elder S. M. Reiste. After a few days' of labors, supported by a marked degree of the Spirit's presence, we were called upon to officiate in the ordinance of baptism; and as a

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result of their efforts Bro. and Sr. Wells were rewarded with a flood of joy when we garnered, as the first-fruits, their old schoolmate and Sr. Well's most intimate and dearest friend, Sr. Addie Van Syoc, also Sr. Mabel Morgan, two of earth's exemplary women, composed of the mettle that goes to make up the true saints of God. And if it were not for the fact that there was so many others, some of whom were persuaded but prevented from obeying, others persuaded, yet halting between two opinions, our joy might have been complete. But our hearts were drawn out to them, and our determination was to wrestle with them and our God until we gained the victory. So when we were ready for work, after this spring's conference, Bro. Wells was ready with another new opening near the former, as we had been shut out of that by the influence of religious adherents who had a form of godliness, yet denying the power thereof. Being unable to gainsay the principles of truth as advocated by us, they resorted to this unchristian and cowardly means of preventing us from preaching and the people from hearing that which nine tenths of them will confess has power in it to save, if lived up to.

On the 11th of May we again responded to the call, and were soon wielding the sword of the Spirit in a little schoolhouse, where, while the number attending was not great, they were all thinking people and came to learn. It is true that the "heathen raged," and some of the people "imagined vain things," yet we were given two more precious souls. Sr. Alice Morgan came in under trying conditions. She is a noble woman who needs the prayers of all Saints to support her in her trials. We have perfect confidence in her triumph over all obstacles so long as her faith is anchored in the God we serve. The other was Sr. Esta M. Griffin, whose coming brought special joy to the writer, and the Saints. On the thirtieth day of January, 1906, I had the pleasure of uniting Bro. Pearl B. Griffin and Miss Esta Cleveland in a contract for life's companionship; and had learned to love them because of their noble traits of character. Bro. Pearl has for some time been a faithful and true followers of the meek and lowly Jesus, and it gave us great pleasure to see his young wife so soon associated with him in the one faith. May God's love and protecting care overshadow the new home.

We were compelled again to close our efforts in order to attend the district conference under like conditions as before, and with a knowledge that our work was not done. After conference, associated with Elders Reiste and Peters, we pitched one of the district tents at St. Charles, Iowa. Our interest was good, and before being compelled to leave to fill appointments previously made, I had the pleasure of seeing two more garnered into the fold, Bro. and Sr. Patrick, two noble people that come with a practical knowledge of the power of the gospel of Christ. From St. Charles, I went to Packard, Iowa, to assist Bro. McKiernan in a two-day meeting previously arranged for, June 23 and 24. Our meeting I am sure was profitable to all. At Packard there are a band of noble Saints, whose prospects for work are fine, but they need more frequent assistance and encouragement from the missionaries. But, alas! too few men for so large a field. Brethren of the local force, get up courage and jump into the work.

From Packard to Colo to assist Bro. M. H. Cook for a short time, who with others of the district force had been laboring with ceaseless energy for some time, and we know they have discharged their duty faithfully, and believe good was done through their efforts.

From Colo to Marshalltown in response to an invitation from Bro. and Sr. Striley to spend the Fourth with a few of the Saints there, where we enjoyed the association of the Saints, and said the words that made John Harrington, of Tabor, Iowa, and Grace McCoy of Marshalltown, Iowa, husband and wife, likewise Orace Currie of Lamoni, Iowa, and Blanche Buell of Lookingglass, Oregon. We pray that the voyage of these young couples upon the somewhat treacherous and uncertain sea of life may be guarded by the unseen hand until they are safely landed in the haven of eternal rest. From Marshalltown we went to Montour, Iowa, to encourage our faithful Sr. Mary Kennell in her ceaseless efforts to bring the gospel to her neighbors. She has labored faithfully, and her companion, though not a member of the church, has made every sacrifice that could be expected in caring for the missionaries, and doing other things incidental to the prosecution of the work. Brn. Roth and Sheldon opened up the work, and laid a good foundation. The efforts were followed up by Bro. Reiste and the writer, with good results along the line, until it culminated in the bringing of one into the kingdom. Monday at noon Sr. Rosa Wall, a lady with a large family, was baptized and confirmed in the presence of several witnesses. The Spirit's witness to divine approval made it an occasion long to be remembered by many. We rejoice with Sr. Kennell that she has a sister in Christ, as a result of her labors. In our association with the people in this part of the district, we have made many warm friends, whom to know aright is to appreciate. And in all my missionary experiences, I have not found it as difficult to leave a place as when I was compelled to say goodbye to some who were so near the kingdom, as the Spirit bore evidence to me they were. I hope every Saint that believes in prayer, and has faith in God, will petition God not to withdraw his Spirit from them, but that it may strive continually with them until the victory is ours. We will take the tent there again this summer, no preventing providence.

Am at Nevada, Iowa, assisting Bro. M. H. Cook. We began tent-meetings last night, not knowing what the results will be. We ask the Saints of the district especially to join us in prayer for the accomplishment of good.

Our district reunion to be held at Rhodes, Iowa, August 24 to September 3, is not far in the future. We hope to see a goodly number in attendance. All those who have not paid their subscriptions to the district will confer a favor by looking after the matter at once. Write to W. C. Nirk, Rhodes, Iowa, C. M. Richeson, State Center, Iowa, or the writer at Lamoni, Iowa, for any information desired. With a desire for the onward progress of the cause of Christ I am, as ever,

Your brother in the one faith,

W. CHRISTY.

OTWAY, Ohio, July —, 1906.

Editors Herald: I have just been reading some letters in the HERALD which are a source of enjoyment to me. I do not and can not sit down on the stool of do-nothing and feel satisfied or justified, as the word teaches we must be doers of the word and not hearers only, deceiving our own selves, it being necessary to first hear in order to get faith; as Paul says in Hebrews, faith comes by hearing and after we hear then there is something to do to gain eternal life. Every inquiry that was made of the Savior was, What must I do? When the prison doors were opened the jailer was alarmed when he thought the prisoners were out, and the cry was made, Sirs, what must we do? and on the day of Pentecost, when the people became convinced they wanted to know what to do. Peter told them to repent and be baptized for the remission of their sins. In Matthew, fourth chapter, when Satan tried to tempt the Savior by saying "If thou be the Son of God, command that these stones be made bread," he knew the Savior was hungry after fasting forty days, but the Savior taught us a lesson right there when he told Satan that we did not live by bread alone but by every word that procedeth from the mouth of God; that clearly sets forth the thought that it is as impossible to live a good spiritual and Christian life on half of the principles of the gospel and commandments of God as it is to live on bread alone. If we want a full and free salvation we must live up to the commandments. The ten commandments are not all, for Jesus, "Marvel

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not ye must be born again." I often hear people say I do not enjoy what I would like to, as the poet says there is no other way to be happy in Jesus but to trust and obey. The nearer we live to Jesus the more enjoyment we have. He never leaves us but we all stray off from him.

Dear Saints, let us all get in earnest and get to work. The writer feels very weak and unworthy but desires to hold out faithful until the end, as it is only those who endure to the end that will be saved in the celestial kingdom. Jesus says, "Behold I come quickly, and my reward is with me to give to every man as his works have been." We have no place to worship at this time and I feel that the harvest is great and the laborers are few. May the Lord send laborers in the vineyard to gather in the sheaves. The wheat, which is the righteous, will be gathered into the barn, the tares will be gathered into bundles to burn. May the time speedily come when the people can see the beauty of the gospel of Christ as taught by Christ and the apostles. If I could convince one soul it would be a grand work.

The writer is trying to present the gospel in any way he can; the people are slow to hear; the way of truth is evil spoken of; as it was in the days of Noah so will it be in the days of the coming of the Son of Man. There was eating and drinking and having a good time as they called it until the day Noah entered the ark and then it was too late to repent. I do not think there will be much change until just before Christ makes his appearance in the clouds, then the sun shall be darkened, the moon turned to blood every eye will see him; then they will cry for the rocks and the mountains to fall on them and hide them from the face of him.

We can not say as to the time Christ will come to begin his reign here on earth—not even the angels know the day or the hour; but, dear Saints, let us be ready, let the time be when it may. If the good man of the house had known in what hour of the night the thief would come he would not have had his house broken into, for he would have been watching. So the Savior is going to come upon some like a thief in the night on them that are not watching.

Dear Saints, my heart is in this work still I have not much time to read or study as I have to work at low wages for a living. I am poor in regard to this world's goods but my hope is bright for the future. I must close hoping that these few broken remarks may be of some good to some that are out of Christ. Let us all stand firm on the word of God.

May the Lord be with you all until we meet again that we may make an unbroken family in the celestial kingdom is my prayer. Your brother in Christ,

J. T. MITCHELL.

The Farewell to the Missionaries.

The farewell has been said, and they are now on the great deep. Bro. and Sr. Burton came to Oakland June 11, and after a few days went to visit San Jose and other points, returning the 23d. Sunday, the 24th, Bro. Burton preached in the city in morning and in Oakland at night. Bro. C. H. Lake was ticketed to arrive on the 23d, but stopped over in Salt Lake City, which delayed his arrival till Tuesday at midnight. Bro. and Sr. Burton found a welcome home at Sr. Putney's, while Bro. and Sr. Lake were cared for by ardent Sr. Tate. Now the real work began for the brethren to make the final preparation for the journey. On account of the depleted condition of the Islands, it was deemed prudent to take along what provision they could, and of such as would keep for a time in the island atmosphere which is very destructive to everything. Even flour will sour and bacon will not keep. So to get this ready and "cleared" was no small piece of work, aside from their trunks and baggage, all the way from a suit-case to a mimeograph. And when it was all done, there were four tired missionaries I assure you; but they said, We can rest when we get on the water. Sr. Lake thought she would likely soon go to bed and remain there for about twelve days,—the time for the trip. The sailing-time came on Sunday, at eleven o'clock, which prevented their attending the Sunday service. However, the Oakland Branch appointed a special prayer-meeting, as a farewell on Friday night, which was well attended, and was a good meeting. The missionaries were cheered by this demonstration of deep interest in their work and welfare, and the Saints were comforted by their words of counsel. Arrangements were made for the baptism of Bro. George Tate and his son John. After much trying, we obtained the use of a font in the Calvary Baptist church, and I wish here to state I never met a more cordial welcome to a favor than from Mrs. Matilda Brown, a wealthy lady in charge, also from Mr. Brawlston, who prepared the font and did all he could to make us welcome. May the Lord richly reward them. We hastened the baptism that Brn. Burton and Lake might be with us at the confirmation. So when we came to the time of baptism, eight o'clock in the evening, there came four candidates instead of two. The wife of our faithful Bro. F. W. Wille, and Sr. Lena Martin, whose mother was baptized on June 13 by Bro. W. P. Bush. After the baptism the nice little company of Saints repaired to our church, where we held the confirmation. Bro. Burton was spokesman in all the confirmations, and was assisted by Bro. C. H. Lake, C. A. Parkin, F. W. Wille, and the writer. It was a season of joy, occurring as it did on the night before their sailing. Seven baptisms of late is cheering to the Saints. The Saints donated liberally to the Island mission, which is characteristic of the California Saints. The church service prevented many in Oakland from attending the sailing, yet they were engaged in a well-attended sacramental-service. The city branch postponed their meeting that they might attend. The time of parting came and the last good-bye was said, the ponderous machinery set in motion, and the great floating city slipped from the pier, and, passing out through famous Golden Gate, headed for the far-off islands, carrying God's messengers on their mission of sacrifice and love. They all stand under a spirit of good cheer and willingness. Bro. Burton was much worn in body, also Sr. Burton. Bro. and Sr. Lake were cheerful, yet realizing all may not be pleasant in the work. May peace attend them is the prayer of all.

J. M. TERRY.

Usury.

Interest for money or property loaned. Usury is forbidden by the laws, although it was permitted for the Israelites to take from any one not a Jew. This was used as a means of ruining the Canaanites. After the return of the Jews from captivity, they were ordered by Nehemiah "to leave off usury" (Nehemiah 5:10) and to restore what had been exacted. Christ denounced all methods of extortion. "Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. . . . Love ye your enemies, and do good, and lend, hoping for nothing again."—Luke 6:30, 35. (See Psalm 15:5.)

The above is taken from Smith's Bible Dictionary.

MILTON JENNESS.

Extracts from Letters.

Mrs. M. A. Christy, Akron, Iowa: "Please state through HERALD: If there are any Saints living in Ponce City, Oklahoma, will they call on me at Mrs. Laura Hampton's."

Stephen Drazey, Forest, Idaho: "There are thirteen members here all told. We all live close together, so we can meet together often. We have prayer-meeting every other Sunday, and preaching every Sunday by Bro. Little. If any of the ministers should come here we would be glad to have them drop in. They would be welcomed by all of the Saints."

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Miscellaneous Department

Conference Minutes.

Southern Missouri.—Conference convened with the Pomona Branch, June 30, 1906, 10 a. m., A. M. Baker in charge; W. A. Brooner secretary pro tem. Branch reports: Pomona 73, Thayer 30, Springfield 179, West Plains 50, Grove Springs 42, Ava 94, Beaver 58, Denlow 42. Ministry reporting: Elders A. M. Baker, O. E. Ensley, W. A. Brooner, G. W. Bootman, C. Quick, J. W. Quinly, W. P. Buckley, J. B. Graham, T. J. Simpson, G. W. Anderson, A. M. D. McGuire, J. F. Cunningham, and J. C. Chrestensen; Priests Joseph Ensley and John B. Scott. On motion the action of last conference requiring all members of the priesthood other than the missionaries to report only to and through their respective branch presidents, was rescinded. The Bishop's agent, A. W. Duemler, reported: Total collections, $52.68; from the Bishop, $100.00; paid out, $156.55. Treasurer, J. C. Chrestensen, reported: On hand last report, $4.57; expenditures, $2.35; balance, $2.22. A petition from Grove Springs Branch asking for the ordination of Bro. L. D. Linder to the office of teacher was granted. A. M. Baker was reëlected president and O. E. Ensley assistant, W. A. Brooner secretary and treasurer. Bro. A. M. Duemler asked that he be released and Bro. A. M. Baker was recommended for Bishop's agent. Next conference is to be with the Thayer Branch, time to be appointed by the president. On Sunday Martha Hill was baptized by G. W. Bootman. A vote of thanks was tendered to Bro. J. C. Chrestensen for his long and faithful service as secretary and treasurer. The newly elected treasurer reported: Receipts at this conference, $5.22; paid out, $1.00.

Alabama.—Conference met with Flat Rock Branch near Gregville, Alabama, June 30, 1906, 10 a. m., President J. R. Harper in the chair, assited by J. M. Stubbart, M. S. Wiggins acting secretary. Elders reporting: J. M. Stubbart, J. R. Harper, W. S. McPherson, J. G. Vickrey, G. O. Sellers; Priests W. D. Clark, J. E. Miller, A. A. Weaver, T. N. Peacock; Teacher J. J. Hawkins; Deacon B. C. Barlow. Branches reporting: Flat Rock 48, Lone Star 130, Pleasant Hill 202. Reunion committee reported. Tent committee reported: On hand, $61.41. Committee continued and permitted to purchase tent. Bishop's agent, G. O. Sellers, reported: On hand last report, $92.09; received, $320.66; paid out, $181. The Sunday-school convention reported. A committee appointed by the Sunday-school convention reported, petitioning conference that Friday be devoted to Sunday-school work. Request granted. Elders' court consisting of J. G. Vickrey, G. O. Sellers, and J. R. Harper, reported having tried cases in Lone Star. Court continued. Adjourned to meet with Pleasant Hill Branch, Saturday, October 27, 1906, 10 a. m. M. S. Wiggins, secretary, McKenzie, Alabama.

Mobile.—Conference convened with the Three Rivers Branch, June 2, 1906. Alma Booker presided, assisted by J. R. McClain. Ministry reporting: J. R. McClain, J. M. Stubbart, Alma Booker, G. W. Sherman, F. P. Scarcliff, R. M. King, W. L. Booker, and J. W. Mizelle. Bishop's agent reported: Receipts, $81.10; expenditures, $81.10. Branches reporting: Perseverance 162, Bluff Creek 77, Three Rivers 114, Theodore 56. Moved and seconded that a reunion be held in the Mobile District some time next fall. Carried. Brn. McClain, Scarcliff, W. L. and Alma Booker, and L. C. Goff were appointed by the conference as reunion committee; time and place of holding reunion left with the committee. Bro. Oscar Tillman of the Theodore Branch was recommended to the conference to be ordained an elder, and the ordination provided for. The ordination of Bro. L. C. Goff, of the Bluff Creek Branch, to the office of priest, was provided for. President of district was authorized to appoint time and place of two-day meetings, the announcement to be published in both HERALD and *Ensign*. Alma Booker was elected president, W. L. Booker, vice-president; Edna Cochran, secretary; and Frank Steiner, treasurer. Moved and seconded that the names of those paying tithing, and the amount paid, be on the Bishop's agent's report. Carried. Adjourned to meet with the Perseverance Branch, September 1 and 2, 1906.

London.—At Niagara Falls, Saturday, June 23, 1906, London District conference was called to order by Elder Longhurst. Presiding officers selected: President, R. C. Evans; assistants, the presidency of the district; secretary, H. Leeder; assistant, J. Pycock. It was resolved that the summarized report of Bishop's agent's report be read, and not the itemized. A notice was received that a motion toward the incorporation of the church in Canada would be presented at the next conference. A motion obtained that the presidency of the district publish in the second issue of the *Canadian Messenger* previous to the convening of conference, the questions to be discussed and the date of the priesthood meetings. The arrangement of both time and place of next conference was placed in the hands of the presidency of district and mission. Bishop's agent's summarized report and auditor's report were read and adopted. President Evans then presented to the Saints reasons why they should sustain the church periodicals, help Graceland College, and consecrate of their means for the building of the temple. Saturday afternoon was occupied in viewing the sights of the city. At 8 p. m., the meeting was called to order, President Evans in charge. After a short introduction by President Evans the mayor of Niagara Falls extended a hearty welcome to the conference, President Evans replying. A request for a renewal of baptism certificate and priest's license, on behalf of W. J. Jordan, was received. The request was granted. It was resolved that a prayer- and testimony-meeting should be held at 8 o'clock Sunday morning, Saints being requested to come fasting. President Evans spoke upon the subject of Chastity. The question of purchasing a tent was presented for consideration, but deferred until Monday morning.

Sunday at 9.30 the sacrament was administered, after which James Pycock was ordained to the office of a seventy by President Evans, Elders Howlett, Russell, and Gregory. Monday morning, the question of purchasing a tent was discussed, and, being voted upon, lost. Resolved that after expenses of conferences are paid, the balance of the money be retained in the treasury. Collections of conference amounted to $31.85. The janitor of the city hall was voted $3 as a token of the conference's appreciation of his attentions. The district president was empowered to purchase any report blanks necessary for his office work. Resolved that a fund be established in the hands of the treasurer, under control of the missionary in charge, to assist missionaries to rent halls, etc. This was subsequently rescinded, and the money paid to the Bishop's agent. Resolved that henceforth the Saints pay 10 cents a meal for meals at conference. Resolved that a resolution of thanks be presented to the city mayor and council for the free use of the city hall. The collection for a fund for rent of halls, etc., amounted to $7.36. A sister having lost the means to pay her return fare, was assisted by the conference, a collection being taken for the purpose. Three dollars was placed at her disposal, and the remainder, $7.08, paid to the Bishop's agent. A vote of thanks was tendered the Niagara Falls Branch for their kindness to conference. Hannah Leeder, Port Elgin, Ontario.

Nova Scotia.—The twenty-fifth conference met at Williamsdale, Cumberland County, Nova Scotia, June 23, at 2.30 p. m. Ralph W. Farrell was appointed presiding officer pro tem. Bishop's agent's report read: Cash on hand, $13.87. Branches reporting: Williamsdale 20, South Rawdon 19, Elders reporting: Thomas Mills and H. J. Davison. H. J. Davison was chosen delegate to next General Conference. Sunday Miss Mabel Fillmore was baptized, and at 2.30 was confirmed by R. W. Farrell and Thomas Mills. Meetings were appointed for Tuesday evening and remainder of week. Kenneth Hyatt, secretary.

Convention Minutes.

Alabama.—Sunday-school association met in convention with the Flat Rock school, Friday, June 29, at 4.30 p. m. Bertha D. Harper, superintendent, in chair; M. S. Wiggins, secretary. Officers reporting: Bertha D. Harper, superintendent; A, A. Weaver, assistant superintendent; M. S. Wiggins, secretary; Sr D. E. Tucker, librarian, one library in the district containing seventy-seven books. Schools reporting: Pleasant Hill 104, Flat Rock 21. A committee was appointed to petition conference that Friday be devoted to Sunday-school work. A very appropriate and interesting program was presented Friday evening to a small congregation, followed by J. M. Stubbart with a very interesting address, also a few remarks in favor of Graceland College and the Religio. Adjourned to meet at Pleasant Hill, Friday, October 26, 1906, at 3 p. m. M. S. Wiggins.

The Bishopric.

APPOINTMENT OF BISHOP'S AGENT.

The Saints and friends of the Southern Missouri District please take notice that upon the resignation of Bro. A. W. Duemler, and recommendation of the district conference of the Southern Missouri District, Elder A. M. Baker, 936 High Street, Springfield, Missouri, has been duly appointed agent of the Bishopric in and for said district.

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We commend Bro. Baker to the consideration of the Saints and trust that each and every one may assist him in the discharge of his duties as agent in connection with his other church labors.

The Bishopric also take pleasure in referring to Bro. A. W. Duemler as a faithful helper in the time he has been engaged in this department of the work, and hereby extend thanks to him.

Bishop's agent for Unorganized Territory of Northern Arkansas and Southern Missouri:

The Saints and friends of the above territory, not in regularly organized districts, please take notice that Elder D. R. Baldwin, of Ravenden Springs, Arkansas, has been duly appointed as special agent to act for the Bishopric in and for said territory.

Bro. Baldwin has been authorized to receive and receipt for funds in said territory and report the same to the Presiding Bishop in accordance with the rules and regulations of said church, and perform such other work as usually belongs to such agents within the territory for which they are appointed.

In behalf of the Bishopric witness my hand this ninth day of July, 1906. E. L. KELLEY, Presiding Bishop.

Church Secretary.

REPORT BLANKS TO GENERAL MISSIONARIES IN CHARGE.

In harmony with notice published by Bro. F. A. Smith, secretary of the Quorum of Twelve, and under arrangements made with him, I have mailed to field addresses of all ministers in general charge sufficient report blanks to supply said ministers in charge and their fields for a year or more. Having received requests for report blanks, from local elders and others, this will notify all concerned that the blanks are for ministers in charge, to be distributed as arranged, by them.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, July 14, 1906.

Notice of Appointment.

Bro. George Stover is hereby authorized to do ministerial labor in Michigan, subject to the supervision of Elder J. J. Cornish, or to such charge of field as the missionary in charge may at any time determine to make.

J. W. WIGHT, Missionary in charge.

The Presidency concurs in this appointment.

July 9, 1906. JOSEPH SMITH, for Presidency.

Change of Field.

Bro. James W. Davis is hereby transferred from the Eastern Michigan District to the Kewanee, Illinois, District, subject to the supervision of Elder F. A. Russell.

J. W. WIGHT, Missionary in charge.

PORCUPINE, Wisconsin, July 9, 1906.

Conference Notices.

Saints and friends coming to the conference at Perseverence Branch, of the Mobile District, by way of the Bay Minette and Ft. Morgan Railroad, will be met by teams August 31, 1906, at 9 o'clock a. m., at Foley Station. Train leaves Bay Minette, 6 a. m., arrives at Foley Station, 9 a. m. Would be glad to have a good number attend. James Cooper, Seminole, Alabama.

Kirtland District conference will meet at Akron, Ohio, the last Saturday and Sunday of the reunion, August 11 and 12. Branch clerks will please send reports as early as possible to the district secretary. E. E. Cozadd, Beaver Center, Pennsylvania.

To the Saints of the Northeastern Missouri District: This is to inform you that the reunion committee for said district have decided that it would be best not to hold a reunion this year. And, after consultation, the district officers have arranged to hold our district conference at Higbee, Missouri, September 1 and 2, 1906, commencing at 10 a. m., and hope we will have a good representation, as there are matters of importance to be considered. F. T. Mussell, vice-president, Bevier, Missouri.

Convention Notices.

The Sunday-school convention of Eastern Colorado District will convene at Denver, Friday, August 31, 1906. Mrs. L. Fishburn, secretary.

The Sunday-school association of the Kirtland District will convene at Akron, Ohio, the second Friday of the reunion, August 10, 1906, at 10 a. m. Institute work will be one of the main features of the association, during the reunion. Papers will be read and discussed on the following features of Sunday-school work: "Who ought to be a teacher," "How to teach," "What to teach," "How to control," "Duty of parents at home and at Sunday-school," "Who ought to attend business-meetings," "How to conduct business-meetings," "Duties of superintendents, treasurers, and secretaries, in seeing that the district receives proper reports from schools, and at proper time," "Study of the Constitution," and "Blackboard work." Be sure to bring your Bibles, *Quarterlies*, and Zion's Praises. Any officers of the general association are cordially invited to attend. Hattie R. Griffiths, superintendent; V. D. Schaar, secretary.

Western Maine District Sunday-school convention will meet at Mountainville, Maine, September 1 and 2, 1906. Business-session held on Saturday at 2 o'clock. Entertainment will be given Saturday evening. Reports, communications, etc., should be sent in due time to Electa M. Gray, secretary, Little Deer Isle, Maine. W. E. LaRue, superintendent, Stonington, Maine.

Reunion Notices.

Southern Michigan Reunion: The committee has secured the beautiful island-like campgrounds, three and one half miles northwest of the city of Coldwater, Branch County, Michigan, for the district reunion, to open August 17, continuing ten days. All Michigan districts are invited to participate, and as many others as may be able. This notice is intended to enthuse a general preparation to rally round the standard of the Lord in this sylvan retreat, and enjoy a ten-days' trio-service of preaching, Religio, and Sunday-school work. All details later. Watch the papers. S. W. L. Scott, for the committee.

The Eastern Reunion will convene July 28, 1906, at Touisset Point, Rhode Island. Prices for tents: 12x15, $3.25; 10x12, $2.75; cots 35 cents each. Commissary board probably the same as last year. Adults, $3.50 for 21 meals; between 12 and 14 years of age, $2.25; under 12 years of age $1.75. The following named persons have been appointed to collect orders, receive money, and forward to the committee: Michael H. Barnes, Shawnut and New Bedford; D. F. Joy, Providence and Cranston: F. G. Pitt, Fall River; N. R. Nicherson, Plymouth and Plympton; I. B. Ames, Brockton; John Siddall, Attleboro; G. W. York, Haverhill; W. W. Smith, Philadelphia and Brooklyn; M. C. Fisher and F. P. Busiel, Boston. All other places not mentioned will please send direct to the committee. We would desire to have all orders in not later than July 24. Ministry expected to be in attendance: President R. C. Evans, Bishop G. H. Hilliard, Apostles F. M. Sheehy and U. W. Greene; Missionaries F. G. Pitt, C. H. Rich, A. B. Phillips, R. W. Farrell, W. W. Smith, Father Squires, and local brethren. Let everybody come and enjoy the annual outing. Bring the spirit of cheerfulness, and help to scatter the good seed of righteousness. Reunion committee: W. A. Sinclair, M. D., chairmian, 141 Swindalls Street, Fall River, Massachusetts; M. C. Fisher, secretary and treasurer, Winter Hill Business College, Somerville, Massachusetts; F. P. Busiel, 163 Pearl Street, Somerville, Massachusetts; M. H. Barnes, Copicut, Fall River, Massachusetts; D. F. Joy, 20 Warren Street, Providence, Rhode Island; J. F. Spinnett, 136 Bellevue Avenue, Providence, Rhode Island; William Calvert, Somerset, Massachusetts.

The Southern California annual reunion will convene August 24, lasting ten days, at Mineral Park, a beautiful park of natural timber on the Arroyo Seco, at the city limits on the Pasadena electric line, near the ostrich-farm,—a five-cent car-fare. The park is furnished with 7 frame houses 10x12, which rent for $3 for the ten days; 13 houses 12x14, which rent for $5 for the ten days; also a tabernacle which will seat five hundred people, and a large dining-room furnished with tables; a kitchen with all necessary ranges for cooking for a large body of people on the coöperative plan. The small houses are furnished with a gas-stove, and gas for lighting and cooking if desired—but gas will be charged extra. Meals will be furnished at 15 cents, and the head of that department promises good fare. Brn. G. T. Griffiths, E. L. Kelley, F. A. Smith, and C. E. Crumley have been invited. An effort is being made for combining the choirs from San Bernardino, Garden Grove, Santa Ana, and Los Angeles unto one large chorus choir for the occasion. Parties who do not wish to use the small houses can rent tents 10x12, 10 days, $2.50, set up; and 12x14, for $3.75 set up ready for use. Send all orders for tents or houses direct to R. T. Cooper, 218 West Third Street, Los Angeles, accompanied with one half the

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amount in cash, as we have to pay in advance. Let everybody come and make this the best reunion, spiritually and socially, we have ever enjoyed. Albert Carmichael, George Wixom, R. T. Cooper, committee.

The Southern Nebraska District reunion will convene in the grove of E. D. Briggs at Nebraska City, Nebraska, September 7, continuing over the 16th. Tents will be supplied at a rental of $1.75 for 10x10, 3 foot wall, and $2.25 for 12x14, 3½ foot wall. Send in all orders early, accompanied by rental. The above price does not cover freight and will be made up on the grounds. We anticipate having H. E. Smith, D. R. Chambers, Henry Kemp, and the local missionaries of the district present. Arrangements will be made for meals by the committee. We would urge the Saints to spend a pleasant time with the Saints of Southern Nebraska. H. A. Higgins, chairman committee.

Nauvoo Reunion.

The price on the river excursion trip will be about 50 cents—an all day's ride. Straw for bed-ticks will be on the ground for 10 cents. Arrangements will be made to deliver baggage on the ground at a reasonable rate, perhaps not more than 10 cents for trunks and 5 cents for grips. Give your checks to the committee at the train or at their headquarters. Meal-tickets will be issued per day and week payable in advance. Meals 20 cents. Weekly cheaper. Rooms vary in price and size. "First come first served." We may be able to give you better rates on tents than have been published, owing to the fact that we have rates from a new tent company which we are sure will furnish them more cheaply. If so, the renter will get the full benefit of it. Those who have the money to spare can rent a cottage across the river at Park Bluff and cross on the ferry in the morning about 9 a. m. and return in the evening after the last meeting.

M. H. SEIGFREID.
J. W. PETERSON.

Change of Date of Colorado Reunion.

Owing to an error in renting the grounds, it is learned that the Eastern Colorado District reunion will have to be held a week earlier than announced, viz.: from Friday, August 17, to and including Sunday, August 26. The conference will be held August 24 to 26.

The reunion will be held at Arlington Park, just south of Denver, in beautiful camp-grounds, with plenty of shade and water, and on the street-car line. From the Union Depot, take Colfax car and transfer to Harman or Fourth Avenue car.

Tents may be had for $3.00 for the whole time, size 10x12 or 12x14 feet. Write Bro. E. F. Shupe, 3633 Clayton Street, Denver, for tents. Meals served on the grounds, cheap.

Apostle I. N. White is expected to be with us, as also other good speakers. Arrange to be present the whole time. Pray for the outpouring of God's Spirit upon the meeting.

E. CURTIS, Chairman, Bryant, Colorado.
CHARLES A. GURWELL, Secretary pro tem.,
Frisco, Colorado.

Two-Day Meetings.

Two-day meetings are appointed for Southern Indiana as follows: Byrneville, Indiana, July 21 and 22; New Trenton, July 28 and 29; Wirt (Union Branch), August 4 and 5; Rego, August 11 and 12; Levansworth (Dry Run Branch), August 18 and 19; Oriole, August 25 and 26; Derby (Hope Branch), September 1 and 2; Cannelton (Millstone Branch), September 8 and 9; New Harmony, September 15 and 16; Plainville, September 24 and 25; Magnet, (Bom Branch), September 29 and 30. Saints are earnestly requested to do all in their power to make these meetings a success. Invite your friends, and come and spend the day. C. E. Harpe, president; John Zahnd, secretary.

Notices.

Saints of Southern Indiana District: My address hereafter will be 3328 North Illinois Street, Indianapolis, Indiana, instead of Pilot Knob. John Zahnd, district secretary.

Those in the Central Michigan District desiring a two-day meeting in their branch or vicinity, please notify me at your earliest convenience as to the date that would suit you best. J. A. Grant, Bently, Michigan.

Correction.

On page 640, under subhead "Bible facts," fifth paragraph: should read twenty-first verse instead of second, of the seventh chapter of Ezra.

Married.

ANDERSON—KELLEY.—On June 28, at 9 a. m., at Lamoni, Iowa, occurred the marriage of Sr. Ella Belle Kelley and Bro. Oscar Anderson, at the home of the bride, Elder W. H. Kelley officiating by request. Nina Grenawalt sang a solo, and the usual marriage ceremony was used. It was a very pleasant affair. Only the relatives of the contracting parties were invited. After refreshments were served, the happy pair started on a tour to Denver, Colorado Springs, and Yellowstone Park.

Resolution of Condolence.

Whereas, The dispensations of God have permitted the taking away of our brother, George H. Smith, President of the Attleboro Branch, who died May 25, 1906, at Providence, Rhode Island, therefore be it

Resolved, That, as a branch, we feel the departure of our brother a real loss, by reason of which our hearts are made sad; that the church has lost a worthy minister, and our branch a faithful pastor.

Resolved, That we extend our sympathy to his bereaved wife and children; that a copy of these resolutions be sent to his family; also that a copy be spread upon the minutes of the branch, and a copy sent for publication in SAINTS' HERALD.

M. E. ROGERS, Clerk.

ATTLEBORO, Massachusetts, June 30, 1906.

Died.

BIRCHELL.—Died at her home, Cleveland, Iowa, June 12, 1906, Sr. H. D. Birchell. Said sister was born April 13, 1846, at Peoria, Illinois. Married to James Birchell, July 1, 1866, at Springfield, Illinois. Baptized February, 1876, at Des Moines, Iowa. She first became acquainted with the Saints at Bryant, Illinois, and the association with them led her to investigate the claims of the church. She was a good Sunday-school worker while health was given; lived a noble life, and died strong in the faith. She leaves a husband, three children, four grandchildren, and two great grandchildren to mourn their loss.

GRIFFITH.—At Shinnston, West Virginia, on the morning of July 2, 1906, James Allen Griffith. Said brother was born July 19, 1866, in Harrison County, West Virginia. Was baptized May 21, 1905. He leaves a wife and four little daughters, together with his mother, three brothers, and a large number of friends and relatives. He suffered a long while, was ever patient, and left unto us the blessed assurance and hope that we shall be reunited when Jesus comes to reign. Funeral in Christian church at Shinnston, in charge of Joseph Biggs. Sermon by James Craig. "Blessed are the dead who die in the Lord."

HUSTON.—Mr. W. J. Huston, at his home in Omaha, Nebraska, June 29, 1906. He was born in Philadephia, Pennsylvania, March 12, 1860, coming west to Omaha at an early time in life. He married Sr. Rose Agenstien, February 12, 1884. They have made their home in Omaha ever since. He leaves a wife, two daughters, an aged father, mother, and two sisters to mourn their loss. It was also evident that he had many friends outside the family. The funeral was from the house. Sermon by F. A. Smith.

FOLSOM.—Alice Wilding was born July 1, 1847, at Council Bluffs, Iowa, married January 1, 1865, to Mr. Edward Folsom, and of them were born thirteen children, of whom three sons and six daughters are living. She passed peacefully away at the home of her son in Council Bluffs, June 9, 1906. She united with the church about twenty-five years ago, and continued in the faith until the end. Funeral-services conducted by Elder Charles Fry, at the home, and at the cemetery in Boomer Township.

SMALLEY.—Bro. Charles E. Smalley of Moundsville, West Virginia, departed this life May 30, 1906. He was born at Fort Ridge, West Virginia, July 7, 1870; married to Miss Martha Lagsdon, July, 1893. Three boys and two girls were born of them. Was baptized September 8, 1905. He was a member of Junior Order of American Mechanics. Funeral-sermon by U. W. Greene.

FISHEL.—Bro. Wesley O. Fishel died at Akron, Ohio, May 31, 1906, aged 37 years, 3 months, and 14 days. Bro. Fishel was born in Duquoin, Perry County, Illinois; married Agnes Gardner, August, 1893. One little boy was born of them. Baptized March 4, 1906, at Cleveland, Ohio, by U. W. Greene. He was a member of the Diamond Relief Association. Funeral-sermon by U. W. Greene.

HULL.—Sr. Ida M. Hull, at Floodwood, Athens County, Ohio, June 4, 1906; aged 38 years, 3 months, and 3 days. Baptized

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June 20, 1895, by James Moler. She bore with Christian fortitude five long years of affliction. She leaves a husband and two sons.

"O for a faith that will not shrink,
Though pressed by every foe,"

was her favorite hymn. She was laid to rest in Green Lawn Cemetery, near Nelsonville, Ohio, to await the resurrection of the just.

PERRIE.—Robert Perrie was born May 14, 1845, at Muirkirk, Ayreshire, Scotland; was baptized June 26, 1895, at Pittsburg, Pennsylvania, by George H. Hulmes. He leaves a wife, two sons, and five daughters to mourn their loss. He was ordained an elder May 24, 1896. He loved the church, and died with a bright hope of eternal life. Funeral from his home. Sermon by James Craig, assisted by O. L. Martin.

Chautauqua Lake, N. Y.,

and return, via Nickel Plate Road, July 27, at $14 for the round trip, from Chicago. Return limit August 28. Chicago City Ticket Office, 107 Adams Street, La Salle Street Station,—the only depot in Chicago on the Elevated Railroad Loop. 15-28-3t.

The Finest Horses: The Best Cattle.

The finest horses the world can produce, the best cattle of the greatest herds of America—this is the feast for all lovers of fine animals who visit the Iowa State Fair at Des Moines this year.

Iowa farmers have learned the great value of these annual exhibitions, and each year they journey by thousands to the State capital, coming from every corner of the State, to spend a week with the horses and cattle placed on exhibition by enterprising breeders of a score of States. It is the best place in the world for farmers to get into touch with everything modern in live-stock breeding, and they show their appreciation by regular attendance at the fair. Iowa people are exceptionally favored in being able so easily and cheaply to attend an exhibition of live stock second to none.

GREAT DRAFT TEAMS.

He is indeed poor who can not appreciate a show of splendid four- and six-horse draft teams like that which proved almost sensational last year. A still better exhibition is assured. Silver cups worth $150 each go to the best teams in each class. Professor C. F. Curtiss, of the State Agricultural College, is superintendent, and he is at work to make the horse-show this year surpass all previous records. Prize-winners will get over $4,000 this year, and in addition many special premiums such as silver cups by the American Clydesdale Association, and gold medals by the Percheron Society.

BEST CATTLE SHOW.

Nobody now questions the greatness of the Iowa cattle shows, measured by any standard no matter how severe. Last year with 800 head, every animal fit for a glass case, the Iowa exhibitions got into the class with the biggest of the world. Ex-governor Packard, the superintendent, feels sure that there will be a still better show this year, and in preparation for the larger number of exhibits a fine new brick cattle barn is being built. More than $10,000 is offered in premiums on cattle, and to this is added many specials. An entire new class this year is that of Dutch Belted, which will bring out some new exhibiters from the East.

SPECIAL PREMIUMS.

This year the list of special premiums is unusually fine in the cattle department. The milch-cow test will be repeated this year for a purse of $100. A thousand dollars is offered for special Iowa classes on three well known breeds. Then there is $300 as a special for the Angus, $500 for the Herefords, and $1,000 for Shorthorns, all offered by breeding associations.

ENTRIES SOON CLOSE.

In order that the live stock catalogue may be printed, all entries for horses and cattle close August 1. Secretary J. C. Simpson reports many preliminary inquiries and entries. All exhibition cattle are returned home after the fair free.

It is going to be a great year in Iowa for cattle and horses as well as for grain and grass.

Let the People Incorporate.

If the people controlled industry, they would not be content with the production of anything unless it were the best that could be produced.

Can you imagine a united people adulterating their own food, fraudulently mixing cotton and wool for clothing, and lying to themselves about it? Can you imagine them living in any building unless they combined in every part the highest possible intelligence, in art, science and architecture? Can you imagine them planting poor seed and raising poor wheat? No, you can not. A United World People would be content with nothing except it were the best that their intelligence as a whole could produce.—King C. Gillette, in the *National Magazine* for July.

Read the Label.

SOME OF THE ALUM BAKING POWDERS OFFERED BY GROCERS.

As is well known, the laws of most States require all baking powders made from alum to show that fact on their labels.

It is not always that the manufacturers comply with the law, or if they do in a technical way the terms used are not intelligible to the average consumer.

For instance "basic aluminum sulphate" is nothing more or less than "alum."

The following list of baking powders containing alum is made up from the official reports of the Food Commissioners or from the reqort of the U. S. Agricultural Department at Washington, or other equally reliable authority:

Baking Powders Containing Alum:

CALUMET.....Contains Alum.
Calumet Baking Powder Co., Chicago.

I. C. } .....Contain Alum.
K. C. }
Jaques Mfg. Co., Chicago.

PALACE.....Contains Alum.
Palace Baking Powder Co., St. Paul.

CAMEO.....Contains Alum.
Cameo Baking Powder Co., Chicago.

BON BON, } .....Contain Alum.
HOTEL, }
Grant Chemical Co., Chicago.

ATLAS.....Contains Alum.
Reid, Murdock, & Co., Chicago.

CHAPMAN'S, } .....Contain Alum.
CHICAGO YEAST, }
Chapman & Smith Co., Chicago.

SUPERIOR.....Contains Alum.
Superior Baking Powder Co., St. Paul.

The housekeeper should bear in mind that alum costs but two cents a pound while cream of tartar costs thirty. The quality of the powder is therefore usually indicated by the price.

July 27

the Nickel Plate Road will run an excursion to Chautauqua Lake, New York, at one fare for the round trip ($14) from Chicago, with return limit of August 28, by depositing ticket. Cheap rates to other eastern points. Three trains daily, with vestibuled sleeping cars. Individual Club Meals, ranging in price from 35 cents to $1; also service a la carte and mid-day luncheon 50 cents. Chicago City Ticket Office, 107 Adams Street. La Salle Street Station, the only depot in Chicago on the Elevated Railroad Loop. 16-28-3t.

The Saints' Herald.

ESTABLISHED 1860.

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When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

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

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

Marriage, death, and birth notices: Marriages, $1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

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"Probation After Death."
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"Many Ways or One?"
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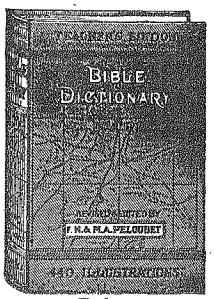

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The Saints' Herald

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

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JOSEPH SMITH - - - - - - - - - EDITOR
ELBERT A. SMITH - - - - - - ASSOCIATE EDITOR
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"ANY coward can do a popular thing."

HE WHO is not willing to acknowledge his faults when they become known to him, possesses not true humility.

THERE is nothing so strong or safe in an emergency of life as the simple truth.—Charles Dickens.

WHEN one has no design but to speak plain truth, he may say a great deal in a very narrow compass.—Steele.

REMEMBER that to change thy opinion and to follow him who corrects thy error is as consistent with freedom as it is to persist in thy error.—Marcus Aurelius.

IT IS not a question of how *much* we are to do, but of how it is to be done; it is not a question of doing more, but of doing better.—John Ruskin.

WHERE the press is free, and every man able to read, all is safe.—Tomas Jefferson.

Editorial

ONENESS.

It is a wonderful thing to be at a oneness with God.

Paul has it somewhere in his writings that "We are workers together with God."

Who are the "workers with God" referred to by Paul, so far as an application of the saying may be made in our time? Is the text applicable to us, any of us, now?

To be at one with the Lord is to be at one with every good man, every good woman, the angels, Christ Jesus, and God.

If any man is at a oneness with God, it is because he has brought himself into such condition by submission to the words, the will, the commands of God.

No man can be at oneness with God, and hold himself subject to his own will, to conserve his own intents and purposes.

Submission to the will of God must be a voluntary, an intelligent subjection to the power of him who rules well, not through fear but from an absorbing desire to please God and become one with Christ as Christ is one with the Father.

To be one with God is to be in affiliation with and in oneness with the church of God, no matter where that church is; not in a self-assertive way of one's belief and opinions as being the only standards of the faith, but in a cheerful and supportive manner, sustaining the recognized standards, maintaining the integrity of the body, and its accepted theories of procedure.

It was argued in Paul's day that a man should not think himself to be of more worth than he was, or putting the matter in modern saying not to think too much of himself, for such overestimate of one's self would render him subject to criticism and trial that would expose him to defeat and consequent disgrace. A man who has himself in a proper degree of oneness with God is in no condition of mind to exalt himself beyond his due, and this should be an additional reason for a man to bring himself into that oneness.

According to the promise of the Savior, "seek and ye shall find; ask and ye shall receive," a man is entitled to receive of the Spirit of truth, the influence of which, if yielded to, will bring him into the unity with the truth, that is, into a just relationship

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with the things of God. The man who is at odds with his acquaintances, his friends, his brethren, and his surroundings is not, can not be at one with God. He lacks the element of assimilation, and is practically a rule unto himself, and can not have a just appreciation of what he ought to be to find the unity he longs for, but does not seek.

The "fatherhood of God, the brotherhood of man," requires oneness between men engaged in any great work, if success is to crown their work as a finality. Whatever will conduce to that oneness, must be done by both parties to the unity. It is not enough that God is willing to do his part and to do it in its hour and time; it is essential that those who reap the greater benefits from the compact should be not only willing, but should be actually doers of that which makes for unity of the whole.

The Saints, eldership and members, should all be willing to strive for the best understanding of what is to be done, and also be ready to do what such understanding requires.

The prerequisite to the rebuilding of Zion is that the people who build shall be pure in heart. Zion can not be first a place and then a condition; the condition is first, so far as the people are concerned; after that a place is possible, not before. Unity can not come of the disposition of one, or a few, it must be a condition of all. How may I be one with God? This is determined by my becoming subject to Him, not He to me.

THE UPWARD TREND.

The reform movements in the world foretell the ushering in of a higher plane of living. The exposure and condemnation of present-day evils, that have come with such astounding rapidity, in such quick succession from every quarter, are the harbingers not of retrogression and decay, but of an advance step toward a higher standard of honor and civic righteousness, if the revealments made are used as they should be, as stepping-stones to something higher.

From the *Public* for June 23, we select the following:

A SANE OPTIMIST.

In recent years we have been accustomed to think of optimism as a species of good-natured insanity. The self-styled optimist has been a person incapable of distinguishing between right and wrong or good and bad. But a truer apprehension of life has latterly been apparent. No better instance of this has come to our knowledge than the baccalaureate sermon of Doctor Raymond, Chancellor of Union College, at Schenectady, New York. Doctor Raymond had no diatribes for those men and women who have uncovered the awful corruption of our time. He made no "attempt to detract from the seriousness of the evils brought to light." To him, the facts justify "the general condemnation." But he saw, and this is the really important thing about it all, that "the evils now denounced have always existed," but their malignity was not appreciated, whereas they are now seen in a clearer light and as a result "a higher standard of honesty and honor has been raised." In other words, the exposure and condemnation to-day of evils that yesterday passed unnoticed or wore the mask of virtue, do not mean retrogression; they mean progress, a higher conception of righteousness, and consequently the prophecy of a still higher civilization. It is the old, old story; we must cease to do evil before we can learn to do well; and that we may cease to do evil we must know our evils and acknowledge them—apply the "muck-rake," if you please.

It seems that we are gradually getting away from the old fable that if you want to be good, all you have to do is just to contemplate good things, and the bad will disappear of itself, and are becoming acquainted with the better and deeper thought, that we must first know our evils, acknowledge them, and cease to do them, then we have the proper foundation (or at least the excavation preparatory to the foundation) upon which to build good works. Repentance means all of that. And we are given to understand by the Inspired Translation that we must take this principle of "repentance" with us if we would arrive at perfection. Have some of us overlooked this? We have been accused of being pessimistic, and of always holding to view the discouraging features. However, it is not discouraging to us that these things (our evils) exist, if we could only see a manifest desire to know them, and then forsake. The discouraging feature would be to know, and yet neither acknowledge nor forsake. And the only object in attempting to present them to view is, that we may know, acknowledge, and cease to do.

Events in the world around us should be studied; for they have a bearing upon us. The church is affected to a greater or lesser degree by its environment. Low conditions in the world mean, too often, low conditions in the church. This should not be, but it seems to be so; perhaps because of our scattered condition. Reform movements in the world, under such conditions, mean reform movements in the church. It is unfortunate that it is necessary for the world to take the initiative, for the church ought to lead in everything that is good. As certainly as the world is experiencing a reform movement to-day, so may the church experience a great upward trend; but first we must know our evils, acknowledge them, and then cease to do them. And those of us, if any there be, who are following a course that is the least bit questionable, whether in secular pursuits or in church-work, should take warning, turn over a new leaf, and endeavor to get a foothold on the platform of the higher standard that is sure to be raised. The reform is certain, the movement must be upward, there will be a turning and overturning, and if we are found wanting we shall suffer loss, and our iniquities be spoken from the housetops as it were.

In the HERALD for March 7, a writer in speaking of "the leading men of the church in each and every quorum," said, "Some of these men are at a loss to

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know what they have said or done that justifies even a remote suspicion that they are either willingly or willfully lacking in the performance of the duties imposed upon them by their position and the law of God."

On March 29 the One to whom be all praise for ever and ever, as it were directly answers the thought, in a communication to Bro. Luff (see his epistle in HERALD for June 6) in these words:

> But ye say, "Wherein have we failed and in what is our infidelity revealed?" Listen: and I will give answer, and then shall ye reply whether ye have been silent when evil has been present among you and whether ye have consented thereby to a defilement of mine heritage.

That is what causes the suspicion, if there be any (but with many it has passed from an unwilling suspicion to a sorrowful conviction); therein lies the failure,—in being silent when the Lord's heritage is being defiled. Lest we should ask, "When have we been silent?" the Lord proceeds to point out three distinct evils in existence, in connection with which we have shunned to declare the whole counsel of God: 1. Desecration of houses of worship. 2. Seeking wealth by guile and oppression and unseemly desire, and making a show of being in harmony with the law. 3. Making covenants at other shrines.

He does it in this wonderfully comprehensive language:

> For, behold, houses have been builded unto me and have been, nevertheless, reserved for pleasures which do not enrich the soul. Altars have been dedicated unto me and have been shared with other gods. The mammon of this world has been sought by guile and oppression and unseemly desire by some, and because a portion thereof has been given as a tithe or an offering unto me, it hath been imagined that I will wink at these things; some have declared themselves separated unto me and I have chosen them out of the world and made them to be agents unto me; but they have sought out other shrines and made covenant in secret places in which I have no delight.

So we see that there is need for reform in more ways than one. Not a reform in gospel theory, but a reform in gospel practice. We each ought to be ready to welcome it, and pray the Lord to hasten it. That the Lord contemplates taking part in it we gather from the following;

> Shall I be content while this evil doth pollute my estate? Behold the brick that is not burned and the mortar which is not tempered; yea, and the material which I have not selected shall not find permanent place with that of my choosing; for my fires shall consume and my floods shall overwhelm, and men within and without my church shall yet learn that but one pattern hath been given by which ye shall build, if I shall accept your labor; . . .

So let us wait, watch, hope, and at the same time work for the forward movement that is sure to come, not forgetting that we must know our evils, acknowledge them, and cease to do them before we can learn to do well; and that there is but *one* pattern by which we can build, if we expect to please God.

And we are promised that the time will come, thank God, when men both in and out of the church shall *learn* that there is but one pattern by which we should build. Evidently the divine mind considers that men in and out of the church have not yet learned that, fully; and we are led to the conclusion that sooner or later something out of the ordinary is going to take place. Are we wrong in the conviction that the surest, and seemingly about the only way this can be brought about is by such a separation of the burned from the unburned brick, the tempered from the untempered mortar, the selected from the unselected material, that the attention of even the men of the world shall be arrested, aud they shall be moved to exclaim, "Surely, there is a God in Israel who does not look upon sin with the least degree of allowance"? Whether it shall come about suddenly or by gradual processes matters not, it is to be so apparent that men must *learn* this great truth.

Should we not be preparing ourselves that these events come not upon us unawares, and that we be not found to be half-baked brick or untempered mortar, only fit to be rejected and cast aside? If we are really in earnest in our expressions of anxiety for the good of the cause, will we not in our souls be willing to say, "Lord, if I am benighted, unfit, and unworthy, and am not building, and will not build according to the one pattern, for the good of thy work cast me out with the rejected material, no matter what the remorse to me, that Zion may rise and and shine"? Let God be the judge. L. A. G.

EDITORIAL ITEMS.

William B. Hunter in attacking the municipal ownership idea advanced by Clarence S. Darrow at the Illinois Bar Association meeting said: "The adoption of the principle of municipal ownership and operation would be a long stride toward socialism or communism, as said systems, according to an eminent bishop, would operate in but two places, 'heaven and among savages.'" Since heaven upon earth is the ultimate end of our labors, if the statement in the first instance is true, then that is what we want. And if "savages" are nearer the heavenly ideal than those who are supposed to be enlightened, they are certainly to be commended.

In a stirring speech before the Illinois State Bar Association, W. R. Curran of Pekin, Illinois, among other things said: "The present condition of graft in this nation has appalled us. With fear we contemplate the future. The rising tide of greed seems to be undermining and submerging some of the landmarks that our fathers have set. The moral standards that we have deemed as fixed and eternal appear to be crumbling. Many men of honored names, who have stood for a lifetime as the exponents of honesty, integrity, and manhood, have been unmasked and revealed to their fellow men as grinning skeletons of deception, fraud, dishonor, and treason to

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every interest and every trust that we hold dear. . . . We are come to the parting of the ways. This nation must determine once for all the question, Shall Mammon or manhood be the dominant force in this government? . . . Fear has been expressed that the outcry against graft was becoming hysterical, and that the muck-rake was a detriment. *The muck-rake is only detrimental to the muck. The muck-rake is its own justification. So long as it turns up muck we need the rake.* . . . The most reassuring sign of the time is the promptness and unanimity of the judgment of the court of public opinion rendered on the offenders so soon as the offense has come to certain public knowledge. Graft can thrive only in secret. Darkness is its breeding-ground. Publicity is its poison."

It is gratifying to see men in the world taking a stand for higher morals. We need men in the church who can take a firm stand against the evils of the world, and especially within the church, so that we will have no reason to hang our heads in shame because of having the Lord point out wherein we have failed and in what our infidelity is revealed, because of being "silent when evil has been present among" us, and thus consenting "thereby to a defilement" of God's "heritage." One thing is certain: No man of low and selfish ideals can successfully occupy and maintain an attitude of high moral integrity. No man can hope with one hand to successfully beckon the multitude to exalted heights of Christian duty and virtue, while with the other he tries to cover a life's record of low conceptions, unholy and greedy self-interest, crooked and unrighteous policies, and cunning and dishonest methods. Is that the reason some of us are so uneasy whenever the possibility of higher attainments is broached?

Read a fuller report of Mr. Curran's speech in the "Selected Articles" of this issue.

Bro. F. M. Sheehy reports that a number have been baptized in the branches, also some in various parts of the field. Brn. R. C. Evans and G. H. Hilliard are in the Eastern Mission at present, aiding in the general effort.

Bro. F. A. Smith reports sixty-four baptisms in his field, the Southern Mission, for the quarter ending with the month of June. Many new openings have been made in the state of Texas; the other parts of the southwestern division of the mission are also promising; the eastern division has furnished eleven baptisms for the quarter.

Bro. G. T. Griffiths, writing from Seattle, Washington, under date of July 19, says: "A number have been baptized by the local ministry. The mission is in fair condition; however, we have a few troubles which will be adjusted in the near future. . . . All the ministry are busy at present, and a number of them report grand prospects ahead. We are making progress in Spokane and Seattle, and expect to organize a branch or two before long. I have been blessed in my labors since my return to the mission. They baptized five at Seattle on Sunday, the 15th inst."

Original Articles

TO THE SAINTS EVERYWHERE.

Believing that all Saints are desirous to see the Lord's work advance and his will accomplished on earth, the honest gathered into the fold, and those properly cared for, both spiritually and temporally, that are already in the church, and as in the past we have endeavored to establish an institution of learning without direct instruction from our heavenly Father, believing it unnecessary to wait to be commanded in all things while seeking to do good where we thought it was needed, and having met some opposition in trying to collect money to pay the college debt, even after that duty had been placed on the Bishopric by action of General Conference, we felt to hesitate in asking the Saints to contribute to the wants of our work in some things that are really needed. Some in the past have helped in every undertaking liberally and freely, while some have been slow to help in some things, but said, if God had directed the doing of those things, then they would willingly help; and as we have many sick and afflicted among us, and all have not faith to be healed, the Lord, knowing the wants and needs of his people, has told us that it was his will that a sanitarium be established by the church, at Independence, Missouri, where the sick and afflicted may be "removed from the influences and environments unfavorable to the exercise of proper faith unto the healing of the sick." Under those conditions the Bishop has already called on the Saints and friends to contribute of their means to accomplish this work. And as we are not to contract debt in doing this work, and as it is to be done without "unnecessary delay," we should get sufficient means in a short time to purchase the land and erect the necessary buildings. It is thought by those whose duty it is to carry out the Lord's will in this matter, that about ten acres of land will be needed for this purpose. That means about ten thousand dollars for the land; then enough to erect and furnish suitable buildings to care for the sick properly will require several thousand more. I now write this to stir up your minds, by way of remembrance, to the Bishop's call. We now have no excuse. It should be the delight of the Lord's people to do his will. Now we have the opportunity to show our faith by our works. Let us not hesitate.

Then, our privileges are further extended by

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being permitted to help in carrying out the good design of the Daughters of Zion, in establishing a home for children "as soon as consistent with the necessary demands of the work of the church in other directions." What a privilege is thus extended to us to show that we have "pure religion and undefiled," in caring for the children that are unfortunate and need help! We did not wait for a command to provide the home for the aged. Now as our Master and Leader has spoken, let all cheerfully respond. If faithful in those small things we may be permitted after a while to build a house for the Lord himself to dwell in; even a temple. I am fully satisfied that all that appreciate the privilege of being workers with God to accomplish his purposes on earth will gladly respond to his call and embrace the present opportunity to accomplish his will as given to us by direct revelation. Our ambition should be to do the will of God in all things as fast as made known to us, using all the means placed in our power to accomplish the work in his time and way. That it may be done without delay is our great desire. To this end we pray and hope to work accordingly.

G. H. HILLIARD, of the Bishopric.

AN OPEN LETTER.

Brother Gould: Some months ago I read an article from your pen headed "The ten virgins." I have not the HERALD at hand to refer to, but you will remember that you were treating on the parable of the "ten virgins," and if I understood you rightly you spoke of this present time being the "waiting-time." Will you think it presumptuous, or uncalled for, if I pen a few personal thoughts on the coming of Christ, the waiting-time, of some of the events that will take place during that time of waiting, and a touch or two on the winding up scene, simply by way of an exchange of ideas? First I will briefly state the position that seems plain to me, then give some of the scriptures from which I derive those views.

I believe that this present time is called "to-day"; that it is a time for all men to *work* and not to wait; and that "to-day" will last until the sign of the Son of Man is seen in heaven. From that time on until the end, until the bridegroom escorts the wise virgins in to the marriage feast, will be the "waiting-time," the "night in which no man can work"; that is, no man in the church can work in the things of the kingdom; but Jesus and his angels will finish the work of redemption preparatory to the destruction of the wicked; for "after to-day cometh the burning" (Doctrine and Covenants 64:5), and that this waiting-time is also termed "the coming of the Son of man."

There are so many "comings" spoken of to take place down at the end or closing of this dispensation, that to believe that Christ would come direct to the earth, when he appears in the clouds of heaven in power and great glory, would no more fill the bill than one heaven and one hell would do justice to the human race. I will enumerate a few of them: 1. In the clouds of heaven with power and great glory. 2. To the Jews when he sets his foot on Mount Olivet, and it cleaves in twain. 3. With the "Ancient of Days" to judge the children of Zion. 4. As the bridegroom to escort the waiting Saints in to the marriage feast. 5. In flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ. 6. And finally with all his saints to reign on the purified earth.

Nor do I believe that our Lord while on earth taught his followers to be always looking for his coming. First, because he knew that hundreds of years must elapse before that event would take place, and he would not teach an error to scare people into being ready. Second, because he taught exactly the opposite, to his disciples, when he said, "If any man shall say unto you, Lo, here is Christ, or there, believe it *not*." True, he has said "behold, I come quickly." And it will be "quickly" when compared with the world's time, for four dispensations with their intervening periods had passed when he made that statement, and one only remained. Nor do I know where it is recorded where he bade men to watch for his coming, until after the sign of the Son of Man is seen in heaven.

I also believe that the event that men are pleased to call his second coming, is his third coming. His first was as a babe who grew to be the world's Great Teacher. The second was when he arose from the dead saying, "Now, all power is given me both in heaven and on earth." The final will be when he comes to cut his work short in righteousness, and reign with his saints on the earth. (See Luke 12:41, 42.) This final coming, and the signs and events that lead up to it, is so plainly portrayed in Matthew 24 (Inspired Translation) that one needs not be in darkness as to whether this final coming of our Lord is nigh at hand or not. And we have the best of authority for taking that chapter (Matthew 24) as our guide in learning of the signs that precede his coming, step by step, until the sign of the Son of Man is seen in heaven. Herein is the authority, Doctrine and Covenants 45:11: "And now, behold, I say unto you, It shall not be given unto you to know any further concerning this chapter, until the New Testament be translated, and in it all these things shall be made known." Therefore, since it is now translated, we can confidently turn to that God-given chapter, and in it I learn that he has not bidden any to expect or think the end is "nigh at hand," until after those signs or events named in verses 31, 32, 33, and 34 take place, that is, iniquity shall abound, and the love of many wax cold, the

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gospel of the kingdom be preached in all the world for a witness unto all nations, and the abomination of desolation spoken of by Daniel the prophet be fulfilled. (These are not simply a repetition of words concerning the things that should take place at the closing of the Christian dispensation, but a repetition of the same events that marked the closing of that dispensation shall also take place at the beginning of of the end of this *final* dispensation, for, mark the language: "And *again*" shall those things take place.)

Let us read a little farther in this God-given chapter, and see if we can learn when the Master bade his elect to look for him, and to know that his coming was nigh at hand:

> And immediately after the tribulation of those days [the fulfilling of the abomination of desolation], the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken. . . . Then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn. And they shall see the Son of Man coming in the clouds of heaven, with power and great glory.

In verse 41, after enumerating all those events, including his appearing in the clouds of heaven in power and great glory, the Lord says:

> Now learn a parable of the fig tree. When its branches are yet tender, and it begins to put forth leaves, you know that summer is nigh at hand. So likewise mine elect, when they shall see all these things, they shall know that he is near, even at the doors.

By this we learn that the Lord has not said that his coming is nigh at hand until after those troublous times take place. And it is after these things that he tells them to watch. If we consider the parable our Lord chose as illustrative of the true situation, it must lead us to conclude that there will be a space of time between his appearing in glory, and his decending to the earth with his saints to reign in righteousness, since some weeks must elapse from the time the fig-tree puts forth its tender leaves ere the summer is with us. Nor is it written that he decends to this sin-polluted earth in that great glory, nor that his saints on earth shall be immediately caught up to meet him. The context implies that neither of these events take place at that time.

Verse 40:

> For the Son of Man shall come, and he shall send his angels before him with the great sound of a trumpet, and they shall gather together the remainder of his elect from the four winds; from one end of heaven to the other.

This work of gathering the remainder of his elect may not be done in a moment of time. Besides this, there are many other things to be done "at his coming," before the righteous reign can commence.

It would seem that after thus revealing himself in power and great glory, and awakening the world, and even the dead with the long, loud peal of his trumpet, signifying to all that his coming is nigh at hand, the veil is drawn again, and he descends unaccompanied by his saints, and reveals himself personally to the Jews; thence proceeds to accomplish his work of redemption of all who are worthy to be redeemed before the destruction of the wicked.

That there is a waiting-time is plainly set forth in the parable of the ten virgins. A time when none of the church will be working in the things of the kingdom; but are in a state of watching and waiting. Now, since those waiting ones constituted the kingdom of heaven, at least the portion of it that was then on the earth, and among them the wise and faithful as well as the foolish, there must have been some good reason for this state of inactivity. The parable states that they took their lamps and went forth to meet the bridegroom. Evidently they had seen him in the clouds of heaven, which would signify that their day of labor was over; for when Christ leaves the mediatorial throne; man's work for the salvation of his fellow man, i. e., to convert sinners, is at an end. While they wait the bridegroom tarries; but he is not idle. Let us see what some of the things are that shall take place during that waiting-time. In Doctrine and Covenants 45, where the 24th of Matthew is being explained and enlarged upon, two great events are spoken of that shall take place "when he comes." Yet since the nations of the earth and the wicked of it also, will be involved in those events, it must needs take place before the righteous reign commences. In paragraph 8, after the sign of the Son of Man is seen in heaven, he sets his foot on Mount Olivet, and it cleaves in twain. Turning to Zechariah 14:2–4, we read that at that time a great battle takes place. The Lord fights for the Jews as he did in the "day of battle." And in paragraph 10 we read, "And then shall the heathen nations be redeemed." This act takes place also at his "coming." Now if we turn to Matthew 25, and read from verse 32 to 41 inclusive, we will find that at the time of the coming of the Son of Man, a judgment takes place where the Redeemer justifies a people and gives them a part—not a fullness—in the first resurrection without obeying the gospel: which in no wise pertains to the saints whom he calls his elect, or his servants, and his brethren. But that suits well the good people of all nations who knew no law.

Some may think that this judgment here spoken of in Matthew is the final judgment, i. e,, is after the end of the thousand years and the little season; but Jesus has therein marked the time when it shall take place by saying it shall be when "the Son of Man shall come in his glory"; and that is just prior to the thousand years' reign. And again the final judgment is of "the dead small and great." But these who are then judged are called "nations"; therefore they are living people, those who are left of all the

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nations after the "remainder of the elect" are gathered by the angels.

And why do I think this judgment takes place before the righteous reign? Because at that time, when the righteous reign commences, there are no wicked ones on earth. The earth is to be cleansed by fire. Jesus told his disciples that the world was the field, the righteous were the wheat, and the wicked were the tares that should be burned. And again in Doctrine and Covenants, those who are not tithed shall be burned at his coming. And the prophet Malachi speaks very plainly of this destruction of the wicked. He says:

> For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them [the wicked] neither root nor branch.

The nature of this burning is more plainly seen when we consider the words used by the prophet, and ask, How does an oven burn? All over, at the same time; and is as hot at the top as at the bottom. This corresponds with the apostle Peter speaking of the coming of the Lord, and saying the mountains shall melt and pass away with a great noise, and the elements shall be filled with fervent heat, the earth also shall be filled, and the corruptible things shall be burned up. (See 2 Peter 3:10.) Therefore the burning is universal; and every "root" (individual) and "branch" (society) of the wicked shall be destroyed in that cleansing, unquenchable fire—unquenchable because it can not be put out by any effort of man. "And thus cometh the end of the wicked. . . . But the end of the earth is not yet; but bye and bye."—Matthew 24:56, I. T.

There is also a waiting-time spoken of in Daniel 12. Daniel was inquiring concerning the end, but did not understand clearly the meaning of what the angel had told him, and wanted more light on the subject. The angel adds these words:

> From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate is set up [it will be remembered that Jesus in the twenty-fourth of Matthew says this abomination of desolation shall be fulfilled just prior to the end. It simply stood where it ought not at the time of the Jewish tribulation], there shall be a thousand two hundred and ninety days. Blessed is he that *waiteth*, and cometh to the thousand three hundred and five and thirty days.

I do not claim to know what is here meant by the taking away of the daily sacrifice, neither what length of time is indicated by the thousand two hundred and ninety days; but it is not so long a time as the thousand, three hundred and five and thirty days. The point I see in it is this, after the thousand two hundred and ninety days, there is a waiting-time until the accomplishing of the thousand three hundred and five and thirty days, and blessed are they who wait and come to that time. To me it seems to signify that from the time the abomination of desolation is set up until the sign of the Son of Man is seen in heaven, will be a thousand two hundred and ninety days. Then comes the waiting-time, which will be forty-five more of these same days, whether they mean days, weeks, or months. I am aware that it is thought by many that the taking away of the daily sacrifice has had its fulfillment long ago. But I believe that this has reference to the time of the end. At the time of the coming of Christ, the Jews will be gathered at Jerusalem in a greater degree than they are now, and will very probably have a daily sacrifice established; and when they gather as a body, the wealth of the world will go with them. Then the armies of the nations shall go up to take a spoil and a prey, and as the Roman army was the abomination of desolation to the Jews beforetime, so also will war and the armies of the nations cause desolation and tribulation in the last days.

Now if we put no private interpretation on those prophetic days, but reckon them as 24-hour days, one might say, from the gathering of those armies about Jerusalem—when they would cause the daily sacrifice to be taken away—till Christ will come and fight for the Jews, will be three years and six months, and the waiting-time about one month and fifteen days; yet no man would know the day nor the hour. When this battle of all nations against Jerusalem takes place, it will be the fulfilling of the abomination that maketh desolation—if that be war—for it will be the last battle that man will fight against his fellow man.

Well might the angel say, Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days; for in the summing up of the whole matter in the parable of the ten virgins, it is shown that only half of those who took their lamps and went forth to meet the bridegroom, or in other words, considered themselves ready to meet him when they saw the token of his coming, endured the waiting-time with the degree of faith and patience that gave an entrance in to the marriage feast—a sad thought indeed.

I do not think it can be said of the church at the present time that it is in a waiting condition, but is to all intents and purposes living and preparing to live. Some are laboring to bring about one of the chief events that shall mark the beginning of the end, viz.: that the gospel may be preached in all the world as a witness to all nations, and thus cause the "army of the Lord to become very great," another prerequisite to the real gathering. And it seems plain that the body of the Saints will be gathered, both in Zion and Jerusalem, at the time of his coming, since it is but a remnant that the angels will be sent to gather.

I have not exhausted the subject, not even made an argument; but thrown out suggestions for you or any one else to look up and see if they are true or

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false. If false, no elder is to blame; for I did not learn those unpopular points from any one, neither by study, but they were presented to my thought, then I looked in the word of God to see if such could be sustained, or rather if they were in harmony with the word, and found that they were, so far as I knew, yet I am not a thorough Bible student.

In regard to the nations that shall dwell outside of the city during the millennial reign, I believe they are those who are redeemed without law out of every nation since the world began, and who have part in the first resurrection, but do not have the privileges of those who obey the gospel: for "no man can enter the kingdom except he is born of water and the Spirit." But they may have that opportunity during the "little season."

EMMA BURTON.

REVIEW.

In the HERALD of June 27 there is an attempted review of the article published in HERALD of May 30, entitled, "Consecration under the law—does it permit of holding bank and other stock."

Our critic seems to find fault because, as he suggests, we assume that the banking system is founded on just principles.

So far as I can see the banking system is as just as many other laws by which we are governed at the present time, and while we may differ in our opinions as to the justness or righteousness of existing laws, they are supposed to be founded in justice by our wisest legislators, and for the best good of the people at large. The evidence is lacking in the criticism to show that the banking law is founded upon "unjust" principles.

The brother admits that banks are a convenience and places of safety for our business men to deposit, and through which they transact their business. His statement that "the post-office department or express companies are fully as convenient means of remittance" is not shown to be a fact. The convenience we now have through the post-office is of recent date, and even now costs double the amount to send any large sum of money as the bank. As evidence, compare the prices. And the express is also more costly and not so convenient as the bank.

The brother dwells largely on "live Latter Day Saints." I may not be in the *live* class, but I suppose the Savior's rule will do to go by: "By their fruits ye shall know them." There are very few Saints, I presume, and none so far as I know, that have more money than they can use. Some have a little that they are not compelled to use for a while, and then must have it to meet their obligations. To such the bank is a convenience, and possibly a little profit.

True, if all were convenient to the Bishop, they might let him have it until they would need it, as some do now; and all they have more than they need should consecrate this, as it is surplus, and turn it over to the Bishop. But this does not do away with the fact that we must always keep enough to meet our obligations in some convenient place where we can have it when it is due, so as not to destroy our credit. Banks, then, are a convenience and a help to all business men and also the class named above.

We do not agree with the brother that all who borrow money to invest in stocks, bonds, or real estate are condemned by Doctrine and Covenants 42 and 101; neither by the statement in the last revelation. It does not follow that the men that buy stock in banks or other stock companies have only the object of "speculation or greed for gain" in view. In fact I know this is not the case. But they do it that they may have a safe and convenient place to transact their own business, carried on by their own manufacturing and mercantile plants, which are sometimes started with borrowed capital, by men who have established a character for honor and integrity that is unquestionable, and the object being to give employment to the laborer and in this way bless and help the poor.

Furthermore, under present conditions the Lord's treasury can not supply farmers and all others who may need a little money for a while, to help them in close places and under pressing conditions; but the bank can help them by loaning them the amount needful, at the legal rate of interest, for a few months, until they can make a turn and raise the money. And this without any mortgage, but on a personal note that any honest, honorable man can give. Is not this a help and a benefit to the poor man? I think so.

Now, this usury question. We must not make the Lord contradict himself. Let Matthew 25:27 answer here. The Lord said, "Thou oughest therefore to have put my money to the exchangers [banks of exchange would answer for this purpose] and then at my coming I should have received mine own with usury." He commended the first two servants, who invested their talents, traded with them, speculated on them, and doubled the amount of their investment. Jesus said the third ought to have done the same thing, and condemned him because he did not do it, took the talent from him and gave it to the man that had the ten, evidently because he could and would use it.

Now, take the Lord's rule of interpretation, Doctrine and Covenants 126:10, each revelation having its appropriate bearing on each of the others, and their relation thereto, and what is the result? Our Lord commends trade, and business, and the taking of lawful interest for the use or rent of money. Hence the ordinary definition, "unlawful interest," must be the proper definition for *usury*. Again, in

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Doctrine and Covenants 48:2 the Saints are commanded to save all the money they can, and obtain all they can in righteousness. So the Lord commends the taking of lawful interest and condems the one that would not do it for keeping his money idle. The law of the land does not allow a bank to take unlawful interest; and if they do, the law is not at fault, it is the bank or banker.

I am not able to see, yet, the difference in a stock company owning and operating a hotel, a store, a mill, a manufacturing plant, a stock-ranch, or a bank. All are necessary and useful. Every bank that we have had anything to do with agreed in starting to take no more than lawful interest, and not to take the advantage of any man's necessity. The State law compels them to take good notes to protect the depositor and "he that keeps the law of God has no need to violate the law of the land"; pray tell us where the oppression comes in, if the law is observed?

Our critic says, "It should be *clear* to the reader that when we exclude from the list of patrons all those whose business is found out of harmony with the celestial law, we find ourselves facing this shameful spectacle: an institution, a stock company, composed of *well-known* and *well-fed* Latter Day Saints, living upon, or, it may be, simply receiving profits which they do not need, and which they certainly do not work for, from the hard-earned savings of those in need."

This writer must occupy as a judge in Israel, if he is in harmony with the celestial law. He must know all the conditions, or he can not be a competent judge in these matters. He may be right that they are well known. (That may be the reason the people risk their money with them.) Some of them for years have been fed by the people as they traveled and preached the gospel, but I believe they are generally fed as well as the people can afford to feed them, for which I presume they feel thankful; but are they better fed than those who stay at home and have all their time to make money for themselves, and have the choosing of the diet that is best suited to their taste? How does he know they always receive profits? How does he know they do not need the profits they receive? How can he know they do not work for what they receive? Also, how can a class be in need if they have earned and "saved" their means? We are at a loss to know how he became so well acquainted with other people's business, unless they have furnished him with a complete statement of all their affairs. There is no evidence, so far as I know, that our bank takes advantage of the necessities of the poor. It is the opposite: the poor are accommodated.

He refutes his own argument when he calls the shares of stock idle, then says they shall not consume the savings of the living, breathing soul that earns what he gets by faithful service. It takes an active thing to earn something. The talent in the napkin (idle) brought the curse. When the time comes (if it ever does come) that stock companies are organized that bring no profit to the stockholders, then the business must fail. It must bring sufficient profit to meet losses, breakage, wear and tear, bad debts, etc. I know men that work hard to pay interest on borrowed money with which they bought stock, and they do not get enough out of the capital invested to pay the interest; but they are willing to struggle on under these circumstances to help give men employment and accommodate the needy. Then to have men who know nothing (comparatively) about the circumstances sit in judgment and condemn those men that are trying to help others, while they themselves from all appearance make no effort more than the ordinary man, makes one feel mortified.

Conditions may change as time goes on and the Saints become more numerous, so they could run business more nearly their own way. We now have to deal with the world, buy and sell, and we must be obedient to the laws of the land and do business according to State laws as they exist, also compete with worldly institutions; and as God authorized the organization of a stock company to build a hotel to accommodate the weary traveler, they must make enough to keep the house in repair, keep it insured, or rebuild in case of loss by fire or otherwise; it must of necessity bring some profit to the stockholder or go down and fail in a short time; and the same is true of any other business, whether carried on individually or by a corporation.

I presume when the Lord wants a different class of men to run his affairs here he can easily find them; or if he wants those in charge to do differently from what they now understand the law, I believe they are willing to be corrected and set right, and do the business as the Lord would have them do it.

With love and good will for all, and profound sympathy and pity for some, I still believe it is lawful to hold bank and other stock under the law.

G. H. HILLIARD.

Selected Articles

GRAFT WRECKING NATION'S MANHOOD.

Graft in all its elements, the fall of American ideals, the worship of Mammon over manhood—with pleas to turn from the road of materialism and greed to nobler pathways—were pointed out as a menace to the country's future at the opening sessions of the thirtieth annual meeting of the Illinois Bar Association in the Chicago Beach Hotel yesterday.

Lawyers from all parts of the State took part in the discussion, some urging reforms along a socialistic line, others by building up a set of new ideals.

Public ownership as a passport to better conditions

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was urged by several speakers, who laid the blame of the present situation to lack of "real self-government," while others ridiculed in ripping sentences the municipal ownership idea. No general line of agreement of action for a national uplift was apparent, however.

President George T. Page of Peoria started the ball of discontent rolling in the opening address to the body. He pointed out informally the numerous instances of grafting, telling how United States Senators had been convicted for violations of trust, and then related how President Roosevelt, "seeming to forget the lines between the three coördinate branches of government," went to the hall of Congress and waved his "big stick" demanding legislation.

W. R. Curran of Pekin, Illinois, then ascended the rostrum, and, speaking on "The lure of graft and the mettle of its cure," painted conditions a livid color. His address aroused barristers to lively replies and approvals in the discussion of the topic which followed.

"The present condition of graft in this nation has appalled us," began Mr. Curran. "With fear we contemplate the future. The rising tide of greed seems to be undermining and submerging some of the landmarks that our fathers have set. The normal standards that we have deemed as fixed and eternal appear to be crumbling.

"Many men of honored names, who have stood for a lifetime as the exponents of honesty, integrity, and manhood, have been unmasked and revealed to their fellow men as grinning skeletons of deception, fraud, dishonor, and treason to every interest and every trust that we hold dear.

"This unmasking has gone on with such feverish haste, the mantle has been torn from so many frauds, so many have toppled from their pedestals that we have begun to look about and inquire if there are any men left who are honest. Suddenly we have come to think that graft is the crying sin of the age.

"Graft is not the disease that is gnawing at the vitals of the nation. It is only one of the many symptoms of that disease. The real vital disorder is materialism, the worship of the things of sense, and the death of our ideals.

"We have set up false standards of values; for patriotism, love for home, kindred, and native land, we have put the love of wealth; for our love of honesty, integrity, duty, and virtue, we now love the almighty dollar; instead of our love of fellow man, his mental and moral attainments, his stature as an image of his Creator, we love the things that he hath—his lands, his houses, his cattle, his stocks, his bonds, his money, and all the things that he has accumulated.

"In our blind worship of the material the mere fact that he may be a dolt, a scoundrel, or a degenerate is of no great moment; we are loyal to our idolatry of the material, be he prince or clown.

"The accumulation of honest wealth is not in itself an evil, but the source of much strength and good to the nation or her people. Wealth is as essential as the shell of an egg to the development of the life of the bird, but, as the living bird is more than the shell, so is the life of a man more than the things that have sustained his life.

"It is the lure of graft that has honeycombed the Government and set a boss at every political center to levy tribute and determine what vice shall thrive; to stand between the Government and the people, and say what laws shall be enforced and what ones shall be a dead letter.

"Rockefeller, steel-armored by hypocrisy and the doctrine of ordination taught by his theology, plated with gold, the fruit of special corporate privilege and violated law, confidently defies punishment at the hands of his Creator and his fellow man. This individual is representative of all that class of men who have sought to use the corporation for illegal purposes to violate their duties to mankind and the nation.

"We are come to the parting of the ways. This nation must determine once for all the question, Shall Mammon or manhood be the dominant force in this Government? Shall the dollar continue as king over the children of pride?

"Fear has been expressed that the outcry against graft was becoming hysterical, and that the muck-rake was a detriment. The muck-rake is only detrimental to the muck. The muck-rake is its own justification. So long as it turns up muck we need the rake.

"The most reassuring sign of the time is the promptness and unanimity of the judgment of the court of public opinion rendered on the offenders so soon as the offense has come to certain public knowledge. Graft can thrive only in secret. Darkness is its breeding-ground. Publicity is its poison."

The topic of municipal ownership was then introduced. Clarence S. Darrow spoke first on the question, urging its adoption as a cure for the evils in the country's economic and political situations. In part he spoke as follows:

"Private service is carried on for the benefit of the owner and public service for the benefit of the community. There is no doubt that public service is full of graft. This is especially true in American cities, where mayors, aldermen—in fact, most officials—are elected because of their political pulls, their pleasing manners, or the needs of party machines, and with no regard to their fitness for important affairs.

"But while public affairs are honeycombed with graft, private ownership of public service corporations is nearly all graft. It would be a moderate estimate to say that the railroads of the United

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States are stocked and bonded for four times their cost, that the great business corporations are stocked and bonded for six or eight times their cost, that the street railways, gas plants, electric lighting plants, and other similar public service corporations are stocked and bonded four times their cost."—Chicago *Tribune* July 13, 1906.

Mothers' Home Column

EDITED BY FRANCES.

A Wish to Live Useful.

If I can live to make some sad heart lighter,
If I can live to make some pale face brighter;
Then having lived will be a joy to me,
Not only for all time, but for eternity.

If I can live to speak some word of kindness,
If I can teach some heathen in his blindness,
If I can give some weary heart repose;
Then life will be all sunshine at its close.

If I can lift some burden, make it light,
If I can help some pilgrim up the height
Of life's rough pathway, life will not be vain,
And I can say with Paul "To die is gain."

If I can live and do my Master's will,
If I can all his blessed words fulfill.
Then with what pleasure when my Lord shall come,
Shall I look up and hear him say "Well done."

—Selected.

Shall the Children Help?

Just a few questions we have to ask and oh, how we wish that many, many of those who labored so faithfully last year to help the jubilee fund would answer! Your answers would do us good, and might do good in many ways which neither we nor you can see.

Many of you labored very faithfully in helping the children to earn their offerings. Were you not glad when the results of your labors were announced, and you knew what a nice, large sum the many small ones had made? If you were glad in your heart,—as we feel sure you must have been—it would take but a few words to tell us so, and every encouragement of this kind not only strengthens us but encourages others to try. All, without any exception, need to be encouraged, and as we are human beings, we need human encouragement, as well as a knowledge of divine approval. Few are so strong as to be able to bear the trials and crosses of life unaided, and no one can know all the results for good of just one truly spoken word of cheer or appreciation.

Again, have any of you ever regretted the time you gave, or the labor you expended in helping to collect the jubilee fund?

If you have, will you not frankly tell us so, and tell us why you have regretted it? "By others' faults wise men correct their own." If we have led you into making mistakes, we will be glad to know it, so that in the future we may not only avoid those mistakes ourselves, but also help you to avoid them. God will not, can not look with approval upon any offering brought to him, if it was obtained in a sinful manner—in a way of which he could not approve. But he will accept and bless—yes, both bless and multiply even as he multiplied the widow's cruse of oil, those offerings obtained by sacrifice and labor as well as the offering given with a cheerful, willing heart by those who have the means to give without laboring for it.

And last, but by no means least, among the questions we wish to have you answer are these, Do you not think the object for which this money is being collected a worthy one, and will you not help the children to save, to sacrifice, to earn by honest labor a portion of it?

There is a voice—a still small voice which as we ask this question is whispering to us—speaking to our soul a strong assurance that to the very limit of your ability you will help.

Do not smile at this, nor count it the result of our own enthusiasm. It is not that, but it is the voice of that love moving the mother-heart within us to respond to the call which God has made upon his people to provide a *home* for his homeless little ones, which brings the faith—the strong, confident assurance that your own hearts will respond—that, as with one heart and with one mind, you will labor until enough and to spare is brought into God's treasury to build and support this home for the children.

Shall ancient Israel—a stiff-necked and rebellious people, a people whose opportunities of service were (when compared with our own) limited, whose hardships and privations were so great—shall they appear in judgment against us? When in the wilderness, homeless wanderers, with no resources but their flocks and herds—with their daily manna from heaven—the Lord commanded them to build him a tabernacle, and with willing hearts and hands they went to work bringing in everything necessary until more was brought in than the workmen could use, and Moses commanded: "Let neither man nor woman make any more work for the offering of the sanctuary." More anon.

I Had a Friend.

"What is the secret of your life?" asked Mrs. Browning of Charles Kinsley; "tell me, that I may make mine beautiful, too." He replied: "I had a friend."

Truer words were never spoken. There is nothing that brings sunshine to our lives, takes us out of ourselves, and makes life really beautiful and worth living, like a friend.

A true friend is Heaven's choicest gift. And when we have such, let nothing separate us. Let us love them and cherish them, and above all, let us trust them. There may be actions and words that we do not understand and that pain us, but let our faith be stronger than these, and then nothing will separate us.

Let us cultivate in ourselves what we long for in our friends; sweetness of character, evenness of temper, loyalty, patience, sympathy, and love.

Let us be kind, courteous, and true to all we meet.

Our rarest friend is He who said: "Ye are my friends, if ye do whatsoever I command you." This friend will make us good and true.

In eternity we shall know the friends we have so loved here. "Friendships in Christ are for ever. Those that live in the Lord never see each other for the last time."—Selected.

Letter Department

GREGVILLE, Alabama, July 3, 1906.

Editors Herald: This being my first visit to the South, I meet with a good many things that to me are new, and that differ from what I am used to. The weather is constantly hot, and would be very oppressive if it were not for the cool breeze that one may find in shady places. These breezes make life endurable. I hardly see how men can endure to labor hard all day beneath the direct rays of this almost tropical sun, where even the cooling breeze that frequents the shade has little or no effect. The shade has a very drawing effect on me, and often, while walking along the road in the scorching sun, it will draw me across the road to enjoy its protectian for a few moments, even though it be the shadow of an almost shadeless pine. Shadows at midday are not long extended as in our northern

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clime, but are nearly directly under the objects forming them. A thirty-foot telephone pole will cast a shadow only about five feet long. A man's shadow is just about at his feet.

The season here is much ahead of Iowa. We had roasting-ears all through June, and strawberries were mostly gone the 23d of May. I am rather surprised here at the scarcity of fruit. I expected to live mostly on fruit, but not so. Apple-trees are very scarce, and while there are a few, they are usually considered not adapted to the climate. Pears have been quite extensively tried, but nearly as extensively have proved a failure. Blight kills the trees. Peaches are nearly as profitless. The trees live fairly well, but the fruit gets wormy and blighted, and marketable fruit is scarce. Favorable seasons for peaches are uncommon. Blackberries are not cultivated, but grow wild in the woods—fairly plentiful. Huckleberries are to be found, of various varieties, and ripen from May to winter. They grow on bushes from three or four inches high to trees six inches in diameter and thirty or forty feet high. Figs are most common.

The soil is very poor, and must be fertilized to produce to any advantage. They tell me they use from two to fifty dollars' worth of fertilizer per acre, according to the kind of crop raised. Where they use so much, they raise two or three crops per year. Guano and cotton-seed are the principal fertilizers. Some places corn is their principal crop; grown for their stock. They get fifteen to twenty bushels per acre. Here, cotton is the principal crop. I can not give all the peculiarities of this country, so I pass on.

I find the Saints kind and generous as in other places, but hampered largely in their spiritual progress, owing to their scattered condition and lack of means of convenience. A good many work at logging, and at sawmills, and have no horses, so must go afoot. Meeting-places are usually miles away, and to take a family of little children three or four miles to church and Sunday-school and go afoot is more than the most of people will do very often. A good many others have but one horse to do their farming with, and with horse and buggy can not take all their family. So I find it is hard for them to keep up Sunday-school and regular meetings. This makes it discouraging for officers and ministers, and some sit back with folded hands and do nothing.

I commenced my labors in Mobile, Alabama, where I met Bro. J. R. McClain, who labored with me there and at Theodore and Three Rivers, Mississippi. I enjoyed very much being associated with him. At Three Rivers I also had the pleasure of being associated with Bro. Alma Booker, of the missionary force. I truly enjoyed the conference at Three Rivers, which was splendid.

I spent a few days at Scranton, Mississippi, with some old acquaintances from Nebraska. With them I went boating, bathing, and fishing in the harbor and gulf. It is a sight for a landsman to see the boats and ships of all sizes and descriptions plying up and down the harbor and far out in the gulf.

At Bay Minette, Alabama, I spent nearly two weeks, and preached in eight different places. At the church, there, I was able to hold but two meetings, owing to the scattered condition of the Saints. The rest of the time I preached in private houses, part of the time in houses of nonmembers, by their request. I had other invitations I could not fill. I am sure good was done there. Some promised to be baptized later on.

From there I came here and preached at Red Level till conference Saturday and Sunday at Flat Rock, June 30 and July 1. At the conference I did most of the preaching, being the only missionary present. Everything passed off pleasantly, and it was pronounced a success. Some say it was the best conference had here for years. I have had the privilege of becoming acquainted with a number of Saints here, and from Pleasant Hill. I find them a noble band of Saints. Some do not come up to the standard, but that is true of other places as well.

I have not met Bro. Tucker yet, but expect to ere long. What course we will pursue, I know not. I expect to be at Pleasant Hill Branch next Sunday.

I wish that Saints living off from branches in Alabama and Florida, where labor may be done, would correspond with me at McKenzie, Alabama, as that will be my field address. Ever laboring and praying for the redemption of Zion, I am,

Yours in the faith,

J. M. STUBBART.

STEVENSVILLE, Maryland, July 14, 1906.

Editors Herald: I have been a reader of the HERALD for a number of years, but not a subscriber, sorry to say, as we enjoy reading all the church papers. We are living in Maryland, among Ham's descendants. They say they never heard of Latter Day Saints till we came here. There are also lots of white people here. We have not heard a sermon for almost two years. We miss Sunday-school most. It is very lonesome to be isolated from church and Saints. I ask an interest in the prayers of the Saints that I may be kept faithful to the end, and reign with Christ a thousand years.

Your sister in the one faith,

E. A. CLAYTON.

ONAWA, Iowa, July 8, 1906.

Dear Herald: I write to give you some of the evidences of the truth of the latter-day work in an experience of nearly forty-six years of work in this church. I am about to the end of my earthly race, and if I do not write soon I fear the "reaper" might come along some day and make it too late.

I write with the hope that some person or persons but lately come into the church may be strengthened to "fight the good fight," and that some outside the church may be induced to lay hold of the "rod."

I am now seventy-three years of age, and am unusually dim-sighted, a cataract over one eye so that I can hardly see with that eye. My health otherwise is reasonably good. I live in Onawa, Iowa. I was ordained an elder in 1862 at a General Conference held in the northwestern part of Shelby County, Iowa, and, since that time, have been authorized to lay on hands for the healing of the sick.

With this brief preliminary, I will proceed to give the first unmistakable evidence of the divinity of this church. You all know what measles are, and that, when they "go in," as the common people call it, unless the patient receives some sort of treatment from physicians he dies. There is no help for it. In about the year of 1876 I was living in Shelby County, Iowa, and was a member of the Gallands Grove Branch. One day I took a notion to go round and see the brethren. All the old members have heard of, or have seen good old Elder John A. McIntosh. After I had visited several of the brethren in their families, I was about to return to my own home when something seemed to say to me, "You have not visited Bro. John A. McIntosh yet, and you must visit him before you return home." I tried to shake off the impression, but it said, "No, you must go there." I made up my mind to go. It must be understood that I had not heard a word that the family was sick in any way, and I supposed the family was in its usual good health. When I arrived at the door and knocked, some one opened it. I found the mother in bed with measles and as soon as I stepped into the house she raised up on her elbow in bed and said, "Here is Bro. Nathan [my given name], and now Minnie will live." Minnie was a baby about six months old, and I noticed that Minnie had the measles, and that they had "gone in" on her. Bro. John and I administered to the child, and while administering, the spirit of prophecy came upon me, and made me say to the child, "You shall live to be grown." That evening, without treatment other than that, the measles came out to the surface again, and the child recovered and lived to be grown.

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Sr. Malinda, the wife of Bro. John A. McIntosh, is alive yet at Denison, Iowa, to testify to the fact, also John M. McIntosh, same place, who was then seventeen or eighteen years of age and was present, and doubtless can corroborate this statement.

The second very notable proof occurred in and near to Onawa, Iowa, in about the year 1893.

My son George William (we commonly call him Will) was working for Ed S. Cody, then county auditor of Monona County, on his farm two or three miles south of Onawa. Will would bring Mr. Cody to the office in the morning in a single buggy and then drive back to the farm and do farm work the remainder of the day. One morning he brought Mr. Cody to the office and started to drive back to the farm, but before he got out of town the horse took fright at something, became unmanageable, and threw Will out of the buggy in such a way as to throw his head against something which fractured the outer skull and slightly fractured the inner skull. He was taken to a surgeon's office and the wound dressed. I called that good old brother, George Montague, and Elder D. A. Hutchings, another one of God's noblemen, and they administered to Will, and in two weeks he went to work on Mr. Cody's farm and worked continuously and as hard as if he had never received any injury.

Now comes the proof of divine healing in this case. Some time afterwards, it might have been two or three months, I called at the office of the surgeon who dressed Will's wounded head, and he handed me a copy of the *Medical Journal* and pointed to an article in it and requested me to read it. I did so, and found it to be an article from the surgeon describing Will's case, and stating that he went to work within two weeks. Said the surgeon, after I had finished reading the article, "Do you think the severity of the wound is overdrawn in that article? You were here and saw the severity of the case, were you not?" "Yes, Doctor," I said, "but I am not a surgeon and for that reason might not be a competent witness; but if I were to judge the matter I would say that it is rather underdrawn." Then he pointed to an article just under the surgeon's report of the case, and said, "Read that." I read it, and found that it was the editor's comment on the case in which he said if the case had been nearly so severe as the surgeon described it, Will could not possibly have gone to work in less than six months, and that the surgeon had greatly overdrawn the severity of the wound. This surgeon was made the presiding officer of the Sioux City Medical College, and has remained so ever since, so you see his ability as a surgeon was of no mean quality, and the severity of the wound must have been something near what he described it. Sioux City is a city of about forty thousand inhabitants, and is located in Woodbury County, Iowa, about thirty-eight miles northwest of the little city of Onawa in the same State.

This was one case where the doctor failed to receive the credit for doing the healing, because the wound healed too soon to suit the higher medical authorities. The home surgeon had to bear the mild title of liar.

I have seen numerous other healings by the laying on of hands, but no others so convincing as these. If, in the child's case, it had been an older person, it could be said that the sickness was all pretense; but the child was too young to feign sickness, and the divine healing is self-evident. In the other case, the wound was too severe to have healed so quickly. The doctors themselves give proof of divine healing. I am,

Yours in gospel bonds,

NATHAN LINDSEY.

BRULE, Oklahoma, July 7, 1906.

Dear Herald: I have intended for some time to write a letter to the HERALD but have been waiting for affairs to terminate; but as we do not yet see a prospect of this, I will give you an outline at least of the proceedings here. Some three months ago Elder James H. Baker held a meeting in this vicinity, that is, in the school district west of us, and baptized three, one of them a member of the Baptist Church. Later he baptized two more, members of one of the families represented in the first number baptized. While there has been preaching and some baptized at different times here, before, nothing has seemed to arouse the ire of his Satanic majesty as did this. A Baptist preacher by name of E. R. Williams, who was a correspondent of our local paper, the Brule *Post*, of which William Forster is editor, made a statement in his items like this: "A Mormon church has been organized in our valley . . . and all who are posted know the real name of that church is *Polygamy*."

Of course we were ready to correct the statement, which correction showed the difference between the Reorganized Church and the Utah people. The editor kindly published it, and Mr. Williams came again, ignoring our statements, and bringing other accusations applicable to the Utah church. Again we replied, quoting Judge Philips' decision and other evidences, showing, we believe, to all fair-minded people, that we as a church were in no way responsible for the work of the Utah people. This letter he answered, but the editor of the *Post* did not publish it, thinking it best to close the discussion, as far as the *Post* was concerned. This offended some. Others came to him with articles. He published the article in *Word and Way* by *request* of a Reverend Shane, a Methodist minister, and so stated with the publication. This article we reviewed briefly; but as briefly as we could do this it would occupy much space, and he did not see that he could publish it, but commented on it. Mr. Forster is a member of the Christian Church, but his attitude and remarks in this matter show him to be an honest, upright, Christian gentleman. However, his fairness to us has brought upon him the disfavor of some, especially those whose letters he refused to publish. Reverend Williams, since being shut out of the *Post*, has been giving lectures all over the country, abusing Editor Forster shamefully, and classing us with the Utah people, and otherwise misrepresenting our faith and practice. Elder R. M. Maloney, our district president, came up here and issued an open letter to Reverend Williams, with a challenge for public discussion. This he would not accept, but said he would meet him in the press. No arrangements have as yet been made, and we do not know as any will be, as this is not very satisfactory unless both articles could appear in one issue. He, Reverend Williams, is still lecturing. We have heard him twice. Last night he came into our own district schoolhouse and misrepresented the church, and advised the people not to go among us, or invite, or receive us into their homes, and in every possible way tried to prejudice people against the Saints individually, and as a church, advising them not to listen to the preaching, and commending some who left two weeks ago when Bro. Bivens was going to preach, after the union Sunday-school, advising them not to stay and hear a Mormon preach, trying to make people believe we were tricky, underhanded, etc., with our dangerous doctrines of revelation, etc. And when Bro. Bivens asked for five minutes in which to speak, he would not grant it after his tirade of two hours or more.

After he dismissed, Bro. Bivens tried to tell the people we had been misrepresented, and that we would reply to the lecture, and only a few would listen, while the majority made a confusion to prevent those hearing who might wish to do so. We came home rejoicing in the knowledge of the gospel, and praying God to send one of his servants to this place.

A couple of weeks ago Reverend J. J. McLain of the Christian Church sent for a brother of his, Reverend McLain of Manhattan, Kansas, who delivered three lectures on "Joseph Smith," "Book of Mormon," and "The place of miracles in the divine economy." We attended each of these at Brule. He challenged us to discuss Book of Mormon and divine mission of

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Joseph Smith, but refuses to affirm his church. He uses Braden-Kelley debate, and uses all kinds of dirt against Joseph and the early men of the church. Does not class us with the Utah church, but closed his remarks with a very earnest appeal to the people not to accuse us, the Reorganized Church, of polygamy, but warning them to beware of false teachings, and exhorting us to drop our ideas of revelation, Joseph Smith, and the Book of Mormon. He left us with a challenge to discuss these propositions.

So you see that Satan is raging, and the people are imagining vain things; but we do greatly rejoice in the gospel, and ask you to pray that we may ever manifest the spirit of the gospel, and that the young Saints here—I mean those young in the work—may receive evidence to sustain them, as the world seems to be "despising and leaving" us just now. But we rejoice in it all, and pray for these people, that the honest in heart (and I feel that some are honest) may hear and obey. Bro. Bivens has an appointment at our schoolhouse for this afternoon at three o'clock.

As ever in the conflict,

INA S. BIVENS.

SODA SPRINGS, Idaho, July 18, 1906.

Editors Herald: The above address will show my location at present time. Am at the home of Bro. and Sr. Simon Dyke, some three miles out in the country from Soda Springs; and, as I knew Bro. and Sr. Dyke in western Iowa, some years ago, I am feeling quite at home.

Have been in Idaho some three weeks and have been quite busy most of the time. Attended the district conference at Blackfoot, Idaho, June 30 and July 1, and enjoyed meeting and getting acquainted with the Saints present. Attendance was small; but the conference was pronounced good by all present, so far as the writer knows. Am sure I considered it good, and am pleased to say that we have some noble Saints in that vicinity. The week after conference I accompanied Bro. A. J. Layland on a four-days' trip, north of Blackfoot, visiting scattered members. It was a hot, dusty ride, at times, but I enjoyed meeting with the Saints in their homes and hope that good was done by our visits.

Last Sunday, July 15, I assisted Bro. Layland in organizing the Eight Mile Branch, eight miles from Soda Springs. Bro. J. D. Stead baptized most of the Saints at that place, if I mistake not, and will no doubt be pleased to hear that his children in the gospel are alive in the work, and that they would be delighted to see him in their midst once more. I enjoyed my brief stay among the Saints of Eight Mile very much, and shall hope to meet them again. On Monday, Bro. Layland and I separated. Was sorry I could not accompany him to his home, farther east, and spend a week or ten days up in the mountains; but duty seemed to call the other way, and hence I go west and south while he goes east and south.

At the conference, at Blackfoot, I met Brn. John and S. D. Condit, H. Grimmett, and A. J. Layland; and, a week after conference, Bro. A. A. Baker dropped in on us, giving us a pleasant surprise. All seem to be alive to the interest of the gospel, and ready for work. I truly hope they may be greatly blessed in their labors, for I assure you, dear reader, that they do not travel in palace-cars, nor stop at first-class hotels. Funds are scarce, indeed, and how they manage to "make ends meet" is more than I can tell. May the Lord raise up friends to supply their physical necessities.

Please say to my correspondents that they are not forgotten; but poor health and being on the road so much have prevented my writing, hence many have been neglected. My address is 807 West Kansas Street, Independence, Missouri.

ISAAC M. SMITH.

To feel that you are brother to humanity is greater than to have inherited a fortune.—*American Issue.*

Miscellaneous Department

Conference Notices.

The Eastern Iowa District conference will convene at Fulton, Iowa, August 25 and 26. We hope to see each branch represented, as we have important matters to dispose of. Trains will be met at Maquoketa. Fred B. Farr, president.

The conference of the Northern California District will convene at Irvington, California, September 3, 1906, 10 a. m. All reports should be sent to E. S. Chase, Irvington, California. J. M. Terry, president, Oakland, California.

Owing to the strike among the coal-miners this spring, it has been decided by the reunion committee to postpone the reunion till another year, and the Saints of the Northeastern Missouri District will meet in conference at Higbee, Missouri, September 1 and 2, 1906. Send all reports to William C. Chapman, Moberly, Missouri, R. F. D. 4, Box 35.

Reunion Notices.

The Northern California reunion: Prices for tents will be, 7x9½, $1.50; 10x12, $2; 12x14, $2.50, with freight added Mattresses will be provided for those ordering them. Hay will be on the ground to fill ticks, etc., at reasonable rate. Come prepared to furnish your own food as much as possible. The hotel will not arrange for special prices. Their price is 35 cents per meal, or $1 per day, board and lodging. The committee guarantees to do all they can for the comfort of the campers. Be sure to write us just what you want, and that as soon as possible. We are laboring for a good reunion. Come and help make it such. Do not forget the place, Irvington, or the time, August 31 to September 9. J. M. Terry, for committee.

The Southeastern Illinois District reunion will be held at Parrish Branch, Illinois, from August 9 to 19. A full attendance of the Saints of the district is desired, and as many from the neighboring district as may be able to attend, as we expect a very nice time. All come prepared to take care of themselves who consistently can. We expect to have tents on the ground for rent as reasonable as possible. Those coming by train get off at Parrish. Reunion ground one and one half miles northeast of Parrish. By order of committee. David Smith, Macedonia, Illinois.

To Saints of Des Moines District: The reunion will be held at Rhodes, Iowa, beginning August 24, 1906. We have secured the following rental prices on tents and camp supplies for the ten days: Tents 10x12, $2.00; 12x14, $2.50; 14x16, $3.50. Compartment tents, 10x14, 2 rooms, $4.00; 14x14, 3 rooms, $6.00; 14x21, 5 rooms, $8.00. Cots, canvas, 25 cents; cots, wire, single, 35 cents; cots, wire, double, 50 cents. Mattresses, single, 25 cents; double, 35 cents. Chairs 10 cents. Tables 25 cents. Two-burner gasoline stoves, 50 cents; ovens, 50 cents. These prices are net f. o. b. cars at Des Moines, and do not include freight or expense of putting up. The actual freight will be added to each tent. We have better prices on 10x12 tents from Kansas City, but will be compelled to have orders in ten days before date of reunion to be sure to get the supplies in time. The Des Moines Tent and Awning Co. inform us that this is a time when there is great demand for this line of stuff, and in order to insure us good stuff they want to know as nearly as possible what we will need that they may hold them in reserve. Now we all know that in former years we have had to take some leavings, as a result of ordering too late, so let us have your order or an idea as to what you want. If you are not sure of going, but are contemplating attending, send us an order for what you will need, and if you are prevented from going, a countermand ten days before the reunion will be sufficient to stop the shipment. State plainly what you want. Send orders to-day to me at Lamoni, Iowa. Presidents of branches, make an effort to encourage your membership to attend the reunion. Do not forget the date: August 24. W. Christy, of the committee.

The reunion of the Southern Ohio District will be held at the Electric Park, Wellston, Ohio, August 17 to 27. Some of the leading representatives will be present. This is a beautiful park, well lighted with electric lights. Plenty of good water and shade. Meals will be served on the grounds at 15 cents. Tents for the ten days, $2.00. This does not include bedding or cots. All who wish tents *must* order them before August 5, as we will only order as many as are requested. If any desire accommodation in private houses, inform me, and you will be provided for. Let all the Saints who possibly can, attend this grand outing. Bring with you the spirit of praise, prayer, and

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song, and enjoy a foretaste of the grand reunion of all the righteous of earth. President R. C. Evans and Apostle F. M. Sheehy are expected to be there. For further information write to F. J. Ebeling, Carmel, Ohio, Route 1.

The semiannual conference of the Southern Wisconsin District will convene at Madison, Elmside, instead of Fair Oakes, as formerly announced (no change in the place, but a mistake in the name of location) August 23 at 10.30 a. m. Branch officers please take notice, and see that full and complete reports are furnished. The annual reunion of the Southern Wisconsin District will convene on the same grounds August 24 to September 2, so all come in time for the conference and you will be on hand for the reunion. Tents will be furnished as follows: 10x12 and 12x14, $1.75 and $2; cottage tents, 10x15, $2.50; cots, 25 cents. These with a tick filled with marsh hay, will make good beds, so come with all you need. When you arrive at any of the depots just take street-car for Elmside, and ride till you reach the camp about three miles from the East Madison depots. Dining-tent will be run at the lowest possible price and yet be sufficient to meet the *awful* demands of camp life. The grounds are all that could be desired, on the north side of Lake Monona. Patriarch J. J. Bailey of Michigan is expected to be in attendance; also missionary in charge, J. W. Wight, of Lamoni, Iowa, W. A. McDowell of Chicago, C. H. Burr of Plano, Illinois, and the missionary force of Wisconsin, and as many visiting brethren as may chance to come our way. Send your orders for tents at once, so far as possible. Address all orders to H. D. Stevens, G. J. Brookover, or J. O. Dutton, 2128 Dunning Street, Fair Oakes, Madison, Wisconsin. Have also decided to enlarge the district tent twelve feet at a cost of about $25; so all try to have a little to help. J. O. Dutton, president.

The second reunion of the Alabama District will be held at Pleasant Hill Branch, commencing August 24, and continuing until September 2. We invite all who can to attend. We will be prepared to take care of them comfortably. We expect several of the missionaries to be present, and a good time is expected. For the benefit of those coming by rail, will say McKenzie is the nearest station to the church. Any one desiring information, write me at McKenzie, Alabama. L. G. Sellers, secretary of committee.

Change of Date.

Will you please change the notice for the Eastern Colorado District Sunday-school convention to read August 24, 1906. Mrs. Louisa Fishburn, 2242 Emerson Street, Denver, Colorado.

Two-Day Meetings.

A two-day meeting will be held at Shabbona, Eastern Michigan District, on August 4 and 5. George M. Shippy, president, Yale, Michigan.

Two-day meetings will be held in the Clinton District, Missouri, as follows: Coalhill, August 4 and 5; Taberville, August 11 and 12; Wheatland, August 18 and 19; Eldorado Springs, August 18 and 19; Walker, August 25 and 26; Ft. Scott, September 8 and 9; Nevada, September 15 and 16; Richhill, September 22 and 23; Veve, October 13 and 14; Lowry City, October 27 and 28. J. W. Paxton, George Jenkins.

One Fare for Round Trip

from Chicago, plus $4, for thirty-day limit, and one fare for the round-trip plus $2, for fifteen-day limit, to Canadian and New England points. Tickets on sale via Nickel Plate Road, from Chicago, August 8 and 22. Information given on application to John Y. Calahan, General Agent, 107 Adams Street, Chicago, LaSalle Street Station, Chicago,—the only depot on the Elevated Railroad Loop. 19-30-4t

Notices.

The Arebella Sunday-school, the Juniata Sunday-school, and the Otter Lake Sunday-school will hold a picnic at North Lake, Michigan, Saturday, August 11, 1906. All are invited to come; please notify Bro. Walter Jones, or Bro. A. J. Jones, Otter Lake, Michigan, R. F. D. 1.

Addresses.

Bishop C. A. Parkin, 1019 Eye Street, Sacramento, California.

Special Summer Tourist Rates

from Chicago to Canadian and New England points, via Nickel Plate Road. Tickets on sale August 8 and 22, at one fare plus $4 for round trip with thirty-day limit, and one fare plus $2 for the round trip with fifteen-day limit. For reservation of sleeping-car berths and detailed information, write or call on John Y. Calahan, General Agent, 107 Adams Street, Chicago. 20-30-4t

What May be Expected of the New Railroad Law.

The benefit of this act will consist more in what it prevents than in what it corrects. Assuming that the courts sustain its main provisions, and that its enforcement is reasonably effective, it may be expected:

1. For the last few years railway rates have been advancing; from now on the tendency will be the other way. This will be due, not to any extensive or sweeping reductions ordered by the commission, but rather to the fact that the railways themselves, having knowledge that the reasonableness of their action may be challenged, will hesitate to make the advances which they otherwise would, and will grant the demands of shippers for reductions, which they otherwise would not.

2. The payment of rebates and the granting of similar concessions from the published tariff will, in the main, cease. Rebates will never entirely stop so long as competition continues, but they will become less, and in ten years from now that sort of discrimination will be as rare as it was universal ten years ago.

3. Discriminations between localities will largely continue, and this will be the most fruitful source of complaint in time to come. It is difficult to see, however, how much discriminations can be altogether avoided, unless our waterways are to be shut up and the benefit of geographical position entirely ignored.

This bill is more significant in its passage than in its provisions. While President Roosevelt deserves the entire credit for initiating the movement, he would have been powerless but for the people's support. The enactment of the rate bill is the people's declaration that railways must submit to governmental control, and that certain abuses must stop. If the railways recognize this, if they coöperate, as there is every reason to believe they will, to obtain a compliance with the spirit of this law, conditions will be fairly satisfactory; otherwise, there will be renewed agitation, followed by more drastic legislation.—From "The rate bill: What it is and what it will do," by Charles A. Prouty, in the *American Monthly Review of Reviews* for July.

July 27

the Nickel Plate Road will run an excursion to Chautauqua Lake, New York, at one fare for the round trip ($14) from Chicago, with return limit of August 28, by depositing ticket. Cheap rates to other eastern points. Three trains daily, with vestibuled sleeping cars. Individual Club Meals, ranging in price from 35 cents to $1; also service a la carte and mid-day luncheon 50 cents. Chicago City Ticket Office, 107 Adams Street. La Salle Street Station, the only depot in Chicago on the Elevated Railroad Loop.

The Saints' Herald.

ESTABLISHED 1860.

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

When payment is made, the date on yellow label always shows the time to which you have paid, or the time when your subscription expires.

If not changed within a month after payment is made, notify us.

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

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

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

Marriage, death, and birth notices: Marriages, $1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

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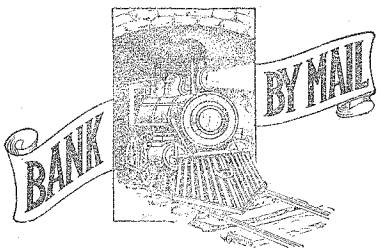

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Independence Coal Mining Company
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304. The True Gospel.
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GET A HOME IN KANSAS

To the many Saints that have written me, and to those that intend to visit this

WHEAT BELT

will say that Meade, Seward, and Haskell Counties are on the main, smooth rolling prairie,

DEEP RICH SOIL

best of (sheet) water at a depth of from 150 to 225 feet.

The altitude here is 2,750 feet. Chills and malaria are unknown.

This country is coming to the front very fast.

Wheat raisers have been very successful here the last few years. Quite often one crop will pay for a quarter section of land.

Alfalfa, oats, barley, broom corn, milo maize (kaffir corn), potatoes, melons, etc., do well here.

There will be close to 80,000 acres of wheat sowed adjacent to Plains this fall.

Other people have confidence in this country, why not you?

Land is comparatively cheap, $900 to $1,600 a quarter section.

Some government land here yet to be had. If deeded, the claim I filed on last March would bring $1,200 or more.

Do not think you are coming to a country that is unsettled or without any improvements, if so you will be disappointed.

If you do not want to deal with the land men, who will drive you over the country gratis, you can get livery rigs here as cheap as any place, and you can buy of the owners at about the same figures that it is listed by the land men.

Good hotel accommodations at $1.25 per day. The writer has a restaurant and short order house within a stone's throw of the Rock Island depot.

August 7 is Homeseekers' Excursion Day

Low rates for round trip. Would like to have you come out, it will be to your good. Land is getting scarce. Do not put it off, but come on August 7.

W. S. Maloney

Plains, Kansas

30-2t

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The Saints' Herald

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

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BRO. U. W. GREENE, reporting his field for the past quarter, includes twenty-two baptisms by those of the missionaries who have reported, with eight baptisms by local laborers. Some of the missionaries in his field have been hindered by sickness and others delayed. However, things were getting into better shape and the outlook was encouraging.

"THE grafting church does not grow on the true vine." Neither does the grafting Saint.

Editorial

THE PARABLES.

We have always been taught that the teaching of the Savior in the parables was a part and parcel of the gospel dispensation, and to be for our instruction and profit as representatives of the gospel economy of these latter days. The parable of the prodigal son, the parable of the three measures of meal, the hiring of the laborers at the different hours of the day, the wise and foolish virgins, the jewel hid in the field, all have been held to be of value in teaching the gospel and the kingdom of God; and we confess we should be somewhat staggered to be told that any one of these several parables is in no sense applicable to the Latter Day Saints, and ought not to be given weight or place in our teaching.

For instance, the parable of the man who, before taking a long journey, called his own servants about him and gave them of his goods, one, five; one, two; and one, one talent. The text says *goods*, and not mental or physical ability, simply *goods*. The word *talent* is employed to determine the value; it was a name given for the measurement of commercial values, as the dollar is now with us.

In this parable the Savior was talking about the kingdom of heaven, and said that it was *as a man* taking a far journey, who called his own servants to him and gave them of his goods, to each according to his ability as he knew them. What he gave them was called talents, which at that time meant money. To one five, to another two, and to still another, one.

These three men had an equal chance to know what sort of man their lord was; the first and second set their lord's money or goods to earning other moneys by trading. Not a word is said by either the servant who received the five talents or the one with two. Neither charged their lord with being a hard man, one who gathered where he had not strewn or reaped where he had not planted. They evidently knew their lord as well as the one who received one talent did. They had no fear that their lord would mistreat them or deal harshly with them; nor did he. He did not scold or storm at them, nor make them rehearse their history and action, and how it was that they each doubled the amount first obtained of the lord. Whatever the means these two employed to secure the increase neither the

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parable nor the history states; but nothing of hardness or unjust measures on the part of the lord with regard to these two men appears. Their course was approved and the lord pledged to put them into positions of greater responsibility and honor.

The third man it appears gave rather a hard account, and laid his failure to the charge of his employer, and so buried or hid the money given him to do business with, where it did no good either to his lord or himself. It does the text violence to say that the talents referred to were mental and moral capabilities by reason of which the men were fitted for ministerial work and to win converts, for the text says it was money. "Thou oughtest to have put my money to the exchangers," etc. This man could not have hidden his personal capabilities in the ground; he carried them with him and exercised them every day. His employer knew him and his ability. Each man received according to his ability. It was just as safe for this man of the one talent to have used the sum intrusted to him in a business fashion as it was for the other two. Had he done this he would have deserved the same commendation and reward as each of the others limited only by the extent of the trust. The action of the lord toward the first and second shows clearly this fact.

The lord heard the arraignment of this man, to whom the one talent had been given, in silence. At the end of his speech he says, in effect, So, you knew I was a hard man, that I gathered where I had not sown, reaped where I had not planted. Eh! who told you this? These other, your fellow servants, do not so charge. Taking your own estimate of me, you should have taken pains that I should not have had occasion to find fault with you. You had my goods, you should have used what you had received wisely, and, if you did not choose to occupy upon the talent bestowed, you should have put it into the hands of others, to be used, not to be hidden and lie idle. According to your own statement you are proved to be a "wicked and unprofitable servant," out of your own mouth you are condemned. Then punishment followed. It was harsh, but it was not unjust.

The concluding portion of the chapter deals with the Savior's continued teaching in regard to the future and the judgment, the final end of which will be reward for the righteous, loss and pain and anguish for the unrighteous and the wicked. It is as seemly to condemn the judge of the final judgment-time for the harshness of the penalty affixed upon the wicked as it is to say that the penalty visited upon this one-talent faultfinder, the slothful and unprofitable servant, is unjust. If the parable has no application to present existent things, and is not for the use of Latter Day Saints in that part which deals with the servant of the one talent, what business have we with the part that tells us of the two who received the commendation: thou hast been faithful over a few things, I will make thee ruler over many? If the one part is obsolete, so is the other. And that part of the parable which treats of the faithful servants has always been a standard text on the lips of those elders who have constantly exhorted Saints to diligence for the reason that there was the reward, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many."

We can not dispense with this parable as not being applicable, and retain any one of the others as proof texts; if this one goes so must the rest.

NO CAUSE FOR PANIC.

The following is from the columns of the Kansas City *Star* for Sunday, July 22, and demands a passing notice. In their search for the sensational some of the daily press very clearly and cheerfully depart from right of thought and reason; this is one of them:

The apprehension is growing among old inhabitants of Independence that the Latter Day Saints will eventually control the town. Gradually, but steadily, the "Saints" have immigrated into Independence until now they hold many of the municipal offices and have become a force in the community.

Just how serious would be the outcome should the municipality be captured by the sect does not appear to be clear to that portion of the population not identified with the "Latter Day Saints" Church. When questioned they reply with somber, but indefinite, prophecies of "Mormon domination" or "sectarian tyranny" and ominous predictions that the usurpers will doubtless spread themselves over the community so effectually as to crowd out every one else.

As a matter of fact, there appear to be signs in plenty that the "Saints" have determined upon a concerted movement toward Independence. More than seventy-five years ago the Mormons settled upon the town as a stronghold for their faith, and since they were driven from the county in the summer of 1833 they have made no secret of their determination to some day establish themselves there permanently. Annually, since the feeling against them in the community subsided somewhat, they have made pilgrimages there as to a Mecca. Some of their property rights have been retained since the days of their expulsion, notably the "Temple Lot," a sightly piece of property about seven blocks west of the public square.

A NEW CHURCH WAS BUILT.

For many years this was kept without improvement, awaiting the fulfillment of a "revelation" that a magnificent temple was to be erected there in a single night by the hand of the Almighty. The edifice was too slow in appearing to satisfy some of the church-members, and after a scuffle in the courts one wing of the faithful gained possession of the property while another church, erected by ordinary methods, was built across the street from the "lot."

Up to the time this church was constructed the Independence believers in the Book of Mormon were of a class necessarily humble and obscure because of their poverty. There was not a rich man among them and they mingled freely with the "Gentiles" as mechanics, clerks, or day laborers. They were law-abiding, meek, industrious, and sober to a man. They were regarded by the old-time anti-Mormons with semicontemptuous tolerance and gradually won the respect of the less prejudiced by their temperance and energy.

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But they were clannish. They clung together in a little community near the "Temple Lot," visited among one another exclusively, found their pleasures among themselves and, of course, married only within their own church. They mingled with people of other faiths only in earning their living.

And the money that was paid them in wages went promptly and permanently out of circulation, so far as the Gentiles were concerned, except when a small portion was paid back for clothing, or some one of the number acquired another piece of property. They had several stores, run by their own members, and whenever it was possible they did their trading at these.

With the completion of the stone church affairs in "Mormontown," as the vicinity of the Temple Lot was called, became more animated. Each year, after the annual pilgrimage of "Saints" from distant points, more and more of the visitors lingered and took up their residence in Independence. Their finances improved, they built better homes, enlarged their stores, and made a bid for Gentile patronage. They began to dabble a little, a very little, in politics, and Independence awoke one morning to find itself with a "Mormon" postmaster.

DIDN'T WANT THE PROMINENCE.

Some "Gentile" sages in Independence are now of the opinion that this political branching out was not favored by the heads of the church.

"It forced the faith into too great prominence," say the wise ones, "something that was to be avoided. The policy of the Mormons was to 'ooze' into the community, as it were, unnoticed and unfeared, until their numbers became so great that they would have the power to rule at the polls. The time was not ripe for 'taking the town' and political aspirants were squelched."

Members of the faith have continued to "ooze in." Lamoni, Iowa, which had become a stronghold of the church, began to lose many of the faithful, and the deserters all went to Independence. Meanwhile the class grew steadily better. There were lawyers, doctors, merchants, and professional men among the immigrants, some with means. They entered the original Mecca without ostentation, established themselves in unpretentous quarters and blended into the community.

Within the last twelve months the denominational situation in Independence has assumed an aspect that has been observed with consternation and declared a crisis. An Independence "Gentile" minister recently preached a warning against "the Mormon peril." Old-time anti-Mormonists are approaching a state of panic.

Politicians are gazing at the "Saints" community with speculative eye and murmuring, "I think I can use you if you can all be moved in the same direction at the same time."

"And there is no doubt that they would all move in the same direction," declare the fearful ones. "The Mormons are as clannish as ever. Now they have grown too strong to be regarded as an indifferent factor in a political contest. Woe be unto the politician who seeks to herd them and succeeds in getting them started—they will run over him and take charge of the whole show."

THEIR GROWTH IN POWER.

Independence now has law offices, real estate offices, clothing and grocery stores, places of business of all sorts, owned and occupied by Mormons, many established within the last year. The newest bank in the city is a Mormon institution scarcely a year old. There are Mormon doctors, dentists, lawyers, abstract men, and professional men prominent in the city's affairs. Twenty-five years ago it is doubtful whether there was in Independence a member of the faith possessed of $1,000 in cash. To-day a Mormon is said to be the city's richest man, and his fortune is estimated at more than one half million dollars. Some of the finest homes in Independence have been recently built by Mormons and they are no longer confining their choice of a residence spot to "Mormontown."

Last week Joseph Smith, president of the "Latter Day Saints" Church, moved from Lamoni, Iowa, to Independence. His removal there will doubtless accelerate the boom in "Saint" immigration. Members of the church say there are now about 2,000 of their number living there.

It is a strange thing that people who have approved themselves as citizens in every State, county, and town in which they have lived or are now living outside of Independence, as the members of the Reorganized Church of Jesus Christ of Latter Day Saints so universally and so confessedly have done, should, by a transition from other places to the county-seat of Jackson County, become such a mischievous and burdensome community.

This article itself shows that for now over twenty-five years Latter Day Saints have been good, law-abiding, upright, sober citizens.

But "they are clannish." What a charge! Are these law-abiding people more exclusive of those not of their ways of belief in religion or politics than their neighbors of other denominations, the Methodists, the Presbyterians, the Baptists, Catholics, or others? Not a bit of it. Who finds fault with the members of any one of the denominational churches for minding its own business in its own way? Who makes them offenders of the social compact if they choose to deal with those of their own number in every kind of business in which they may engage? Who makes complaint if any one of these throws its influence for or against any political party measure? Who makes the call of clannishness against the Catholic Church because it builds parochial schools and educates its children in those schools, in places even asking for an apportionment of public moneys to aid in supporting them? Who finds fault with any of the named churches if under their pastors' instruction they vote together for measures of public polity which the pastors deem the better for society?

It has not been shown that the members of the Reorganized Church in Illinois, Iowa, Nebraska, Kansas, Missouri, or any other State have ever been interfered with or dominated by instruction, advice, or authoritative command in regard to his social or political views, or any sort of effort ever made by church authority to direct or control any man's vote. Nor can such a condition of things now be shown, in Missouri or any other State or Territory.

The only possible exception to the foregoing is the controversy in society raised upon the liquor question. On that the Saints are united, not because the officers of the church so will, but because they conscientiously believe that Jesus Christ, whom they as religionists take as the author of their faith and worship, has required and now requires that men shall be sober-minded, free from drunkenness and the evils fastened upon society by the drink habit. They believe and are sure that the sale of liquors

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which intoxicate is detrimental to the best interests of city and state, and the consequent drunkenness which follows the traffic in intoxicants, is an evil of so serious a nature that it should neither be tolerated nor sanctioned by law, and hence their individual and collective opposition to the liquor traffic. Besides this, as a matter of fact to them, the Lord has said, No drunkard can inherit the kingdom of God; hence, it is their business to avoid instrumentality in making drunkards, so far as they possibly can.

Are good citizens not wanted at Independence, Missouri, of all classes of labor and profession? We think so; and Saints should help to make them.

EDITORIAL ITEMS.

It will be noticed that the Bishop's annual report was a part of last week's HERALD. The copy had been in the hands of the printer for several weeks, but was crowded out by a rush of business, and unavoidable delay in getting new type.

The report of Bro. Heman C. Smith, in charge of the mission including Iowa, Minnesota, etc., shows one hundred and fifty baptisms for the quarter ending June 30.

No man has any right to take into his life any more money than he can properly administer and account for as God's steward.—*Ram's Horn.*

"A man's pride shall bring him low, but honor shall uphold the humble in spirit."

Nauvoo Reunion

SAINTS WELCOMED BACK AFTER SIXTY YEARS OF EXILE.

The Sunday-school and Religio convention and church reunion now in progress in Nauvoo is proving successful.

The city park is well shaded and does quite well as to the size and location.

The meetings opened Saturday, July 28, Elder McKiernan, as temporary chairman, getting the first word.

Speeches of welcome were then made by Mayor Rudolph Summerhalder and Attorney Ritter. These are important as showing the changed sentiment in Nauvoo. The mayor said:

Ladies and Gentlemen: As I am not an orator, and not in the habit of speech-making, you can not expect me to give you a speech. I only want to say, in the first place, that I am glad to see so many here, to meet and greet a people who have come here as a religious assembly to worship God according to the dictates of their own conscience, and to visit the old historic city founded by their forefathers.

To you people of the Latter Day Saints' Church I would say on the part and in behalf of the people of Nauvoo, that I most heartily and cheerfully welcome you and extend to you the freedom of the city, and ask you to make yourselves at home amongst our people, who will be pleased to meet you as friends, as brethren, and as fellow citizens. Although some of us may differ in a religious way, yet we all worship the same God who makes no difference as to the creed. It is the faithful who enter into the kingdom of heaven.

I want to say to you there is no doubt in my mind but that Nauvoo is a sacred spot to you. It is a place that contains many old landmarks of a once established church here which would be of interest to you. It also was the home of the founder of your church, whose remains rest here in peace.

In conclusion I want to say to you that I hope and trust that your visit here, during your stay here, may be one of enjoyment and pleasure as well as a religious benefit, so that when you return to your respective homes, you will feel like, at some future day, to return to the good old historic City of Nauvoo.

Attorney George A. Ritter then spoke as follows:

Fellow Citizens, Christian Friends, and Brethren: Old Father Time is a great healer and leavener. "Behold how good and pleasant it is for brethren to dwell together in unity." Words are but symbols, but the life we live and the world we live in demands the salvation of man, and according to that good old book, the Bible, "now our salvation is nearer than we believe."

The world needs religion. The Church of Jesus Christ of Latter Day Saints believes in the efficacy of prayer. Prayer, my Christian friends, is so mighty an instrument that no one has ever been able to master all of its keys. It sweeps along the infinite scale of man's wants and God's goodness.

It affords me great pleasure to be present on this great occasion, and to be permitted to speak a few words in behalf of our community, which is in a certain sense the home-coming of the Reorganized Church of Jesus Christ of Latter Day Saints to their old stamping-ground, the ancient city, Nauvoo, the city of the Saints. It is certainly a day of rejoicing. I see before me to-day the Honorable Alexander Smith, a true son of the prophet Joseph Smith, the founder of the Church of Jesus Christ of Latter Day Saints. It was this good people who first selected this site for a city and named it Nauvoo, taken from the Hebrew word and signifying the beautiful. But you all know as a matter of history, that the Mormons were driven from this beautiful site, but I now thank God that it is the right and privilege of the Reorganized Church of Jesus Christ of Latter Day Saints to be present at our solicitation, and upon our petition hold their religious convention in our midst.

Our forefathers who founded the government and framed the constitution of the United States of America, which is the supreme law of our land, builded wiser than they knew. They said that all men should be permitted to worship God according to the dictates of their own conscience. The Reorganized Church of Jesus Christ of Latter Day Saints comes under the protection of this constitutional right and guarantee, like all other religious denominations. So, my Christian friends, we welcome you back to this community, and are glad to have you with us to partake of the hospitality and freedom of our city in which to worship God according to the dictates of your own conscience. All history teaches us that God raises up such and such a man for such and such a purpose as used to represent a genuine truth. That God raised up George Washington, Thomas Jefferson, General Grant, Abraham Lincoln, and Joseph Smith is absolutely true. Joseph Smith was a great prophet and seer, and will no doubt live for ever in history and in the affection of his people and followers. The stone that the Gentiles rejected has now become the head of the corner in the new temple to be rebuilt.

May the universal brotherhood of man, and the fatherhood of God soon appear as plain as the day dawning.

I thank you one and all for your attention.

(Reported by Estella Wight.)

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Original Articles

AS I SEE IT.

Fortunately, or otherwise, I belong to the class that has been so quietly convicted on ex-parte evidence by self-appointed prosecuting attorney, witness, judge, and jurors, who have so freely expressed themselves in the editorial and other columns of the HERALD, the official organ of the church, and who look upon bankers as having a hereditary impediment in their honor and veracity, and having happily located themselves on the warm side of society and commerce, lazily sap their substance and contribute only the conventional smile adjusted to the case in hand; a pleasant one, for approval or a solicitation of business, a sad one in turn for the confidence of the unfortunate, and a sickly one for disapproval or conflicting issues, retaining everything of value for one's selfish accumulation.

One might suggest if these articles hurt business, quit the business; but that would be like advice to a brother: "If drink hurts your business, quit the business." But let us reason together. My best judgment suggests that it is a misunderstanding of the banking business that has given rise to much that has been written, and it only needs to be better understood to enjoy the hearty support and coöperation of everybody, both rich and poor, for they certainly have interests in common. Bankers are honest men, so are merchants, farmers, and preachers,—not all of them, but as a rule; and the exception is the one to avoid, and in his community the fruits will judge him; and do not offer him support or apology but give him his just dues.

The banking business is largely a matter of confidence; and few are the men who will betray that confidence; they are jealous of it. A customer steps to the window and places in your possession his money, uncounted often, and leaves it without a receipt or an evidence of any kind. He sends in his note signed and asks that his account be credited for the amount; sends in a check signed that you may fill in the amount; advises his neighbor to leave what he owes him at the bank for credit. At the close of the month the customer hands in his pass-book that contains all evidence of credit he may have, and the bank has the cancelled vouchers and reported credits both, but not a single betrayal of that trust can you cite us to. Does your nearest friend or your blood relation trust you farther? Bankers fail; so do merchants, farmers and preachers, and it is always unfortunate, but not always criminal. A banker could as honestly fail as any other line, if not so credited. Merchants fail who buy recklessly, extend unwarranted credit, keep loosely their accounts, and open those that prove a loss continuously, who keep down the profits and up expenses. Farmers fail who leave more tracks on the high road to town than in the field; who depend too largely upon earning an honest living by the sweat of the hired man's brow; who tear down faster than they build, both improvements and soil. Preachers fail when they become too self-reliant, self-appointed, in their minds infallible, aspiring, self-appointed guardians and critics, indispensable to the safety of the organization they represent (or as it sometimes appears the organization that represents them), capable of setting all others right.

The banker who figures freely as a politician, and who indulges in speculation, or backs his friends or relatives in politics and speculation, one whom we might term "sporty," or one who scatters his resources in a multitude of undertakings instead of confining himself to his line of business, one fascinated by social functions and social extravagance beyond a conservative harmony within his legitimate income, you may watch with no harm to yourself and no injustice to him. On the other hand you may safely confide in your aged and trusted banker, and consult him on matters of finance, and his judgment will be honest, and usually good and cheerfully given, and the result keenly watched for your best interest. You can not well afford to dispense with the banker's counsel or suggestion. Not that he is so much smarter than you or others; but his line of work more than any other has fitted him for your service. For contrast: a merchant has dealings with farmers, bankers, lawyers, doctors, merchants, printers, painters, dealers in stock and real estate, etc., and it is in relation to the clothes they wear or the provision their families use. The connection had by the banker with the same list of customers is quite different and calculated to give experience in all lines. His connection is in relation to the purchases, sales, trades, leases, rentals, investments, adventures, speculations, partnerships, estates, marriages, and divorces, and the outcome of all their varied transactions is watched with untiring earnestness by the banker, for it all has a bearing of some kind upon the credit of some one, and, as custodian of the funds of the community, the banker must not be lax in the prosperity or reverses of any, as credit is largely based, placed, misplaced, and shifted in harmony with such events, and affects more or less the securities held by the bank. Do you realize that the good credit that you enjoy in business circles is largely due to your banker? Bradstreet and Dunn are authority on the subject, and their deduction on your financial standing is had from the reports of the bankers of the country. Your merchant relies largely upon your banker's judgment for the amount of credit he extends to you, and he will never cast distrust or discredit unless forced to do so by your own careless action.

Young man, your banker will be consulted as to your habits, your adaptability as a clerk, bookkeeper,

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or salesman of trust. If you wish to engage in business, your credit will be inquired of. You may give a note, and it will be presented at the bank to be passed upon. If in business, your account will be open, and you deposit one day. draw next, and from month to month your account will be simply changing to your choosing, and never a balance of any value, and the bank each month makes a statement equal to a set of books for you which will show your receipts and disbursements in full, and offer evidence and receipts for the transactions of the month. The idea that bankers get rich off the poor is a mistaken one. Lean does not make fat. The poor man borrows one hundred dollars for thirty days and pays eight per cent, sixty-six and two thirds cents for the use of it. He buys a horse with the money and hires the horse out for fifty cents per day, twelve dollars for the working days in the month. The first you condemn as usurious, the latter you stamp as a good investment; and while we eliminate as much as possible the chance on this class of loans, they are subject to loss, while the revenue on these small loans might possibly pay expenses necessary to the business; but the profits of the business are accumulated from the transactions had with men of means, who are heavy borrowers at times and large depositors at others, and they continually contribute to the income of the bank by funds furnished or interest paid, and are grateful for the convenience. Merchants and dealers are liberal patrons of the bank, and are quick to take advantage of the usual two to ten per cent discount on bills for ten to thirty days, and recognize and appreciate the source that enables them to avail themselves of the liberal discount and establish a credit and reputation for themselves in the business marts. Well-to-do farmers are good customers, who deposit during the harvest and winter months, and borrow while they plow, sow, and mature their product. They honestly credit the bank for a degree of their prosperity as they are blessed in basket and store, in flocks and fields. When you have money to spare, the bank pays you interest for it. When you have all your money employed, any shortage the bank will make good by a loan. When you see a bargain you avail yourself of the ready money and secure the benefit, and as soon as you have served your purpose lay the money down and stop expense.

You pretend to believe in coöperation; each man in the community has a small sum of money, not enough to buy a bunch of cattle or a few horses, or a piece of land, or a house and lot, or a stock of goods when they are for sale, worth the money, but by putting all these mites together they will make a sum sufficient to buy the cattle and serve the farmer well and the same sum will in turn buy the horses, the land, the house and lot, the stock of goods and serve each party to his profit. The banker calls this money from its hiding-places, gets it together, and benefits the whole community, and wrongs no one. The gathering of this money lessens crime in the home, puts an end to the jeopardy one places around his family by hoarding money in holes in the ground, old stockings, idle stoves, chimney corners, etc.

There exists in every business enterprise an element of risk, minimized in old established concerns, but not even in those eliminated because of the uncertainty of all things, and in new ventures it is a potent factor; but capital assumes this risk and makes it possible for new and valuable industries to spring up, offering to the masses employment, more or less permanent, governed by the supply and demand of the line of output of the concern. Certainly you will not consider, suggest, or accept that CAPITAL should take the risk and reap no revenue. That would be injustice. Capital would not interest itself in an enterprise where it would have everything to lose and nothing to gain. It would not associate itself with the laboring classes, assuming all risk, and waiving all chance of profit.

Your premises are faulty inasmuch as you take for granted that all business enterprises are successful financially, and you wish to partake of that success.

Statistics show that the majority of enterprises launched fail; are you as anxious to share that failure or, inasmuch as you have no capital and are proof against recovery of loss, could you honestly and conscientiously associate yourself with capital, assuming to share and share alike?

Who would then become the parasite?

You have all heard of "wild-cat banking," and shrink at the term. An attempt of laborers without capital to engage in any line of manufacturing or like industry, would be "wild-cat" industry, for the reason that there would be nothing back of it to give credit, or make good or valid contracts or obligations, or liquidate claims against them. In this connection let me inquire: Do you think you have a moral right to attack the legitimate undertakings of lawful business enterprises, that a brother may invest his means in, with the object and intent, or the result at least, of doing violence to the good purposes and financial interests of that brother? Retrograding in view, we find the fundamental instinct and conditions of the savage tribe which once occupied where we now possess was a simple system of taking what they could find from nature and each other with no consideration of individual rights. Time came when furs and corn were exchanged for the tomahawk. Later, glittering beads and colored shells acted as a medium of exchange, superceding rude barter. White men supplaced wampum, skins, and jewelry with precious silver and gold. Banks followed, and civilization and education made apparent the practical and stable forms of credit it offered, and still the growth and development of trade and commerce assumed such mammoth proportions that

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the necessary gold and bank note became bulky and cumbersome, and checks and drafts are made to do service, lessening the burden connecting the extreme North, South, East, and West to a matter of convenience. The principles and systems of business of the world to-day are calculated to conserve the economic conditions of the present, and are not so bad. The reforms we might suggest would offer no relief if treacherously dealt with as is the case now; and, so long as we are of the world, we must meet conditions as they are, and can only better them by conducting our own small affairs honorably among men, striving to do all things pleasing to the court we must answer to, and profitable to ourselves. We are then sure of having things equal on the same basis of equality in heaven, quantity, quality, and capacity considered. "In my Father's house are many mansions." "As one star differeth from another in glory, so is the kingdom of heaven." We will be rewarded according to the deeds done in the body, and occupy as our credit shall award, the highest or the lowest glory, or one between, and yet no one dare claim inequality in heaven. We possess on earth, according to the deeds done in the body, subject to environments which surround us, coupled with wise choosing, sturdy purpose, and untiring effort.

Some articles rather savor of a desire to return to the primitive condition, dangerous and anti-civilized. Do not let us indulge ourselves in such economic heresies, or allow such an education to be forced upon the minds of old or young, but live up to our privileges each day, thankful that conditions are no worse. The jeopardy Wall Street has subjected the world to in the past is fast losing its terror, as the money centers of the West are coming to our rescue, grappling with the situation, mastering the emergencies, and calmly considering with no sign of quaking when Wall Street speaks.

Your banker is your friend in need, and when you term him an idle parasite you misjudge and slander one of the busiest men in your community. And though he turns the key in his office-door early, it simply closes the routine business of the day, and opens wide the detail consideration which dictates the policy and management of business affairs and only closes during the unconsciousness of sleep. If you have something better to offer us, present that, and as fast as you present it we will accept, and the criticism on banking and Zionic conditions will be unnecessary.

It is not difficult for a man off at a long range to read about, dream over, and figure out in his mind a nice way to build up Zion; but to a man on the ground, it is a problem. When the commandment was given to buy the land as far west as the Kaw River, "the line running between Jew and Gentile" (see Doctrine and Covenants 57), it could have been had at from $1.25 to $2.50 per acre, or might have been taken under the homestead act. That offered a proposition highly profitable in the way of investment, for the advance in value was ahead. Conditions to-day reverse the case, and property is apparently at top price, or nearly so; and while it may remain safe, the investment feature, with big odds in our favor, has passed. To purchase now at present prices the property on the market from the Temple Lot west to the Kaw River would require the entire holding of the membership of the church, and offer only an investment that would not pay one half of one per cent. Let me caution, do not be too ready to take issue on considering the matter in the light of an investment and the per cent it would pay, for remember it is not spiritual but literal Zion you are so concerned in at present, and it is not a clamor for a division of spiritual holding, but of material, and it is a consideration of industrial ventures, you have been agitating, which things can only be safely reckoned from the standpoint of dollars and cents.

Suggestions are in order, and one might name a smelter as a good enterprise; but any one would know that would fail at Independence. One suggests a canning-factory. One already failed here, and is idle and useless. A creamery might be built; but certainly it would not be a success. Kansas City pays more for the raw material than she would for the finished product. A tannery might be entertained, as we have the territory west of us where cowhides grow; but investigation shows freight on the necessary barks for tanning to exceed the expense of shipping the same where treatment can be had without this expense. You might find like conditions attending the manufacture of furniture, etc. Well, we can occupy the farm land. Not at one hundred dollars per acre for the less desirable and distant from town, to five hundred or a thousand per acre, and make an interest income to tithe for the benefit of the church. You might start a hennery. You can find the empty coops, the vacant yards, the idle houses in every direction from town, cheap for cash. They failed. I do not know why.

A happy thought comes. We will move out on small tracts of "mother earth" and raise fruit and vegetables, for Kansas City can use all Jackson County could raise in that line. Did it ever occur to you that Kansas City does not depend on Jackson County, but has a network of railroads extending south, placing that country practically in as close access to market as Jackson County, and, being farther south and vegetation earlier, her product enjoys the top market at Kansas City, while Jackson County product takes the after market? When you reflect upon these conditions and others, considering competition, graft, and favoritism, the degree of dependence attending all concerned upon all others in the way of producing, gathering, and distributing,

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you will notice it is a problem not so easily solved, and those in charge of that department of church affairs should have our support, not our criticism.

I do not imply or believe we will fail to have a literal Zion located at Independence as designed; but I do think it will take the resources of mind and matter greater than human wisdom, skill, and financing can produce to bring the present elements and conditions under subjection, to the accomplishment of the same. In your anxiety over converting the wealth and lawful belongings of others, do not overlook the necessary stay and support had by the church in Brn. Blakeslee, Rogers, Banta, Dancer, and others at a time most needed; and the church may have need of just such substantial support from the brethren among us who have been financially prospered, and they will not turn a deaf ear to an official call. Would that more of us could stand prosperity, and we might get it. It occurs to me it is not becoming for us of no means to be so anxious to divide. Apparently our serious danger lies in continued fault-finding, distrust, suspicion, jealousy, and envy, which solves no mooted question, but breeds disruption and destruction.

Very truly,

J. D BRIGGS.

INDEPENDENCE, Missouri, July 14, 1906.

SELFISH OR FOOLISH—WHICH OR BOTH?

Zion and her people will be an interesting subject until our Lord comes, and then we will be concerned in the realization of it instead of its contemplation; and it is best for all concerned that we be patient with each other, for the "half has not been told." By so doing good is sure to result. Our different occupations in life will give us different views; and by expressing them we will all be brought nearer to that unity we so much desire. That part of the membership which is embraced within the law that says, "take no thought for the morrow," is largely relieved from anxiety, because the church will provide for them according to their "wants and needs," and the fear of receiving a "time check" is very remote. The larger part of the membership are struggling to gain a livelihood amid conditions that are a severe tax on the energies of the strong, to which the weak must succumb, and at the same time sacrifice of their wealth to support those whom the law makes dependent on them. Can and will we give succor to those who so sorely need it, is one of the great problems in building up Zion.

To refer to the fearful waste because of the drink and tobacco habit as a reason of poverty among our people, is very uncharitable indeed. There is more probability of a greater waste by extravagance among the well-to-do.

The writer has been among the toilers all his life, and I find interest, lack of opportunity, and lack of ability, a trinity that is a burden which only a few can bear up under. A few items from my own personal experience in thirty years will be a fair example of many of the Saints.

I have paid enough in interest and rent to purchase two homes, and enough in principal for one more, and yet I have none. I am now paying enough rent to pay for a good home in seven years; and could not pay interest and principal on such a home from my income. I can never expect to get a home. During the thirty years I have paid for pleasure for myself and family as follows: Circus ticket, fifty cents; theater ticket, fifty cents; base-ball ticket, twenty-five cents; three tickets dog and pony show, one dollar; perhaps ten times to Sunday-school picnics in twenty years, and street-car rides to the parks will make about all my money spent for pleasure, and there has been no tobacco or drink bill, and I believe this is a fair sample of many of our people.

Some of the hardships are as follows: in ten years, because of sickness, lost in wages, about $600.00; sickness and death of a boy, $100.00, and quarantined for contagious disease, $50.00, which took fifteen months at $10.00 per month to pay the bill, enough to pay for a small house.

Selfishness or foolishness has blinded those that are able, to the opportunities that lie within their grasp to help the household of faith. A $2,500 investment in a bank in Independence, or elsewhere, will give employment to possibly three persons. A like investment in land, would provide twenty-five homes, which would put about one hundred members in one community,—enough for a good branch, Sunday-school, and Religio. Without interest it could all be paid back in ten years, and reinvested for the same purpose. Which would do the church, as a body, and the poor within it, the most good? The bank investment is not a necessity. All our business could be done in other banks with as much safety as in our own.

The question might be asked, Where is the money for such an investment? From the same place that it comes to invest in a bank; from those who have it to spare. Possibly the following will explain why it is invested in banks. A brother, an officer and stockholder in a bank, told me that the dividend for 1905 was twenty-seven per cent. Are we "selfish or foolish," which?

Farm land in Missouri and Iowa has increased in value more than one hundred per cent in ten years. The Lord said many years ago that wise men should be selected to purchase land. Who should be the wise men among us? Most certainly the officers. And the Lord in April, 1906, reproved them, in connection with the Saints, for their selfishness. The majority of our people, because of poverty and inability to manage business enterprises, must depend on the officers to help them in the great struggle

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against hard conditions. How well they will succeed, will depend largely on how faithful the officers will be. One of our greatest needs is that our people be where they can be under the care of good and faithful officers, such as will be real fathers to them, capable and willing to patiently direct them. Many of our young men and women are going out into life's great battle, unfit for the great struggle, because they have not had the proper training and direction. We need men and women now who love humanity, love the brotherhood of Israel, and will work for them and not for the dollar. The majority of our people must be followers, and we have the men capable of leading them if they will heed the injunctions of the Lord and eliminate selfishness from their work. The light and warning God has given us the past year will take us many miles on our journey, if we will heed it.

I do not take the position that it is wrong for our people to engage in banking; but is it wise, is it common sense to do so when the brotherhood could be better served in helping them get homes? It is needful that the fearful waste of the money of the church and of the Saints be stopped. Our success does not lie entirely in our earning capacity, but in preventing waste. There are possibly fifty or more of the missionaries' families paying $100 in rent per year, $5,000 in all; and add to that two hundred or more other families, and we are approaching nearly the $100,000 line of waste each year. A tailoring-shop would give enough employment to maintain several families, and a saving of $5 per suit on three hundred missionaries, would be $1,500, enough to keep several missionaries in the field.

The writer believes, and I suppose there are many others, that we have men of sufficient ability and experience to go ahead and accomplish what God has in view, if they will do three things: trust God, love the brotherhood, and go ahead and do the work.

Benjamin Franklin, when our colonies were struggling for their independence, with his good name and energy, went to France and borrowed several million dollars to carry on the war. His cause was no holier than ours. God blessed him, and he will our leaders if they trust him.

Courage, brethren. We common folks must trust our leaders; they must trust us; and both must trust in God. And as we believe he is in the work, it is very important that *we* are in it with him.

Because I have written in regard to my private affairs, and also that I am not seeking notoriety, I will give my real name to the editor, and call myself

A BROTHER.

WHAT IS A PARABLE?

A parable is a statement, an illustration, with a double meaning. See Psalm 49, also 78: "I will open my mouth in a parable; I will utter dark sayings." Mark 4:13, a question: "How then will ye know all parables?"

As I understand from these quotations a parable is a dark saying or statement, that has more than one meaning, addressed to the Jewish people that having eyes saw not, and having ears heard not. Such Jesus Christ taught in parables, not because he wanted to mislead, but because "the heart of this people is waxed gross, their ears are dull, their eyes they have closed." His teaching to them was of the temporal concerns of life that had a hidden meaning, reaching beyond this life, that they might be induced to open their eyes and ears, and give his statements proper respect. He spoke to them of the sower that went forth to sow, a matter they could easily understand, and thereby hoped to interest them so that they could understand the good seed of the kingdom, that he had come to sow. The disciples did not fully understand his meaning, and after listening to several parables, they asked him to declare unto them the meaning of the parable of the tares of the field. There appeared to them a double meaning. And Jesus said unto them (the disciples), "It is given unto you to know the mysteries of the kingdom, but to them [the Jews] it is not given."

The parables left on record by Jesus Christ and his apostles are subjects of much speculation among the officials of the church. All seem anxious to explain and teach the meaning as they see it to others. As we see the question there is a spiritual intent and meaning to all the parables Jesus taught, that claim our honest investigation. The temporal side is important to those that sow, that they may successfully reap.

Our attention has been called to this question, because of articles that have lately appeared in the HERALD on "Usury." Both parties quote scripture freely to prove their respective positions. Reference has been especially called to Matthew 25:13-15. Jesus said: "Now I will liken these things unto a parable. For it is like as a man traveling into a far country, who called his own servants, and delivered unto them his goods [or money]. And unto one he gave five talents, to another two, to another one."

To my mind there are two sides to this parable; one, human; the other, spiritual. First, represents a business man of the world, whose sole object is riches, a lord, a ruler with very little of the milk of human kindness in his make-up. It is said he gave this money to each man according to his ability (to use it). When the lord returned and called his servants to account, the man with one talent stated his reasons plainly. He said to his lord, I knew that you were a hard man reaping where you had not sown; there is the talent you gave me. His lord called him both wicked and slothful, and said unto him, Having known that I reap where I do not sow, and gather what I have not planted, you ought to have put my

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money with the exchangers, where at my coming I should have received my own with usury. The lord admitted the charge; did not excuse himself. He knew he had the habit of reaping what he did not sow. This part of the parable is simply a picture of human depravity, of selfish greed,—no pattern for humanity to follow, no example for the followers of Jesus Christ. It is not safe to decide in favor of usury, because such a character as this lord represents was in favor of it, such a wise lord as he is called in editorial, HERALD No. 27, because such a character determined to have usury. That does not show any good authority for it. Jesus did not teach usury, though the article conveys the idea that Jesus was the lord represented in the parable. The condemnation of the servant was severe; but not more despotic than might be expected from such a lord. He admitted the fact that he reaped where he had not sown, also that the servant knew it. Could any justice or mercy be expected from such a lord? Was that the character that Jesus the Christ represented to man? Does it follow that because he used parables to a people that had eyes but did not want to see, that it justifies a teacher, a minister of the gospel, in using those dark sentences, parables, to prove that usury is one of the virtues, or permissible, where the people not only have eyes to see and ears to hear, but have hearts and minds, and a desire to understand right-doing, truth, equity, and justice, love to God and brother man?

Some have the idea that this lord in the parable represents Jesus Christ the Redeemer of the world; but the character of this wise lord is just the opposite of all that which constitutes the fatherhood of God and the brotherhood of man. If this lord represents anybody on earth to-day, it is those that reap what other men have sown. This lord gave his money to his servants, not for their benefit, but that through their toil and labor, their cunning and deceit in business, they could raise money to enrich him as their lord. This lord manifested a spirit just the opposite to the great God that so loved the world that he sent his Son Jesus Christ to redeem man and teach mankind the only way to happiness, peace, and joy in this life in present condition; and how to employ his talents or capabilities that God has placed in every human soul, that he himself may enjoy all that he can earn by right-living in this life, and thereby prepare himself for a more exalted sphere, a mansion under better conditions. Jesus taught, Whatsoever ye sow that shall ye reap. If they sow, and believe in usury and its kindred evils pertaining to the flesh or the customs of the world, they shall reap corruption. If, as members of the church of Christ, we use all diligence to add to our faith, to improve our talents for good to ourselves and others, we shall as certainly reap life everlasting with all its attendant blessings.

Let us whose attention has been called to the parable of the talents in Matthew 25, reread, and as sure as we have eyes to see and ears to hear, we will find nothing in the teaching of Jesus Christ that gives sanction, or in the remotest degree sustains usury or its kindred evils, either in or out of the church.

From a consideration of this parable we learn the following: That parables used by Jesus Christ two thousand years ago do not apply in any sense to Latter Day Saints of the present age; that parables neither prove nor disprove any part of the law of God.

The parable shows the injustice of this lord in dealing with his servant with one talent. It is said he gave each man his allotment, according to his judgment of the man's ability, and the man because of his knowledge of his lord's proclivities for stealing and injustice was afraid to speculate with the money, and it is said he went and hid it. He was honest above many of his fellows, determined to return what money his lord had given him. Many people of the present day would call him honest at least. What did his lord say? "Cast him into outer darkness."

We are admonished in the editorial referred to not to forget that Jesus was teaching upon the things of the kingdom of heaven, and the conditions to obtain at the end of the world. And the evident intent to convey to HERALD readers that this was the way the Lord would sit in judgment and pass sentence. If I am wrong in my conclusion, I shall be glad to receive correction; for I certainly object to such an unjust judge.

Respectfully,

GEORGE DERRY.

"LET EVERY MAN STAND IN HIS OWN OFFICE."

Therefore, let every man stand in his own office, and labor in his own calling; and let not the head say unto the feet it hath no need of the feet, for without the feet how shall the body be able to stand? Also, the body hath need of every member, that all may be edified together, that the system may be kept perfect.—Doctrine and Covenants 83:21.

The above was given September 23, 1832. From it we understand that the Lord instructs his priesthood to labor in their own calling. By so doing all would be edified, and the system kept perfect. Whatever that system is, a departure from it would make it imperfect.

In section 107 we learn what the various officers are that go to make up the perfect system, and their duty. In paragraph 38 we have first the patriarch. Through this channel all who are worthy and seek God may be blessed. Even the Presidency and the leading quorums of the church can in faith receive needed blessings. Let none think that they are above receiving light, strength, and comfort through

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this divine channel; for the Lord says that blessings to the church shall come through that source. Let us have faith in the promise of God, and with grateful hearts praise him for all the gospel privileges and blessings.

Paragraph 39 gives the presiding elder over all the church to be a translator, a revelator, a seer, and prophet. In section 43, paragraphs 1 and 2, we learn that there is none other appointed to receive commandments and revelations as a law to govern the entire body, but the presiding elder of the church. In this there is order and safety, and the Lord says: "This I give unto you that you may not be deceived."

Others may receive revelations for their personal benefit, or for the benefit of those under their care. The presidents of missions, stakes, districts, and branches may receive communications from the Lord instructing them in their line of work; but it is not contemplated in the law and order of the priesthood that the feet small command the head. The membership may receive, by the spirit of revelation, knowledge of certain events that will transpire in the world and in the church. In Acts 11:27, 28 we are informed that there came prophets from Jerusalem to Antioch, and there stood up one of them and signified by the Spirit that there should be a great dearth throughout all the world, which came to pass in the days of Claudius Cæsar.

When living in the state of Nebraska, twenty miles from the nearest branch (Columbus), in the year 1872, I dreamed that W. W. Blair was to be one of the presidency of the church, and I believed that this information was imparted to me by the Holy Spirit. Now, suppose I had related this at General Conference, would the church be under obligation to comply with it? No, it would have been unwise on the part of any one to so move. In March, 1873, the call came through the proper channel.

Again, when T. W. Smith was preaching in Pittsburg, Pennsylvania, the Spirit spoke to a certain sister that he, Bro. Smith, would be ordained to the apostleship. She thought as the matter was made known to her so plainly, that Bro. Josiah Ells, who was a member of that quorum, would ordain Bro. Smith there and then; but he said, "Sister, you may have the evidence that he shall so occupy; have wisdom and wait until the call comes in harmony with law. You have not the right to call and set apart to office in this church any person, neither would we be justified in complying." The sister thought it strange that the Spirit would reveal a matter, and that she would be advised to have wisdom and not spread it broadcast. But we remember that after Peter, James, and John had seen Moses and Elias, the Savior said, "Tell the vision to no man until the Son of man be risen from the dead."

To the President is given two counselors. In section 99, paragraph 6, we learn that it is according to the dignity of his office that he should preside over the high council of the church, and in case he himself is absent the other presidents have power to preside in his stead, both or either of them. Suppose when the council convenes the President is absent, and there are present the two counselors, some of the Twelve and Seventy, and a motion is made that one of the Twelve or Seventy preside. Would that be in harmony with the instructions? No. Would it not be treating with disrespect those whose duty it is to preside? I think so. The mover of the motion might think, in his judgment, that the persons named were more competent to preside; but the Lord said, "Let every man stand in his own office, and labor in his own calling, . . . that the system may be kept perfect." Let us honor the instruction, and do what we can to assist men in their own office.

In section 104, paragraph 44, the Lord says, "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence."

In section 107, paragraph 40, the Twelve are made the traveling council, "which twelve hold the keys to open up the authority of my kingdom upon the four corners of the earth." A very extensive field.

In section 104, paragraph 12, this quorum is called a "traveling, presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church, agreeably to the institution of heaven, to build up the church and regulate all the affairs of the same, in all nations."

Paragraph 16: "It is the duty of the traveling high council, to call on the seventy, when they need assistance, to fill the several calls for preaching and administering the gospel, instead of any others."

In the appointments of the Twelve by the Presidency to these fields all have been provided for. Suppose that the Presidency would conclude not to place three of the Twelve in charge of any field, and instead would give missions No. 1, 2, and 3 to one of the seventy and two of the high priests, and appoint the three apostles to labor in some district or stake as a missionary not in charge. "Well," says one, "why suppose such unlawful and unreasonable measures, which have not been used? If undertaken, the Quorum of Twelve would demand from the Presidency the reasons for such a departure from the law and order of the church?" And if the Presidency would say, Well, we found that the brethren we have placed in charge of missions No. 1, 2, and 3 are more competent than the three members of the traveling, presiding high council, what would be the result? I believe that the quorum would say, Well, if some of our members are not competent and qualified to occupy in their office, let complaint be made to the quorum, which has a right to investigate the standing of its members before they are ignored in their office and calling. What would be right in dealing with members of this quo-

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rum, would be right in dealing with seventies and high priests. If not, why not?

Section 104, paragraph 16: "It is the duty of the traveling high council to call upon the seventy, when they need assistance, to fill the several calls for preaching and administering the gospel, instead of any others."

By this we learn that it is the duty of the Twelve to call the Seventy first. Under the law, what is the duty of the Seventy and their field of labor? "The seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world—thus differing from other officers in the church in the duties of their calling."—Doctrine and Covenants 104:11.

Let us notice in what sense this quorum differs from other officers. Section 104:43: "These seventy are to be traveling ministers unto the Gentiles, first, and also unto the Jews, whereas other officers of the church, who belong not unto the twelve neither to the seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow."

From the above we learn that the Seventy like the Twelve are traveling ministers.

Section 107, paragraph 44: "The difference between this quorum [seventy] and the quorum of elders is, that one is to travel continually, and the other is to preside over the churches from time to time, the one has the responsibility of presiding from time to time, and the other has no responsibility of presiding, saith the Lord your God."

The above information was given to the church in the days of Joseph Smith, Jr., and up until his death there was perfect understanding as to the duties of the Seventy; but *we* have so much misunderstanding on this line that in 1890, section 120, paragraph 3, the Lord again speaks:

> There should be no conflict or jealousy of authority between the quorums of the church; all are necessary and equally honorable, each in its place. The twelve and seventy are traveling ministers and preachers of the gospel, to persuade men to obey the truth; the high priests and elders holding the same priesthood are the standing ministers of the church, having the watchcare of the membership and nurturing and sustaining them, under the direction and instruction of the presidency and the twelve. The seventy when traveling by the voice of the church, or sent by the twelve to minister the word where the twelve can not go, are in the powers of their ministrations apostles—those sent—and in meetings where no organization exists should preside, if no member of the twelve or presidency be present.

In the above we have mentioned the traveling and the standing ministers. The Seventy are the former. They have the right to preside in meetings where no organization exists by reason of being apostles in the powers of their ministrations; but where organization has been effected it is the duty of the standing ministry to preside, not the Seventy. See section 122, paragraph 9:

> The quorums in respect to authority are designed to take precedence in office as follows: The presidency, the twelve, the seventy in all meetings and gatherings of the membership, where no previous organization has been effected. Where organization has been arranged, and the officers have been ordained and set in order; the standing ministry in their order; high priests, elders, priests, teachers, and deacons; the parallels are; in the presidency, the president and his counselors; in the second presidency, the twelve; in the missionary work, first the twelve; second, the seventy; in the standing ministry, the presidency, second, the high priests; third, the elders, then priests, teachers, and deacons in their order.

The above is so plain that there should be no misunderstanding as to what field each one should labor in. There is no law that justifies the Seventy presiding over stakes, districts, or branches. In paragraph 8:

> The twelve and seventy administering as those prosecuting the work of preaching with the warning voice, baptizing, organizing and setting in order, then pushing their ministry into other fields, until the world is warned. It is the will of God that they do this; yea, verily, thus saith the Spirit, If they will now enter upon this work, leaving the burden of care in organized districts, or conferences to the standing ministry, under the presidency of the church, observing the law already given to ordain and set high priests or elders to preside in large branches and in districts, and also evangelical ministers, then will those officers set in the church be useful and he who gave the law be honored; the differences between the quorums be healed, confidence be restored and good will and peace come to the people as a cherishing fountain.

The Lord says that it is his will that the traveling ministry push out into other fields, leaving the care of districts and branches to the standing ministry, and to observe the law, to ordain high priests or elders to preside in branches and districts. Notwithstanding that it is God's will that the care of districts and branches be left to the high priests and elders, there are to-day many of the seventies in charge, and yet there are in those districts and branches the officers that the Lord said should be set in charge of the work. When the question is asked, Why burden the seventies with the responsibility of presiding, when the law does not place that upon them, the answer is, Because there is no one competent in the standing ministry to take charge. Then we must conclude that the Lord did not understand the condition, when he said, Leave the branches and districts to the standing ministry. He did not know that those whom he had called and set apart for that work were not qualified.

It brings to my mind the case of Ananias. The Lord appeared unto him in vision and told him to go to one Saul of Tarsus; "For behold, he prayeth, and hath seen in a vision a man named Ananias coming in and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem, and here he hath authority from the chief priests to bind all that call upon thy name." Ananias was of the opinion that the Lord

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had made a mistake in directing him to go to this man Saul. But the Lord spoke again, "Go thy way: for he is a chosen vessel unto me." The life of Paul from that on proved that the Lord made no mistake.

In section 120, paragraph 2, the Lord said: "If a branch, or district be large, he who is chosen to preside should be an high priest, if there be one possessed of the spirit of wisdom to administer in the office of president."

"Well," says one, "there may be a high priest that has not the qualifications." Then the law says, "Or, if an elder be chosen who may by experience be found qualified to preside, as soon as practicable thereafter he should be ordained an high priest." In this we see the harmony of the Lord on the matter with the instructions to ordain high priests and elders to preside. But, like Ananias, we know what the Lord said, but we think the standing minister is not competent, so we take men who should travel continually and should be free to wait on their ministry in new fields. Yes, we change matters by making the traveling ministry occupy that which the Lord said should be in charge of the standing, and the standing move out into the new fields. Why not let every man work in his own office and calling? do as the law directs? There may be instances when it would be advisable to have a seventy in charge of branch or district; but when it is done for one, two, or three years, the evidence is strongly in favor of the thought that those placing him in charge have no regard or respect for the law and order of the church, or that those whose duty it is to preside are in the wrong pew, and it is essential that a change should be made for the time being by giving the traveling minister the authority that belongs to the standing. It is true that when high priests and elders are sent out as missionaries, they are in line with the traveling ministry. (See section 123, paragraph 15.)

If in the mission-field there is need for a branch or district president, and there are in that mission one of the Twelve, three of the seventy, two high priests, and four elders, it would be in harmony with the law to place the high priest or elder in charge. "But," says one, "suppose they are not competent?" Have you given them a trial? If not, better do so, and then if in the elder there be found the qualifications to so occupy, let him be ordained a high priest as provided for in the law. (See section 120, paragraph 2.) And if the high priest, after being tried, is not found to be qualified, has not the spirit of wisdom, and is a source of trouble, report him to his quorum, and they will investigate his standing and ability.

Let us heed what Bro. Joseph Smith said at the last conference, Conference Minutes, page 920:

> Now why not use the element that God puts with us in the offices in the church, and take the consequences if they do not happen to preside just up to the notch? Why not do it? It seems to me that would be right. Polished stones have sometimes been made of rough ones, and we have put men in places where they have been trusted, and they have developed wonderfully. And when we talk about experience, if he is an inexperienced man, throw him into the stream, and he will get experience. I got mine hard, hard. I have learned a good deal of it by being severely rubbed. And if it is of any value at all it is of value because it has been made applicable. I would not give a cent for a man with a head full of knowledge and no ability to use it, with a heart full of impulses and no wisdom to guide him. But give the men a chance. Try them. See what there is in them. Watch over them as well as it is possible to do. But let the Spirit of the Master go with the calling, and he will qualify a good many men yet for this work.

The above advice was timely, and in harmony with the law. When will we comply with it? There are one hundred and eight high priests in the quorum, forty of whom are under General Conference appointment, as are one hundred elders and eleven priests; so there are one hundred and fifty-one of the standing ministry out in the active ministry; and it does seem to me that out of the one hundred and fifty-one, to say nothing of the hundreds of local ministers, presiding material could be found to care for the branches and districts without taking men out of the traveling ministry. Notice what the Lord says in section 122, paragraph 7:

> The work now lying before the missionary quorums of the church is of such increased magnitude and importance—the field so white unto the harvest, and the need for laborers so great—that the twelve and the seventy under their direction, together with such high priests and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work, leaving the branches and districts where organization is effected to the care and administration of the standing ministers, high priests, elders, priests, teachers, and deacons, so far as possible; thus freeing these spiritual authorities and leaving them at liberty to push the preaching of the word into the new fields now widening before them; in which work, if they will but now take counsel, saith the Spirit, they shall feel a peace and vigor of mind surpassing what they have enjoyed in the past.

Not only are the Twelve and Seventy admonished to move out into new fields, freeing themselves from the care of branches or districts, but with them such high priests and elders as are out as missionaries. By this we understand that all missionaries under General Conference appointment should be free to preach the word. I know that local authorities and members, when one of the traveling missionaries comes into a branch or district territory, like to place him in charge of the work and let him do all the preaching in the branch, while the standing or local ministers look on. In this we do that which the Lord has said we should not do.

"Well," says one, "our local men have to work, and they are out in the world laboring for the support of the family, and are not in a frame of mind to take charge of the branches and districts and preach." If honorable labor performed disqualifies the local men from attending to this church-work, then there was a mistake made in ordaining them.

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We think the mistake is made when the traveling ministry will leave their field and take up the line of work that is intended for the local ministers to perform. Better, in my judgment, would it be for the former to say to the latter, You do all you can and let me push out into new fields, and I shall keep in close touch with you so that any advice or help I can give may be had, for we are all workers together with God, and the Lord says, "There should be no conflict or jealousy of authority between the quorums of the church. All are necessary and equally honorable, each in its place." But if I undertake to do your work, and neglect my own, then it is not honorable, and we are not workers together.

In the statement of President Joseph Smith already quoted, he says, "But give the men a chance. Try them. See what there is in them. Watch over them as well as it is possible to do," just as we have said, Let the traveling minister keep in close touch with the standing, and if the latter is inexperienced, the former can be of much help to him. Also let the standing or local ministers show, by the spirit of meekness and brotherly love, proper and due respect for their brethren of the traveling ministry. Notice what the Lord says, section 120, paragraph 4: "In both branches and districts the presiding officers should be considered and respected in their offices." In what way? By enouraging them to do their own work, not by saying, I am your superior, and while I am here I shall take the reigns of government in my own hands. No, the Lord said, paragraph 7, that even in matters of personal importance and conduct arising in branches or districts, the authorities of those branches and districts should be authorized and permitted to settle them. But in paragraph 4 we learn:

> The traveling presiding councils of the church, being made by the law, their calling and the voice of the church the directing, regulating and advising authorities of the church, and representing it abroad, should when present in either district or branch be regarded and considered as the leading representative authorities of the church, and be respected as such, their counsel and advice sought and respected when given; and in cases of conflict, or extremity, their decision should be listened to and regarded, subject to the appeal and adjudication provided for in the law.

The traveling presiding councils referred to are the Twelve and Seventy. Section 123, paragraph 13, also section 120, paragraph 3:

> The seventy when traveling by the voice of the church, or sent by the twelve to minister the word where the twelve can not go, are in the powers of their ministration apostles—those sent—and in meetings where no organization exists should preside, if no member of the twelve or presidency be present.

If an assembly of Saints come together to organize a branch or district, then the presiding officer should be one of the three named, of the Presidency, Twelve, or Seventy. After the organization has been effected, then all meetings held by the branch or district should be presided over by high priest, elder, priest, teacher, or deacon. If there are present at those meetings any of the traveling, presiding high council, they should be respected and invited to take charge of said gathering. And if the body needs counsel along certain lines, they should seek for it from those of the traveling, presiding high council. I do not understand that any member of said council can come into a branch or district conference and take charge of the services without consulting with the officers of the same. If, however, the district conference convenes, and they are in a wrangle, and the spirit of contention exists, and the cause is suffering, then by virtue of their calling they can step in and set in order and regulate.

To explain: Conference convened at Columbus, Nebraska, several years ago. Bro. Josiah Ells, one of the Twelve, was present, sitting back in the audience. The morning session was very stormy. Things were very much out of order. In the afternoon session the same condition existed. Bro. Ells walked forward to the stand, and said, in a kind and sorrowful tone of voice, that they were badly out of order, and no hopes of their getting out of the fog, and that under such conditions the cause would suffer, hence he felt it his duty under the law to set them in order, which was done to the comfort and joy of all those seeking for peace.

In conclusion let me again quote: "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence."

WILLIAM LEWIS.
212 South Filmore Ave., SCRANTON, Penn., July 7, 1906.

Mothers' Home Column

EDITED BY FRANCES.

Shall the Children Help?

When the Lord required the tabernacle to be built in the midst of the desert, he did not require an impossibility, and we have no record to show that the people looked upon it as such. Much as they had before this time murmured against Moses, now that a *certain work* was appointed them to do their faith rose equal to the occasion and Moses thus writes:

"And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose heart stirred them up in wisdom spun goat's hair. . . . The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made . . . And all the wise men that wrought all the work of the sanctuary, came every man from his work which he made; and they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make. And Moses gave commandment, . . . Let neither man nor woman make any more work for the offering of the sanctuary."

What a record, dear mothers, of that which can be accomplished when the heart is willing! No lions are in the way then, and no faint-hearted ones have power to quench the enthusiasm

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which the love of God and the desire to do all that he requires, has awakened in the soul.

Let us for a few moments consider the conditions surrounding this people. When Moses led them out of Egypt they were not the favored, prosperous people unto whom Joseph had appointed the rich pasture lands of Goshen for their flocks and herds, but were a band of liberated slaves—a people long oppressed and despoiled by hard taskmasters. Thrust out of the land of their bondage, carrying all their possessions—save their flocks and herds—"bound up with their kneading-troughs upon their shoulders." Neither were they in a land of plenty, but wandering in a wilderness where in the absence of the fruits of the soil they were daily sustained by the bread God sent them from heaven.

How is it with us? Can the mind of any one imagine conditions in stronger contrast! To-day we dwell in Joseph's land—that land of which the inspired leader of Israel said: "Blessed of the Lord be his land, for the precious things of heaven, for the dew and for the deep which coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains and for the precious things of the lasting hills, and for the precious things of the earth and the fullness thereof, and for the good will of him that dwelleth in the bush. . . ."

Joseph's land, this land of rich abundance and plenty in which we mothers are dwelling! It is just the fragments of the feast which this land has produced that we are asking you to help the children gather up, that a home may be built as God has commanded in which his homeless little ones may be sheltered—may be loved, cared for, brought up, and nurtured in his admonitions.

Our appeal is to all, and it is made with the deeply earnest, though silent, prayer in our heart that all will respond—that each one with ready alacrity and a determination to do all in her power will respond to the request the Lord has made of us.

But if perchance some are not mindful—not willing to heed the grand opportunity which is now offered them of becoming "laborers together with Him," of helping in the Lord's work, should it discourage, should it cause those who are willing to hesitate? Far from it—so far that it is only a louder call, a more earnest plea that they go to with their might and do all in their power to do, that this particular work of the Lord may be accomplished.

We have no assurance that all helped in building the tabernacle in the wilderness in the time of Moses. The record is: "And they came both men and women *as many as were willing hearted.*"

Here, as in many other places in the word of God, emphasis is laid upon the fact that it is the cheerful giver God loves. But there is another quality mentioned as belonging to those who helped to rear the tabernacle in the wilderness. Moses speaks of them as "wise hearted." In our next we want to see if we can discover why they were wise hearted. Of course it is self-evident that to obey the Lord is always wise, but the reason in this case—if not in all others, we think, must appeal most strongly to the heart of a mother. More anon.

Our Trip to Conference.—Continued.

The shadows of evening were gathering when we arrived at Independence from Lamoni. Sr. Ida expected us sooner, and had invited guests, Bro. and Sr. E. L. Kelley, also Bro. and Sr. J. Luff. All were seated around the table partaking of the evening meal, and altogether presented a very attractive appearance.

Our allotted time, of one week for Independence, was all too short for visits to all from whom we had invitations, however diligently we had applied ourselves. Was sorry indeed that we could not visit Holden, where my brother, H. J. Davison, had recently located with his family.

Should I mention all the good times we had, it would weary even those who "hoped I would write up the trip"; but the day at the luxurious home of Bro. and Sr. Bond, the drive to and from their residence—being in the suburbs of the town—was too enjoyable to be passed over. Bro. Bond came for us in his carriage, Bro. and Sr. Layton also accompanying.

Yet we must admit that the social part of our visit in the land of Zion, pleasant as it was, was exceeded by the spiritual. The latter portion was the object of our visit to that land, and we did not come away empty. The sacrament-meeting on the first Sunday in May, was a feast of good things not soon to be forgotten. And thanks to Sr. Belle James, we carry with us the beautiful words given by the Spirit, as they fell from the lips of the speaker, Bro. Kemp, and feel that they are a treasure that we would not wish to lose.

Another bright picture of the near past, around which our thoughts often linger, is the little prayer-meeting at Sr. Crick's. Only a few gathered in the sick woman's house, but the Spirit was present in its most desirable form, radiating the hearts of the Saints, and even the room with its light and peaceful influence in which one feels constrained to sing, "A calm and gentle quiet reigns to-night." All partook of its quiet joy, and were sorry when the time came for closing the gates that seemed to have been ajar for our benefit during the evening. How perceptibly one feels the change when, upon such occasions, he who has the meeting in charge arises to dismiss! How distinctly, I say, one feels the reduction of spirit light, as if it were a thing tangible that, when the announcement is made to close, folds its white wings and withdraws, taking with it the additional radiance that it brought, and we mortals awake, as it were, to a sense that we are our same old selves yet.

The last evening in Independence terminated very pleasantly also. It was Wednesday evening, which, as all know, is that for branch prayer-meeting. And since there are so many who wish to occupy during the brief hour it is their custom for the young people to hold their meeting in the upper auditorium, while the adults have theirs in the basement. Therefore there was no opportunity after meeting for bidding the young people good-bye. I regretted this, for there were some who seemed like our own folks.

We were all quite tired that evening, with the week of continuous visiting, and hurrying between times to get our necessary work done, together with trunk-packing and lunch-basket preparations, and withal the much handshaking when good-bye time came. And right here I will say, I wonder why a person of an ardent nature and strong muscles, I might say a vice-like grip, should expend his whole strength, for the moment, on a woman's hand, till the knuckle-joints grind together, and the woman winces and inwardly writhes with pain? Why not be temperate in that also, and not turn a pleasant pressure into an agony of pain, and why do some warm-hearted sisters adopt the practice of inflicting three or four vigorous strokes across the back with the whole size of their hand (and that, too, usually happens to be right over the lungs) to express their good will? Would it not be much more agreeable to slip the arm lightly about the waist, or rest it upon the shoulder? Well, having been made the recipient of a liberal portion of both of these expressions, I returned to Sr. Layton's feeling tired enough to sleep, and was about to go directly to our room, when my sister said,

"You had better take off your bonnet and visit awhile before going to bed, since this is the last evening you will have with us, for a good while, anyway."

I was very willing to prolong the time with her, and said I would take my wraps off up-stairs and come down again. And as I came down again to the foot of the stairs—which is near the front door—she opened the door and admitted the clear

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ringing tones of "Nearer my God to thee," being sung by a group of young people on the lawn in front of the house.

Yes, it was the young Saints who had just come from their prayer-meeting. How beautiful the singing sounded, and how kind of them to thus favor us with a few select songs on the eve of our leaving the land of Zion! I felt to welcome them with both extended hands, and all such stupid feelings as being tired and sleepy had fled away. When they had assembled in the drawing-room another song was rendered; then, by their request, there was a native song or two, after which Joseph, by request of the company, entertained them for a half hour or more relating instances of every-day life of the natives, of how they do their cooking, and of what they cook; how they light the fires without matches or flint, their mode of carrying small change—when the style of their clothing did not admit of pockets (how? did you say? Sometimes in their ears), of how they made their table-cloths, and ate without dishes, knives, or forks, etc., after which there was another song, and prayer offered, and cordial good-byes said, and the cheery company withdrew, but congregated near a side window that was slightly raised, and sang "God be with you till we meet again."

Thus ended the pleasant season of our visit among the Saints in the land of Zion. The next day, being that of our departure, shone forth as one of May's loveliest. Ida accompanied us on the electric to Kansas City. I need scarcely say that we three enjoyed the ride in the clear morning air, the sight-seeing as we went, and the hour of chat, while waiting for the California train-time, which came of course, and by noon we were speeding homeward, feasting our eyes on the beautiful country, robed in its spring attire.

Upon arriving in California, more letters from the Islands greeted us, from which Joseph learned that perplexing business matters were pressing upon them, and, being like sheep without a shepherd, they knew not what to do. Therefore we both agreed that there should not be any unnecessary delay, or even deliberate preparations; so we concluded to make ourselves ready to sail on the next outward-bound mail-steamer for Tahiti, which would be on the first day of July. Our good-bye visits with the children were necessarily short, but oh, so good. They each were sorry we were going again, yet not very much surprised; but the "thus saith the Lord" reconciled them to the thought more than aught else could have done.

EMMA BURTON.

(To be continued from the Islands.)

Letter Department

CHANDLER, Oklahoma, July 22, 1906.

Editors Herald: I have not written anything for the HERALD this year, so will jot you a few items of my work. I came to Chandler a few days ago, and am holding meetings in Bro. J. W. Reser's house and yard. Bro. and Sr. Reser are an old couple, and the only Saints we have here that we know of. They have lived here nearly seven years. They have a nice little home. Bro. Reser gets a pension, which about keeps them. Bro. H. E. Moler and I have been together since the eighteenth day of May until a few days ago. We separated at Ripley, he going to Woods County, I south to this place. I will miss him and the little Billhorn organ. We put in good time while together. The last five weeks we never missed a night for preaching, and on Sunday preached two or three times. At Terlton we had a fine interest and baptized fourteen more there. I believe that makes us thirty-five Saints there now. They have a good Sunday-school, and are going to organize a Religio soon. That is the place I opened up two years ago. After preaching five sermons, was publicly challenged for a debate by Evangelist Al. Foster, a Campbellite of the R. B. Neal stripe. At the close of debate I baptized nine, and we have continued the good work from time to time since; and still there are others near. It seems to me we ought to have a branch organized there soon. We have members there now out of thirteen families.

I expect to go from here to McLoud, then to Piedmont to assist in the reunion, which will be from August 24 to September 2. But we expect to commence a grove-meeting one week before the reunion at that place, to arouse an interest and advertize us. Piedmont is on the railroad running from Guthrie to El Reno. The grove is one half mile north, and two miles east of Piedmont.

Yours in the conflict,

W. M. AYLOR.

BERKELEY, California.

Dear Saints: I say dear, because I really mean it, because to me Saints are dear, and that is why I long to see them one and all come up higher, and this is the reason I write. Perhaps some of you will profit by my experience.

I will here tell you why I gave up dressing to that degree where pride enters. I had tried always, since I came into the church, to keep within what I called the adornment of my own hands; but being a dressmaker and having an exceeding love for the beautiful, I found that I was able to adorn myself far beyond what is usually known as "plain," and to that extent where pride comes in, so you see I needed to "come up higher."

Well, I was going to attend a reunion about fourteen years ago, at San Jose, California, I think it was. So I set to work to make myself a nice dress, lots of work on it. I think I did a great deal more stitching to make the silk look just right than I did praying to have the Spirit of God to take with me. But my dear heavenly Father knew I did not wish to persist in anything that was displeasing to him, and came to my rescue. I went to the reunion and enjoyed my nice dress until at the testimony-meeting the Spirit came on me in power and told me to tell the Saints that they were too much given to fine dress, and pride. Well, you may think I did not feel condemned! I tell you I felt very much out of place in my fine dress and bonnet, and from that time to this I have not forgotten it, but set to work in earnest to pray God to help me to overcome the world to that degree that I would never put money into pride again, instead of putting it where it would do more good. And since God was so kind to me in helping me to overcome my desire for the things of this world that made me proud, I think I should bear my testimony to it.

I so often think, and it troubles me very much, how many more could hear the gospel, how soon the college debt could have been paid, what a nice home we could have had long ago for orphans and they could have been taught the true gospel; and while we were doing all this, how much more we would be blessed of God, were we free from pride. We would not lack the gifts in our meetings, nor would so many grow cold and careless; all this backwardness comes because of pride and selfishness. Is it any wonder that our dear Redeemer asked if he would find faith on earth when he came? May God help every one of those that have taken his name, to fully realize how much greater are the blessings of God than the perishable things of earth. Fine dress causes selfishness, and selfishness and love can not dwell together, and without love what are we? The thirteenth chapter of 2 Corinthians will tell us so plainly that none need be mistaken.

I will never forget an incident that happened some years ago. A poor sister who lived away from a branch of the Saints, and who did not have the privilege of attending meeting very often, yet loved to go, went to visit another Saint, a warm friend, that lived in a branch, and was quite "dressy." Well, when the poor sister came back home I said to her, "I guess you enjoyed the meetings with the Saints since you stayed over Sunday." But, to my surprise, she answered disconsolately,

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"Oh, no, I did not feel as though I could go to meeting with my shabby dress, and sit among all those finely dressed Saints." Well, it made me feel sad indeed, because I knew she and her husband were hard-working people, and she had so few chances to enjoy meetings.

I often think, Will the time ever come when there will not be that feeling of distinction among the Saints? Will the time ever come when there are no poor among them? Will the time ever come that the angels that hover over our meetings will not have to hold back the blessings that are for us, because they can not disobey God and pour them out because the Saints have not obeyed him and put away the things that cause disunion?

How many times I have heard different ones say, "I do not get the blessings promised." Why, oh why, is it? God is not mocked, neither is he a respecter of persons, neither is he untruthful. He says he can not forget his covenant; but, oh, how oft do we forget ours. But we can not be allowed to keep on forgetting without paying the penalty, for not only hindering ourselves, but others, and God's own work. Saints, my testimony is that if we make the sacrifice our reward is sure. May God in his mercy and goodness help every one of his people to obey, and keep his commandments.

Your sister in Christ,

ADDIE DAVID.

EAST HELENA, Montana, July 21, 1906.

Dear Herald: I beg leave to use some of your space to remind the Saints that we are not dead or sleeping in this part of the vineyard. We may get discouraged, but the work moves on just the same. Leaving home May 11, I took train from Lamoni to the West. It was thought best by our missionary in charge to send me into Wyoming. I arrived in Alva, Wyoming, May 16, having stopped at Clyde, Missouri, where I preached on Sunday to the Saints living near that town. I found the conditions such in Wyoming that it almost seemed a waste of time to remain there, but felt that we must make an effort, so with Bro. A. A. Baker we commenced operation. On Sundays we made appointments and filled as many as four on that day, one of us going in one direction, and the other taking a different route.

At one place we held a series of meetings, and succeeded in getting one to see the truth—a Miss Sarah Haskins—whom we hope to see made a good worker for the Master. There were no Saints living near this place, so was compelled to ride twenty miles each day to fill our appointments.

After spending nearly two months in this section of the country, it was thought best by our missionary in charge to place me in this field. On July 5 I started on my way, traveling eighty miles by stage and team, reaching Moorcroft, Wyoming, where I took train for Bozeman, Montana. The next day, arrived in that city. Found Bro. Reese looking for me, as I had previously written him in regard to my coming. Next day (Sunday) I preached to the little band of Saints at that place at the hours of two and eight. I found some of the Saints in good spirits, while others seemed to be sleeping. While in Bozeman I made my home with Bro. Thomas Reese, which is missionaries' headquarters while in that city.

On the following Sunday, Bro. Reese and the writer drove to the Bridger School-house, where we spoke with good liberty to a fair crowd at twelve o'clock. On Monday, July 16, I took train for this place. Found Sr. Leibold awaiting me at the station. At night I spoke to a fair crowd at the home of Bro. Whittic. On the next day we staked our tent and began services in it. At the present time we are having fine crowds with fair interest. Some ready for baptism. We find some opposition. One lady who desires baptism is a member of the Brighamite church. Her husband does not belong to any church, but he objects to her being baptized. We often wonder, Can any person be in his right mind to raise this objection, and not allow his wife to do as she wishes under such condition as this?

I will remain here as long as interest continues. I would like to say to the Saints of Montana, and especially those who reside where our work has never been presented, that I would like to hear from you. The world needs to be warned, and wherever we can make a new opening we should do so. If you will write me, I will try to reach you as soon as possible, after hearing from you. If we work together, there can be good accomplished, so let us do all we can to advance the work that we all love. My mission address will be 546 West Babcock Street, Bozeman, Montana.

Ever praying for the success of the Master's cause, I am,

Yours hopefully in the conflict,

L. G. HOLLOWAY.

ROLFE, Iowa, July 24, 1906.

Editors Herald: I came from Mallard, Iowa, to this place yesterday, where I have been busy since the 6th inst. While at Mallard I had the pleasure of baptizing and confirming Benjamin T. Fish, Edith J. Fish, and Ethel M. Wilcox, three excellent young people, with bright prospects before them. The Spirit gave evidence to the writer that their obedience was accepted and approved. May the Lord by his Spirit make them a power for good among his people.

The Saints at Mallard are fairly well, and seem to be courageous and happy. At this writing I am at the home of Bro. and Sr. Alexander Barker, the good people who have so often in the past made the missionaries in this district welcome while they did missionary work in Rolfe and vicinity. I am sure our ministers will ever remember their pleasant home and hearty welcome. As we write the mind goes back to Bro. and Sr. Milton Reed, who also made a pleasant home for the ministers of Christ when they lived in this town and vicinity. They too are kindly remembered. May the Lord prosper and bless them all.

Mr. and Sr. Hansher, though quite well along in years, walked down to Bro. Barker's, a distance of perhaps a mile and a quarter, to attend a cottage-meeting conducted by the writer for the encouragement of the few Saints in this town. Only four in number, I believe, living in this proud, wealthy, and prejudiced town, and they need the faith and prayers of the Saints, and the special favor of God's Holy Spirit.

It does not seem so very hard when the ranks are full for a soldier to stand erect among his comrades; but it is a very different thing to stand on the picket-guard alone, with none but the enemy near. The soldier of Christ who can and will stand erect and firm for the truth when surrounded by none but those who are unbelievers, will surely enjoy the favor and help of God.

We thank God that individual righteousness is recognized and prized by Christ. The successful development of the Christ character will secure to its possessor the favor of God, and eternal life. Such persons may truthfully feel that they are not alone, for God will comfort, protect, direct, and help according to their day and work.

There is more peace, joy, and happiness found in one hour's sweet communion with Christ, through the influence and power of the Holy Spirit, than could be found in a lifetime spent without its sanctifying and cheering influence. No wonder that so many in the early days of Christianity hastened the same hour of the night to obey the truth which was sealed upon their hearts by the inspiring touch of the Spirit. Why should not the esam prompt obedience be rendered to-day? If it were, there would be a greater flow of the Spirit given. I often think about and pray for those noble missionaries whose duty seems to call them to travel and labor among strangers, and enemies of the cross. May they, too, realize what Jesus did when he said: "I am not alone for the Father standeth by." One thing

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is sure, they have the faith, prayers, and confidence of the people of God. May God comfort, help, prosper, and bless every worthy soldier of Christ.

Yours in Christ,

CHARLES E. BUTTERWORTH.

Nunhead, LONDON, England, July 16, 1906.

Editors Herald: The good ship Arabic carried us, safe and comfortable, over the Atlantic on schedule time, arriving at Liverpool, Friday, at one o'clock in the afternoon, July 13. After about one and a half hours' delay in leaving the ship and getting our baggage past the officers appointed to inspect personal effects, etc., we boarded the train waiting alongside the docks, and were soon steaming away toward London, covering the distance of one hundred and ninety-three miles in less than four hours. No stop after leaving Liverpool, first station from ship. Some of the distance was run at the rate of seventy miles an hour. The view of the country was delightful, as we sped through it; and our hearts bounded with delight as we once more feasted upon the beauties of fair old England, the home of our birth.

Loved ones were waiting at Euston Depot, London, the terminal of the London Northwestern Railway. My wife's sister and her husband and son had been waiting two hours for us, and a royal greeting was accorded us, and cabby took our hand-baggage before we had time to remonstrate, and in an hour we were safe in their lovely home at the above-named beautiful suburb of the great metropolis. Those who have been away from friends and loved ones in a foreign land for twenty-three years can appreciate what a meeting of this character means.

Our trip across the Atlantic was just lovely, the sea calm most of the way. Wife and I were able to report at every meal, and able to do justice to the fine fare provided. There were twenty young Mormon elders aboard, besides some women and several other young men who were going for other purposes. They were the attraction of the passage—a nice, clean, smart-looking lot of young men, and they made themselves very agreeable to the ship's company, especially one young man whose name is Willie. He was just the life of the ship, leading in singing, dancing, and having a good time, generally. What they will accomplish in their work, time will tell; but as missionaries they are certainly a crude company as far as experience goes. I was known by several of the passengers who wanted to class me with the Utah faction; but I made a special point of showing the distinction between us, sometimes to the chagrin of ye elders.

I attended the meeting of the Saints here, yesterday. It is quite a distance from Nunhead, and took me a long time to reach the place. I was in Bow Common Lane some time before the appointed hour for meeting. I had to seek for the place of worship, but soon come to an unportentous little brick building with the following inscription upon a stone in the front wall of the building: "Dedicated to the glory of God December 29, 1895 [?], by Elder J. Caffall." As I stood and read the inscription, and thought of his recent decease, I could not force back the tears which would flow as the words came almost in an audible way to me, "He being dead yet speaketh." The good old warrior has passed away, and his works will follow him.

Just a few minutes before eleven o'clock Elder J. W. Worth opened the door, and was dusting the seats as I walked in. After a few minutes Elders Clift and Bradshaw came in with a few others, until our members were augmented to an audience of nine. This constituted the little flock of Saints met to celebrate the death and suffering of our Master; for the emblems were upon the table. Elder Clift was asked to preside, assisted by Elder Bradshaw. A spirit of peace prevailed, welcome to the child of God. I did not attend the evening service, as I could not make the two trips very well.

I was informed that special services were to be held as a memorial-service for Bro. Hendrick or Kindrick who had passed away.

I have not made out any program for my work yet, but have plenty to keep me busy among my relatives, unto whom my mission is specially intended. I will try to raise our glorious standard high, and be loyal to our Captain. I hope the Saints will not expect me to write personal letters, as it is almost impossible to keep up a correspondence with many, as my time will be taken up visiting and doing all I can to reach the hearts of my many friends and relatives with the gospel message.

Again I appeal to the Saints of the Massachusetts District to respond to the needs of the work financially, and send in at once your offering for the sanitarium and children's home. Do not wait to see what your brother or sister is going to contribute; but do enough to make it a sacrifice, a pleasing offering unto the Lord, so that our Presiding Bishop may be able to go ahead with the work required at our hands. Kindly remember me in my efforts here.

Address me at 13 Church Yard, Hitchin Herts, as that will be as central as I can now make it.

In bonds, sincerely yours,

RICHARD BULLARD.

DERBY, Indiana, June 11, 1906.

Editors Herald: In the HERALD of July 4, the Editor writes under the heading, "Are there lions in the way?"

The writer takes exception to some things; and, you know, we are to "prove all things and hold fast that which is good." The parable of the talents, I think, is misleading. It is not supposed that a man that would whip the money-changers out of the temple would uphold our usurious system. Christ said, "For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods." Now what kind of *goods* does the kingdom of heaven consist of? Surely not of our present method of doing business—the profit system. The talents must mean man's ability to make converts—converts to Zionism. True, we have to use this present system until the people are converted to a better way.

But we should hold up the *ideal* before the people and not this false system, though there be lions in the way. Some have more ability—or talents—than others, in showing up this false system of ours (I mean the present system), and to that extent they make more Zionist converts. If our present system is good enough, there would never have been provision made for a better one.

Zionism will better the condition of the race. Zion is a place and a condition; not a condition first and a place last. John in his first epistle says, "For this purpose [because our present system makes sinners] the Son of God was manifested that he might destroy the works of the devil." Our present system is his (the Devil's) works. To the extent that we remove this system and establish Zion, to that extent sin will cease. Remove causes and effects will cease. Zionism does not mean a "dividing up" plan; right the opposite. Our present profit system stands for that. When Zion is established the idler will have no place. Why? Because those that will not work shall not eat; unless they are infirm. Then, labor will be a standard of values; now the dollar is the standard.

When Zion is established, there will be no such thing as money, as we know it to-day; there will be some kind of a labor check that will buy anything that society has produced, with *labor*. Now, we can see how the idler will fare. Under a system like this Zionism, there will be no whisky sold; for there would be no profit in it. Whisky will be sold as long as there is a nine-cent profit in a ten-cent drink of whisky. The profit system must go. Intemperance does not make poverty;

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but poverty makes intemperance. Let us cease fighting effects, and train our guns on causes! Yours for the building up of Zion, in every sense of the word,

D. H. BAGGERLY.

Autymobiles.

Editors Herald: I read a letter yesterday in the last HERALD from Brudder Villiam Lewis. He say some awful good tings. He tank ve better buy a second-hand autymobile for two hundred dollars. It's lots sheeper dan a big tent. De beople von't kum to de tent in vet wedder. Wid de autymobile ve can breach to dem on de street. Dey vill stay hout on de street in de vet, cause dey vill get to see our auto. He says ve can hold two meetings, go wisiting, and dis-tri-bute tracks. No expense for horse feed. No railroad fare. Dis vos wery good. Of gorse he didn't say von vord about a estable to keep his auto in. Vell dis vos right after all. Now ve vill fulfill de profesy, "Go ye swift messengers to a people scattered and peeled." Zome of us vill be scattered and peeled all right. Of course ve ov de Virst Korum of Zeventy vill need dem autos. Brudder C. Scott say de Zeventy must dravel all de time. So ve vill need autymobiles. Ve vill den go two *by* two, —if ve can pass each oder. Ve vill need overgoats and weils. Ven ve go into a strange town, ve vill run over a dog or into a vaggin, and dis vill bring de beople togedder, and den ve can breach to de beople, and settle for de dog or de vaggin after de meeting is over. Dat vill be adwertisement—in de gourts and in de bapers. Brudder Yoseph, I tank better jou get von auto too. Jou can den be in Independence and Lamoni at de same dime. Jou von't need to live in eider blace, and be in de bote blaces too.

I don't like to valk and carry mine satchel. I ben tinking some I quit de mission field and go home. But now jou vas going to have some autymobiles, I tank I stay wid jou till I land in de hospital. Den I vill get a pension for life and a death warrant togedder at de same time. Write again, Brudder Villiam. Ve like to hear dese good tings. Ven Valter Vellman comes pack from de nort pole, ve can porrow his palloon. Den ve can blow de gospel mit a drumpet and make short vork of it.

I vill tank of dose autymobiles; I vill dream aboud dem. I vill see more of dem ven I am asleep den ven I am avake. De cause is mine maginary is more active den, and I see tings dat don't vas to be had. Den agen, if our misshonaries git dem autymobiles, and old man Jergenson vood see dem, he vood die right avay. He believes dat de misshonaries ought to valk, vork for deir clothes, and vear a flannel shirt, cause he says, dats de vay dey did ven he vas a poy. Den agen, all de girls love Carl Svenson and valking wid him now, and after he gets dat autymobile he vill make de road hot taking de sisters and frends for bleasure rides. Den de auto vill be doing two vorks.

Den ven breaching in a schoolhouse, or church, some von vill have to stay hout to vatch de auto. Den, too, nearly every von of our elders are ma-chin-ists, and carry everyting ready to vix de auto at first sight.

O Zion, ven I tink of dee,
I long for pinions like a dove.

I hope you put dis letter in de HERALD, so you know how I love dat autymobile. OLE B. OLESON.

P. S.—Blease to remember de number: Virst Korum of Zeventy for the virst in-stal-ment of autymobiles. O. B. O.

From Over the Border.

Editors Herald: Our two reunions are past, and no less than one debate is future. My former correspondence was written partly in Burlington and partly in Chicago. From the latter place I went home, and with haste and activity disposed of some effects and made necessary changes precedent to our moving to Kansas City. Thence taking mother and sister with me I came to Grand Haven, where I have an aunt; from there the former two went to Kansas City, and I to Winnipeg, and later here. Between Winnipeg and here the writer stopped at Treherne, Carievale, Halbrite, Cypress River, preaching a few sermons at each place by the way, renewing old acquaintances and making new ones. At Halbrite I met with Elders J. T. Mortimer, Dorsett, Tomlinson, and a number of faithful local officers in a reunion which lasted about four days, and we had one of our good old prairie times. Preaching was by Elders Mortimer, Dorsett, Tomlinson, Knisley, Fisher, Williams, Wahlstrom. Some of our Dakota friends were up, and they said they had a good time. Three baptisms were performed during the reunion, and several administrations.

Our reunion here, nearly three hundred miles from Halbrite and Weyburn, was from the 12th to the 15th. In connection with the reunion, the members in the locality where the same was held—about twenty-five in number—were organized into a branch with Elder John Beckman as president, James Diggle as teacher. The writer was encouraged yesterday to see the faithful maintenance of interest where the debate was held last winter, under the sound preaching of the former brother. One of the brethren evinced his sincerity the other day by handing in a check for six hundred and fifty dollars tithing. We have but three missionaries now in the expansive West, and it occurs to me that this, with several other large sums paid in very recently, ought to soon give us one more. Our three missionaries were here and preached; to-day we part.

Yes, the debate. This time it is with a big Presbyterian preacher. Not often they care for forensic contest. The said gentleman had published a very bitter piece against us, attacking me especially, taunting cowardice, etc., after my departure for General Conference in the spring. The other day after my arrival, I addressed him a note asking of him to meet me at a certain place at a certain hour in town, if he still had an inclination to debate. Sure enough he came, though a number had predicted the contrary. I had never had a glimpse of him before; a large man with a heavy, very strong voice, said to be quite talented, and at one time the editor of a religious paper in Prince Edward Island. After trying about, I dare say, two hours or more, we signed a contract for debate, embodying rules to govern. Debate is to come off some time this year, time to be fixed by disputants. It is to last for six nights, is to be held in the town which now, I am told to-day, incorporates about five thousand. We will have the largest hall, probably a stenographer to report speeches. I am glad I induced him to commit himself to six nights. He advertised in one of his acrimonious articles that if he did not defeat his opponent within a specified time he would spend the remainder of his days "in a dark cellar, ashamed to look human beings in the face." I want to get him in the cellar if I can. He would have influenced me into the signing of a most ridiculous document, that would have thrown me fatally into his power, had I yielded. We are not now under the arrangement I could wish for, but it is probably as fair to one as the other, and allows each equal liberty with the other's religion.

The main thing is to do good, and could there be no such outcome from the meeting the citizens of Saskatoon are now looking forward to—had I no reason for having something like that in view—I should not be a party to it. The God who, through my feeble instrumentality, overthrew a priest and a Campbellite, can demolish a Westminster Confession, can refute the arraignments of its votaries, and can sustain all the phases of his wonderful work, even wherein he has left the least to support it, and wherein it must be confessed that it *appears* to be weak. I shall endeavor to get within his reach, to get at his feet, to live so that I may be blessed of him. And to him beforehand be the ascription of all glory.

I am in receipt of a letter from Father Sinnett who manifests a willingness to renew our controversy at the Lone Star School,

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some fourteen miles out of Saskatoon. Of course he wants to recover what he lost there last winter. I have refused him on the ground that he is licked there now, that we have all to lose and he all to gain in that neighborhood; and eminently because in the town of Saskatoon we can get an audience many times the size. I do not know what response he will make. If he says Saskatoon, and will commit himself to honorable rules and propositions, I am with him, for the advantage it would lend to our work. No use debating where we have things in our own hands, and where to refuse to debate will entail no consequences detrimental to our cause. It is evident that the advertisement of diamond truth, the good of the work, should always be had in consideration paramount to everything else. My idea is that he who enters into the arena of public controversy with his motives purified and attuned to this sublime end will be the victor without variation—other things being equal. Some things I know of might deter me from an oral investigation of the nature agreed upon, were it not that we are very eager for a foothold in Saskatoon; and that through the instrumentality of this reverend Presbyterian we conceive the possibility of gaining such a foothold. It will afford us an opportunity to flood the town with our literature and to present to unwilling minds—those who might refuse audience under any other conditions—the way by which alone they can be saved.

Soon after my departure from Winnipeg, the brethren there wrote me requesting earnestly my return to confront five Utah elders who had made their appearance. Hence I set out for there to-morrow, about five hundred miles or less, to spend in the "Peg" the remainder of the summer in all probability. We have nine or more members there.

Midway, at Gilbert Plains, where we have a membership, we take a stop-over at the instance, in a measure, of some information received that a Reverend Parker has lately lectured against us in that place, challenging opposition. If such be the case he must "eat the leek or go down." The admonition of the Lord is to "call upon them to meet you both in public and in private, and inasmuch as you are faithful their shame shall be made manifest."

He who loses his own identity, who loses sight of himself, in the extremity of his earnestness to put to the front the Great Master, will always win.

Elder Dorsett goes to Melfort from here. May God bless him. My address is always Saskatoon.

ALVIN KNISLEY.

SASKATOON, Saskatchewan, July 16.

Independence Items.

As it is one of the weaknesses of human nature to want to hear all the news of the day, doubtless the Saints will in years to come be interested enough in events which are now transpiring to pore over the back numbers of the church papers in order to get a glimpse of the past. In like manner as curious critics indulge the keen relish of reading the diary of that "garrulous delightful gossip," Sir Pepys of the seventeenth century, in order to find out what was going on among the royalty of the court of King Charles, so our posterity will perhaps look backward to pry into the details of history in search of something interesting concerning their sires and grandsires of the faith at the center place.

The lovely days of summer, with their pleasant surroundings, are upon us, and all nature seems to woo the spirit to cheerfulness and inspiring hope; and although the adversary is ever seeking to disquiet the flock, the gentle voice of the prophetic gift is still heard in our congregations, and feelings of gratitude arise in the heart for the Father's tender watchcare.

What greater blessing has he of late vouchsafed us than to direct his servant, our beloved President of the church, and his gifted son and counselor, to take up their abode here, where many are gathering that they may get into closer touch with the higher councils of the church.

The signs of the times indicate the near coming of the Lord, and the presence of these brethren with the Presiding Bishop, and some of those of the leading quorums, together with the many faithful ones of the ministry, impart confidence and zest to the work, and prestige to the cause in Independence.

To be sure, some of the instructive sermons of late have been savored with reproof; and also it has seemed good in the wisdom of Providence to remove some of the beloved brethren who have toiled with us many years to other parts where their services may be more urgently needed, yet we are glad that others among us stand ready to enter into their labors.

A happy coincidence it is that at the time of the coming of Brn. Joseph and Frederick, Apostle Luff has written for the profit and admonition of all of us an epistle,—words that appeal to our souls with a lively conviction of our many imperfections; yet, because of the loving spirit they breathe, fill us with a sense of joyful repentance and loftier aspirations.

The pleasures which are rife at this season of the year—the opening of the parks of Kansas City with their theaters, pavilions, and varied attractions, the world of social and fashionable enjoyments—all seem to still maintain a niche in unstable lives, even to the extent ofttimes of our failing to show due respect to the counsel and prayers of the presiding officers, and reverence for our sacred duties as believers in the church covenants and commandments, and especially for the ordinances of the house of God.

The historian of the ancient days of Christian martyrdom said that "the Christians, unconquerable by fire and sword, have grown enervated amid the delights of peace." Can it be with us, that, elated by the promised favor of the world, and weakened by its follies, we have come to know too little of "the simple life," or of preferring one another in love; for instance, is it reasonable that when the hour arrives for entering the room set apart for worship, the Saints instead of finding it "swept and garnished" should be forced to notice that the floor is dusty and littered, the seats not clear of books and papers, and should be obliged to meet, as they go into the sacred precinct to offer an humble prayer before the service, bustling Sunday-school librarians, and, in the aisles busy-talking church and auxiliary workers, with laughing "cut-ups" in the vestibule,—all this because of a lack of concert of action? "Under the circumstances" some say "division of the school is necessary; the seniors should retain the galleries, and the body of the school occupy the hall and lower auditorium with its three rooms." Of course all this is but one of the little things that tend to retard the harmonious carrying on of the work here.

That the gleams of a more perfect day for the church are dawning on our vision, was never more apparent than now, when we begin to see how necessary it is that the house of God should be set in order, and purged from everything that impairs or defiles, as we read in the epistle, "Let us purge our houses of worship of all unseemly things, allowing nothing to be admitted for gain or pleasure that partakes of anything we could not ask our Lord to participate in were he here in person." He says also, "Let us keep ourselves from vanity, from frivolity, from gaudy or costly apparel"; and would that we might have more of these spirits like John Wycklif to cry out against the many follies prevailing both in the church and the world. In his time the church mendicants sold relics and pieces of the cross to insure the soul's salvation; but venders even in *the church* to-day sell almost as useless articles, such as face-creams, washes, and beauty-powders to save the complexion from wrinkles, tan, pimples, and other blemishes.

But Wycklif, it seems, was not alone in protesting against "the corruptions which good men lamented," for a famous author quaintly inveighed against the sisters by writing, "I loathe almost to think on their ointments, and apothecary drugs,

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the sleeking of their faces and all their slibber sauces which bring queasiness to the stomach and disquiet to the mind. Take from them their periwigs, their paintings, their jewels, their rolls, their bolsterings, and thou shalt soon perceive a woman is the least of herself."

Sr. Frick, on last Sunday afternoon, spoke very earnestly concerning the duties and responsibilities of parents in regard to the adorning of the body. Her whole soul went out in behalf of the young, that they may be brought up in the fear and admonition of the Lord. "Adorning the children," said she, "is more indulged in than it ought to be."

The speaker of the evening, Elder F. C. Smith, also touched upon the prevailing vice of our time, and about two hundred were present and listened attentively to a stirring discourse concerning the coming of Christ. After dwelling lengthily upon the great calamities that had befallen the wicked, and predicting destruction upon many of our large cities, the speaker closed by expressing thankfulness that he is located here, and an earnest desire to continue faithful in his calling.

The preacher of the morning was Elder Joseph Luff, who took for the text of an interesting discourse the words of the Savior as found in John 9:5: "As long as I am in the world, I am the light of the world."

Elders F. M. Smith and R. May occupied acceptably on the previous Sunday, before large audiences, and on the first day of the month the sacrament-service was attended with excellent interest, and every heart was filled with joy.

Bro. Frick, who, after a season of long and severe affliction, was present, expressed gratitude that he was again permitted to meet with the Saints.

Bro. W. H. Garrett, with earnestness and liberty of the Spirit, preached on the evening of the 1st, from the text Matthew 6:11, "Thy will be done on earth as it is done in heaven." And may these words ever express the sincere desire of every heart, is our prayer.

During the last month, one death has occurred, that of our aged brother, George W. Pilgrim, who was the second president of this branch succeeding Bro. Henry Etzenhouser, priest, who has passed over.

On the 15th of June, young John Arteburn was baptized by Elder E. C. Briggs in the hall font, and confirmed by Elders Briggs and Luff.

Four little ones have been blessed, and Sr. Evelina Julian was received on the 18th inst. into our membership from San Francisco Branch, also Bro. and Sr. W. J. Mather were granted letters of removal to Lamoni.

May the good work go on. ABBIE A. HORTON.

July 20, 1906.

Miscellaneous Department

Conference Minutes.

Idaho.—Conference convened in a grove near Blackfoot, Idaho, June 30, at 10 o'clock. Hyrum Grimmett and I. M. Smith chosen to preside, A. J. Layland and Francelle Grimmett secretaries. Branches reporting: Dingledell 26, Cedrine 28, Teton 16, Grove City 27, Malad 69, Hagerman 38. Elders reporting: Hyrum Grimmett, A. J. Layland baptized 2, I. M. Smith, S. D. Condit baptized 1, J. H. Condit, Adolphus Hendrickson, W. L. John, and Charles Albertson; Priest L. P. Larsen. Bishop's agent, E. E. Richards, for the southern part of the district, reported: On hand, $4.50. Report of Bishop's agent, M. J. Durfee, for the northern part of the district was not received in time for the conference to examine it. A court of elders was appointed in the case of the church versus Frances Heaton, and on their recommendation her name was ordered stricken from the church records. On motion Elder A. J. Layland was authorized to organize a branch of the church at Eight Mile, near Soda Springs, Idaho, if in his judgment the interest of the work demanded it, he to be assisted by any elder who might be able to go with him. A motion prevailed authorizing any missionary, or missionaries, who may be laboring in the vicinity of Carey, Idaho, to organize a branch of the church there, if they deem it expedient. Hyrum Grimmett was sustained president of the district, and Adolphus Hendrickson was sustained vice-president. A. J. Layland was sustained secretary of the district.

Spokane.—The fourth semiannual conference of the Spokane District met in the Saints' church, June 2, 1906, Vice-president A. J. Smith presiding. Saints present were allowed a voice and vote in this conference. The following reported verbally: A. J Smith, Frank J. Chatburn, G. W. Winegar, S. Wood, W. W. Fordham, Dana S. McDole, J. W. Puckett, and W. E. Atkinson. The financial report of W. W. Fordham, Bishop's agent, read as follows: Received since last report, $290.76; paid out, $148.70; cash on hand, $142.06. On motion F. J. Chatburn was associated with the chair in presiding. Conference sustained the Bishop's agent. Statistical report of the Rosetta Branch which was received too late for the last conference, by request of the former branch, was received as their report for this conference. Report from the Sagle Branch showed no change. Spokane Branch reported a gain of 16. The following officers were elected: Samuel Wood, president; A. J. Smith, vice-president; M. Fordham, clerk. Letters of Srs. Aimee D. Holmes and Sara J. Shively read, and upon vote they were elected members of the Spokane Branch. Conference adjourned till the last Saturday and Sunday in December, 1906. M. Fordham, clerk.

Sheffield.—The semiannual conference of the Sheffield District convened in the Saints' chapel, Clay Cross, July 14 and 15, 1906, Elder John Austin presiding, W. H. Greenwood acting as secretary pro tem. The following brethren reported: Elders John Austin, C. Cousins, W. H. Greenwood; Priests R. Rallings baptized 1, G. H. Holmes, and E. Wragg. Spiritual condition of branches: Sutton-in-Ashfield, good; Clay Cross, low; Sheffield, poor. The Bishop's agent reported having collected £2 5s. The district treasurer reported the receipt of 11 shillings and 7 pence, expenditure 7 shillings and 5 pence. The question of the suggested revision of district boundary was considered. It was resolved that we express our favor of the suggested revision. The general and local authorities of the church were sustained by the vote of the conference.

Western Wales.—District conference convened with the Llanelly Branch June 2 and 3, 1906. Bro. J. W. Rushton was chosen to preside; D. Collin, secretary. Ministry reporting: Elders E. Lewis, Henry Ellis, J. G. Jenkins, and W. P. Cox; Priests D. Edmunds and J. Morris. The presidents of Llanelly, Penygraig, and Pontyeates Branches reported the spiritual condition of their respective branches. Bishop's agents' report: Total receipts, £2 8s; expenditures, £2 8s. District officers elected: President, Henry Ellis; vice-president, J. G. Jenkins, secretary, D. Collin; treasurer, A. Edwards; Bishop's agent, H. Ellis. Adjourned to meet subject to the call of the president. D. Collin, secretary, 16 Henry Street, Gilfach Goch, North Bridgend, South Wales.

Convention Minutes.

Clinton.—Sunday-school convention was held at Nevada, Missouri, June 28, 1906. Prayer-meeting at 9 o'clock; business-meeting at 10. In the evening an instructive program was rendered in connection with the Religio. The Sunday-school on Sunday, June 30, was a district Sunday-school. Mrs. Martha Cool, secretary.

Idaho.—Sunday-school convened in Sr. Christensen's grove, near Blackfoot, Idaho, June 29, 1906. Sr. J. A. Condit was chosen to preside, assisted by Elder S. D. Condit; A. J. Layland, secretary. Delegates to the General Sunday-school convention reported. Schools reporting: Blackfoot, Cedrine, Oxford, Hagerman, Teton. Resolved, That it is the sense of this convention, that for the best interests of the Sabbath-schools, and to avoid the frequent errors of new officers in reporting, it would be well that each school shall select the best officers possible, and not change them so long as they can retain them in service, and then only when some one is qualified to take their places. The superintendent of the district reported the schools in the district to be doing fairly well. Treasurer L. P. Larsen, reported as follows: On hand last report, $8.79. Superintendent of the home class department, S. D. Condit, reported the home classes not doing so well as a year ago. The secretary of the district, Sr. Rose E. Layland, resigned, and A. J. Layland was elected secretary. A motion prevailed to spread on these minutes, that two Sunday-schools have lately been organized, viz.: One near Carey, Idaho, by Elder J. A. Condit, and one at Eight Mile, near Soda Springs, Idaho, by Elder A. J. Layland. The convention adjourned to meet at Hagerman, Idaho, September 21, 1906.

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Bishop's Agents' Notices.

To the Saints and Friends of the Southern Missouri District; Greeting: Having been appointed as the Bishop's agent for the above mentioned territory, I take this means of letting all know of the financial need of the district. There are some poor to be provided for, and the missionaries' families. *Will you assist?* Manifest thy faith and love by thy works. I want to get the name of every member in the district on the Bishop's book this year. Have you not a hog, cow, horse, calf, or chickens you can dispose of and make a start toward observing the law of tithing and consecration? Remember, I will receipt you just as readily, however, for 10 cents as for $100. Send all moneys to me at my home address, 926 High Street, Springfield, Missouri. My address was published wrong last week. Now is the time to commence. Who will be the first.

A. M. BAKER, Bishop's Agent.

SPRINGFIELD, Missouri, July 20, 1906.

To the Saints of the Western District of Wales; Greeting: As the majority of you are aware, at your last conference I was further sustained as Bishop's agent for your district, and I take this means of informing you that my address is as hitherto. As it is not always in my power to reach you when you may desire to pay some tithes or offerings, if you will post your remittance, I will acknowledge same in every case. A better plan, however, is to make it a standing branch by-law to take up a collection of freewill offering on the first Sunday in each month in your social meeting and appoint one of your number to collect same or be responsible for transmitting it on to me. This plan will work, if you will only give it a trial, and I appeal to the presidents of branches to at once bring the matter forward in your respective localities. He is a slothful and unwise servant who waits to be commanded in all things; and while I write, I speak unto one and to all and say, it is written, They who do the commandments of God are blessed here and hereafter. Let me draw your attention to the open challenge or statement of God to every individual. Read Malachi 3:7–12. Let me humbly exhort you for your own good, and for the sake and good of the work we have learned to love, do not in the future be behind in your support, for by this standard ye shall be known as the disciples of Christ. Some have done nobly in the past. I trust none will grow weary in the future. I could write much on this subject, but leave you all now to consider the matter for yourselves.

Your brother and coworker,

HENRY ELLIS.

Pontygravel House, LLANSAMLET, Wales.

Having received appointment as Bishop's agent of the Northern Michigan District, I wish to announce to the Saints of the district that all moneys sent to J. C. Goodman, Boyne City, Michigan, will be duly receipted for, as this appointment takes effect July 1, 1906, and the missionaries' families should receive their allowance through me the first of August. Ever praying for the redemption of Zion, I am, J. C. GOODMAN.

BOYNE CITY, Michigan.

Conference Notices.

The quarterly conference of the Northwestern Kansas District will convene September 1 and 2, with the reunion at Bazine, Ness County, Kansas. We have not heard any particulars about arrangements made for the accommodations of the Saints at reunion, but expect all that is necessary, so bring your camping outfit, and enjoy all of the meetings. S. F. Ward, president.

The conference of the Eastern Colorado District will convene in the gospel tent at Arlington Park, in Denver, Colorado, August 25 and 26, 1906. Will branch clerks please send all reports to me by August 20. Send them in care of E. F. Shupe, 3633 Clayton Street, Denver, Colorado. J. D. Curtis, secretary.

Seattle and British Columbia District conference will convene at Seattle, Washington, at 10 a. m., the third Saturday of August, and continue over Sunday, the 18th and 19th, at Leo's Business College Rooms, corner of Fourth Avenue and Pike Street. District Sunday-school convention will probably be held on Friday, the 17th. The whole missionary force within the district is expected to attend. All branch officers are requested to be prompt in sending in their reports. Notice is hereby given that the reunion which was partly arranged for at Portland last year, to be held on Puget Sound by the Seattle and British Columbia and adjoining districts, has been abandoned, owing to financial shortage and other uncontrollable conditions. William Johnson, president, Frederick W. Holman, secretary, and committee on reunion; also by sanction of chairman of committee.

Convention Notices.

Notice is hereby given that the district convention of Religio Society of the Eastern Colorado District will be held August 24, 1906, at 10 o'clock a. m. J. C. Powers, secretary.

Zion's Religio Literary Society of the Northern California District will convene at Irvington, California, September 4, at 2 p. m. Secretaries of locals please send in their reports and credentials at once to the secretary, Pauline Napier, 2130 Jay Street, Sacramento, California. Election of district officers at this convention. A good attendance is hoped for.

Reunion Notices.

The Southwestern Iowa reunion will be held in the grove of Bro. A. Badham, three miles southeast of Henderson, Iowa, beginning Saturday, August 25, and closing Sunday, September 2, 1906. Arrangements for the comfort of attendants have been completed. They are as follows: Tents may be rented as follows: 10x12, 3 foot wall, $2.25; 12x14, 3½ foot wall, $3.00; 14x16, 4 foot wall, $4.00; compartment tents with 6 foot wall, 10x14, 2 rooms, $4.00; 12x14, 3 rooms, $4.50; 10x20, 3 rooms, $5.00; 12x19, 3 or 5 rooms, $6.50. Canvas cots, 35 cents; two-burner gasoline stove, 75 cents. Tents, etc., must be ordered before August 1 to be sure of getting them. Later orders will probably be filled, though the company will not guarantee it. A limited number of bedsprings can be had at not more than 35 cents per set. Grain and hay on grounds at reasonable rates. Pasture for horses 50 cents for the session or part thereof. A provision stand will be on the ground which will furnish all needed by campers. They will also serve short-order meals. Fresh straw for bedticks will be on the ground. Trains will be met at Henderson the first Friday and Saturday, and any time thereafter that you will notify us. No charge for transportation. Heman C. Smith and the local missionary force will be present. Others are expected but are unable to say for a certainty now. All are earnestly invited to attend who can. T. A. Hougas, for the committee.

To all who anticipate attending the reunion at Coldwater, Michigan, August 17 to 27, 1906, we direct the following points: Family tents, pitched, ready to occupy, 10x12, $2.00 for the ten days; 12x14, $2.70; cots, 25 cents. Meals served from a large dining-hall at 15 cents per meal, but this does not prevent bringing your oil stoves, and furnishing your own meals. The passenger association will grant rates of a fare and a third, providing there are one hundred or more who have bought tickets full fare, of not less than 75 cents each, to the place of meeting. This means full fare to the meeting and one third fare to return over same route. But the committee must know at once. So write and order your tent, and specify how many will come from your respective points. Do this at once, that we may know how many to certify will be in attendance, in order to secure rates. Send all orders for tents (stating size of same) to Bro. Starr Corless, Coldwater, Michigan, accompanying all orders with cash. Also send statement of the number of persons who will attend from your respective localities. The following speakers are expected to attend: Apostles Heman C. Smith and J. W. Wight, Bishops E. L. Kelley and George H. Hilliard; Elders Columbus Scott, J. J. Cornish, S. W. L. Scott, E. A. Blakeslee, E. K. Evans, and others who will dispense the word. Conveyances will be at the depot to meet every incoming train,—labeled "Latter Day Saint camp-ground." Provisions are made for teams at the grounds; hay, grain, and pasture at reasonable rates. The committee has spared no pains to arrange for this ten-day service, and to make it perfect in detail; and, with Nature's perfect design in projecting the grounds and surroundings, we feel that perfection needs no addition. The committee simply finds a flawless foundation on which to build. Everything will be arranged for the comfort and convenience of the visiting Saints and friends. Our large tabernacle tent is 50x80. Music, vocal and instrumental, will constitute chief features, and we invite all to bring string, reed, and wind instruments that are convenient. The Sunday-school and Religio will receive a great help in this organized effort. A channel on east side of grounds connects two large bodies of water, and if boating is an attraction, between services, that pleasure is arranged for by those having it in charge. Now, Saints, one and all, please act promptly, act for the success of the glorious enterprise. Arise and intensify your interest in the grandest cause the Lord has ever launched among men. Unfurl the grandest banner, at this one of the grandest camp-grounds to be found anywhere. Take an earnest step toward the top of the hill. Scale the heights; move out from under the brow of the mountains. Bring the spirit of cheer and "good will to man." Seek to warn your neighbor, and help

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him out of bondage; let the golden bonds of fellowship and saintly love glow with radiance in the chain of Christian character complete. Come up to the help of the Lord of hosts, to the feast of the tabernacle. Come up! S. W. L. Scott, Starr Corless, for the committee.

The Oklahoma District reunion will be held at John Minnium's grove, one mile north and two miles east of Piedmont, beginning August 24, and continuing ten days. All who desire tents notify the committee at once, and if possible they will be secured. H. K. Rowland, chairman, Piedmont, Oklahoma.

Notices.

According to promise, I wish to announce through the columns of your paper as to how the conference fund came out, under the 10 cents per meal charge. We raised by contribution, $19; by sale of tickets, $83; total receipts, $102; total disbursements, $92.50, leaving a balance of $9.50. We thank all the Saints for their patronage. We think it a good way to support a conference. Your brother in Christ, E. S. White.

Died.

LUTZ.—Sr. Emma E. Lutz, at Cleveland, Ohio, July 7, 1906; born December 11, 1866, at Lontario, Ontario, Canada. She joined the church at the early age of nine, but being in an isolated condition joined the Disciple Church. On coming to Cleveland was rebaptized by Bro. M. H. Bond, December 30, 1894, and was a member of the Cleveland Branch since its organization; one of its most active and devoted sisters. She leaves to mourn, husband, three children, father, mother, four brothers, and a sister, besides a large circle of friends. Sermon by Eber Miller, assisted by Theodore Schmidt.

ANTHONY.—At Falls Creek, Pennsylvania, June 13, 1906, Sr. Cora May, wife of Bro. Abner Anthony. She was born at Sumerville, Jefferson County, Pennsylvania, April 16, 1877, and baptized July 26, 1903; leaves husband and six children, also many other relatives. Funeral-service conducted by Reverend F. M. Redeniger of the Methodist Church.

FLEET.—At Omaha, Nebraska, July 14, 1906, Mrs. Caroline Fleet, mother of Bro. B. D. Fleet. Born August, 21, 1821, at Annapolis, Nova Scotia; aged 84 years, 10 months, and 23 days. Was a member of the Episcopal Church. Two sons preceded her in the transition to the life beyond. She leaves four children: Mrs. Coleman, of Omaha; John, of New York; Elizabeth, of Nova Scotia, and B. D., of Lamoni, from whose residence the funeral was held July 16, in charge of Elder Robert M. Elvin. Interment in Rose Hill Cemetery.

SEGRAVES.—Ione Lavern Segraves, infant granddaughter of Bro. and Sr. David G. Bourch, of Belliare, Michigan, was born February 6, 1906. Died July 18, 1906, having gone to meet the mother who died April 1, of this present year. Funeral from the home of Bro. E. S. White. Buried in Oak Ridge Cemetery, there to await the call when the dead in Christ shall come forth to join the happy throng. Funeral-services conducted by E. S. White, assisted by H. J. Badder. All extend their heartfelt sympathy to Bro. and Sr. Bourch.

MALOY.—At Fayette City, Pennsylvania, July 3, Sr. Elizabeth A. Maloy, at the ripe age of 88 years, 4 months, and 11 days. Her last few years were fraught with much suffering, borne, however, with gospel resignation, and a deep yearning to depart. Unusual hardship marked her life from childhood. Deep devotion was one of her strong traits. She had cast her lot with other churches, but in the restored gospel found perfect peace. Her life's influence was ennobling to others. As peaceful as any summer's eve, was her departure. Funeral-sermon at the Saints' chapel, by R. Etzenhouser.

BURR.—Sr. Martha Azubah Burr, wife of Ezra Burr, was born December 16, 1839; died June 22, 1906, aged 66 years, 6 months, and 6 days. Died of progressive paralysis. She was baptized August 20, 1876, by Elder Robert Oehring. Has ever lived a loyal, faithful Christian. She was a subscriberto HERALD, *Ensign*, *Autumn Leaves*, and *Hope* since joining the church. She endured her suffering with great patience and trust in God.

SINCLAIR.—Lorenzo Sinclair was born in East Gilead, Michigan, December 29, 1850. Died in Coldwater, Michigan, June 12, 1906. In younger manhood he started to gain a religious experience, seeking fellowship with the Wesleyan Methodist Church. He was a man of benevolent disposition, open, free, and large-hearted. He was loyal, and generous in time of need, and his life was a blessing to those whom he could assist. He leaves wife, four sisters, and one brother to sorrow, but not without hope; also a large circle of friends. Funeral at residence. G. A. Smith officiated, assisted by Francis Granger.

CARTER.—Martha J. Carter, at Blair, Nebraska, July 22, 1906, aged 85 years. She was born in Virginia, December 4, 1820, and when nineteen moved to Ohio where she was united in marriage to Mr. Joseph Compton, who afterward lost his life in the Mexican War. A second marriage was contracted with Mr. Alexander Carter, the family moving to Blair in 1866. She united with the church twelve years ago and her faith remained strong unto the end. Two children of the first marriage and three of the second survive her. Services at the Baptist church, by Charles Fry, assisted by the Reverend Conley.

MORGAN.—Mary Ellice Morgan, born December 22, 1883, in Chicago, Illinois. April 5, 1896, she was baptized at West Pullman, Illinois, by Bro. Francis Earl. About May 1 she was taken sick, terminating in that dread disease consumption. The funeral was held at the home of Bro. Pements, Bangor, Michigan, where she had been taken to live in the open air. Sermon by W. A. McDowell. She was a member of the West Pullman Branch. Memorial-service was held in the Saints' hall July 22, Bro. W. A. McDowell being the speaker. She was loved and respected by all who knew her.

Great Live Stock Show.

The outlook for a great Iowa State Fair was never better than this year. "While last year the exhibit in the horse and cattle departments far exceeded any previous year," said Secretary J. C. Simpson, "and was on a par with any of the well-known exclusively live-stock shows in this or foreign countries, and far in the lead of other State fairs, the entries being made at this date in these departments, which have to be filed not later than the 1st of August, are far in excess of all previous experience. This clearly indicates that the breeders are alive to the fact that to exhibit their products at this great show where over a hundred thousand interested people see them, is to bring their herds into prominence more quickly than in any other way. Verily it is 'the greatest annual live-stock show in the world' and breeders far and near journey here every year, showing their best, or to select from those of their co-herdsmen."

Special Summer Tourist Rates

from Chicago to Canadian and New England points, via Nickel Plate Road. Tickets on sale August 8 and 22, at one fare plus $4 for round trip with thirty-day limit, and one fare plus $2 for the round trip with fifteen-day limit. For reservation of sleeping-car berths and detailed information, write or call on John Y. Calahan, General Agent, 107 Adams Street, Chicago.

20 30-4t

Forests as Revenue.

During the year 1905, the sales of timber from the National reserves were as follows:

The largest sales so far made are 71,466,537 board feet from South Dakota; 68,255,916 from Wyoming; and 5,327,443 from Utah.

In sales of wood for fuel South Dakota led with 29,844½ cords; Arizona followed with 16,649; and Colorado with 10,795½. The total number of cords sold was 74,120.

In sales of posts and poles Montana led with 119,500, followed by Wyoming with 30,750, and Colorado with 13,988. The total number sold was 188,740.

The largest timber sales were made in Wyoming, where they reached $143,894.81. South Dakota's sales ranked second in value, amounting to $78,958.24, and Colorado's to $23,937.07. The total sales for 1905 reached $273,659.82.

Nor are the receipts from these sales swallowed up by the cost of administration. The entire property of the forest reserves, worth $250,000,000 in cash, is now being administered at a cost of less than one third of 1 per cent of its value, while increase in that value of not less than 10 per cent a year is taking place. As the use of the reserves increases, the cost of administration must, of course, increase also, but receipts will certainly increase much more rapidly. The time is not far distant when the forest reserves will become self-sustaining. Later, they may confidently be expected to become a source of public revenue.

One Fare for Round Trip

from Chicago, plus $4, for thirty-day limit, and one fare for the round trip plus $2, for fifteen-day limit, to Canadian and New England points. Tickets on sale via Nickel Plate Road, from Chicago, August 8 and 22. Information given on application to John Y. Calahan, General Agent, 107 Adams Street, Chicago, LaSalle Street Station, Chicago,—the only depot on the Elevated Railroad Loop. 19-30-4t

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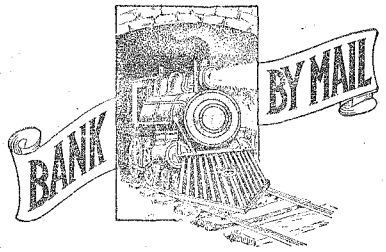

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GET A HOME IN KANSAS

To the many Saints that have written me, and to those that intend to visit this

WHEAT BELT

will say that Meade, Seward, and Haskell Counties are on the main, smooth rolling prairie,

DEEP RICH SOIL

best of (sheet) water at a depth of from 150 to 225 feet.

The altitude here is 2,750 feet. Chills and malaria are unknown.

This country is coming to the front very fast.

Wheat raisers have been very successful here the last few years. Quite often one crop will pay for a quarter section of land.

Alfalfa, oats, barley, broom corn, milo maize (kaffir corn), potatoes, melons, etc., do well here.

There will be close to 80,000 acres of wheat sowed adjacent to Plains this fall.

Other people have confidence in this country, why not you?

Land is comparatively cheap, $900 to $1,600 a quarter section.

Some government land here yet to be had. If deeded, the claim I filed on last March would bring $1,200 or more.

Do not think you are coming to a country that is unsettled or without any improvements, if so you will be disappointed.

If you do not want to deal with the land men, who will drive you over the country gratis, you can get livery rigs here as cheap as any place, and you can buy of the owners at about the same figures that it is listed by the land men.

Good hotel accommodations at $1.25 per day. The writer has a restaurant and short order house within a stone's throw of the Rock Island depot.

August 7 is Homeseekers' Excursion Day

Low rates for round trip. Would like to have you come out, it will be to your good. Land is getting scarce. Do not put it off, but come on August 7.

W. S. Maloney

Plains, Kansas 30-2t

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The Saints' Herald

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

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THE good citizen needs no ancestors.—Voltaire.

"THE cure for the evils of democracy is more democracy."—De Tocqueville. That is, a fuller participation by the people in the government of towns, cities, states, nation, and church.

Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay.—Goldsmith.

"TO DARE to do right is great. To bear the burden of life patiently is greater. Physical bravery we share with the brutes; fortitude with the saints."

"NO MAN has greater poverty than he whose riches hide him from the poor."

Editorial

SCIENTISTS ON MARRIAGE.

If men of modern every-day thought and practice were asked what they thought of some of the deductions of some of the so-called scientific men of the time, the answer might be with entire propriety the application of Paul's saying about science falsely so called.

Of late certain philosophers and scientists have been laboring with the "idea of marriage," i. e., considering humanity as a whole, trying to determine whether society might not be bettered if the legal restrictions regarding marriages found on the statute-books were removed, and men and women be left in what some of these so-called advanced thinkers denominate the natural, or normal conditions, to conduct themselves without law.

A contemporary secular paper at the close of a short article under the caption of "The professors on marriage," has this:

> Now, whether the normal man of Professor Zueblin is in the same position as the first-class hero of Doctor Reich we can not say, but it is evident that these great thinkers have come independently to the conclusion that marriage is not always a satisfactory state. They are agreed, nevertheless, that it is necessary. But to Professor Zueblin we must ascribe the glory of a greater discovery. "Sex," he says, "is necessary." How thankful we should be that we have a University of Chicago for the pulication of all these important truths!

The vein of slightly-veiled irony in this bit of secular discussion is found in the "How thankful we should be," etc.

The fact that sex is, perhaps dawned upon this professor's mind after a period of profound cogitation and mental wrestling seeking for the "why" in which the eliminated deduction that sex "is necessary," was reached.

We presume that if this professor should tackle the problem presented by every other fact in existent creations, the nominal or commonplace, the same deduction would result! It is a wonderful thing to find that human conception can grapple with the great problems offered in the field of existent things and find that each individual object in existence "is necessary." It saves the average man from so much fret and worry to realize that his learned neighbor in the world of thought has discovered that he, others like him, and the things he is acquainted and

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JN Campbell 11 1906

associates with in the material world "is necessary." It is so easy. Science says, Yes, this exists, and from our thoughtful research we find that it is necessary. The average man outside of the scientific pale may say, Of course, if a thing exists it is necessary; if it was not necessary it would not exist. Science says that is faith, blind faith, unintelligent faith. It may be. Science takes up the question of how man knows anything and after putting tomes of writing on record, deduces as the result: "we know because we become conscious of." The every-day average man taps this scientifical deduction and says: "Yes, we know, because we know." Again, science says, that is blind faith, unintelligent faith. Well, let it go at that. But if a whole lot of what is going on in the scientific world is not of a piece with Doctor Forester's sharp saying, "There is no fool so unbearable as the learned fool," we miss the guess. This is to say, that the man who is so saturated with the importance of his own knowledge that he regards the acquirements of others as crude ignorance, the absence of intelligent education, is apt to be self-important, consequential, and overbearing, and hence unbearable.

We do not need to be told that sex is necessary; it is a fact. So, whatever is contingent to that fact is pertinent to the subject and must be considered. For this reason, that is, that sex was the design of an intelligent creative power, marriage was designed and provided by the same intelligent force as an existent fact to determine the purpose of creation and to emphasize the necessity for sex; so, when this learned professor discovered that sex was a necessity he should have discovered that marriage also was a necessity.

The social compact into which humanity was evolved, as a result of creation, in due time made the family relation a fact also, of which each and every other integral portion must take notice and govern itself and be governed accordingly by rules, metes, and bounds, prescribed by an intelligent recognition of and acquiescence in the environments of the several component parts forming society, which by lapse of time became usage and law for the good of all, and so came the necessity of marriage by law, the relation and consequence of marriage to be proper subjects upon which should be laid of necessity restrictions and provisions the observance of which is essential to the well-being of society as a whole. Marriage within statutory enactments is as much a necessity now as are the facts of sex and marriage duly acknowledged as necessities in either the normal condition of man of which the professors have written, or in the abnormal or sociological condition now existing as a fact.

It is sometimes quite amusing to a man not in the immediate circle of scientists, so called, to hear the pundits talk of the normal condition of man. To the average man this term "normal condition" means nothing more than the condition into which man was placed by the act of creation, whatever that condition may have been. The conditions of sex and its resultant marriage were parts of the scheme of creation, hence were normal conditions and in this respect man is still living under the requirements of this condition. The environments resulting from an increased aggregation of men and women can not change the normality of creation; the facts remain, so do the necessities.

The advancement and progress of the race under the rules of civilization, the consequent realization of intelligent design in the creation, make it a necessity that marriage in these modern times be regulated by law. Revelation has so stated to us, and there is every reason possible for the Deity to offer humanity why the marriage relation should be regarded as a sacredly divine institution to be wisely and solemnly entered into, and its obligations be sacredly and righteously observed; the covenant therein made, "Keeping yourselves for each other and from all others," to be answered for in the judgment as a bond entered into in the presence of the Lord himself.

Let the learned professors laugh and jeer, the scientists ponder and look wise, let who will seek to decry the care we may have for the word of God, the trust we have in him, the sacredness of the marital relation to us, but let us as a people keep our covenants as we know them to have been made by us; not permitting the efforts of the higher criticism, the blandishments of vain philosophy, or the blindly foolish deductions of "science, falsely so called" to cause us to venture into the devious ways of the modern disregard of the sacred character of the religion of the Lord Jesus Christ as the same has come to us by revelation, in the angel's message.

DOWIE'S FOLLOWERS IN WANT.

ZION CITY, Illinois, July 30.—John C. Hately, receiver for the Zion City industries, to-day issued an appeal to the moneyed believers in the Dowie doctrines to contribute for the relief of the destitute of the community. During the last year contributions have dropped off greatly. A large percentage of the population is underfed and insufficiently clothed and the land into which they put their savings has little value under existing conditions. Prompt relief is needed.

The court before which the case between John Alexander Dowie and Voliva for the control of Zion City, ecclesiastical and temporal, put the affairs into the hands of a receiver, deciding that the moneys and other values contributed to the Zion City movement was in the value of a trust and did not belong to either Dowie or Voliva, but to the body of believers; and that the conveyances made by Voliva of certain real estate to different persons were void. The court further ordered that at a time stated an

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election should be held by the Zionites for the purpose of choosing a leader who should be in effect the trustee to hold the properties and work out the financial difficulties into which the movement has been forced by mismanagement.

This order of the court is bitterly resented by some of the devoted followers of Dowie, for the reason that it appears to them that the Lord should appoint the leader and not the people to choose him. It is late to make this objection, as the tenure of Doctor Dowie's office was the creation of the choice of the people upon declaration urged by himself.

DOUMA DISSOLVED.

There seems to be a lull in the whirlwind of Russian politics at present, (July 30). The Czar has dissolved the Douma, and the old regime of autocracy is being resumed as rapidly as is possible. It would seem that the final settlement is a long way off, and that there can not be a peaceful conclusion; but that in either event the entire overthrow of the reigning dynasty by the blotting out of the Tsar Nicholas and his political advisers of the aristocratic nobles, and the sweeping away of all restrictive laws through the success of a revolution, and the forming of a government by the people, either good, indifferent, or bad; or the overcoming of the proletariat working classes, the peasantry, and the numerous host of all classes among the professions, by the force of the army, the result will be bloodshed, murder, and all the evils that follow in the train of the "abomination that maketh desolate."

The HERALD is of the opinion that no permanent peace will be reached for Russia, until there is either a constitutional monarchy like the English states, or a republic like France or the United States is established. We believe that the seeds of political freedom are being sown broadcast over the world and the kingdoms are fast ripening to their fall and the incoming of Him whose reign is to be righteous, from the rivers to the ends of the earth. Are we ready?

GRACELAND NOTES.

Only seven weeks until the beginning of the fall term. Are you coming? Write F. B. Blair, secretary, Lamoni, Iowa, for a catalogue and full particulars.

Arrangements have been made to give several courses by correspondence. Descriptive circulars are now ready for mailing, and will be sent by the secretary upon application. If you desire a better education and can not come to Lamoni, this affords you an opportunity.

We take pleasure in announcing that the college faculty for the coming year is the strongest in the history of the school, and a successful year is assured.

A large number of the graduates of Graceland's shorthand department are now filling positions of trust in many of the cities. The return of Miss Reimers to this department this fall insures thorough work.

Work on a dormitory for girls is commenced on the college grounds. Rooms will be arranged for the boys in the college building. All will be fed at the same table. This fall a part of the college land will be broken up, and next spring the industrial department will get a start. Reservation of rooms should be made early by writing the secretary.

Graceland as a matrimonial bureau received quite a boom on July 4, when four of last year's students participated in a double wedding at Marshalltown. The college mourns the loss of four worthy students, but the church has added two homes where the ministers for Christ will ever be welcome. How much better this is than to see our young people lost to the church by marrying those of the world.

Students registering at Graceland College and paying their tuition for one year in advance will be allowed credit for their railroad fare to Lamoni, not to exceed ten dollars. Bring a receipt from your railroad agent. This brings the college to your own door.

EDITORIAL ITEMS.

In all the fields of labor the workers are busy, and hopes for a good year are being indulged in by all.

The report from Bro. W. H. Kelley's field is fairly encouraging. The force though small is doing what they can to keep the faith before the people of the mountain region. Bro. Kelley writes of the field thus: "There is a hopeful tinge to all reports and letters received, showing that the brethren are trusting in the Lord and going forward as best they can. No reason why success may not come to the cause here by effort as well as elsewhere. So we, too, are feeling hopeful and quite well every way."

Sixty-seven baptized in the field of Brn. I. N. White and Joseph Luff, last quarter.

Bishop E. L. Kelley has been at Delta, Colorado, looking after the suit planted against Brn. J. W. Morgan and A. M. Chase by R. H. Wight, for damages to character, etc.

And what does culture become when it begins to decay?—when the dry-rot strikes in? It gives itself a new definition, being satisfied, perhaps, to be a mere enlargement of information, with all the development and enjoyment of taste. It omits the

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training of the conscience; it omits the disciplining of the will; it forgets or neglects those powers of the soul by which the man reaches forth after duty. It knows not any of the laws of the Spirit. It forgets the rights of fellow man. If our national culture, that is, the trend of life in our educated classes, ever ends upon self, then our culture is in great peril of being added to the "three" whose great mischief has been to prevent the entrance of wisdom, and whose judgment has been or may be to "go down with a crash."—Whitney.

We call special attention to the great truth so clearly and briefly expressed in the third paragraph of the following:

"William Jennings Bryan filled the pulpit of the Methodist church at Normal, Nebraska, on Sunday last. The report says that his text was, 'Blessed are the pure in heart: for they shall see God,' and proceeds thus:

" 'He declared his belief that religion consists more in kindness to and consideration for fellow men, more in charity for others and in personal purity, than in dogma, ceremony, or creed. He deplored the tendency to higher criticism of the Scriptures and the rejection of parts of it because one couldn't understand. He declared that he found daily more mysteries in life than were bound up within the covers of the Bible. He believed the higher wisdom lay in accepting the good we understand, and hoping for understanding later of what we don't understand.

" 'He insisted that no man can command real success in the world unless he possesses an ideal, nor can he be of real value to the world so long as selfishness and low conceptions of his duty to himself and others dominate his life and conduct.'

"Mr. Bryan might have made an extraordinary preacher. It was not uncommon in the early days of Methodism for lawyers to become local preachers. Some of the most interesting and impressive preachers in England have been lawyers active in practice. Such has been the case within a few years in different parts of this country. Mr. Bryan is a Presbyterian. How he came to preach in this Methodist church is not reported, but he will never lack hearers as long as he has his voice, his perfect mastery of himself, his expressive eyes, and his extraordinary vocabulary. Entirely apart from political bias, one thing can be said of him, that nothing in speech vulgar or morally depraving has ever been even so much as charged against him."—*Christian Advocate*, May 18, 1905.

Jap Fumigation Methods: An officer of the Pacific mail steamship Siberia has the following to say of the methods of the Japanese quarantine service in fumigating vessels:

"We were placed in quarantine at Yokohama for ten days. We were moved over to the quarantine station. A hulk was brought alongside. An officer came aboard and asked how much space there was in this and that compartment. He was given the exact figures and he then returned to the hulk and the fumigating plant was prepared with just the amount of fumes necessary to fill the compartment. A white rat, especially bred for the purposes of the quarantine service, was brought to the Siberia in a cage. The cage was hung just within the compartment next to the porthole through which the fumigating pipes were thrust. Then the fumes were pumped in. Once in a while the sacks inclosing the free edges of the porthole were uncovered and an inspection of the rat made. As long as he was alive the fumes were pumped in. When he was found dead, the fumigation came to an end. That rat was closer to a little fresh air than any other rat that may have been in the compartment, and he lived longer than others. When he was dead every other rat was surely dead. And so the fumigation went all over the ship, a white rat being used for each compartment. Then the Japanese doctors treated us finely. We were taken by detachments to the quarantine station grounds every day for exercise."—*Pacific Commercial Advertiser*, Honolulu, Hawaii.

A correspondent sends us the following:

"I inclose a clipping from the *World-Herald*, of Omaha. It was one of a number similar under the title or heading 'Iowa, the Refuge of Persecuted Sects.' Thought the misstatement might be of interest to you. Surely every one knows Brigham Young could not have been the son of any Smith that ever breathed. How little some reporters care for consistency or even ordinary approach to the truth of what they write for all to see!

" 'The Mormons, driven from Nauvoo, Illinois, started westward on their Utah pilgrimage in 1847, and while *one son of the martyr Smith led* on a majority to the western State, another son, Joseph Smith, stopped in Iowa and formed a church, which has since had Lamoin as its headquarters.' "

"The Christian has his property as a steward of God. Christ's parables of brotherhood teach that the highest use to which we can put our possessions is their investment on behalf of others. There is no law against a Christian's having property, if he has acquired it honestly. But there is a law against his keeping all the gain of his possessions to himself. In some other world, where there may be no poor, no unevangelized, no ignorant, no helpless, there may be a different law concerning possessions. In this world the law is 'Freely ye have received, freely give.' We are not our own, but Christ's; and our money is dedicated to him, also. And there is no greater value in money than when it is used as a means of Christian service and helpfulness."

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Nauvoo Reunion

SAINTS WELCOMED BACK AFTER SIXTY YEARS OF EXILE.

(Continued from last week.)

Replies were made by Heman C. Smith for the church, T. A. Hougas for the Sunday-school, J. A. Gunsolley for the Religio, Elbert A. Smith for the church publications, and Alexander H. Smith as one of the exiles. Some of these speeches the stenographer failed to "get." Heman C. Smith said:

Mr. Chairman, Ladies, and Gentlemen: I do not think it would be possible for me to express my feelings, and the appreciation I feel for the words of welcome that have been extended to us officially by the mayor of your city, and the gentleman whom he has chosen to follow him.

Nauvoo! The very word is associated with memories to us all, and causes our feelings to soften; and as we walk the streets of your beautiful city we feel the solemnities that characterize us sometimes when we walk in the city of the dead, for here we walk upon ground where lie buried memories and buried hopes. This name has been sounded in our ears when we were but infants, many of us, at our mothers' knees. We have been bidden to remember the scenes that were enacted here, and these scenes have become more impressive when we have considered the circumstances that led up to the association of the people that we represent in this place, coming here, as they did, burdened with trials and cares and with persecutions, they found here a temporary resting-place. Here upon this sacred ground old men and women, who were bowed by the weight of cares and responsibilities of years, thought they had planted their roof-tree for ever. Here they gathered around them their loved ones. Here they taught them the principles of truth as they understood them, pointed them to the Lamb of God who they believed was the founder of the great work in which they were engaged. Here young men and maidens wandered over the valleys, or rested under the shade upon the wood-crowned hills, and plighted their vows of love as they told the story, old but ever new. Here they too expected to rear their homes and experience the reality of their fond dreams of happiness.

But the storm-cloud arose, and our fathers and mothers were driven from this beautiful city to erect other homes, and far away under the beams of the western or southern sun we have heard them tell of this beautiful place, and so vivid have these things been in our minds because of these relations, that when we visit these places the depths of our feelings are stirred. The first time that we looked upon this city and its beautiful surroundings, it seemed like some beautiful, half-forgotten dream. It all seemed so familiar to us when first our eyes beheld these rugged hills with the broad plain at their base, around which sweeps in graceful majesty the historic river, that it seemed like but a sweet memory of childhood.

We appreciate the circumstances that confront us to-day when we realize that the storm-cloud has passed, and the things that once disturbed and distracted this beautiful place have passed away, and to-day we meet under this canvas and in this public place and hear the words of welcome from these who are the highest in authority in your municipality, and we have the privilege of responding in behalf of the people we represent, the privilege of meeting here in the homes of our fathers and worshiping God according to the faith that they promulgated. We can but feel sorrowful sometimes when we think of the possibilities of this beautiful place which once, we are told, was the largest in the state of Illinois, and, possessing as it does natural advantages second to none, the key of the situation was in the hands of our fathers—your fathers and ours. And this might have been the center of commerce. There might have been the streams of commerce directed this way, and this city might have been the leading city of the West. It had this opportunity. What city was situated more favorably? What city had fairer opportunities? The advantages of population and being first in the race were here; but because we disagreed, or our fathers disagreed, we lost the opportunity to build the city here, and the streams of commerce have been directed into other places, and the city of Nauvoo remains a silent place, yet a beautiful place, and it appears to me a pleasant place to retire from the busy cares of life and build a quiet home of peace, of rest. We can not but think of these possibilities, but we are reminded of the language of the poet,

> "Of all sad words of tongue or pen,
> The saddest are these, 'It might have been.'"

But we can not regain that which we have lost, nor the opportunities that were before us at that time, and now it is ours to make the best of the situation, and I am glad that the time is past, without saying who was to blame, or whether your fathers or ours were most to blame—without entering into a discussion of that, I am glad to say that there is a happier day dawned upon us, and we have heard to-day the words of welcome to those who teach unchanged the faith once proclaimed upon the spot where now we assemble. And permit me in their behalf to say that we again shake hands with you as brothers, and welcome you to our congregations and to our convention, and ask for them that whatever differences may arise between us in the future, that we may all, and each of us, meet it in a brotherly, kindly spirit, discussing our differences with love and forbearance if we will, and if not thought best to discuss them, let them pass to a higher tribunal, for we will all have to account for our faith, and especially for our practice to God himself. We are not required to account to each other. We are not permitted to be judges. We have not that ability. The right of judgment is with him, and to him we ought to carry these differences, but in kindness and love bear with each other, and respond with heartfelt gratitude to the friendship and the privilege of associating together here. It may not be, I do not know whether we shall ever be associated together as fellow citizens or not. There is no movement upon our part that way; and that we will ever come back to build up the city of Nauvoo is but an unauthorized speculation. The church has taken no steps in that way. We come here only as a convention, as we would come to any other place; but we come here with an additional incentive, for it is our delight to visit the places of our fathers whether we will ever be permitted or have desire to occupy them or not. We come here simply as a convention, not for the purpose of taking possession of the city. It is yours and you are welcome to it. We are content to be your guests, and to partake of your hospitality, and in return thank you for your invitation to come, and for your words of welcome, and invite you to mingle freely with us in our association and service while we offer you the faith of our fathers.

Elder T. A. Hougas said:

Mr. President, Friends, Brethren, and Sisters: It but feebly expresses our feelings this afternoon when we say that it is a real pleasure to respond to so hearty a welcome as we have heard to-day. In behalf of our association, the General Sunday-school Association of the church, we speak our personal feelings, as well as the feelings of, we believe, all our colaborers, when we say that we are more than happy, more than glad to meet at this place. When a few years ago we were permitted to gather with a few of our coworkers on the other side of this beautiful stream in a reunion, and paid a visit to this beautiful place, the thought came to us then, "How I would that all the young people of our church could, in the words of another, 'See what I have seen, and feel what I have felt.'" And our visit to the sacred places made impressions upon us that have not yet been erased, and they were impressions that

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have done us good, I believe, and made us better. And we thought then, how glad we would be if all our workers could at least once in their lives make a visit here, see the old landmarks, feel the feelings that naturally come to us at such places and under such circumstances, and learn many things they might never learn otherwise. And we are here to-day, a few of us, and I am glad. We have come here with several things in view. We are here as we have mentioned to see the places of memory, precious and sacred to us, and at the same time to associate one with another, and to learn many things that we need to know in our every-day work, and our every-day life, things that we need to know at home in the discharge of our duties there. We hope to make it educational in several ways, and with the added feelings of inspiration, feelings of—well, we hardly know how to express it, because it must be felt to be appreciated—feelings that carry us back as it did the thoughts of those who have gone before, members of our own family, our brothers. We are representing the work of the children of our church—not the children alone, but it is the work of the entire church, and I believe that we can truly say that a larger percentage of our church membership attend our Sunday-schools than that of any other church extant. But when we say we represent the children, it is the one association that takes them in particularly as a religious association, and in their behalf we want to thank the people of this town, through their officers, for the cordial invitation that has been extended to us, and assure them that we will be pleased to have them attend our reunion, for whatever the nature of the work it is for your entertainment as well as ours, for your benefit as well as ours, and we have learned all along that we are all benefited by association, we are all built up in mind together, we come to a better understanding, and are better understood and add good in all ways. Again we want to thank you, friends of Nauvoo, for the kind hospitality and for the invitation which you sent us, which we considered long before we came, not from any lack of interest, not from any dislike to come; but because such a move must not be taken hurriedly. We must take the necessary time to bring it about properly, and I thank God that we are here to-day, that we are here for work and for worship.

Following the speeches, permanent organization was effected, with Heman C. Smith, T. A. Hougas, and J. A. Gunsolley in charge, D. J. Krahl secretary, Annie Allen stenographer, Mark Siegfried chorister, Madge Siegfried organist, and Elbert A. Smith, J. W. Peterson, and D. J. Krahl press committee. The evening sermon was by Elder F. M. Slover.

Elder Smith was the preacher on Sunday. To be more explicit, Alexander H. in the morning; Elbert A. in the afternoon; and Heman C. in the evening. The big tent was well filled, and the interest and attendance was good.

What a contrast between now and sixty years ago. Then the sword, the bullet, and the torch were our portion. Now we are welcomed here. The ears of the people are open to hear us. Their newspapers are open to print whatever our press committee may furnish them. The city park is our camping-ground. The city hall is at our disposal. Our committee on arrangements has its headquarters in the old *Expositor* Office, where formerly the Devil drove the quill and set the types.

Monday opened with a splendid spiritual prayer-meeting. Institute work occupied the time at half-past ten o'clock and at half-past two; a free-for-all social at four o'clock, and sermon by James McKiernan in the evening. The weather has been ideal.

A VARIED AND INTERESTING PROGRAM, HISTORICAL LECTURES, ETC.

An invitation was tendered our people to attend a wedding in the Catholic church on Tuesday morning, July 31. The wedding was at eight o'clock and the long and formal ceremony lasted nearly an hour. We judged that such a ceremony would tend to discourage second marriages. There were more of our people in attendance than there were of the Catholics; but the Catholics were more quiet and decorous than their guests of honor.

An excellent prayer-meeting and a session of Sunday-school institute work occupied the forenoon.

In the afternoon Bro. Will Pitt of Independence read an excellent paper on common errors in public speech. This especially interested the ministry, who smiled even to hear their own peculiar failings lampooned. Watch *Autumn Leaves* for this paper.

One of the features of Wednesday was the trip "seeing Nauvoo." Historical speeches in the tabernacle preceded the tour, and then ten vehicles and a "mixed multitude" of people on foot took up the march. Unfortunately some who were unable to walk failed to secure transportation, and were quite sorely disappointed. A second tour was arranged for them. Our convention stenographer, Sr. Annie Allen, of Lamoni, accompanied this first expedition and reported the trip and the speeches. Space will not permit a full report but in part her report is as follows:

Heman C. Smith spoke in the tent as follows:

We are not in the original city of Nauvoo; this is Wells' Addition. The original city of Nauvoo came within a block west of here, to the next street west of this one, but two blocks north of here; the city extended three blocks further east. Mr. Daniel H. Wells owned this property at the time our people first settled here. He was not a member of the church, but subsequently became one, and laid out this addition. This park that we are on, this quarter of a block (the blocks were laid off in four lots to the block originally) I find by the county records that this park, which is lot 2, block 19, was deeded to Leonard Sobey, one of the high council of the church. I do not know whether he even had a residence here or not. We could not determine that by the records. The streets were named for prominent men, most of them.

These streets running north and south lost their original names and are now known by numbers, numbering from the river. This street west of the park running north and south is Twelfth Street, I believe, but was originally Woodruff Street, named for Wilford Woodruff, and the street running east and west is Knight Street, named I suppose for Joseph Knight, or some of the family of Knights. Those of you who are acquainted with the history of the church, will remember that Joseph Knight was one of the first in a material way to befriend the Prophet when he was commencing the work of translating, providing him with the means, sustaining him while at the work.

The next street south of the park is Mulholland Street, running east and west, named for James Mulholland, who was

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secretary to Joseph Smith in 1839; died soon after. I do not know whether it will be interesting to you or not to name the streets, but I will name a few of them. The next street east of here, running north and south, was Page Street, named for John E. Page. The next street west of Woodruff was Wells Street, named for Daniel H. Wells, and was the dividing line between the old city of Nauvoo and the Wells Addition. The next street north of Knight Street is Young Street, named doubtless for Brigham Young.

There are only two places that we think necessary to mention up on the hill here. One of these is the old *Expositor* Building, generally understood to be the building on Mulholland Street, known as headquarters of this convention, rented by Bro. Peterson, and occupied by the committee. There is difference in regard to the location of this building. Mr. Theodore Ellison, an old resident who recently departed this life, told me that he was positive it was on the other side of the street on the corner where the hotel is, and President Joseph Smith confirmed the recollection of Mr. Ellison that it was on the south side of the street. There are others who believe from circumstances connected with it that the *Expositor* Building was down on the river front. The history of the *Expositor* briefly told is that it was started by some who became disaffected from the church. They issued just one number of the *Expositor*, June 7, 1844. Immediately after that issue the city council declared the paper a nuisance and ordered the mayor to abate it. I want you to remember that. It has been understood generally that the church destroyed the *Expositor* office because it was conducted by apostates from the church. Members of the church may have had something to do with it, but not as members. What was done was in an official way by the city council, and they ordered the mayor to abate it, and he ordered the marshal, John P. Green, to destroy it, and Mr. Green with his posse went and emptied the type into the street, and there never was another issue of the paper. It is not necessary for me to go into detail as to why this was done. You can make up your own minds as to whether it was necessary to destroy it or not. All that have ever read it will know that it was a slanderous sheet. On the 10th of June it was destroyed, men were accused that were engaged in it, and complaint was made before the justice of the peace in Carthage. They took advantage of the habeas corpus and were tried before the municipal court of Nauvoo and acquitted, and immediately afterward the mayor wrote to the governor of the State and gave an account of the proceedings, and told him if he was not satisfied, all parties concerned would present themselves at the capital for investigation. This was never demanded. At the advice of friends they submitted to a second trial, and at the second trial were acquitted. We are not giving expression to-day to opinion, we are just telling you what happened.

The only other item of interest and one of the main things, is the erection of the temple. That was right on the block adjoining this, just beyond this brick building. The corner-stone of the temple was laid on the 6th of April, 1841. Work was done on it for several years. The exodus from this place took place in 1846, and in 1848 the temple was burned. The walls stood, I believe, but we will hear more about that after a while. I believe it was never completed entirely. It was burned on the 8th or 10th of October—there are different accounts in regard to that date. We have with us Alexander H. Smith, who lived here in his childhood, and saw the temple, and knows more about it than the rest of us, so I will give way to him.

Alexander H. Smith spoke as follows:

In the brief space of time that would be allotted me, I can tell but very little. I have to speak largely from memory, and if I speak relative to the temple I shall speak of it as I knew it, not as somebody else has told me about it. Of course, I was but a small boy, comparatively, when the temple was begun, and much of my time in playing was spent, (when I could get leave from home,) around the temple. Every one that was at work on the temple knew who I was, and every man that was laboring on the temple always gave some preference to me to aid me in my pleasures around the place. I mingled freely among those who were cutting the stone, laying the walls, etc. I saw the rise of the temple and the laying of the foundation, until the metal figure of the angel was placed upon the dome.

The man who had charge of the temple just previous to its burning, frequently permitted me to pass into the temple with him when he went around showing visitors the temple. Sometimes he would say, "Alexander, you take these people around and show them through the temple; you can climb the stairs easier than I can." The temple fronted to the west. The part leading to the entrance, or portico, opened with three large doors, one on each side and one in the center. Leading to the interior on the north side of this portico was the office. On the south, in the southwest corner, was a spiral staircase which led to the upper floor of the temple. The lower floor of the temple was sufficiently finished to occupy. There were placed in there temporary pews or seats, and a temporary pulpit at the east end of the room, and public services were held in that room. It was so far finished that it could be used as an auditorium. The second floor never was finished. In fact the floor proper never was laid. There was a floor laid which was called the lining, but the floor proper never was laid.

The room above the second auditorium, during the last year of the stay of the people here, was partitioned off with canvas partitions on the north and south sides, rooms on each side, and a long hall in the center. I passed through the temple, was in the basement; have been in the font many a time. I have been shown the well that was said to supply the water that was used in the font for baptism. If you look at the picture of the temple you will see there is a square above the roof and the line of that square running through the temple was the partition between the office and the stairway room. That partition ran clear up from the cellar. It was begun in the cellar, and on the west side of that partition in the cellar this well was dug. The water was drawn from the well to put in the font, and the font was in a large room in the basement.

I well remember that they attempted to baptize in the font. They put water in the font, but from some defect it leaked, the water ran out, and they could not use it as a rule for baptism, until it should be repaired. Before it was repaired the temple was burned. Certainly not longer than two days before the temple was burned, I passed through the temple, and took two parties, climbed the winding stairs until I came to the square on which the dome rests, and there were ladders from the stairs so we could reach the dome. On the east side of the dome was a tower opening out onto a little walk passing around the dome. There was a little railing around the dome, like that, but nothing to prevent an individual if he felt so disposed, from getting over. I walked around this dome, and as I came to the door, the gentleman to whom I was showing the dome, reached out and caught hold of me. I did not like that, but he was afraid I would fall over. I was not afraid of it.

There has been misunderstanding in regard to the temple being finished. It never was finished. I remember, I think it was in the fall of 1846; at any rate it was the time the Mexican War was in progress; General Warren was summoned from this division. I think his forces were located at Rock Island. As he passed through Nauvoo, with a portion of his army, a part of them were stationed right in my mother's dooryard, and some of his soldiers ate at my mother's table. You know our memories sometimes retain little things and make impressions on our minds that we remember long after. While these soldiers were quartered in my mother's house, at one time in the afternoon there was an arrest made for stealing horses, and the prisoner was arrested by some of these soldiers and brought to my mother's house for meal-time, and as he sat at the table, a

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soldier on each side of him, one soldier dropped his knife on the floor; mother rushed around to supply another knife when the prisoner said, "Never mind, Sr. Emma, this knife is all right, he wiped it on my pantaloons." That sealed in my memory the fact of these soldiers being there.

While we were yet at the table the cry of fire was raised in the city. We rushed to the door and we saw the smoke rolling out of the east end of the temple from the upper floor. We made inquiry in regard to it, and we were told they were having a jolly good time up there and it caught fire. I do not know how true that was. They said they were dancing and fiddling on the upper floor.

The night the temple was set on fire, our barn was lit up about one o'clock in the morning. My mother saw a light shining in at the east window of the bedroom where I was sleeping with my brother Frederick. She ran into the bedroom to see what it was, supposing that some of the neighbors had a light, and as she looked out of the window looking to the north, she saw the temple on fire. At the time she saw it the fire was about large enough to see through the upper windows of the dome. I was wakened by the voice of my mother saying, "My God, the temple is on fire." Of course we were all aroused. I saw the flames break out of the windows of the dome of the temple. It was so light at our home a mile away that we could see to play marbles easily by the light of the burning temple.

As soon the next day as I could get permission, I came up to the temple lot. Immense crowds of people were around it, and of course, being a boy, I ran here and there among them, and I heard the expression of the concensus of feeling in that multitude, and I heard one man make the expression, and I always remembered it, "Oh, I wish we had the man that set fire to it, we would tie him in irons and drag him through it." That seemed to be the general feeling and expression. Now I have lived to see when the wind blew one wall out, and the wind blew another wall in. After the fire the French community bought the temple with a view to rebuilding or repairing it, but it was not intended that it should be rebuilt, and the winds of heaven blew down one wall, the lightning struck another wall, and only one corner remained standing, which reminds me of the song we used to sing: "These remaining pillars still, of the temple on the hill." It was so near the houses built on the southwest corner of the square that it was thought to be dangerous, and the citizens blasted the walls down, and not content with removing the stones that were on the surface, they quarried the foundation clear to the basement, and every stone that was not used for building purposes was made into lime, and not one stone was left upon another in the temple that was commanded to be built of God. It had been defiled, and was purified by fire. Now, I have told you my knowledge of the temple which was obtained by reason of being in the temple and on the temple ground.

Starting from the park, the first stop was made in front of St. Mary's Academy, and our attention was called by Bro. Alexander to the south wing of the academy, as being what was the Mormon arsenal. He said:

The building on the northeast corner was built by Parley Pratt. It is now used as a parsonage. On the next corner south was the temple lot. On the west there was a grove of hickory- and oak-trees, and the people used to hold meetings in that grove.

Turning west to main street, then north, we came to the place which used to be the residence of Lyman Wight. Leaving here we came to what used to be called Commerce; afterwards the name was changed to Nauvoo. The old town of Commerce, or what is left of it, is situated on the river front, part on the north side of the road and part on the south side of the road, next to the river. New Commerce was located out from the river front, near the old stone house. There were about one hundred houses in New Commerce, most of them log houses.

We next came to what used to be the Masonic Hall. Bro. Alexander said:

In our day in Nauvoo it was originally a three-story building, but was purchased by parties who took the top story off and made a residence of it. Some have questioned the fact of the lodge being legal. It was supposed to have been a clandestine lodge, but it was recognized by the supreme lodge. The supreme lodge took action to annul the charter, and if it had been a clandestine lodge, the supreme lodge would never have taken such action.

We next came to the building that was supposed to be the residence of Orson Hyde. Near it was the building that was put up by Doctor Lyman, and was one of the first mercantile establishments in the flat.

Beyond this, in the same block, was the residence of John D. Lee, which was his dwelling-place when the Latter Day Saints left here. We next came to where three brick buildings are now standing. This site was formerly owned by Almon W. Babbitt.

These brick buildings were used as a grocery-store and a storehouse. In the corner building services are now being held by the Utah Mormons. This property was deeded to Edward Hunter. Farther on we came to a frame building. Our lecturer said:

On this spot running across one lot and half way across the block, was a large, single-story brick building called the brick row. Here the first emigration that came from England, among them Father Church, resided. They came up the Mississippi River, landing at the foot of Main Street. In that company was a widow woman with a little babe. That little babe became the wife of Alexander Smith.

On the corner of Granger and Kimball Streets was the house that was formerly the residence of Brigham Young, and across the way is a large building which used to be occupied by Joseph Young, a brother of Brigham Young. We next came to the place where the hall used to be in which the Quorum of Seventy used to hold their meetings. A little farther on is the lot on which James Whitehead, secretary to Joseph Smith, used to live. We again stopped in front of the place where the building once stood in which was published the paper called the *Times and Seasons*. This building was towards the river fronting Water Street.

The next place of interest noted was where the home of Hyrum Smith used to be on Water Street, and near that was where his office was in which he used to give patriarchal blessings, and where the High Council used to hold their meetings, a brick office about twelve by fourteen feet. Near to this is the place where once stood the house in which Peter Haws lived, one of the old pioneer Saints. In sight of this place stands the former residence of William Marks, president of the High Council. To that house John Taylor was brought from Carthage at the time he was wounded.

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We next came to what was the brick store, spoken of in history as Joseph Smith's brick store. In the upper chamber of that store was where the council was held. This building stood until a few years ago. Our next stop was in front of the site of the Nauvoo Meeting House, where the Reorganization first held their meetings, and near to this place is where Mr. Law had his store.

The next place of interest was the Old Homestead, one of the first buildings built in Nauvoo before the Saints came here. The house was remodeled after Joseph Smith moved to Nauvoo. The east end of the upright was a block house built for protection from the ravages of the Indians. Indian Territory was then just across the river in Iowa. This was the first home of Joseph Smith here, built by Hugh White and sold to the church on May 1, 1839.

In sight of the Old Homestead was the corner which used to belong to Asa L. Smith, uncle of the Martyr. Across the street fronting the Nauvoo Mansion is the place where Don Carlos Smith died. The Nauvoo Mansion was then pointed out. Joseph Cooledge was the man supposed to have built the Mansion House. He built the portion that is still standing.

In front of the Mansion House, right on the corner, was the platform that you read about in history where Joseph Smith addressed the multitude, the last time he addressed them in Nauvoo, and from this corner he took his departure to Carthage. Our attention was next called to the Nauvoo House, the house that was commanded to be built by revelation. That house never was finished. The part that was started was built to the top of the windows, and subsequently this part was finished, and here Emma Smith died. Across the street from the Nauvoo House and on the Old Homestead lot is the cemetery which contains the graves of Emma Smith, wife of Joseph, also the two martyrs and other relatives of the family.

After leaving the cemetery, we passed the house that was built by Theodore Linley, and the brick house in which Dimick Huntington lived. A little farther on is the former home of Bishop Partridge. Going north to Parley Street, we passed the house in which Benjamin Clapp, father to Joseph Clapp, lived. A short distance from here lived Joseph Cooledge, the mechanic who was employed to build the Nauvoo Mansion. He was also the administrator of Joseph Smith's estate. Farther on was the house that belonged to Joseph B. Noble; subsequently it was the property of Lucy Smith, mother of the Prophet.

The next stop was made in front of the old Kimball residence. Our guide said:

> Right here there are some points that are interesting when we take into consideration the names of some of the men who built this house. It is claimed by the people that went West that they went West in keeping with the revelation which commanded them to go, and that they had this commandment in view before the Prophet was killed. But while they claim they had this in view, yet these houses are monuments that would justify us in the thought that they had no such idea, that they were building, and expected to make their homes right here. They claim that Joseph Smith appointed a committee in 1843 to explore that country with a view to moving out there, and yet they built this house in 1845, a year after his death.

Leaving this spot we passed the house of Wilford Woodruff, one of the twelve apostles, afterward president of the Utah church. This was the last point of interest on the trip.

Thursday was the day appointed for the steamboat excursion to Warsaw. The Ottumwa Belle and barge left the landing at a few minutes after eight o'clock in the morning, one of the few river excursions to leave on time. Two hundred and thirteen souls were on board. Most of these were paid fares, though some "complimentaries" were given the elders. That is, they were called "complimentary." One of the elders had his doubts. "What is this?" he asked when the ticket was tendered him. "Something we give deadheads," replied the donor, dropping his jaw and drawing in his breath in his well-known way. Moral: Do not examine a "compliment" too closely.

A short stop was made at Keokuk and the city park was visited. Warsaw was reached about noon, and the boat departed at three o'clock. Recitations, speeches, and songs whiled the hours away on the return trip. Bro. Will Pitt and Sr. Mable Bartholomew being encored repeatedly. Bro. Burr's "breakfast food" took well, too. The grounds were reached in ample time for the evening services. The excursion proved a financial success. Nearly forty-five dollars was cleared on the boat and refreshments, exact amount not now known. Otherwise, the convention has not paid in a financial way.

So far as attendance is concerned, it is better than the more conservative expected, though not up to the estimates of the more sanguine. The mayor of the city stated to the writer that it was a matter of general comment in the town that our people were very faithful in interest and attendance, being found present at all services.

The program has been varied and interesting. The joint societies have spent the forenoons and afternoons in institute work—teaching teachers how to teach, and committees and officers how to work. Prayer-service has been held every morning, and the missionary arm of the work was represented by able speakers every evening, and three times each Sunday.

The following named elders were in attendance: Heman Smith, Alexander Smith, J. W. Peterson, T. A. Hougas, J. A. Gunsolley, D. J. Krahl, Mark Siegfried, Elbert A. Smith, Frank Russell, O. H. Bailey, Amos Berve, R. T. Walters, James McKiernan, C. H. Burr, F. M. Slover, C. E. Willey, J.

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Arthur Davis, L. E. Hills, George P. Lambert, Don Salisbury, William Garrett, J. R. Nicholas, and David Holmes.

It was the intention to visit the park at Warsaw and occupy the time with speeches; but a letter to the mayor elicited a reply which was in the main courteous and friendly but closed by saying:

When your speakers touch on "Mormon" history, let them remember that there are scores of old settlers in Warsaw who have the *true* history burned in their hearts as if it were but yesterday that the events occurred, for they bitterly suffered, both in flesh and in pocket, in the making of that history.

Warsaw need not have suffered had she attended to her own business. No one troubled her. But she welcomed the Missouri mobbers, and herself took up the work of pillage and murder, and became one of the most bitter nurses of mobocracy of that day. It is suggested that some things were "burned into" those "old settlers" and they will sometime reach an abode where some things will be "burned out" of them.

(Continued on page 757.)

Original Articles

THE SPECIFIC DUTIES OF A HIGH PRIEST.

(By request of the quorum presidency this article was written by Bro. H. A. Stebbins and read before the High Priests' Quorum in April, 1906, and by vote of the quorum its publication was asked for.)

The chief and special duty of one holding the office of a high priest is that he should be able to preside. And this includes also that he should labor as a true pastor, a faithful shepherd over his part of the flock.

His other chief duty is to seek to qualify himself therefor, to prepare himself to do as well as he possibly can this special labor in the church, so that he may successfully occupy, not only as a presiding officer over branch, district, or stake, but also that he shall prove to be a worthy shepherd of the sheep, a Christlike pastor over a people and over the work placed in his charge. He should obey the exhortation and injunction that Paul gave to the church officers at Ephesus, namely, "to feed the church of God, over which the Holy Ghost hath made you overseers." I believe that this appeal by Paul has particular application to the work and calling of the high priests in their daily lives.

Under the gospel covenant, as reintroduced and reëstablished in the latter days, it is evident that the office of high priest in the Melchisedec priesthood is a very sacred and important one, the word *important* not meaning that the man is to be important or to feel important, but that this office and calling is a very useful one, a necessary one in the gospel work, so much so that it *can not* be dispensed with, its duties and labors *can not* be left out or disregarded without the church of Christ and the cause of truth suffering an irreparable loss. And, if the special and particular work assigned for the high priests is not efficiently and sufficiently done, the result of this lack will be more or less an injury to the cause, and it will also prevent the intended growth in righteousness among God's people.

Consequently, a failure to do well or a lack in being qualified to do well the specific duties of this calling will also prevent an increase in membership. This for the reason that a practical daily righteousness among the Lord's people always wins many to Christ and like salvation, while unrighteousness among them always causes stagnation, and in time decay and ruin wherever error and sin abound. And wherever high priests have pastoral charge over branches, districts, or stakes, upon them rests the special responsibility, the most sacred obligation of endeavoring to keep the Saints up to the true standard. Their constant work and faithful service should be to comfort, encourage, advise, and strengthen the members against the evils of carelessness, indifference, contention, division, and skepticism.

For by latter-day revelation it has been made very plain that the divinely appointed duty of the high priest is to build up and perfect the work of God *within* the church and in such manner and to such degree as *no other quorum in the body of Christ is appointed or ordained to do.* Their work among the Saints should ever be for the progress and triumph of the people by their living according to the principles spoken of and commanded by the Savior, such teaching being especially found in Matthew's testimony, chapters 5 and 6, and in John's testimony, chapters 14, 15, 16, and 17.

Beginning with Matthew, fifth chapter, we find a great summing up of the true righteousness of heart and life that Christ demands of his people in order that they may "see God." And in all these things the high priests who are placed in charge of God's people should be examples in and teachers of, namely, "blessed are the pure in heart," "blessed are the peacemakers," blessed "are the meek," "blessed are they who do hunger and thirst after righteousness," and the other beatitudes.

A high priest may do much good by preaching to those not members and also through his example in daily life, and indeed it should so result, but his *special* and *chief* duty is to the members. His special work is for the personal perfection of those who have already stepped into the "narrow way" and are seeking to obtain a sure title to eternal life. By revelation to the church and by many individual experiences, also by manifestations of the Holy Ghost, the duties, responsibilities, trials, and joys pertaining to this calling have been made known and testified of to various partakers in the work of the Lord, the Holy Spirit having comforted, aided, and strengthened men during their labors in this office,

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whenever and wherever such brethren have been acting in the line of duty and laboring in faith and in love towards God and for humanity.

You are all aware that very little was given to the church from 1830 to 1844 about the duties of the high priests, notwithstanding men were ordained to this office as early as 1831. Because of this lack some in our time have claimed that the work of the high priests was rather of an unimportant character, not specially essential, and that the quorum was more of a body in which to place the worn-out material, or those who could no longer be of good service in the really active and necessary quorums of the church, in those bodies that were actually needed for the continuance and growth of the church. But on this point the minds of some have been enlightened by the revelation given to the present President of the church, the important labor intended by the Lord to be done in this calling being made plainer than it was before, and the necessity of their work has been stated, as it pertains to branches and districts, also more apparent as to stake organizations and bishops.

Nevertheless the early revelations make clear that one of the specific duties of the high priests was to preside. The oft-quoted word to W. A. Cowdery said that he should be appointed and ordained "a presiding high priest" over the church at a certain place, and one revelation says that the quorum of high priests "is instituted for the purpose of qualifying those who shall be appointed standing presidents over different stakes scattered abroad, and they may travel also, if they choose, but rather be ordained for standing presidents. This is the office of their calling, saith the Lord your God." (Doctrine and Covenants 137:42.

In section 104, paragraph 31, the President of the church is spoken of as the "presiding high priest" over the whole church, and in 104:11 the three men composing the First Presidency are called "three presiding high priests." That is, whatever their extra duties are, by virtue of their presidency, they are really high priests, the office of high priest being in truth *the* office of the high priesthood, the office of elder being a lesser degree of the same priesthood, for the purposes stated in the revelations.

In Joseph Smith's history he stated that on September 11, 1833, ten high priests were appointed to watch over the ten branches of the church in Zion; and in March, 1836, he gave instruction stating that high priests are for the purpose of presiding over churches. (See *Times and Seasons*, vol. 6, p. 850, and *Millennial Star*, vol. 15, p. 727.)

Also in a letter addressed to Elder Jared Carter in April, 1833, he wrote as follows: "The duty of a high priest, is to administer in spiritual things. It is a high priest's duty to be better qualified to teach principles and doctrines than the elders."—*Times and Seasons*, vol. 5, p. 752.

Now ability to preside is either an important gift or it is a valuable attainment, not so much for the purpose of presiding over an assembly or over a session of conference deftly, but a man needs still more to have wisdom, insight, intelligence, and steadiness of character for the general work that comes to one placed in charge of branch, district, or stake. As he goes to and fro attending to and providing for the various necessities of such organization, he should seek to keep everything as nearly as he can in the order and harmony that the great Master would like it to be in, and so far as He gives him wisdom to accomplish. But every high priest should make himself familiar with the rules governing deliberative bodies, so that he may be able to preside over an assembly whenever the necessity arises in conference and branch matters.

Coming to the other special duties of a high priest, certainly one of the greatest is that he should endeavor with all his heart and soul to qualify himself, to prepare himself in all things for the daily service of the Master and of the Master's people so long as he shall live and serve in this capacity.

In this special duty the first need is that he learn to control himself, to chasten and fit his own spirit for this great service, that he have constant watchcare as to his speech, his actions, his thoughts, and the tendency of his mind in its motives, purposes, and ideas, and to examine what things his heart and soul naturally seek after that are not altogether good, that he may, by God's help, eradicate the evil. How many mistakes and errors could be prevented, and how many might have been, if all realized this great need at the beginning, or in the proper time.

Also one special duty of a high priest is to seek for and to obtain wisdom from God, so that he may not only be influenced by the divine Spirit in his own daily conduct, but also that in his presidency over a branch or a district he may prayerfully meditate and carefully consider all matters pertaining to the work in his charge. Also that he may act wisely and speak cautiously, to the intent that his advice and counsel may be for the building up of said work, such as will bring harmony and peace, and that the fruits of righteousness may abound, so far as possible, in the hearts and lives of those "called to be saints."

As a pastor one special duty is to be a peacemaker everywhere, and that he have great patience in the midst of the difficulties and differences that arise, that patiently, and in humility and love, he may be able to deal with the various dispositions and inherited ideas and peculiarities that he finds along the way. Every man who has charge over branch or district needs to have power with God and with men, worthiness to receive divine help in his work, and ability to give light to the darkened minds, so

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that in loving humility he may pacify contrary dispositions, and as far as can be unite discordant elements and thus bring the lives of members into harmony. for their own good, for the sake of the cause of truth, and for the comfort and peace of the body of Christ.

It is the special duty of a high priest to be as a father who has the respect and affectionate love of his children, to be a *true* pastor, a *shepherd* who is gentle with the sheep, remembering the statement concerning the great Shepherd, that he thus did. For sheep are easily alarmed, and a rough, inconsiderate, or hasty-tempered shepherd frightens the sheep from him and he *may* drive them from the pasture and the fold. He needs to be like the tender mother who is faithful day and night, through every time of danger, sickness, and trial.

It is also his special duty to keep himself from holding grudges, ill will, or prejudice against any of the sheep, knowing that often misunderstanding is the sole cause of differences and prejudices, and that mutual love and forbearance, with willingness on the part of all concerned to talk matters over in a Christ-like spirit, may cause the supposed difficulties to vanish as the mist departs from before the morning sun. It may be found that the differences have really been of no more value than the differences of little children in their play.

A high priest should be far from acting the part of a tale-bearer or a tale-hearer. Neither should he take sides or allow himself to be prejudiced against any. If he becomes so he should hasten to do his complete duty in learning if he or others are really justified in holding such feelings, if after all real justice has been done and a godlike mercy has been shown to the person against whom prejudice is held. He should consider that different dispositions and peculiar temperaments cause people to see things as they do, and that until they see them in a different light, or are educated up to a different view, it is impossible for them to make radical charges. All have not the same intelligence, or brightness of mind, or capacity, to see quickly, yet each may be as sincere, earnest, and devoted. Also a really *good* member may be misunderstood, and the part of mercy and love is to do *all* that can be done to correct every evil. Each individual has by birth peculiarities of nature differing from others, yet if all such are treated with consideration then a good service may be had from each for the Master.

Hence as all people have faults, it is needful that the high priest in his watchcare should impress that fact upon the minds of all Saints, with the additional thought that each should see and correct his own faults as fully as he sees and condemns the faults of others.

Every high priest should be strictly honest in his dealings, very truthful in his words, faithful in keeping his promises, clean in his speech and conduct, yes, in his thoughts also. And in all these ways he should be an example to others, and to the young especially a helper and a guide by his daily life, daily example, as also by his counsel when it is needed.

High priests are often called upon to fast and pray for those who are very sick that the Lord may heal them, and for strength and blessing to be given to those who are passing through severe trials. Therefore the need that they be prepared in heart and mind, and by steadfast purity of soul and integrity of life, so that the Lord may more readily hear their petitions and give them his Spirit when they come before him to seek blessings for others and aid and instruction for themselves.

Considering all this, there is need that much care be taken in selecting men for ordination as high priests, that those be chosen who have many of these characteristics, with a deep and abiding love for humanity as well as for God and that they be considerate of the feelings of others, and helpful to all. No part of the ministry should surpass the high priests in earnestness of life, in devotion of spirit, in prayerfulness of heart, or in readiness to learn the will of God and to perform it. Therefore should the quorum try to recommend such men, as also that they have ability to preside and who show a growth in that direction and in their solicitude for the welfare of the sheep.

I have said nothing about the duties of high priests as bishops and high counselors because those matters do not pertain to this article nor in the appointment to write it. What I have written I respectfully present to the quorum, having been asked to write for that purpose.

GIVING.

In giving as in all other acts in life, there are certain rules, principles, and motives involved, the carrying out of which is necessary in order that such acts may be in reality what they purport to be. The principles governing acts may be destroyed by ulterior motives, or motives contrary to what the acts purport to be. An act of obedience under extenuating circumstances, by which honor and free will is crowded out, is obedience in form only—it is an outward compliance with an inward unwillingness.

The transfer of something from one person to another where there is a consideration involved makes such transfer a gift neither in form nor intent. A transfer without any understanding or agreement as to consideration, but with expectation of a return value may be considered a gift, but it is in form only; in reality it is not a gift. One definition of a gift is: "Anything transferred from one person to another without compensation." We have

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heard it expressed concerning some who were shrewd financiers, and questionable in their methods, that they never gave a dollar except when they could see two for themselves at the other end of the string. In such cases it would be an investment, or speculation, and in some cases it might be gambling so far as the heart is concerned, when the so-called gift is made upon a chance of big returns. Paul says, "It is more blessed to give than to receive." Giving with a thought of receiving in return robs the act of the joy, the pleasure, the "blessed" features that might accompany it.

Giving with anticipation of returns, and competitive giving can neither be classed as "blessed," because they are robbed of the right incentive to govern a gift. If the incentive be for gain, whether it is for intrinsic value, honor, or through competition to be classed above others, it is not the right one to govern a gift, and the act partakes of the spirit of commercialism.

Should that spirit be allowed to enter the church, the Sabbath-school, or the Religio? I believe competitive giving is wrong, not only because it destroys the proper motive in giving, but it is unjust and discouraging to those who may be unfortunate. Some are debarred from entering as competitors from the fact that they are not fortunate in having the means to compete with the more fortunate ones. They may, like the poor widow who gave the two mites, give their all, and like her give more than all the rest, but in the competition they are not so counted. If Christ had the awarding they would be placed at the top.

There is no blessedness in giving grudgingly. The "blessed" gift, whether it be to a friend, the church, or to the poor, must be a heart-gift. If we could be educated to make heart-gifts, or give because we love to give, we would not only feel "blessed" in the act, but the church, the Sunday-school, and the Religio would not lack for funds. When we come to realize that the poor widow who gives her farthing may be giving more than some wealthy person who gives a thousand, when we pay our free-will offerings and our tithing with no motives otherwise than a love to do so and not because others do so or because we want to see our names in the Bishop's report or because we expect God will return it to us tenfold or a hundredfold, then we will realize the "blessed" part of giving. W. H. DEAM.

THE MARVELOUS WORK OF GOD.

Amidst the clamor of many opinions, which are not at all times spiritually edifying and uplifting, we will center our thoughts for a time upon the most inspiring of all themes, "The marvelous work of God," awe-inspiring and beautiful beyond comparison, God moving in his glorious majesty, far removed from confusion and strife, looking down in love and pity on the humblest of his creation, surrounding them all with his marvelous love. As we can not measure the blue depths of the ocean, so we can not comprehend the boundless love of God. "Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God."—Romans 8:39.

How trifling are the things that claim so much of our thought and time in comparison with the glorious privilege of climbing the heights and gaining a knowlege of God! And this privilege is yours, O saint of God. Far above any worldly advantage is a knowledge of the wonders of God. "The glory of God is intelligence." No man, however deep his knowledge and worldly wisdom, can fathom that intelligence; but we get a faint glimpse of it in the grandeur of nature and the marvelous strides of science and modern inventions. Job says, "Canst thou by searching find out God?" His ways are past finding out; but vain man in his boundless egotism will acknowledge no power of God in these marvels.

We understand in this age of marvels that God permitted man to delve into the unfathomable mysteries of the unknown, not for the pleasure of man but to bring to pass his glorious purposes, that his wonderful gospel might go to the ends of the earth.

In all this we see the glory of his intelligence, both in nature and in science; and he has bestowed intelligence on his creatures, and it is our privilege to use it in gaining a knowledge of him. There are mines of knowledge in the word of God for those who will dig deep. The cares of the world are no excuse for remaining in ignorance. How many homes are without church papers, when some luxury could be dispensed with easily—some article of clothing or table luxury! A Saint's home without Doctrine and Covenants or Book of Mormon, but probably a novel or a Sunday paper on the stand! It is not hard to judge of the spiritual standing of that home. No intelligent knowledge of God or his work! Content to stay on a lower plane, when God is pleading, "Come up higher"! Content to relate some vision or dream or prophecy given months or years before, and refusing the higher knowledge that comes to the intelligence by a study of God's word!

How did we get a knowledge of the first principles, of baptism, and laying on of hands? By an intelligent understanding of God's word. Then, after obeying the gospel, are we going to fold our arms and go to sleep and lose the prize (eternal life) which is given only to those who overcome? He that overcometh shall inherit all things. Blessed are they that do his commandments that they may have a right to the tree of life and may enter in through the gates of the city. "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie."—Reve-

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lation 21:27. If my testimony will not square with my conduct before the world, then my words are only as sounding brass and a tinkling cymbal. Generations of ancestors long since gone have bequeathed to us their good or bad traits of character, and we are given the task, the mighty task, of overcoming the bad traits and developing a truthful, honest, fearless character before God.

There are different phases and traits of character as there are different nationalities; but all are inherited or acquired, and all must come under the process of development of true character. We must overcome; that is our life task.

From a long line of sturdy Scotch ancestry on my own part, I have inherited a proud spirit that brooks no control; but God gave me some severe trials, and step by step he is leading me all the way. From our human weaknesses, we must rise into stronger character. We are not fighting against flesh and blood but against principalities and powers. (See Romans 8:39.) Powers of darkness, and all the hosts of hell are combined to overcome the weak, trembling saints of God; but "if God be for us, who can be against us?" "He that overcometh, the same shall be clothed in white raiment and I will not blot out his name out of the book of life."

MRS. A. MCKENZIE.

ST. CLAIR, Michigan.

Mothers' Home Column

EDITED BY FRANCES.

Notice.

Send orders for Daughters of Zion leaflets to Mrs. B. C. Smith, 214 South Spring Street, Independence, Missouri. Prices are as follows: Ten copies each month one year, fifty cents; twenty-five copies each month for one year, one dollar and twenty cents. Larger numbers at reduced rates.

MRS. B. C. SMITH, President Daughters of Zion.

Leaflets.

With the August number the Daughters' of Zion readings for locals will begin a series of articles on the subject of "Our boys," and they will continue until the subject has been examined on all sides. These readings will be published in leaflet form, as has been our custom for some time, and it is hoped that they will meet a long-felt want among the sisters, and will receive the welcome they certainly deserve. Do not neglect to send for them, and do not neglect to distribute them after you get them. They can be had according to notice above.

MRS. B. C. SMITH, President Daughters of Zion.

Twenty-four Hours at Sea, July 2, 1906.

Dear Sisters: To-day the sky is overcast and the sun obscured; but yesterday, the day of our departure, was beautiful. We gathered up the few hand-pieces we had to take to the ship, and left good Sr. Putney's—where we had been so kindly cared for during our stay in Oakland—about nine o'clock. Sr. Putney, Sr. Young of Livermore, Bro. Charles Crumley, and others accompanied us to the ship. While crossing the bay to San Francisco on the ferry-boat, we discovered that Bro. and Sr. Lake were on the same boat, and we greeted each other gladly; had not met for three days, as they lodged the other side of town.

Notwithstanding the brightness of the day, a momentary sadness filled my heart as we drew near enough to see the barren hills and ghostly walls of the ruined city. We had ridden through it on the street-car the Sunday before, to and from our church, and can only say the imagination can not picture it. Neither do the photographs convey a tithe of its dreadfulness. It must be seen with the eye to be realized. A solemn awe seemed to hover over the whole scene. The somber silence, together with the imposing ruins, the piles upon piles of broken bricks and mortar, twisted irons, pools of water, and sunken earth; all say in a most melancholy voice, "Pity! pity! for the Lord has laid upon us his chastening hand."

But this day of which I commenced to write, we wended our way on foot from the ferry station to the dock at which the Mariposa lay, and saw little of the surrounding gloom.

The Saints of San Francisco, being few in number now, postponed their morning meeting to come to the ship and see us off. Some were on board to greet us, others soon came. And yet others of the Oakland Saints soon joined the company, Bishop Parkin and wife, Bro. J. Cockerton, R. C. Davis.

Bro. Henry Burgess and son from San Jose. All were in the best of spirits; and having gathered early enjoyed a most pleasant social hour before sailing time. Promptly at eleven o'clock the ship's whistle blew and the gong sounded for visitors to go ashore; and in a few minutes we were backing quietly from the pier. No tearful faces, or sad good-byes. Each smiled back at the other, while best wishes were exchanged. Handkerchiefs fluttered in the breeze a few minutes, then faded from sight as our ship sped her way down the bay, and out through the Golden Gate.

There was no sea on the bar and very little beyond; but a side-swell caused the ship to roll slightly, which was not comfortable to Alberta, and she soon hastened to her room. After lunch we too sought our couches. How pleasant to rest the mind and read and be rocked to sleep. I had the *Ensign* that contained Bro. Luff's epistle, and communication from the Lord. I had read both a week before, and thought them excellent, yet, knowing my mind was, at the time, more or less preoccupied, I reserved it for rereading at a time of more leisure, and a better could not have been had—the mind altogether disengaged from care or duty, and the heart filled with peace and gratitude to God for his continued favors. And as I read, the same Spirit—I believe—by which they were written, lit up the subject, revealing its truths in a greater light than upon the first reading. And though it showed how far short we as Saints come, of being and doing the things that are pleasing in the sight of our Heavenly Father, my soul was filled with a great happiness in that my work seemed more plain than before, and also in the resolve to square my life more with our heavenly Father's will. Oh, if the spirit that accompanies the reading of messages from on high, would abide permanently, how joyous would be all our duties in this our life-work. But it takes its flight to more congenial environments and leaves one to his own old self again, to conquer and overcome, as he determines. I have folded the dream and laid it aside for frequent perusal.

July 6. A most delightful day, with ocean as smooth as a pond. All the days have been delightful to me. I never enjoyed a sea voyage more. But Sr. Lake can not say as much; though she only kept her bed twenty-four hours, the motion of the ship, the pulsation of the engine, and the shaking of the propeller are not pleasant, and she daily wishes the voyage was over. Bro. Lake has spent his first "Fourth of July" outside of America, and feels as if he had made a notch in his life-line. There was a great hustling about on the part of the waiters on the morning of the Fourth, and by breakfast-time

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the dining-saloon was beautifully decorated. Before the captain sat down to the table he announced that there would be a speech, also singing and prayer in the social hall at ten o'clock, and a program in the evening; and thither all repaired in holi day attire.

Elder Burton was called upon to make the speech, and the prayer. It was his first attempt on a Fourth of July occasion; but it was favorably commented upon by several. The evening was very enjoyable. There are about thirty-one saloon passengers, all very agreeable; two in the second-class cabin, and two in the steerage.

The atmosphere is still very comfortably cool with light clothing; and the deep blue ocean stirred by a gentle breeze, sparkles in the sunshine like a sea of diamonds.

Sunday, July 8. One week at sea. This morning the grand old ocean was all alive: The foam-crested waves were tossed hither and thither by the strong breeze, occasionally dashing a handful on deck, but our good ship heeded not their sportiveness, other than to rock leisurely to the bend of the waves as she plowed her way steadily forward. It is already becoming smooth again, and by midnight she will have resumed her steady pace. Yesterday we passed through the doldrum region, where we were refreshed by a few showers of rain. At the present rate of speed, we will cross the equator at noon to-morrow, after which we will feel as if we are drawing near to the Islands.

Papeete, Monday, July 18. We arrived here on schedule time Friday morning. And here I hesitate, for my pen can not describe our reception: for while it may enumerate the part enacted it can not convey the depth of feeling manifested. But knowing that the Saints in America, and perhaps elsewhere, will be interested to learn the minutest details, I will undertake a description.

As the ship was being warped into the wharf we,—Charlie, Bertie, and I, for Joseph was occupied down-stairs—saw a group of natives a little apart from the rest that I concluded at once were our people. Could not see their faces, but one had the form of Metuaore. Presently Joseph came to the rail and lifted his hat at arm's length. That settled the question of who they were, for there was a lively flutter of hats. There was nothing to do but stand and look, and make signs to each other till the ship was entered, and the mail sent on shore, after which the passengers were permitted to land, during which time all our people returned to Tarona except Metuaore, and a few of the leading elders. Upon landing we found a carriage drawn by two horses was in waiting to convey us to the chapel. In honor to our devoted people, I will say ours was the only one that boasted of two horses. When the custom-house formalities were gone through with, Metuaore gave orders to the driver to go through the principal parts of the town, which were all decorated for their festal day (Saturday, 14th), after which we were conveyed to the newly-constructed chapel which is long and narrow; made from what was picked up of the one destroyed, and the missionary house. There were something like an hundred Saints, perhaps more, gathered there to welcome us. They sat lengthwise of the building, leaving a space in the center, through which we passed up to the head of the building. Metuaore leading off. As we entered the house all stood upon their feet and commenced singing, "God be with you till we meet again. That is what they always sing at our partings and our meetings. The plaintive sound of their voices, together with the mingling of gladness and sadness, broke me all up, and when I lifted my face again after prayer was over, I saw that nearly all were, or had been weeping. Instead of one giving an address of welcome, as heretofore, there were six (I think, representing so many branches), and each in turn was so overcome with joy and gratitude that he remained standing in silence a while, wiping away the tears, not being able to command his voice at once. These were answered by Joseph, Bro. Lake, and the writer, with tears and broken voices also. Then came the personal greeting, after which we were conducted to a pleasant little cottage just beyond the grounds. Two rooms, a bed in each, a front and back porch, and a storeroom off the back porch. A table was spread for us on the back porch, and a small center-table with a lamp in the largest room, twelve by thirteen, which gave a far more comfortable appearance than anything we had anticipated, and though we are rather cramped for room, or convenient places for our household goods, since our boxes and trunks have arrived from the ship, yet it is not uncomfortable; for the house is ceiled, and there are shade-trees about it, yet not all in the shade.

Our new missionaries, Charlie and Alberta, seem to take to the people and the accommodations of this mission as naturally as ducks to a mill-pond, and we are a happy family. And if poor me did not have to sit in silence while the rest enjoy their pleasant chat it would be happy indeed. Alberta is picking up the language quite readily, so also is Bro. Lake. He is now using up the boxes in fixing shelves for our dishes, has got the oil-stove unpacked and put up, so we will soon get to housekeeping in earnest. Sr. Vira, those pans you gave me after the trunks were packed came in very handy, for we have been cooking over a little camp-fire and they were needed.

The saints have done all they could to make us comfortable.

Tarona looks gloomy enough, yet there are a few trees left, but their beauty spoiled for a year or so. Poe's big tree, the largest and most beautiful one on the place, blew over, and has been chopped to pieces, yet the roots are not all torn out, and it is trying to grow. Three of the gate-posts still stand, or rather lean. The fence being all gone, and the little huts built up in all directions so changes the looks of the place that I can not tell where the houses used to be, except that of the missionary house. The two plots of green grass that were in front of the house, and the paved walk is still left, also two cocoanut-trees, and two other shade-trees at the side that were outside the fence, and a fragment of the bura-tree that shaded the west side of the house. Yet, taking Papeete as a whole, it is not so bad as we anticipated. Having seen San Francisco first, this seems to be a light calamity.

The Saints look about the same. William looks better, for he had to go to work to get something to eat, and it has taken several kilo's of superfluous flesh off and he looks more comfortable. Motu also has had to go to work. His wife was telling us of it, and laughing as if it were the greatest joke of the season. He never worked for wages before; has always made his money by trading.

There seems to be a good spirit among them all. They speak of the calamity that come upon them, as the "judgments of God." The Sunday services were very enjoyable; as spiritual, I think as any that we attended in America. Bro. Lake preached at eight in the morning, and Joseph at ten, after which was Sunday-school, and prayer-service in the afternoon. More could not be said by the people here, or done in their present circumstances than has been done to manifest their love, joy, and gratitude. They are always pleased to see new missionaries.

Thursday the mail steamer will leave, and on Friday we four go to Tiona and remain with the Saints over Sunday. All are well. No sickness among the people that I know of.

May faith and good works crown the days of all God's children.

EMMA BURTON.

It is safe to keep away from the amusement that acts as an invitation to the Devil to come and tempt us.—*Ram's Horn.*

One of the most certain signs of backsliding is when you begin to congratulate yourself on your broadmindedness.—*Ram's Horn.*

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Letter Department

PONCA CITY, Oklahoma, July 19, 1906.

Editors Herald: I want a little space in your columns to express my gratitude to my heavenly Father, and to all the Saints who gave heed to my request for prayers last April. I was sick nigh unto death, but through the mercy of God in hearing prayers and blessing the administration and means used I am so far restored to health that I made the journey from Akron, Iowa, to Ponca City, Oklahoma, one week ago, and am no worse, but think I am improving. Am taking treatment under Bro. Joseph Luff of Independence, Missouri.

I praise God for showing me the restored gospel and giving me courage to obey the angel's message given to us in this last dispensation. I still want your prayers that I may hold out faithful to the end of my pilgrimage, for I am isolated, as far as I know, from all of like precious faith and need your prayers so much. I want to ask if there are any Saints at or near this place. If so I would like to have them call on me at Mrs. Hampton's, who keeps a boarding-house.

Your sister in bonds,

MRS. M. A. CHRISTY.

ESCATAWPA, Mississippi, July 26, 1906.

Editors Herald: I love this latter-day work and know it is of God, and the more I read and study the more interested I become in the work. We have a nice Sunday-school in this branch, the Three Rivers Branch of the Mobile District, and are also trying to carry on the Religio work, but it seems hard for the Saints to get interested in the latter. I am president of the Religio here and find the work very interesting. I would like to say to the Saints, Give up worldly pleasures and idle things. Take the HERALD and *Ensign* and all the other church literature you can and read it, and become interested in the work of God before it is everlastingly too late. Just think, dear Saints, we are living in the last dispensation of the world. The scriptures say that in the last days there shall be wars and rumors of wars, earthquakes, etc.; the stars of heaven will fall, and a good many other things will be given as signs of the second coming of Christ. Things that have been prophesied are coming to pass, so that we know that we are living in the last days. If you have not time to read the literature, take it for the benefit of the building up of Zion and give it to your neighbors who are in the dark. Perhaps some of them will be able to see where they have been mistaken and will turn to the plan that the Savior gave for us to work out that we might meet him when he comes again to reign on the earth with his people. And do not think that he will call all of those who have been baptized his people. He will receive only those who are pure in heart. Let us try to press forward to the mark of the high calling of Christ, and when he comes to gather his jewels we will be in their midst. Pray for me that I may hold out faithful to the end.

E. E. MILLER.

SANDUSKY, Michigan, July 8, 1906.

Editors Herald: I am rejoicing in the hope that I have beyond this life, and the blessings I am permitted to enjoy, both spiritually and physically. Oh, such a loving Father! I have tested many of his promises, and find that he is ever ready to bless if we worship him in spirit and in truth. I write to answer the request that some one furnish a receipt for making a mild drink from barley, in accordance with the Word of Wisdom:

Take the regular field barley; brown it good same as coffee in oven. We sometimes mix peas with it, but brown them separately. Grind, and serve the same as coffee. It is mild, delicious, and healthful, far ahead of any other drink.

I had the privilege of attending a two-day meeting at McGregor, Michigan, the 3d and 4th of July, and those two days will be held in memory for many long days; and I think, by the blessed Holy Spirit manifested, that there are many others who will never forget. It seemed to me to be a foretaste of heaven, and I thought of the song the Salvation Army used to sing at Jackson City:

"Oh, I never will go back into the world,
No, not I; no, not I."

How I hope and pray that I may sing by the Spirit of truth, "No, not I; no, not I." I have tasted of its pleasures of all sources, and oh, how bitter compared with that sweet and calm spirit that seems at times to pervade my whole being. Each day life seems to prove to me that

"God is marshaling his army
For the rescue of his truth,
He is calling now to battle,
Both the aged and the youth.
. . . . . .
Let us not be weary, comrades!
Let us faint not by the way!"

My whole desire is to go on to perfection. I stumble sometimes, but He in whom I put my trust is abundantly able to keep me. I know he will not permit me to be tempted above that I am able to bear. At times it seems hard and rough, but the sun is shining somewhere.

Your brother in the one faith,

FRED W. CADOW.

SPOKANE, Washington, July 16, 1906.

Dear Herald: We have just organized a new branch in Douglas County, Washington, to be known as the "Columbia River Branch." Its personnel at present are G. W. Wilcox, president; J. M. Puckett, priest; Eugene Weeks, deacon. The new branch starts out under very favorable conditions, with fourteen members, others to be added soon, officered by earnest, faithful men of experience who will carry it on to success. The post-office address of these members at present is Mold, Washington, Douglas County. A Sunday-school and Religio will no doubt soon be added. F. J. Chatburn, one of the missionary force, is located here. This is what is known as the "homestead" or the "Big Bend" country of the Columbia River, one hundred and fifty miles west of Spokane. The Spokane Branch is still improving, the entire debt on lots has been liquidated; seats *only* now stand between us and dedication. Saints are usually well and doing well.

Yours in bonds,

2407 East Pacific Avenue. T. W. CHATBURN.

CRESCENT, Iowa, July 21, 1906.

Editors Herald: Last spring we moved from the Hazel Dell Branch to the Crescent Branch. We found some noble Saints here who manifest the true spirit of the gospel. The branch is presided over by our aged Bro. C. McIntosh, who has the love and confidence of the Saints, but here as in other branches are many members who do not come out to the meetings. I have asked several why they did not attend meeting and they tell me their feelings have been hurt because they think others have not done right, but, dear Saints, let us not deceive ourselves, for God will not justify us in neglecting our duties because some one else may have neglected his. This work is an individual work and each one will have to stand or fall for himself, and whatsoever we sow we will also reap.

Seven young people were lately baptized here. One was our own little daughter. The others belonged to the Oakdale Sunday-school. This school was organized by Bro. and Sr. Frank Hough and others. There are quite a number of Saints living in that vicinity and we hope there will soon be a branch organized there. They have Sunday-school every Sunday and preaching by some of the ministry. They have bought an organ, and

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there is a good interest in the service. I believe there are many such openings where the work could be started if the Saints have courage to start out and see what they can do, and surely the Lord will crown your efforts with success. "Oh, the good we all may do while the days are going by." I have been sorely afflicted since last November. I have been greatly blessed through the prayers of the Saints and the administration of the elders at times, but am still very weak and suffering. I would earnestly ask the Saints to pray that if it is God's will I may be restored to health and strength, and that I may have patience to endure until God shall see fit to heal me. My faith is unwavering in the promises of God, for I know they are true and faithful.

May God bless his people everywhere, and may we strive to come up higher and do all we can to help roll on this glorious work, for surely the end is near.

Your sister in the gospel,

CHRISTINA RASMUSSEN.

DAVENPORT, Iowa, July 19, 1906.

Editors Herald: As Bro. F. A. Russell has already informed you of the condition of the work in the Tri-Cities, I will only say that we all hope for an improvement. Brn. Russell and Bailey were with us the 15th, Bro. Bailey speaking in the forenoon to the Moline and Rock Island Saints and in the afternoon to the Davenport Saints, and gave us a splendid sermon. There have been some Utah elders preaching on the streets here on Saturday nights, bragging about their morality; so Saturday night, the 14th, after they were through Brn. Russell and Bailey showed them up to quite a crowd. We could hear praises of our brethren all through the crowd.

While the writer and family were spending the afternoon of the 17th at Black Hawk Watch Tower (a summer resort named in memory of the Indian chief, Black Hawk) I had the pleasure of meeting an old gentleman who claims to have known Joseph the Seer. He said he had slept with him many nights; that Joseph had worked for his father. He told me many things that are true according to history, but other statements were erroneous. He said that Joseph had told him all about the angel appearing to him the first time. Said he had seen the place where Joseph had dug up the plates. I told him that some people believe the Book of Mormon teaches polygamy, and he said if it did that it had been changed, that the original one did not teach it. I told him the Utah elders claim that Joseph introduced polygamy and that he practiced it. He said that was false, that Joseph Smith never had any wife except Emma, and that he had been down to Nauvoo to see them just before Joseph was killed. He said the Utah elders had been to see him and tried to get him to make statements that were not correct, and that he could produce letters they had written him. He said he had never believed in the Book of Mormon, but that if the people would live up to the teachings that Joseph Smith gave them they would all be better off. He told me that Joseph Smith was born in 1805 and that he himself was born in 1809. He said he would like to see the present President of the Reorganization. If any should wish to write to him they can address him as follows: John Dunn, Sears, Rock Island County, Illinois.

Trusting that the Saints will remember us in their prayers, and praying for the advancement of God's cause, I am,

Your brother in the one faith,

124 West Locust Street. IRA A. CHAMBERLAIN.

HAMILTON, Scotland, July 12, 1906.

Editors Herald: Since last writing the weather has been very nice, and there has been no chance lost to tell the story of the gospel, to my knowledge at least. Three weeks ago I wrote to Bro. J. W. Rushton to try to come to Scotland and he came and stayed two weeks with me, all of which time was well spent for the sake of the truth. The night that we left Hamilton we went to Motherwell, according to request. After waiting until one meeting was over we called the people to order, asking them to kindly hear and then judge for themselves, but before they heard they judged and their judgment was false. They told me that we were chased from America and had left behind from two to thirty wives. We were often interrupted by words like these, "I hope God will open your e'en" (or eyes)! and we were impressed to believe the time is not yet, there at least. So then we went to my native town, called Slamannan. We stayed six nights there and left some good impressions—at least we think we did. I will return there before I come home and will report to Bro. Rushton progress, if any. I find as he said to me that it is like trying to cut granite with a chisel of putty, because of the impression that is left by the church of Utah, and while it is true we can not find one of the Mormon missionaries, yet they have told the story here that they told me in Kansas, that both churches were one. Surely their portion will be with the liars that are doomed to death in Revelation 21:8, because they have been the means of many of our poor worthy brethren being persecuted and cast out of company where otherwise they would have been sheltered in the time of storm. Well, we hope, and let us labor also, for the establishment of the gospel, knowing this is the only means of salvation. We may be persecuted but if we are for righteousness' sake ours is the kingdom of heaven, so the reward will more than repay us for all our labor. As the song says, "'Tis only a little way on to my home." I have been told of danger, but I do not see it, and what I do not know does not do me any harm. It is easy to get people to hear and we may convince them of the truth, but alas, to obey is the whole secret of God's law to man.

May God help us all to purify our lives according to the law given to us all. JAMES BAILLIE.

2 Saffronhall Crescent.

RICHMOND, Virginia, July 23, 1906.

Editors Herald: Seeing in a recent Richmond paper the notice of the death of one who has posed as a prophet, in late years, and thinking it might prove of interest to your readers, I will send a condensed account of his life and works and claims; for to my mind they are only added proofs of the divinity of the work inaugurated through the angel messenger, and by the instrumentality of God's chosen prophets of latter days. It is truly wonderful to note how all structures, built on the shifting sands of man's opinions and theories, are tottering, until there seems to be no safety in any of them. Only that which has "thus saith the Lord" for its foundation standeth sure. The fall of Dowie most clearly shows this fact to be true; for if strength were in numbers, then they would have succeeded; or if it consisted merely in zeal and enthusiasm for reform, it might have flourished many years yet, until like many other reform movements, it would have a large prestige, and so much popularity that it would live and thrive on these, after the manner of many other dead and alive churches.

William C. Thurman, the founder of the sect of Thurmanites, died in City Home, (in other words, the almshouse,) July 2. His was a remarkable life. At one time in his life he attracted much attention as a latter-day prophet, and had at one time twenty thousand followers, possibly half of whom were in Chicago, where Thurman lived in 1875, when he predicted the end of the world to take place. But the failure of this prediction caused nearly all of his followers to desert him. While all this was a great disappointment to him and a source of humiliation, yet he never abandoned his theory, claiming the trouble was that he had misread some of the signs of the times, misinterpreted some of the inspired writers as to dates, and also failed to make just the right astronomical calculations, and thus missed the date by some fifty years. He then fixed a later date

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at 1917, but about this time Russel appears on the scene, and as there were no failures to count against him, his following absorbed the greater part of the Thurmanites, and Mr. Thurman from that time was a back number. Russel has the end of the age to occur in 1915. It is possible that he used Thurman's theory on which to base his calculations. It is certain that Mr. Thurman's standing as a prophet was based only on his human knowledge—on the shifting sands of scientific calculations, and chronological reckoning. There was no "thus saith the Lord" for a foundation.

Mr. Thurman was born in 1820 in Albemarle County, Virginia. At the age of eighteen he began to preach the gospel according to the Baptist faith, but soon after joined the Dunkards, where he always claimed membership, or fellowship at least; though after he became tinctured with Millerism, which was shortly after joining the Dunkards, they seemed to take but little stock in him; and he soon began to preach independent of any church organization. When the world did not end in 1844, according to Miller's predictions, and that prophet retired into oblivion, Thurman began to study out the plan for himself, believing Miller's theory all right, but that Miller had made mistakes in his calculations.

He wrote many pamphlets and books, some of which were very interesting, the cost of publishing being borne by his followers. These were circulated free, the author never clearing one cent by his literary efforts. His most famous book was entitled,—The Sealed Book of Daniel Opened. In this book he claims to have found where Miller made his mistakes, and, correcting those errors, as he thought, he fixed the date for the winding up of mundane things for 1875, specifying a certain day, at which date thousands of people sat upon the roofs of their houses watching for the second coming of the Lord.

When this prophecy failed Mr. Thurman, although so sorely disappointed, still clung to his theories; and, going to Boston, he spent the most of his time for nearly twenty years in the famous public libraries of that city, striving to discover his error in the calculation of his prophetic dates. About ten years ago he announced that the error had been discovered, and 1917 was the correct date for the beginning of the millennium.

Getting old and feeble, and having relatives in Virginia, he came back to the old State and located in Richmond. He had many warm, true friends, who kindly supplemented the small pittance received from his relatives, and he managed to live quite comfortably until, his health breaking down entirely, he became an inmate of the City Home. For many years he spent most of his time in the state library reading and writing, and regular visitors became familiar with the picture of the venerable old man, "sitting for hours, poring over some abstruse problem."

A snap-shot artist came across him one day, and took his picture, which Mr. Thurman said was the only picture he ever had taken.

His death was caused by a fall he had while suffering from an attack of virtigo. His head was injured, and he was never himself again, though he lived about a year after. Mr. Thurman never married.

I have met Mr. Thurman many times. He used to come to Mr. Daugherty's church occasionally, and I think Mr. Daugherty got many of his ideas from him, though not his later-developed ones.

He was a noble-looking old man, with pleasant though penetrating black eyes, snow-white hair, flowing beard, and heavy white eyebrows, and had much of the patriarchal appearance and manner. He claimed all of the churches (orthodox) were the Babylon from which God would and was now selecting his people who were to be caught up to meet the Lord when he comes in 1917. He also believed in divine healing, and carried a little bottle of oil with him to administer to any who might need his administrations.

A lady member of the Apostolic Church was ill with malarial fever. Her husband invited him to take dinner with him one day, and, finding the lady ill, he read from James 5, and prayed with her and for her, and anointed her with oil, and she immediately sat up and was healed. I called to see her the next day and she was perfectly well, and was so happy she could hardly refrain from shouting. He claimed that he was commanded to teach healing after this method many years ago.

One thing about him, he was sincere in his belief. He was noted for his humility and for meekness. He never seemed to have any desire for worldly honor or gain, but was consistent in all his life with what he believed and taught, and he had light far beyond that of the average reverends of the orthodox churches. But he is only one more proof of the truth that "man by searching," by his own wisdom *alone*, can not "find out God," nor understand all his plans and purposes.

Whatever spirit actuated him, it seems never to have been that of self-seeking.

ALICE R. CORSON.

NEVADA, Iowa, July 25, 1906.

Dear Herald: Some ten days ago I received through Bro. and Sr. Pitcher an urgent request to come to Clear Creek and hold a few services at their schoolhouse, believing that good would result. Being engaged with the tent, assisting Bro. Cook, we felt that if we could get some one else to go, it would be better. Not being able to hear from any of the missionaries, and on receipt of the second request, we decided to divide up for three days, the writer going to Colo July 20. Was met by Bro. W. Pitcher, and we enjoyed a nice ride through the country, and was on hand for our evening appointment. Only a few people were there for our first meeting, but the presence of the Spirit was very apparent to all. The attendance increased until the closing service, Sunday evening. Sunday was a splendid day to all, but brought special joy to Bro. and Sr. James Veach in that their daughter, Mrs. Odessa Hampton, of Nebraska, their son Charles, of Baxter, Iowa, and daughter-in-law, Bessie Veach, were baptized at the close of the Sunday morning service.

We pen these few lines that the many friends of the family may rejoice with Bro. and Sr. Veach in seeing nearly all their family gathered into the fold of God.

These were confirmed at the evening service, which brought a marked outpouring of the Holy Spirit, evidencing divine acceptance and approval of these young soldiers of the cross.

The home was saddened by the death of James H. Veach, who was taken from earth-life May 23, 1906. "Jimmie," as we all called him, was the oldest of the three children mentioned, and husband of Sr. Bessie. They were married only a few months ere the pale reaper claimed the husband, leaving wife, father, mother, two brothers, and one sister, to mourn the loss of the dear one. We pray that God may speak peace to their souls, and bring them comfort in their sorrow.

And, with the Saints, and friends of the family, we rejoice with the parents, in the joy that comes to them in having these their children with them in the kingdom of God. May the Spirit of truth ever guide them in the straight and narrow way.

Yours in the conflict for truth,

W. CHRISTY.

PAPEETE, Tahiti, July 18, 1906.

Dear Herald: After a pleasant voyage of twelve days, on the steamship Mariposa, Captain Lawless in charge, we landed early Friday morning, the 13th; and our experiences since then have proved the fallacy of the old superstition that when the 13th comes on Friday, it was sure to be an unlucky day for all hands. When within speaking distance of the dock, we heard the pleasant greeting of the brethren gathered at the water's edge awaiting our arrival—"Ia ora na," to each one separately.

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As soon as the bridge was in place the brethren kindly came aboard and took charge of our baggage. When freed from the government inspectors, we were taken to a carriage in waiting for us, and driven rapidly to the chapel, where about one hundred of the Saints were assembled to welcome us; and an impressive reception it was, too. Love for Bro. and Sr. Burton fairly beamed from their eyes, and the new missionaries felt in nowise slighted, either; each one trying, as best he could, to show his pleasure at meeting us.

Several of the brethren, one from each of the Islands, refugees because of the storm, spoke feelingly, and displayed much emotion; after which Joseph spoke in reply; the writer and Sr. Emma, in turn, also spoke a few words of appreciation for their kind welcome.

When the speech-making was finished, a general hand-shake was in order, after which we were taken to a rented house for us to occupy until other arrangements are made. An excellent dinner was brought by the brethren from a Chinese cook-house, and much enjoyed by the hungry four; especially by the one that had fasted during a greater part of the voyage. The other three, however, enjoyed good appetites all the way, and have since landing.

We strangers of the party have been agreeably surprised many times, and more especially with the temperature; it being much cooler than we had anticipated. Although this is winter-time this side of the equator, it seems to be much cooler than usual, and we are hoping the change in climate may prove to be permanent.

The white people are also pleased at Bro. Burton's return, and every one with whom he was acquainted has given us a cordial reception.

Have been quite busy since landing, and consequently have had no time to write to the many friends in America; but hope to write to many of them in time for the next steamer's return.

Ia ora na, outou atoa, (Peace be with you all.)

C. H. LAKE.

COOKES POINT, Texas, July 29, 1906.

Editors Herald: I received a call dated July 15, by Bro. J. C. Tipton to come to his place in Cherokee County, this State, to baptize some of his children. I started as soon as circumstances would permit, which was on the 22d inst. Arrived at Bro. Tipton's on the 24th; found him and family as well as usual, except some of them having chills and fevers. On the 26th Bro. Tipton hooked his team to the wagon, and away we went to a lake about three miles away. When we arrived at the lake, we found a crowd of fishermen at the place where baptizing is usually done. Bro. Tipton notified the men that we were going to baptize in the lake, and asked them to attend, which they did. I delivered a discourse upon the first principles of the gospel, as we understand them. We had good liberty and attention. We then baptized a young man and lady, son and daughter of Bro. and Sr. J. C. Tipton, the good Spirit being present to the comfort and edification of all, some in one way and others in other ways.

I returned home the 27th, as I am not a missionary this year. I see the missionaries in these parts are still going from branch to branch. When will the world be warned? The Utah elders are doing better missionary work. They go from house to house and teach.

It seems to me that our elders ought to make greater effort to open new places. I have protested and do protest against the course that has been pursued. When will missionaries comply with the law of God in doing missionary work, and when will the world be warned by them? I guess the local ministry had better turn over the branches and districts to the missionaries, and go out to warn the world in this nation. Of course it is nice to visit branches and district conferences and preach to them a week or ten days at a time. It is all right for a missionary in charge to visit branches and districts and set matters in order, when local authorities can not or will not; but I have never seen or known a missionary that was sent to Texas (that is, our part) that has visited a branch and set anything in order that was wrong, or tried to. Doctrine and Covenants 122:7, 8 they do not seem to know anything about, or do not care anything about what the Lord has said along that line. I see as a rule these missionaries are great contenders for some parts of the Word of Wisdom; especially do they oppose the members using tobacco, and drinking coffee, which is all right; but they ought to be consistent.

In the conflict for right until the end,

E. W. NUNLEY.

Boston Items.

Eight of our Boston people attended General Conference (arriving in time to take in the conventions as well), three of them remaining in Zion or her borders, Bro. Holmes J. Davison, his wife, and daughter Bico, whose health is very poor, who with their son Burpee, already a westerner, having spent a year or so in Independence with his uncle and aunt, J. W. Layton and wife, have settled in Holden, Missouri. We are hoping that Burpee and Bico may soon regain their health in that far-off western town.

Charles and Alberta Lake came to Boston from Maine in time to spend two or three weeks with us before starting on their trip across the continent to take ship July 1 for the Society Islands together with Bro. and Sr. Burton, as you all know. We did not see how we could spare them, but felt it to be a wise choice. On the 30th of May, a party of old and young took a trip to Marblehead in their honor, and had a most enjoyable time, but for one thing: in the crowd a crook relieved Bro. Charles of some money. Of course he could not have known it was a Latter Day Saint elder he was robbing, and that he was about to take a long journey. May heaven's richest blessings be theirs and may they set the hand of God directing them in all their ways as well as comforting.

We were much pleased while in Independence in April to again be able to greet Sr. Sheehy and Ruth, with her nice baby boy, William Francis, as well as Arthur Crocker, Bro. and Sr. Bond, Bro. and Sr. John Smith, Walton and Hattie Wood, H. Bullard, and others who had been easterners.

In May we went to Haverhill for our Religio and Sunday-school convention. Boston was best represented, as we were nearest Haverhill. Though the Saints there are few in number, they entertained us royally. They hired the G. A. R. Hall where we held forth, and our meals were served in the same building—meals fit for a king. We do not doubt the ability of Haverhill to entertain.

Another of our Boston young men has taken unto himself a wife. Frank Dobbins and Emma Thayer of Haverhill, Massachusetts, were married in June. Sr. Dobbins is quite a fine violinist—we are hoping they will settle in Boston in the fall.

On July Fourth we had most complete arrangements made for the children's picnic, but alas, the weather was anything but what we wanted, so it had to be postponed until our next holiday, which is Labor Day.

On July 5 Bishop R. Bullard and wife took ship for England, where she will visit relatives, her mother especially, whom she has not seen for over twenty years, and he will remain for some time to do missionary work among his relatives.

But a few Sundays ago we were pleased to have with us Sr. Ada Sanford, from Providence, Rhode Island, Srs. Gertrude and Margaret Wood, of Worcester, and Lucie Sears who was returning home to Cape Cod from her school in Torrington, Connecticut, accompanied by her mother.

Bro. Calvin Rich with his wife and little son are still with us, staying with her people, Bro. and Sr. Busiel; Calvin, the sisters say, is laid up for repairs. He can preach just the same.

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On June 28 the Mite Society held a strawberry supper after which a short program was rendered, one number of which was a brief review of the work done by the society in seventeen years since its organization, written by Sr. Bradt. You would be surprised to learn how much the Mites have done.

Sr. Florence Hill is spending the month of July in Maine with friends and will return in time for our reunion.

Not many days hence our eastern reunion will open at Touisset, Rhode Island, on the salt water, not far below where it was held last year. New York, Philadelphia, and Maine have an equal share and interest now in the reunion with Massachusetts District, and we expect a large attendance.

Bishop Hilliard preached for us last Sunday evening, and Bro. Foss, from Indepencence, in the morning. Bro. Hilliard will preach to us again on Wednesday evening. President R. C. Evans we expect to be with us next Sunday and a few days next week, when he will attend our reunion.

Bro. R. W. Farrell is expected home from Nova Scotia to attend reunion. We hear U. W. Greene is coming, and hope we have heard aright. F. M. Sheehy will be with us; he has never missed but one of our reunions, he says, and that year he was in California.

Sr. Clara Johnson will soon be taking the train for her western home where she will spend her vacation. She will return to Boston this fall we understand.

Sr. Genesee Lewis is still in New York with friends and relatives, writes as if she might come home for reunion, but it is doubtful, as she has still another place to visit before returning.

M. O. L.

July 17.

A Dream.

In the first part of 1905, before General Conference, I had the following dream:

I dreamed I was in a little village or town, that had a nice church-building in it. I was not far from it. My attention was soon directed to some young men ascending. I noticed one more particularly; he was large and seemed to be stout in build. They had not ascended very high, when I noticed they commenced to descend slowly, and continued to descend until they struck the ground. The largest one of the young men seemed to strike the ground much harder than I thought he should, judging from the speed of his descent.

At once my attention was called to the church-building. I noticed some young fellows near the church who seemed to be playing with toy kites. I noticed that the kites took fire while up in the air, especially one of them, which swung around and set the church-building on fire at the top. The fire spread rapidly on the top of the building, and I commenced to halloo very loudly to notify the fire company to come and put the fire out, while I watched for the fire company to come. They did not come at all. I turned and looked toward the church-building. It was not; for it was burned, and there was nothing left of it but the foundation, and a few bricks that it seemed had been in the building.

These bricks seemed to be more on one side of the foundation, which looked to be very new, with no sign of the fire about it. I looked a short distance away, and saw a man of medium size, and it occurred to me that he was the one who had controlled the fire that had burned the church. He was dressed as a laborer. He got upon the foundation and commenced to use the bricks that seemed to have been in the building that was burned.

Will some one interpret the above dream?

COOKES POINT, Texas. E. W. NUNLEY.

Extracts from Letters.

Louise Mannering, Chickasha, Indian Territory: "If any of the elders can come this way and hold a meeting, we would gladly welcome them. We live about five miles north of Chickasha. The Rock Island Railroad runs through our field. Bro. Willie Mannering stopped on his way to Texas, and preached twice while here. We are all the Saints I know of around here, except Bro. Spencer, who lives in Chickasha. People are mostly Baptists, but I think we could get a very fine hearing at a schoolhouse. Have been here about six years."

Sr. M. A. Christy, Ponca City, Oklahoma: "If there are any Saints here I do not find them. I am a stranger here with the exception of my daughter and family, and they are not in the church. Would be glad to have an elder come here, even if he had to preach on the streets. My daughter's name is Mrs. Laura Hampton. Her son is Roy Hampton, a barber. I am here from Akron, Iowa, visiting my children."

John D. Jones, Kewanee, Illinois: "I would like to inquire if some one of our patriarchs is not soon to come this way, that we as well as others may receive his ministrations. Am thankful to God for his love and mercy so kindly bestowed upon us all through life, and have in us the hope that all will be well 'over there.'"

Maggie Davis, Kingsley, Iowa: "I want to ask a favor of the dear Saints. Please remember my sister Ella Miller in your prayers, as she has a cancer, and is not expected to live."

W. R. Rush, Independence, Missouri: "I know this gospel is of God, and knowing it to be true we are enabled to endure the opposition that so often rises against Christ and his followers, and follow the teachings of the Savior in the fifth chapter of Matthew, to love our enemies, and do good to them that despitefully use us. I want to do all I can for this work, but am in a pressed condition, financially, and can not do very much. I am trying to pay for a home in Independence, but do not see how I can meet the payments, fifteen dollars a month. If any Latter Day Saint wants to buy a home, I will sell to him at a bargain, as I can not meet my expenses and make the payment monthly. I do not want the place to go out of the hands of the Saints. Write to me, if you are interested."

Roxy Cooper, Seminole, Alabama: "We as a little band of Saints are trying to hold to the rod of iron which leads to the tree of life. We still have our Sunday-school and prayer-meetings every Sunday and Wednesday evening. We have just had a time of rejoicing the past week, as Bro. Ed. Powell has been with us, and preached some excellent and encouraging sermons. Dear Saints, pray for me and my family, that we may be confirmed more and more in the one faith."

Miss Lone Hargrave, Graham, Texas: "I have been sick for six months, most of the time under the care of the doctor, but am better, though not well. I have been previously healed several times, and ask all the Saints to remember me in their prayers that I may now be healed. There have been no elders here since four years ago last May, and we would have been so glad in the last six months to have had an elder come."

Lydia Meeker, Excelsior, Mississippi: "I feel like saying to my brothers and sisters in the gospel that this work is of God. Let us be true to him, for he is true to us. May God bless you all."

G. B. Moss, Seale, Texas: "I am unable to walk, and it gives me great joy to read the HERALD and Book of Mormon. I love the latter-day work, and the faith once delivered to the Saints. The are no Saints here but myself and wife, so you see we have a hard time, as we are persecuted on every hand. Still we try to serve the Master the best we can. Many thanks to the brothers and sisters for so many good letters and remedies for eczema. I am some better."

Jerome E. Wildermuth, Fargo, North Dakota: "This is a very healthful and beautiful country in summer. This is a busy time of year, and it is hard to hold evening services before nine o'clock, and when harvest commences it will be difficult to hold them at all. Our reunion at Leeds was a success. Had the pleasure of uniting in marriage Bro. W. D. Thompson's eldest son, Eber, to Miss Maggie Leeland, July 21."

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NAUVOO REUNION.

(Continued from page 746.)

Sunday was the closing day and the time was well occupied. Three preaching-services were held, and one service each of Religio and Sunday-school. Rain cut down the attendance at the morning services, but the largest audience of the entire week assembled to listen to the closing sermon in the evening, by Heman C. Smith.

"God be with you till we meet again," was sung as the closing hymn, and then the delegates gave themselves the melancholy pleasure of saying good-bye all around.

Every one expressed the thought that the meetings had been successful.

Most of the citizens who attended seemed favorably impressed. One was heard to remark: "I have been around their meetings and have watched them pretty close, and I have concluded that a man has got to be a pretty good sort of a fellow to be one of them."

An occasional "old citizen," wearing a bushel of beard, makes it his business to tell what he "don't know" about "Joe" Smith, and prejudice dies hard; but even here in its very stronghold we are gaining ground.

ELBERT A. SMITH, of Press Com.

P. S.—To list of elders present should be added the names, J. S. Roth, John Lambert, and William Lambert.

Miscellaneous Department

Appointment of Mis ionary.

Arrangements having been made with Bishop E. L. Kelley, Elder G. H. Godbey will enter the field August 1, and will labor in the West Virginia District.

ULYSSES W. GREENE, Minister in charge.

Joseph Smith of the Presidency, concurring.

Resigned.

To whom it may concern: Notice is hereby given to the Saints of the Spokane District that I have resigned the office of president of the Spokane District.

Respectfully,

July 16, 1906. SAMUEL WOOD.

Second Quorum of Elders.

I have just mailed a circular letter to each member of the quorum. If any member fails to receive one, please let me know, and I will forward to you another.

F. C. WARNKY, Secretary.

2424 Wabash Avenue, KANSAS CITY, Missouri.

Conference Notices.

Pittsburg District conference will convene at Fayette City, Pennsylvania, September 1, 1906, at 10 a. m., in the Saints' chapel, and continue over the following day. This will be a mass convention, as the delegate system was abrogated at the last conference held at Wheeling, West Virginia. Come and bring with you the spirit of love and good will, with an earnest desire for the uplifting of our cause. Let none have nestling in their heart ill feeling for a fellow Saint, neither faultfinding on their tongue, nor a hypocritical mask, or any wish to indulge in animadversion, for these gender not unity and the peaceable things of the Holy Spirit. One item of some importance was left over from last session, namely: the adoption of a rule to deal with the careless and indifferent ministers, not forgetting to provide for the aged, infirm, and those with other reasonable excuse for nonperformance of duty. Every minister residing within the limits of the district is hereby requested and urged to submit a report covering his labor for the past six months, or since last reporting. All communications and reports should be sent to district secretary, James Raisbeck, Fayette City, Pennsylvania. Robt. M. Elvin, president.

Oklahoma District conference will convene at Piedmont, during time of reunion, Wednesday, August 29, 10 a. m. The question of dividing Oklahoma District will be considered, also election of district officers. The question of dividing the district should interest all alike, so you can "come over and help us" in the work. R. M. Maloney, president.

Eleventh semiannual conference of the Independence Stake will be held Saturday, September 1, 1906, convening at 10 o'clock a. m. at Hawthorne Station, on the Kansas City and Independence Electric Line, between Mt. Washington and Independence, on the grounds selected by the reunion committee for the annual reunion. Contrary to the usual custom, the conference will precede the reunion, which will follow with a ten days' "special effort" to instruct and please in both spiritual and educational matters pertaining to the church. This will afford the Saints an opportunity to camp out for a few days in one of the beautiful spots in Zion. I especially ask branch officers to mail statistical reports so they will reach me not later than August 20, and according to a resolution passed at last conference they must be in duplicate where the membership is seventy-five or more. Ministry reports should reach me August 18, to insure official recognition. Blank reports are being mailed this week. All come up to the camp of Israel and enjoy yourselves for a season. W. S. Brown, secretary, 2143 Belleview Avenue, Kansas City, Missouri.

Convention Notices.

Pittsburg District Sunday-school convention will convene at Fayette City, Pennsylvania; entertainment, August 31, to September 7, 7.30 p. m. Business-session September 3, 10 a. m. Secretaries please send reports to Louis A. Serig, secretary, 4028 Eoff Street, Wheeling, West Virginia.

Northeastern Kansas District convention will convene at Fanning, Kansas, August 31, at 2 p. m. Lillian Gowell, secretary. 216 Davies Street, Topeka, Kansas.

Eastern Iowa District Sunday-School convention will convene with the Fulton Branch Sunday-schools, August 24, 1906. Morning session, 10.30. Trains will be met at Maquoketa, Friday morning. Cora E. Weir, secretary.

The Seattle and British Columbia District Sunday-school convention will convene at the home of Bro. Gorbutt, 1606 Eighth Avenue West, Seattle, Washington, at 2 p. m., Friday, August 17, 1906. Entertainment to be held Saturday evening. Secretaries please take notice and send in reports in time. Mrs. H. A. Briggs, secretary, Georgetown, Washington.

Reunion Notices.

To the Saints of the Independence Stake, Greeting: We are pleased to say that we have secured the use of one of the finest groves near Independence for our reunion, beginning with the conference Saturday, September 1, and intend to have able speakers, good lectures, and good singing; provision has also been made for auxiliaries of the church. The aim will be to give a high order of profitable instruction, and to make it a helpful social gathering. Programs will be sent to each branch in due time, for distribution, that all may know of the arrangements made and the regulations governing. We wish it to be successful, and hope to have a large attendance from the various branches throughout the stake. Come with feelings of friendliness, with prayer, with joyfulness, and scatter sunshine everywhere; let each contribute to make it what we desire it to be. The workers, earnest workers for the Master, will receive the greatest benefits, therefore let us all work and pray, and our hearts will be made happy. The afternoon exercises are provided with the thought that those who wish may gather for intellectual improvement; not that all will be expected to attend, though all will be welcome who do so, but it is left for each to choose in the matter, and those who may desire to engage in amusements or sociability, need not feel hampered, but at liberty to do as they choose. But at all the regular preaching- and prayer-services, as many as can come we wish to have present. We have made arrangements with

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the Baker & Lockwood people, of Kansas City, for different sized tents, as many as may be needed. 10x12, 3 foot wall, $1.50; 12x14, 3½ foot wall, $2; 10x14, 6 foot wall, 2.50; 12x14, 6 foot wall, $3; 12x16, 6 foot wall, $3.50; 12x20, 6 foot wall, $4. We shall have plenty of cots and camp-stools on the ground that we shall rent very reasonably. Come prepared to stay the full time; will only cost you 20 cents the round trip from Kansas City during the reunion if you stay on the ground, and 10 cents a round trip from Independence.

We have secured very beautiful grounds on the electric-car line, immediately west of Independence. Persons coming to Independence to attend the reunion, Saturday, September 1, to September 10, over the Chicago & Alton or Missouri Pacific Railroads, please take electric-car line on West Electric Street going direct to the ground, and the conductor will direct you. Ample provision will be made on the ground for teams. Feed will be furnished at cost, plenty of water on ground. Collection will be taken at the reunion for the general expenses. We have decided not to have a boarding-tent this year but will have a commissary upon the ground where Saints can purchase anything they may think needful. We want to make this reunion a success, and would like to see as many of the Saints of the eastern and western portion of the stake present as possible. Come to the stake conference and stay during the whole time of the reunion. Would like to hear from those wishing to engage tents as soon as possible so that we may put in our order early. We shall have the largest auditorium tent we have ever had at any reunion. Everything will be made as pleasant as possible for those who may gather. For further information and directions write to R. May, Independence, Missouri. G. E. Harrington, for committee.

Final Notice of the Colorado Reunion: The first service will be held Friday morning, August 17, at ten o'clock. Friday, the 24th, will be occupied by the Religio and Sunday-school conventions; conference will follow on Saturday and Sunday. Arlington Park is in the south part of Denver on Harman Street car line. It is well supplied with shade, water, and lights. Tents, 10x12 or 12x14 furnished, set up and taken down, for $3 for the whole time. Write Bro. E. F. Shupe, 3633 Clayton Street, Denver, at once for tents. Bring bedding and straw-ticks. Board will be furnished at the dining-tent as cheaply as possible, but you may board yourself if desired. Good speakers will be in attendance and good music provided. Bring your Saints' Hymnal and Zion's Praises. A successful reunion is assured. Come for the whole time if possible, and send word to others. If you can not come, pray for those who do, that the Lord's kingdom may be extended. Emsley Curtis, chairman, Bryant, Colorado, Charles A. Gurwell, secretary pro tem., Frisco, Colorado.

With the knowledge and consent of the ministers in charge, Elders Fred A. Smith and H. N. Hansen, there will be a camp-meeting near Bethany, Oklahoma, commencing September 28, closing October 7. This meeting will be on Clear Creek; nice shady grove; beautiful stream of water, and spring near by. Abundance of pasture for stock, with but little cost. Every effort will be made to make this a profitable meeting. We have chosen this date, believing the Saints will be more free from rush of farm work. We hope to have a good attendance of the Saints. Come prepared to attend from first to last. The Beaver Co. tent will be used. Those coming will need to provide tents for themselves, as it will be difficult for the committee to procure tents. Those coming by rail will write Elder C. H. Blakesley, Bethany, Oklahoma, who will arrange to meet them at Gage, the nearest railroad point. That this meeting may be a success, we ask the coöperation of all the Saints in western and northwestern Oklahoma. R. M. Maloney, president.

The passing days remind us that the time for the Northeastern Illinois reunion is drawing near, consequently we appear with this little notice lest you forget it till nearly time to start and by reason of your forgetfulness to notify the committee of your intentions and needs after your arrival they have not been able to provide for you as they otherwise could. The date set is September 7 to 16. The 7th falls on Friday and it is expected that many will arrive on that day, and the first service will be held on that evening. The reunion proper will not begin till Saturday morning, and will continue till Sunday evening, September 16. The reunion will be held in Stewart's Park, about one half mile from station, and the park is an ideal place for camping, as all who who have attended in former years know. Tents will be furnished at the same rates as last year, which we quote as follows: 10x12, 3½ foot walls, $2.25; cottage tents, 10x15, 6 foot wall, $3.75; 12x19, 6 foot wall, $4.25; 14x21, 6 foot wall, $4.75. We also have fourteen bed-springs with legs bolted on which rent for 50 cents, and if you bring a straw-tick and what bedding you need, straw will be furnished on the grounds, and you can fix yourself up for housekeeping very comfortably during the time of the reunion. All who intend coming will confer a favor on the committee if you let them know as early as possible, as we have to order our tents from Madison, Wisconsin, consequently it takes a little time to place the orders. A commodious dining-tent will be run on the grounds, where we expect to supply the needs of the inner man, at 15 cents per meal. There will be no objections to any coming who desire to do so, and furnishing their own tent, and boarding themselves during the reunion; but come anyway and have a time of rejoicing with us. When you decide what you want, write to Bro. Joseph Blakely, Plano, Illinois. Elders J. W. Wight, minister in charge, and Heman C. Smith, together with the missionary force of the district, are expected to be with us. Chas. H. Burr, chairman of committee.

Correction of Dates.

In the notice of two-day meetings for Southern Indiana, in issue for July 18, an error occurred in date for Plainville Branch. It should read the 22d and 23d of September, which are Saturday and Sunday, instead of September 24 and 25, which are Monday and Tuesday.

Died.

LYNCH.—George H. Lynch was born in Massachusetts the twenty-first day of September, 1828; was baptized June 10, 1894, by Levi Phelps, at Flint, Michigan. Departed this life June 25, 1906, at his home in Flint. Being thrown from a buggy caused his death. He lived a faithful, consistent life, and was loved by all who knew him. He leaves a wife and five children to mourn their loss. Funeral from his home. Interment in Avontine Cemetery. Funeral remarks by E. J. Good-enough.

DERRY.—The infant son of Arthur and Melvina Derry; born July 21, and died July 30, 1906; named Raymond. Funeral at the Derry home, five miles east of Elgin, Nebraska. Sermon by Elder Levi Gamet.

QUARLES.—Dora F. Quarles, the beloved wife of William Quarles, departed this life in San Francisco, California, July 26, 1906, at the age of 30 years, 11 months, 14 days. She was baptized in Lake County in her childhood by Alexander H. Smith, and died in the faith. The funeral was from the undertaker's parlors, sermon by J. M. Terry. Her body rests in one of California's most beautiful spots.

Church Notice.

Los Angeles, California, chapel at 1114 Wall Street. Sunday-school 9.45 a. m.; preaching at 11 a. m.; Zion's Religio-Literary Society at 6.45 p. m.; preaching at 7.45 p. m.; prayer-meeting on Wednesday evening, 7.45 p. m.; sacrament-meeting first Sunday in each month at 11 a. m. tf

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$18.00 to New York City and Return

plus $2.00, from Chicago, on August 28 and 29, via the Nickel Plate Road, with return limit of September 4, leaving New York City. Three trains daily, with modern equipment. Individual club meals, ranging in price from 35 cents to $1.00, also a la carte and mid-day luncheon 50 cents, served in Nickel Plate dining-cars. Call on or address, John Y. Calahan, General Agent, 107 Adams Street, Chicago. 23-32-3t

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A Little Humor Now and Then.

The editor of *Autumn Leaves* believes in a gleam of humor now and then.

A series of short paragraphs on possible history began in the August number. They will continue indefinitely. The first two are like this:

"The shade of the venerable Brigham Young had just finished dining in the unnameable place of his present abode.

"He silently reviewed the long line of female shades at his elbow and then gathered up his meal checks and made for the cash counter.

" 'Kimball,' he said, meeting that worthy, 'I had troubles of my own, and now all the women that I had sealed to Joseph and Hyrum Smith keep coming back on my hands. What shall I do?' "

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"'Why,' said Kimball, throwing away an asbestos toothpick, 'make a call for tithing.'"

. . . . . .

Senator Smoot walked down the path, which was fresh with the dews of early evening. He paused in astonishment as he beheld a snail pursuing his leisurely way along a twig.

"Why do you go so fast?" he queried, "I had always heard that you were very slow."

"I know not why you ask," said the snail, "I am proceeding at my usual gait, about an inch an hour."

"Pardon me," replied the Senator, drawing his hand across his brow, "I have been meeting with the Committee on Privileges and Elections, and your speed seemed frightful."

Special Summer Tourist Rates

from Chicago to Canadian and New England points, via Nickel Plate Road. Tickets on sale August 8 and 22, at one fare plus $4 for round trip with thirty-day limit, and one fare plus $2 for the round trip with fifteen-day limit. For reservation of sleeping-car berths and detailed information, write or call on John Y. Calahan, General Agent, 107 Adams Street, Chicago.

20-30-4t

Wellman's Polar Airship.

Although there have been no material developments in aeronautical matters since our last review, there has appeared an increasing interest in all that pertains to aeriel navigation. An example of that interest appears in the plan again to attempt to solve the secret of the North Pole by a voyage through the air. It is now nearly ten years since the ill-fated Andrée left Spitzbergen, never again to be seen. But Andrée's ballon was but a drifting gas bag, while Mr. Wellman now proposes to make the attempt in a modern dirigible ballon, constructed according to the latest experiences of Santos-Dumont, Renard, Surcouf, Hervieu, and other experts. It is believed that by starting from North Spitzbergen, the journey can be made in about ten days, and that it may be possible to construct a machine capable of remaining in the air from twenty to twenty-five days. The expedition, which is planned under the auspices of a Chicago newspaper, is on a large scale, the estimated cost being $250,000, and a staff of thirty-five men being required for the equipment. The general plans for the dirigible have been made by M. Louis Godard, the balloon being fifty metres in length, and sixteen metres greatest diameter. When inflated with hydrogen it will have a lifting power of more than 7,000 kilogrammes, or nearly 16,000 pounds. Two motors, one of fifty and one of twenty-five horse-power, are to be used, and since the art of gasoline-motor construction has reached a point where weights of seven and five tenths pounds per horse-power are attainable, the motors will weigh less than 600 pounds. It is proposed to carry five men, and the whole scheme has every appearance of being worked out most carefully in detail. With the indorsement of such a body as the board of managers of the National Geographic Society, the expedition is given a scientific status which raises it distinctly above anything of the kind which has hitherto been attempted.—Henry Harrison Suplee, in the July-September *Forum*.

Meet W. J. Bryan

in New York City upon his return from Europe, and take advantage of the low rate excursion over the Nickel Plate Road, from Chicago, August 28 and 29. Tickets good returning leaving New York City September 4. Chicago depot, La Salle Street Station. Information furnished upon application to John Y. Calahan, General Agent, 107 Adams Street, Chicago.

22-32 3t

Canned Rhubarb.

Pare the rhubarb and cut into one-inch pieces, using a silver knife. Pack solidly into a jar, put under the cold-water faucet and let the water run for twenty minutes; then adjust the cover. I have asked many chemists why rhubarb could be preserved in this manner, but have never received a satisfactory reply. As a matter of fact, I have known rhubarb so treated to keep from one rhubarb season to the next.—Fannie Merritt Farmer in *Woman's Home Companion* for August.

The July *Arena* contains a number of extremely interesting papers, among which are three admirable character-sketches, one dealing with Governor Albert B. Cummins who is described as "a statesman who places the interests of the people above the demands of privileged classes." It is by Professor Lewis Worthington Smith of Drake University. The other two have been prepared by the editor of the *Arena*, the first dealing with "Judge William Jefferson Pollard: A practical idealist who is achieving a great work in redeeming drunkards," and the other dealing with "Edward W. Redfield: an artist of winter-locked nature." Fine portraits of Governor Cummins and Judge Pollard accompany the papers, and the study of Mr. Redfield, the famous artist of winter-locked nature, is illustrated with a number of admirable half-tone pictures. Another interesting illustrated paper is entitled "Rambles in Switzerland," by Carl S. Vrooman, but the literary feature of the number that will probably attract the most attention is Professor Archibald Henderson's luminous paper on "Aspects of contemporary fiction," one of the keenest and, we think, the most discriminating and informing critical papers of recent months. The essay which will probably elicit the most general attention, is entitled "Child-labor, compulsory education, and race-suicide," contributed by Williard French of Washington. In it the author tentatively advocates the pensioning of all school children during the school-age. Of special interest to friends of democracy and political reform are the papers by Ex-governor Lucius F. C. Garvin of Rhode Island on "Solving the labor problem," chapter three of "A primer of direct legislation," prepared by Eltweed Pomeroy, Robert Tyson and Ira Cross, and dealing with the "recall," "proportional representation," "the absolute majority method," and "the direct primary," and the thirty pages of trenchant criticisms of present-day political and economic conditions, by Mr. Flower, which constitute the department of "In the Mirror of the Present." There is also an extended and informing book-study, entitled "The most important recent work on higher criticism," being an extended review of Professor Otto Pfleiderer's Christian Origins, by the editor of the *Arena*.

Low Rate Excursion to New York City.

On August 28 and 29, the Nickel Plate Road will sell tickets to New York City and return, at rate of one fare plus $2.00, from Chicago. Return limit, September 4, leaving New York City. For detailed information, call on or address John Y. Calahan, General Agent, 107 Adams Street, Chicago. 21-32-3t

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Cucumber Ribbons.

Cut a thick slice from both ends of a cucumber; then cut crosswise in one inch slices. Cut the slices round and round to form ribbons, using a small, sharp vegetable knife. Plunge into cold water and let stand half an hour that they may become crisp.—Fannie Merritt Farmer in the *Woman's Home Companion* for July.

One Fare for Round Trip

from Chicago, plus $4, for thirty-day limit, and one fare for the round trip plus $2, for fifteen-day limit, to Canadian and New England points. Tickets on sale via Nickel Plate Road, from Chicago, August 8 and 22. Information given on application to John Y. Calahan, General Agent, 107 Adams Street, Chicago, LaSalle Street Station, Chicago,—the only depot on the Elevated Railroad Loop. 19-30-4t

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The Saints' Herald.

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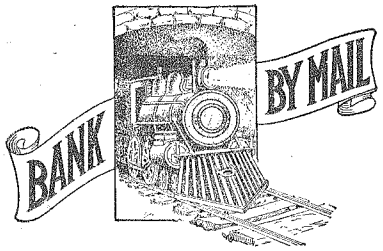

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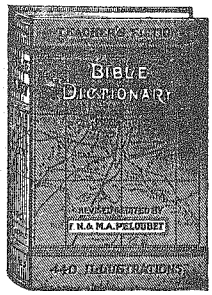

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The Saints' Herald

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

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NO MAN can tell another his faults so as to benefit him, unless he loves him.—H. W. Beecher.

"THE only escape from an unpleasant duty is by going through it."

LET us never doubt. Everything which ought to happen will happen.—Harriet Beecher Stowe.

WHEN the preacher it satisfied with his sermon the people are often going away sad and empty.—*Ram's Horn.*

Seize upon truth, where'er 'tis found,
Amongst your friends, amongst your foes,
On Christian or on heathen ground;
The flower's divine where'er it grows.
—Watts.

Editorial

THE PARABLE OF MATTHEW 25.

For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed; and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

It seems that we have stirred up a deal of comment and opposition in reference to this parable, one writer going so far as to virtually discard the parable as a whole, and another to set aside that part referring to the unprofitable servant. We have quoted it entire, beginning at the fourteenth verse, and closing at the thirtieth.

The twenty-fourth and twenty-fifth chapters of Matthew deal largely with the end of the world and the future state. Passing from the consideration of the servant whom the Lord at his coming will find oppressing his fellows, the twenty-fifth chapter takes up the burden of the Savior's teaching in two para-

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bles, the ten virgins, and the one for which we are called in question as to our use of it.

If the parable has any meaning, it is because the Savior used it in teaching the value of faithfulness, and the result of unfaithful occupation in the things intrusted to men. If Jesus had no reference to the kingdom of God, why did he say, "The kingdom of heaven is as a man traveling into a far country"? The parable and Christ's after-teaching connectedly, are with reference to the kingdom. In the parable of the ten virgins, Jesus said, "Then shall the kingdom of heaven be likened unto ten virgins; in the parable under consideration he said, "The kingdom of heaven *is as* a man," etc.

To those who do not like the parable as we see it, we commend the reading given in Luke 19:11–26 inclusive. In this version of the transaction, the man was a "nobleman," one who had honor, place, and fame. We have the undoubted right to assume that he was a wise man. Nothing in the story shows anything to the contrary. He had cities to dispose of as stated in Luke; and the fact that he received his kingdom and was able to reward or punish is evidence that he was a wise administrator. Jesus' use of the circumstance is an indorsement of the character of this nobleman; for immediately he proceeds to state what shall take place at the end when men appear to answer for their stewardship. If the act of rewarding for occupying upon the talents given is justifiable, so is the punishment with great loss to the man who accused his lord of being hard, and a gatherer of what others had sown. Matthew's version says this man, who feared his lord, was told that instead of hiding the money in the earth he should have put it to the exchangers. Luke states that the lord told this servant that he should have put the money "in the bank," so that there might have been an increase, a reasonable interest, call it usury if it suits your argument the better. But we are not dealing, or doing business, under the old law, the Jewish economy, but under the gospel economy. And if one portion of that law is binding, so is every other part, and under it we will have the slave, or perpetual servant with his ear pierced by an awl against a door-post, the yearly feasts, the jubilee year, and all the whole long list. Whence then goeth the Spirit?

Once again we refer to the condition referred to when men shall sit under his *own* vine and fig-tree. The prophet Micah in his fourth chapter has the following:

> But in the last days, it shall come to pass. . . . But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.—Micah 4:1, 4.

The word *own* is not in the text; nor is it needed. If every man shall sit under *his* vine and under *his* fig-tree, the pronoun *his* covers the whole ground. If it is *his* it is his *own*: no other has claim upon it, no one can oust him of his possession; and it is to be in the time when the "mountain of the house of the Lord shall be established in the top of the mountain." That is after the toil and turmoil of this life are over, and the bad economics of this worldly condition have been eliminated by the better rule of Christ, who will rule in love and power.

EDITORIAL ITEMS.

President Joseph Smith's address hereafter will be 1214 West Short Street, Independence, Missouri. Correspondents please take notice.

Some of the brethren seem to be persistent in classing a bank as a nonproducer. Have they failed to study the way in which banks are run by the world? Given a community of twenty thousand moderately well-to-do citizens, a bank can produce, in a decade or two, by worldly methods, two or three millionaires, several hundred paupers, two or three hundred poverty-stricken families, as many prosperous ones, and three or four score of criminals.

Did some one throw out a challenge to point a single betrayal of trust by a banker? How about the president of the Chicago bank who, it has developed in the last few days, has absorbed $1,003,000 of the earnings of 22,000 needy families by forging about two hundred names of his friends and creditors to worthless notes, and holding uncancelled notes, which had been paid, to be classed as assets by the examiner?

It may be possible for Latter Day Saints to run a bank in a perfectly upright and honest way. If they do, however, it will not pay big dividends to the stockholders for their accumulation, but rather an amount about equal to the elders' family allowance, if they need it; if not, less. Only a few months ago we heard a brother say, very enthusiastically, that his investment in a certain bank (not in either of the stakes, we understand) had paid him twenty-seven per cent dividend. Hello! did any one say anything about *usury?*

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill of Zion? . . . He that putteth not out his money to usury, nor taketh reward against the innocent."—Psalm 15:1, 5.

In the selected article department of this issue will be found an interesting and able book-review from the pen of B. O. Flower, editor of the *Arena*, one of the most progressive and staunch defenders of the rights of the people of all the periodicals which reach our exchange table.

This article, "The menace of privilege," ought to be carefully read and pondered by every member of

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the church. As a people, we expect, sometime, to be instrumental in the hands of the Almighty in bringing about and establishing the principle of equality. That we have been given this work to do, by revelation, is a recognition of the fact that inequality exists. If inequality exists, there is a cause for it. If there is a cause for it, it is our business to learn as much as possible about that cause. This is absolutely necessary in order that when we have made a start in the important work lying before us, we shall not, because of being ignorant of the causes of inequality, keep constantly drifting back into the meshes and the gutters of inequality. Unless we make ourselves acquainted with these things, we never can be effectual instruments in bringing about equality, worlds without end. "The menace of privilege" assists us to understand the cause of inequality. We apprehend that it may be classed with the "good books" we are commanded to study. "Privilege" will as surely bring about inequality in Zion as any other place. If one man is "privileged" to live in idleness and luxury in Zion, because of worldly accumulations, or position, or name, it will be but a short time before some one else will be living that way, then another, and so on, and we will drift right back into our present conditions. Thus you see the necessity of a consecration of all above our needs and just wants before it is possible to be Zion, and a subsequent consecration of our increase, whenever we obtain more than our needs and just wants, in order that we may continue to be Zion.

Bro. John Zahnd is laboring in the interests of prohibition in Indiana. The prohibition platform of that State has some good planks in it, and is entitled to credit. It stands for, "No license—high or low," "Purity in politics," "No private profit from public funds," "Reduction of all excessive salaries of state and county officers, and abolition of fees," "Two cent fare," "Law enforcement," "Initiative and referendum," and "Right of suffrage to all citizens upon the same conditions." From a press report we take the following: "On Saturday night last, by appointment, John Zahnd addressed a meeting at Wirt, Jefferson County, held in a church which was crowded. His theme was the responsibility resting upon the Christian voter. A basket-meeting, with three ministers present to preach, was held the next day. But the committee urged Mr. Zahnd to occupy the evening hour, and most of his audience was composed of license-party voters. A good many of these, however, will not so vote hereafter if they remain true to what they told the speaker. Mr. Zahnd was asked to come again on August 25, to an old settlers' meeting, with the assurance that he should be heard for a Prohibition talk. People are getting tired of old-party bossism and are resolving that the saloon must leave Indiana."

CONSTANTINOPLE, July 28.—The influx of Jews into Palestine during the last few months has been remarkable.

Some weeks ago about 5,000 Jewish immigrants from Russia and the Balkan states landed at Jaffa. They are settling in the plain of Sharon, round the towns of Ramleh and Lydda, and in other Jewish colonies along the sea coast.

A few weeks ago some Jewish financiers made a trip to the region east of the Jordan, in the direction of Kerak. They saw the land, and were highly satisfied with its fertility and the nature of its soil. They are willing to colonize the district, but are rather suspicious of the neighboring Bedouin tribes, who are averse to any permanent settlement being effected in their midst.

It is believed that the Jews are in communication with the government on the subject, and should the latter give them sufficient guarantee of protection against the raids of their neighbors the sale of large tracts will soon be completed.

It is a noteworthy fact that some of the most fertile districts of Palestine are possessed by Jewish colonists. The Jews are repossessing the land by degrees, and should this quick rate of possession continue, the whole country will in a few years belong entirely to them.—Houston *Post*.

Strength of character is not mere strength of feeling; it is the resolute restraint of strong feeling. It is unyielding resistance to whatever would disconcert us from without or unsettle us from within.—Dickens.

Original Poetry

Service of Song.

(Gathered from Doctrine and Covenants 119.)

The service of song in the house of the Lord,
If united in spirit we cling,
Is accepted with God and is blessed to the souls
Of the hearer and those who may sing.

But the singer whose heart with sadness is stirred,
And the hearer who's bitter in soul,
Are displeasing to him; though charming the notes,
'Twere better the song to withhold.

Let the young men and maidens to whom have been given
The sweet gifts of music and song,
Fail not to make use of their talent to bless,
And speed the glad message along.

And those who are older are not to forget
The gladness and joy of their youth;
But be cheerful in warfare while here upon earth,
And rejoice in the triumph of Truth.

But let not the organ or instrument sound,
When Saints meet to sing and to pray,
Lest the tender of feeling with sadness be stirred,
And grieve the bless'd Spirit away.

MELROSE, Massachusetts. JAMES L. EDWARDS.

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Original Articles

AFRAID OF OUR OWN SHADOW.

The careful student, who endeavors to harmonize some of the editorials and communicated articles appearing in the official organ of the church with the spirit and genius of this latter-day work, is frequently confronted by insurmountable barriers.

Frankly, I am unable to account for some of the weak and illogical excuses made in defense of the present social order, unless it is that the writers in question have become so accustomed to follow the way of the world that, like the man of proverbial fame, they are afraid to let go, notwithstanding in "holding on" we are being led to our financial and social death.

A recent editorial in the HERALD, entitled "Are there lions in the way," seemed to me so unaccountably inconsistent that my first inclination was to lay the paper down in sheer dejection of spirit. On second thought, I concluded to carefully reread and search for some hidden meaning. This only magnified the inconsistency.

Why is it that nearly every writer in the church defending the present social order misconceives the motives and position of those who are seeking to inaugurate a better one? Surely no man in the church stands for the "common stock" plan of Lyman Wight and others, and yet writers in the HERALD have made attack on "all things common" because Joseph Smith at that time repudiated this visionary and undesirable scheme which was no more like the "all things common" plan of the New Testament and Book of Mormon times than night is like day.

It must be borne in mind that at the time the disciples adopted "all things common," it was just after the crucifixion; they were practically nomads. They were persecuted to the extent that it became an essential feature of their work to dispose of all earthly property and band together for self-protection. Though they consecrated all, the bishop at that time could not give them an inheritance, so there was only one thing for him to do, and that was to supply their wants out of the common treasury. Had he been in a position to give them inheritances, then the law as portrayed in the Doctrine and Covenants could and would have been enforced. The plan was practically the same. It was the same in Book of Mormon times. Let me then ask, Who has ever advocated an "absolute level of equality," or, in other words, uniformity of life and social relationship? Have we not one and all contended most strenuously that "to labor is the normal condition of man"? These writers in the HERALD referred to in this editorial have been very tenacious in urging this thought. Then why this special caution? The editorial is so worded that the only conclusion the reader can take is that these writers have overlooked or ignored these points. The opposite is true. *We* have been the *most* persistent in urging these things. We surely object to some idlers living off the product of the men who toil. Who is an idler? A man who does not work. In other words a nonproducer. Unfortunately too many writers apply this solely to the shiftless, ignorant underworld who are more sinned against than sinning. What about the men who by stealth and selfish aggrandizement have appropriated the means of life, and live, leech-like, on the back of the toilers of the world?

We object to conditions which make it possible for one man to dictate the who, when, how, and what of labor to another: who shall labor; when he shall labor; how he shall labor; and what he shall receive in return for his toil. The wage system as now understood and applied in the world is both unscriptural and unjust. Every employer of labor seeks to arrange conditions so that he may realize a profit off the labor of every one of his employees. If he did not do this he would naturally go out of business. If he takes the product of the toiler, which represents so much value to him, and gives him less in return, he has dealt unjustly with the other man. He surely has not enforced the golden rule, "As ye would that men should do to you, do ye even so to them." If you were working you would desire to receive *all* you earned. Then being an employer of labor, the only way you can enforce the golden rule is to give the toiler exactly what you would desire to receive if conditions were reversed. This realized, the wage system would, of itself, be solved.

In the building up of Zion we should, just as rapidly as possible, get away from these conditions. The church can not change the world. It can not change all of the conditions in the world; but neither the church nor its representatives should be a party to the present system of confiscation and injustice by introducing or sanctioning in its initial steps toward the gathering the very things which have and always will make for social inequality and injustice.

The rights of property as against the rights of man, as it is generally interpreted in the world to-day, is wholly subversive of divine ethics, and which the church must eschew. No man in all the world has a justifiable title deed to any natural commodity, whether it may be land, water, oil, mineral, air, or light, save it has been given him of God, said gift always being conditional; the fulfilling of said conditions always determining the duration of occupancy. While it may literally be conceded that every man will possess enough of the land for his own needs and *no more*, it will be held by them as a gift from God subject to his sovereign power and kingship.

Real estate speculation, fictitious land values, mortgages, usury, interest if you please, all of these

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things will and can not build up Zion. We will have about as much use for the banking system in Zion redeemed as a grown babe has for the cradle of his youth. Let me assure you we do not believe in "dividing up." We do not care at all for the fictitious or real wealth of the men who have, neither do we parade the virtues of those who toil. We are, however, bitterly opposed to the present arrangement wherein the toilers of the world are always compelled to "divide up" and give the lion's share of the product of their toil to men who do no work.

What possessed the writer of this editorial to misquote scripture? Where do you find this passage, "sit under his own vine and fig tree"? The word *own* is not there. This word *own* makes quite a difference in the meaning. It is a significant thing that throughout the whole line of thought connected with God's plan of redemption, that of private ownership of God's gifts is ignored. True, men will inherit and occupy. As an inheritance, they will retain and hold subject to the terms of the inheritance; but the right to rent, barter, and sell and speculate upon will be tabooed. Take these privileges of private property away, "rent," "sell," "speculate," and the desire to perpetuate is for ever gone. I recognize so long as we are living under the law of the land we would of necessity willingly honor it.

The church in giving an inheritance to-day could, however, place restrictions in the deed. In all large cities there are restrictions in the article of conveyance, such as prohibiting the sale of intoxicants, or the cost of the improvements and many other things. It does not invalidate the transfer.

1. Men will not rent land in Zion.
2. Men will not barter and sell land in Zion.
3. Men will not speculate on land in Zion.

If these things will not obtain in Zion, then their adoption now will retard rather than advance its coming. The "mine" and "thine" of property will be meaningless under a proper adjustment of human relationship.

The rich man drinks. I have never read a homily in the HERALD advocating that because a rich man drinks we should appropriate his property; and yet the editorial in question practically urges that because a poor man drinks he is responsible for his poverty. Is this writer not aware of the fact that labor is a commodity bought and sold in the open market? That the tendency of those who control is to force the wage to the level of human needs? If labor unions are formidable and resist, then prices are forced upwards.

Frances Williard, after spending her life in the cause of temperance, said in one of her last utterances that, wherein she had always thought that intemperance was the cause of poverty, experience had taught her that more frequently *poverty was the cause of intemperance.* Rich men drink and still remain rich. Poor men drink and still remain poor, so this argument counts for nothing. The rich, well-to-do people spend more money proportionately for the tabooed articles mentioned than do the poor, and they are increasing in wealth, while the poor are, if anything, poorer. Intemperance is not the leading cause. Is it intemperance that is sending thousands of comparative babies to premature graves working in the cotton-mills of the South? Is it intemperance that forces women and girls to work for a pittance per week in all large cities?

Is it not a fact that the membership of the Reorganized Church of Jesus Christ of Latter Day Saints as a rule are the most temperate people in the world? Is not drinking, tobacco-, tea-, and coffee-using the exception and not the rule among our people? Then it must follow, according to the logic of this writer, that they should be the possessors of great wealth. What are the facts? As a church we are among the comparatively poor of the world. I assert without any fear of controversy or consistent refutation that the man who adheres to the just application of the law of life as enunciated by Jesus will be poorer so far as this world's goods are concerned than the man who stifles conscience, satisfies appetite and passions, and rushes in, giving his selfish nature the reign in the acquirement of property. This contention then falls to the ground.

When the writer of this editorial spoke of "dividing up," he apparently failed to consider that the circulating medium was only a drop compared with the great wealth of the country which labor has produced. It is sheer folly to talk of dividing up, if we leave open the very means whereby inequality has been perpetuated. Why talk of dividing up? No honest man in the church believes in it or wants it. We do protest against the conditions to-day whereby certain men are privileged to hold the public up and extort what they please. We are dividing up now. We want it abolished. If you want oil or gasoline, who decides what you are to pay? Standard Oil. What do you pay for it? Anywhere from five to fifteen hundred per cent more than it costs them for actual production. If you want meat, who decides the selling price? Meat trust.

We recognize that vested privileges are responsible largely for the present inequality. We recognize that whenever the dollar or property is placed above the man, it eventuates in slavery. Then can you blame us when we see articles in the church papers upholding the present order and misapplying scriptural passages to do service in excusing the financial injustice and inequality in the world, if we feel called upon to protest? We do not question others' motives. They see it one way, we another. Their view is dependent upon environment, largely. So is ours. Some men read only one side. We try to read both.

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At least we do not attempt to criticise the other side until we have studied it.

If Zion means anything to us, it is the bringing about of conditions whereby there shall be no rich and no poor among us, and we will live together in love. There will be no rich because the thing which makes for the selfish accumulation of property will be eliminated; no poor because they will be made self-reliant and self-helpful and afforded the means to earn their living, and to retain it after they have earned it. There is one eternal fact, and that is that *labor produces all wealth.*

There will be no real wealth in Zion aside from the legitimate product of toil. There will be no bonds and stocks whose value consists only in the future privilege to extort tribute from toil. Stocks and bonds have no other real value.

According to one writer in the HERALD advocating the holding of bank stock, the only ambition on the part of the holder would be to use the God-given ability to increase the real wealth of the church. I am willing to bank my whole argument on this one proposition. I call upon the brother to point out one instance in all the history of the world wherein a bank, following its legitimate sphere of banking, has created one cent's worth of real value to the wealth of the world. They make some men richer; but they do it at the expense of some one else. In other words, they create no real value.

Suppose we have a community of ten thousand Latter Day Saints. Among these are represented all the productive agencies. Aside from this there is a bank. Some brethren take stock in the bank, of course only to increase the real wealth of the church; for they would spurn to use their ability for selfish aggrandizement. They propose to consecrate and reconsecrate according to the provisions of the law. Twenty years pass away. The assets of the bank now have increased five hundred per cent. Let me present an axiomatic truth. For every dollar of increase in the holding of the bank, the toiling patrons are that much the losers. How have the bank-stock holders helped the church? If the bank consecrated all of its surplus annually, it would then be a roundabout and unnecessary way to God's storehouse. If not, then both church and individual have been victimized.

Stocks, bonds, chattel mortgages, etc., represent no real value. We know the church can not control the trusts. We can avoid those things which have made the trust possible. An unequal advantage to one man, when successfully followed up, means the eventual supremacy of that man above all his fellows. Do some of the writers in the HERALD think we are all children when they urge that certain kinds of stock companies are the only way we can do business? The Government does not proscribe coöperative effort wherein it allows of the individual being the unit of power instead of the dollar. It places no limit upon the determining policy of the institution save that sufficient guarantee be given the state that the interests of the investor will be protected.

Would you make Zion prosper? Then organize with a view to giving labor *all* it produces in supplying the consuming Saints the products of the institution at cost of production and distribution. We have plenty of stock companies in the world now who make money off the toilers for the stockholders. We must reverse the plan and institute stock companies of the toilers, for the toilers, by the toilers.

Private property in the essential elements of human life is untenable, unscriptural, and unjust. What I mean by this is the private holdings whereby one man controls more than he needs, resulting in depriving another of what he needs. If *every* man sits under his vine and fig-tree, and plants and eats the fruit thereof, the menace of private holding to-day will be for ever gone. Then holders of bank or any other stock would starve to death if they depended upon that stock to yield them a living.

The rights of property should always be subservient and secondary to the rights of man.

Interest, wherein one man takes from another man more real value than he confers, is unscriptural; so likewise is the wage system whereby the man who toils is dependent upon the whim and caprice of his employer. Everywhere when wages are referred to in Bible or Book of Mormon and Doctrine and Covenants, the Lord emphasizes that the toiler should receive *all* he earned.

The Bible throughout condemns usury. God told Israel, "If thou lend money to any of my people that is poor by thee, thou shalt not be to him as a usurer." —Exodus 22: 25, 26. "And if thy brother be waxen poor, and fallen in decay with thee: then thou shalt relieve him; yea, though he be a stranger, or a sojourner; that he may live with thee; thou shalt not give him thy money upon usury, nor lend him thy victuals for increase."—Leviticus 25: 36, 37. You will observe that the Lord condemns lending to the poor for increase. He goes still farther. "Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything which is lent upon usury."—Deuteronomy 23: 19, 20.

These two passages eliminated the usury question among the Israelites. When I speak of usury, I use it in the sense they did: "Anything taken for the use of."

True, in this last chapter the Lord says: "Unto a stranger thou mayest lend upon usury, but unto thy brother thou shalt not lend upon usury." The consistency of this is in the fact that if they had lent to the aliens in the surrounding country as to their brethren they would have been spoiled; the Lord did this for their protection.

The Psalmist David indicating the character who

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would be worthy to inhabit Zion gave this as one of the chief essentials: "He that putteth not out his money to usury, nor taketh reward against the innocent."—Psalm 15:5.

And now the parable of the talents. This isolated passage is the stock argument of all individualists.

What right has the author of this editorial to call the "lord" of the parable "wise"? Christ never called him wise. The book does not say he was wise. Christ was here representing a principle as in all other parables. Christ did not say that God was going to deal with his children as the lord dealt with his servants; in fact in the closing verses of the chapter he shows he will not. There is nothing to show that Christ indorsed the action of the nobleman. The Inspired Translation shows that this nobleman did not illustrate the King (God), or his kingdom. What was it Christ likened to this nobleman and his servants. *The people prior to the coming of Christ.* He said some would have oil in their lamps; some would not. Some had done what they could; others had neglected their opportunities and were worthy of censure. If you stand for a literal comparison and analysis, then the oil represents money. Will money in any sense acquit me before the Master when he comes? The illustration of the talents was simply this: When our Master gives us something to do, and we do what we can, he will reward us: if we fail to do what we can, he will punish us. Why, Christ only wanted to show them how reasonable this was, and he took an earthly experience to illustrate it. These talents have nothing to do with God's methods of reward. You will notice that in the case of the earthly lord reward was predicated upon acquirement. Now follow the beautiful picture presented by Jesus in verses 22 to 47 and you will then discover that when the Son of Man will come in his glory, reward will be predicated upon "GIVING." The man who contributes to the wants of his fellow will receive the divine commendation. Quite a contrast between this and this mercenary earthly lord who judged his servants by the amount of gold they rolled into his coffers. Again, this nobleman admitted that he was a *hard* man, and reaped where he sowed not and gathered where he had not scattered. Please do not associate the God whom we adore with such as this. There is no comparison between this earthly lord and the divine Savior who taught, "As ye would that men should do to you, do ye even so to them"; the Being who said these words could not countenance "speculation." I do not see how the writer of this editorial could advocate "speculating," when the Lord through his chosen mouthpiece at this last conference said, "The spirit of speculation, the exhibition of greed for gain is unseemly in the Saints and officers of the church and should be avoided." Here the Lord condemns the "spirit of speculation" and tells us to avoid it, and yet hardly three months afterwards we have an editorial in the HERALD advocating it. Thank God for a prophet to reveal his will to men.

Speculate: "To purchase goods, stocks, or any other commodity in the expectation of a rise in price, and of selling the goods to an advantage by reason of such advance; to engage in speculation. Frequently used of engaging in unsound and hazardous business transactions."

These are the things which God condemns in the last revelation. This writer in the HERALD indorses speculation. He endeavors to show that the Lord favors it. I unequivocally deny that God countenances speculation in any form as it is known in the world to-day. The whole tenor of Christian philosophy is an appeal to the unselfish purpose. The great ideal Christ is the manifestation of continuous contribution as against selfish acquirement. If I know anything of God or his plans of reward the man who will receive the greatest commendation in the end will not be the one who may come with fabulous wealth saying, "See, Lord, how much I have acquired"; but rather the man, empty-handed and devoid of earthly possessions, but bearing the record of uninterrupted contribution to others: contributions of love, spiritual and material help.

I have tried to speak plainly, yet manifest the truest regard for the motive of my fellows. All men do not see alike. We may attack a man's logic, but love the man. May love continue.

Yours hopefully,

T. W. WILLIAMS.

GARDENA, California, July 20, 1906.

HOW SHALL WE PREPARE THE WAY BEFORE US?

The Lord has commanded us to gather, not in haste, but to have everything prepared before us. When shall we commence to prepare the way? Now, or some time in the future? If in the future, how long shall it be, and what is the preparation to be made, and how shall we go about it? These are questions that all Latter Day Saints should be asking themselves. As for me, I believe we should commence now, just as soon as we have found out what is required of us. We should not put it off until some future time, just because the Lord has told us not to *gather* in haste; but I believe we should make haste to prepare all things necessary before us.

The Lord has told us, in the last revelation to the church, that the gathering must be in accordance with the revelation given on Fishing River. Now, let us see in paragraph 2. The Lord said that they had not imparted their substance to the poor, and were not united according to the union required by the celestial law, and that was why Zion was not redeemed at that time.

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Now, we are beginning to get some light on what is required of *us* in preparing the way before us. We see it must be done by and through the celestial law of the kingdom. We will get a little more light by reading section 77. There the Lord tells them to organize themselves; and this was for the purpose of providing for the poor. And also section 81, paragraph 4, gives us some insight into the celestial law. And as we read section 101, paragraph 12, we can fully understand how we can be united according to the celestial law of the kingdom. And I understand by reading the revelations bearing on this subject, that we must be organized in order to prepare the way before us.

Just here is a good place for me to state what the Lord revealed to me in answer to prayer. After the earthquake in this city, last April, I prayed much, asking the Lord if it was his will that we should gather back to Zion, or did he wish us to stay in this place for a while longer. One night, while I was asleep, I seemed to be conversing with a personage who said we were to gather, but not in haste, but to have all things prepared before us. I asked what was meant by having "all things prepared before us." The answer came, You must enter Zion as Zion will be in her redeemed state. Then I was made to understand that we must be living under the celestial law before we could gather to Zion. I used to think all that was necessary to prepare the way before us was to go back and take a look around to see what chance there was for one to make a living, not thinking of any one but one's self and family. But I understand it differently, now. I see in this preparation, I will have to consider the poor; and I find under this celestial law that I must not prepare to start a bank, to loan money to the poor on interest, but must help to start a bank to provide the means whereby the poor may have homes given them.

If we had been organized and keeping the celestial law years ago, as we should have been, the brethren and sisters who lost their all by the San Francisco earthquake and fire would not now be waiting on the slow motion of the insurance company to pay the little bit of insurance they had on their property, nor would our poor brethren in the Islands be writing to Bro. Burton telling him that they are hungry. Instead of this, their every want would be supplied from our treasury. This is one of the things that Zion is to be redeemed from, that is, from the possibility of being brought to hunger and want. Now if we ever intend to redeem Zion from an unrighteous system, we will never do it by going there and doing business under the same old system. We must go there, keeping and practicing the celestial law.

I would suggest that at our several reunions, the coming year, we get together and make an effort to organize ourselves, asking our heavenly Father for divine guidance. We can organize ourselves into coöperative bodies, concentrating our efforts for the purpose of saving money to buy lands in the regions round about the land of Zion. This will be a start in the right direction. Let us go as far as we know how, then ask for instruction from those whom the Lord has appointed for that purpose. If we never make a commencement, we will never be prepared. If we are not prepared our gathering will be in vain. If our gathering is in vain, then Zion will never be redeemed; but it will be redeemed from that unrighteous system now being practiced there, no matter who participates in it.

Now I hope some abler writer than I am will take up this subject and write upon it. Ever praying for the redemption of Zion,

Your brother in Christ,

J. A. ANTHONY.

231 Castro Street, SAN FRANCISCO, California.

Selected Articles

"THE MENACE OF PRIVILEGE."[1]

A BOOK STUDY.

No more important work dealing with the grave problems that confront the American Republic to-day has appeared in months than Mr. George's strong, clear, and logical work, The Menace of Privilege. It is a book that every young man and woman who loves the Republic should carefully read. At a time when a vicious opportunism is pervading our social, economic, and political literature, and the most plausible sophistries are being cunningly advanced to excuse reactionary and class-movements inimical to free government, and when the fundamental principles of democracy are being sneered at and flouted by those high in positions of honor and trust who seek the wealth and favor of privileged interests, it is refreshing to find a strong, logical work instinct with the spirit of the fathers—a work in which clear thinking goes hand in hand with high moral idealism and that reverence for justice which a recognition of the sacred rights of humanity imposes on those who would be true leaders and way-showers of the people—those who would place the principles of democracy above all sordid ends. Mr. George has nobly taken up the great work which his illustrious father carried on and has given us a contribution of vital importance at the present crisis.

The work is divided into twelve books, the first of which is devoted to the consideration of "The Land of Inequality," and "The Cause of Inequality." When the Republic was young, when honest work

[1]The Menace of Privilege. A study of the dangers to the Republic from the existence of a favored class. By Henry George, Jr. Cloth. Pages 420. Price, $1.50. New York: The Macmillan Company.

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was the rule and "the badge of responsibility and respectability," "the printer, Benjamin Franklin, the surveyor, George Washington, the lawyer, Thomas Jefferson, the sailor, John Paul Jones, the merchant, John Hancock, were American types of manhood and practical citizenship." There were then no great fortunes, while "on the other hand, real poverty was casual and nowhere deep or chronic." Then the free access to the soil and the absence of monoply rights rendered ours preëminently the land of equality.

That a great change has come to pass is obvious to the most superficial observer.

"This Republic has become palpably a land of inequality. There has been no lessening in the power of producing wealth. On the contrary, nowhere has there been so auspicious an era of invention and labor-saving processes. Production has increased by leaps and bounds. But there has been something grievously at fault with its distribution. It has gone in great part for the enrichment of a few. As if by magic, it has piled up amazing fortunes; as though some possessed lodestones drawing to them a very large portion of the wealth and leaving to others only sufficient to afford subsistence and barely encourage a continuance of production.

"The effect of this highly unequal distribution must be manifold and marked. First of all it divides the community into two general classes: the gainers and the losers; into the House of Have and the House of Want. Next it causes broadly a lowering of public and private morals.

"Where wealth concentrates, the rich grow intoxicated. They are, as it were, in a land of wonders, where dollars pair and multiply without aid of human thought or touch of human hand. Coins that but a moment before filled a single bag now fill an array of them, such as greeted the eyes of Ali Baba when the words 'open sesame' disclosed the treasure-cave. This sudden flood of riches begets a thirst for more, particularly as their possessors realize that with these riches goes a power to buy—to command—the services of the multitude struggling for subsistence or something better. And so desire augments. Those who have a million would have ten; those who have ten would have a score, a hundred, millions. They play a game of chance not only for its excitement, but for its gain—a game where winnings come so fast as to supersede the ordinary means of counting. They play with a money-greed upon them. They play even when they know the dice are loaded, if indeed they do not load them."

In the early days of our nation men and women lived the normal life, with correct sense of moral proportions. As a natural result, civic rectitude and a high sense of honor were everywhere manifest in public, in business, and in private life. Here again a great change is to be noticed. The rich, fearing they may fall below their fellow-rich, and thus be brought into what they consider disgrace; the middle-class, seeing the closing door of opportunity and feeling the pressure from above which threatens them with poverty; and the poor, battling, bravely battling, but often with a ferocity born of an ever-present dread of dire want, become infected with a mania for self-interest which obscures the higher moral ideals absolutely essential to an advancing and upward-tending civilization.

To-day we find "common transactions of life are marked by deception, by downright lying, by stealthy stealing, by organized robbery. Not only do our courts and prisons swarm with petty thieves and swindlers, but our great captains in manufactures, in commerce, and in finance resort to all manner of underhandedness. Our politics reek with graft, and even men of highest standing turn positions of public and private trust to personal gain. The citizens of this Republic, who formerly were, on the whole, so generous, upright, and independent in all their dealings, now act like men possessed. In common phrase they are 'money-mad.' "

There is a great deal of profitless talk about there being no hope of better things until the people come back to the old moral guidance and standards. This merely means "that the people will again become moral when they become moral."

But as a matter of fact the key to the moral problem lies in the restoration to the people of just conditions that will result in just distribution of wealth.

"The essence of the matter is that this Republic will revert to the moral order when there is a less unequal distribution of the vast wealth generally produced, when some do not find it possible to pile up huge, mocking private fortunes, and when the general body of the citizens find it easier to get a living commensurate with advancing civilized life.

. . . . . .

"And thus it is not true that there is no way open to correct general morals. What is needed is to correct the thing that corrupts general morals. That thing is the unequal distribution of wealth. Correct that and morals will correct themselves. Let it be possible for all to get the easy living to which the tremendous increase in productive power entitles them, and morality will govern generally in the higher as well as in the common affairs of men."

De Tocqueville in writing to his father of the old conditions, after observing that "this people is one of the happiest in the world," said: "Amongst the novel objects that attracted my attention during my stay in the United States, nothing struck me more forcibly than the general equality of conditions among the people."

The change in our social and economic conditions was coincident with the rise of a privileged class.

"Now the word *privilege* means not a natural, but

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an artificial condition. Even its derivation shows that. It comes from the Latin *privilegium*, meaning an ordinance in favor of a person; and *privilegium* comes from *privus*, private, and *let* or *legem*, a law. Hence, in its essence, the word *privilege* means a private law, a special ordinance or a usage equivalent to a grant or an immunity in favor of a particular person.

"This word *privilege*, or private advantage, had application to land monopoly which destroyed Rome."

To-day it is much as it was in olden times.

"When we examine the matter in the light of simple reason we may see that of all privileges land ownership is the greatest,—that, indeed, it is the chief cause of unequal distribution of wealth. For consider: In the beginning God made nature and man. He did not endow man with the power to produce something from nothing, but required him to apply his powers—that is, his labor—to nature so as to draw forth the things necessary to satisfy human desire. The part of nature to which man was to apply his labor was land.

. . . . . .

"Where practically all available land of a particular kind is subjected to private ownership, a monoply of land is created. The power of this monoply in the hands of any one—of an imbecile, if you please—might make him rich out of the tribute that would have to be paid by such as were driven by necessity to use his land."

Mr. George, after further discussing the influence of land monoply, passes to an examination of those less obvious results of land monopoly that are none the less great immediate factors in the unequal distribution of wealth. "And out of these various forms of land monopoly," he tells us, "comes a superimposed speculation, which, to those who can control it, is prolific. This is speculation in mining, railroad, and 'industrial' stocks. These stocks are issued by companies based upon land monopoly of some kind."

He shows how, with some land value as a basis, the modern gamblers of Wall Street, by the well-known practices of watering stocks and making secret arrangements with great holders of special interests so as to eliminate, in so far as they themselves are concerned, all element of uncertainty from their game, making the results precisely the same as gambling with loaded dice or stacked cards, succeed in amassing vast fortunes, never earned and to which from neither the standpoint of moral right nor justice are they entitled.

He explains that he treats private ownership in land at length because in its direct form and its indirect or public franchise form "it constitutes the worst of all privileges, since it commits the heaviest robberies from the wealth-producers." Next he notices other forms of privilege, as, for example, "taxation, when it is made to fall, as is generally the case, only slightly upon monopoly advantages, which it might be used to kill or to absorb into the public treasury. . . . The protective tariff is a shining example" of this. "It is sought by domestic producers to discourage foreign competitors. The higher such tax, the less the competition and the greater the centering of production in a few hands."

"There are still other subsidiary forms of privilege, but speaking in a general way, the privileges causing the unequal distribution of wealth may be named in four divisions, to wit: 1. Natural opportunities privately held under special or general laws. 2. Various kinds of taxation on production and its fruits. 3. Franchise grants. 4. Powers of incorporation and various sorts of immunities from the courts.

. . . . . .

"The existence of these various forms of privilege explains, and nothing else will explain, the sudden rise of private fortunes in the United States. So long as privileges were few and carried only weak appropriating powers, the mass of the people of the country had practically equal access to natural opportunities, and were deprived of but a small share of the produce of their labor. The country was then, as observed by Mr. Bryce, a land of equality in respect to the production and distribution of wealth."

From this luminous exposition of inequality and its causes, our author passes to his second book or division and notices typical "Princes of Privilege." He briefly and graphically sketches some leading figures who represent wealth acquired under various forms of privilege. J. J. Astor comes in for an extended treatment. Among other typical figures are John W. Mackay, John D. Rockefeller, Andrew Carnegie, and J. Pierpont Morgan. Some of these men acquired their fortunes through land speculation and holding; others rose to the mastership of millions by siezing upon the stored-up wealth of nature, together with other forms of privilege. Thus Mr. Rockefeller's wealth springs from several forms of privilege, but chiefly from the wealth stored up by nature, which should be a common heritage, and from secret railroad rebates. Andrew Carnegie had three sources of privilege aiding him to acquire his fortune: land, transportation, and tariff. J. Pierpont Morgan, the trust-former and merger-effecter, has been able through the use of water or the inflation of securities to appropriate millions upon millions of wealth for which, in the last analysis, the people must pay. Here we find another kind of privilege in which the promoters put stocks on the market capitalized for several times—often three to nine times—the amount of money actually represented. Then by shrewd manipulation and adroit deceptions they unload the stock at par or above, depress it,

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then bull it. Thus coming and going they reap millions through bare-faced gambling operations of the most dishonorable nature. Nor is this all. On the watered stock, by virtue of their privileges in land, transportation, and tariff, they are able to force the consuming millions to pay exorbitant prices that in effect are the same as usury. Thus by gambling with stacked cards and by practices that are equal to usury, fabulous fortunes are acquired that are not earned—not the rightful fruit of honest industry on the part of the beneficiaries.

After a luminous discussion of typical Princes of Privilege and the methods by which they acquire vast fortunes at the expense of morality and the weal of the nation and the people, our author considers how the princes live—their palatial homes and their lavish expenditures in furnishing; their amusements, dissipations, and marital relations; after which he devotes a chapter to "Aristocracy a Fruit of Privilege"—a chapter pregnant with solemn truths that should be impressed on the conscience of every thinking American.

Book Three is devoted to "Victims of Privilege," in which the despoilment of the masses and the physical, mental, and moral deterioration incident to unjust conditions for which privilege is responsible, are treated with a statesmanlike breadth of vision and with that true sense of moral proportion that marks the work of a fundamentally sound reasoner.

Book Four is devoted to "Resistance to Privilege," and contains chapters on "Organization of Laborers," and "Dangers of Unionism." No man in America is a truer friend of labor than is Mr. George; yet like his illustrious father he does not allow sympathy to blind him to defects that are radically opposed to justice or the law of freedom on which true advancement must depend. Our author, while showing some dangerous tendencies and wrongs for which labor-unions are responsible, clearly points out that these things are in most instances the result of privilege-making conditions inimical to freedom and justice, and making it seem to labor as necessary to resort to aggressive acts in order to protect itself from the crushing power of privilege.

To us the chapters that are of the greatest importance to the rank and file of our people, and especially to those who love the Republic and who dare and care to think seriously, are found in the division of the work entitled "Weapons of Privilege," in which our author discusses the "Use of the Courts by Privilege," "Government by Injunction," "The Bayonet in Civil Affairs," and "Federal Army in Strikes." These chapters should be issued in pamphlet form and the whole country should be sown with them, precisely as was England sown with free-trade and anti-corn-law literature in the forties of last century. Here our author traces historically the rise and the abuse of the injunction power, showing how the courts have become "a most potent weapon in the hands of Privilege to crush strikes and break the backs of trades-unions." He shows how the federal judges are "appointed almost wholly from the ranks of attorneys representing the great monopoly corporations"; and he shows very clearly how difficult, if not impossible, it is for such men to be impartial or just when their point-of-view has for years been adverse to the people's rights and interests. So long as our courts are recruited almost wholly from the army of hired retainers of privileged interests it is idle to expect justice, for "it is needless to cast a breath of suspicion against their integrity to perceive that a bench made up of judges drawn from such sources will lean in the direction of privilege."

Interesting and highly suggestive is the history of the precedents upon which the injunction abuses rest. The march of the injunction abuse has on several occasions practically resulted in government by injunction, and to-day we actually see a governor occupying the seat who was never elected to the chair he holds, never received a vote, indeed, for governor. J. F. McDonald, "the present governor of the state of Colorado, may properly be called an injunction-made executive."

Ominous and subversive as is the flagrant abuse of the injunction power, it is by no means the only sinister influence, destructive to justice-governed and reason-ruled democracy, that has marked the ascendency of privileged interests in our city, state, and national government; for "along with the abnormal development of the injunction principle has come within the last two decades in the United States a startling use of soldiers in civil affairs." Mr. George reviews the aggressions of privilege and its servile tools in graphic language, giving a vivid picture of the overthrow of free government in Colorado by the high-handed and thoroughly unjustifiable action of the ill-famed Governor J. H. Peabody and the unspeakably profane and brutal General Bell, both the most abject tools of lawless corporate interests. Bell, as Mr. George well observes, "is one of the kind of men who forget the rights and duties of the citizen when they don soldier clothes."

Other notable instances of the use of State and Federal soldiers are cited at length as showing how "Privilege uses the soldiers of the Republic as it uses courts—for itself and in violation, in abrogation, of the rights of the body of the people."

The book devoted to the "Weapons of Privilege" constitutes one of the most important contributions to the literature of democracy to-day; yet even of greater moment, if that be possible, are the next two divisions, Books Six and Seven, which are concerned with privilege, the corrupter of national, state, and municipal politics, and its influence over public opinion. The author shows in the most con-

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clusive manner that privilege to-day "is the real spoil of politics." "And it is an enormous spoil. It is a huge river of wealth that comes from laying villages, towns, cities, states, and the nation at large under contribution." And very clearly he shows that:

"This contribution is not after the manner of a conquering army of old that slew and sacked. It is effected in the modern way, peaceably and legally, by acts of legislature that make direct gifts from the public treasury or that grant powers from appropriating wealth from the general mass of the people. Some idea of the magnitude of such powers may be drawn from the fact that in Greater New York alone the ownership of the franchises or mere rights of way used by the public service corporations there is by competent judges computed to be worth at the present time $40,000,000 a year."

By the marshaling of a convincing array of indisputable evidence, Mr. George shows beyond peradventure of a doubt, not only that there is an enormous — an almost inconceivably enormous — annual loot garnered from America's millions by the Princes of Privilege, but also how the conquest of the modern Egyptian overlords is rendered possible through the black-horse cavalry, through giant lobbies, and other agencies which work in the halls of city, state, and national government. The story is one that will arouse any sane man to a sensible realization of the stupendous and almost fatal character of the peril that threatens the Republic to-day. The power of privilege, however, working noiselessly through political bosses, party machines, and its vast army of retainers whom it has placed in office, would be of short tenure in a land where the people enjoyed the educational advantages enjoyed by our people and the right of the ballot-box, were it not for the influence of privilege over the press, the pulpit, and the school—an influence which our author describes in a clear, forceful, and compelling manner.

Book Eight deals with the "Present and Past." Here the centralization of government and its strong tendency away from the basic principles of democracy are startlingly illustrated by an array of citations of recent happenings that are autocratic and bureaucratic in character and that are making precedents that in time may easily be used to overthrow even the semblance of democratic government. Centralization at home has naturally enough been followed by foreign aggression, which receives proper attention from Mr. George, after which he considers our nation in the light of the lessons and warnings of civilizations that have gone before. Here, with a statesmanlike breadth of vision and the deep insight of a philosophical student of history, our author marshals before us pictures of events and conditions of other days that wrought death in nations which were long oblivious to the presence of a mortal malady—nations and civilizations which imagined, indeed, that their external pomp, splendor, and show of power spoke of vitality and virility, when as a matter of fact they were the hectic flush of death, the autumn burst of exterior glory that spoke of rapidly approaching decay. Mr. George shows how Rome went to her death, and that we are on precisely the same highway; how privilege destroyed the mistress of the Old World as it surely will destroy the great Republic, unless men and women of conscience and conviction consecrate their lives and their all to the restoration of the nation to the people.

The closing sections of the work are concerned with "The Remedy." In the pages that have gone before our author has clearly demonstrated the evil conditions whose existence none can truthfully deny, and that "in consequence of these privileges, veritable princes of riches are being raised up on the one side, while the masses are being held down to an intensifying struggle for a living on the other." He has shown that we have to-day "two distinct classes—the one imbued with feelings of superiority and arrogance, the other of envy and hatred"; and he has also shown that "as a further consequence, public and private morals are suffering, the superabundantly rich falling into monstrous business practices, private infidelities, divorce habits and irresponsibility for child-bearing, while the multitude of workers are being reduced to conditions breeding want, sin, and crime, from which must come general physical, mental, and moral deterioration." He points out that:

"All these results we have seen to follow a continuing unequal distribution of wealth, and this unequal distribution of wealth to be a fruit of the grants and passive sanctions of Government, called privileges.

"Therefore in looking for a remedy or for remedies for this mass of great evils besetting the Republic, we must address ourselves to their causes—to privileges."

He finds these privileges to be divided into four great groups or classes:

"1. Private ownership of natural opportunities.

"2. Tariff and other taxation on production and its fruits.

"3. Special Government grants; and

"4. Grants under general laws and immunities in the courts."

These tap-roots of privilege, these fosterers of inequality, are analyzed somewhat at length, our author's purpose being to show, with the aid of what has gone before, precisely how they are the parents of the brood of evils that are blasting and blighting present-day democracy. Political independence is essential for the florescence of civilization, but it must be supplemented by economic independence that can not exist where privilege flourishes. Equality of opportunities and of rights demands the abolition of privilege and the return to the natural order.

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Many who have followed Mr. George with great pleasure and assent through all the earlier chapters of the work will question the sufficiency of his remedies under present conditions. Some will doubtless feel that he has touched too lightly on some of the forms of privilege, as, for example, that enjoyed by the banking interests; while many will feel that he should have emphasized more strongly that which he so frankly believes in and which he is convinced would come with the establishment of fundamentally just economic conditions—the establishment of purely democratic methods in government as provided by the Initiative, the Referendum, and the Right of Recall. On the other hand, many will feel that this work, so fundamental and so comprehensive in its treatment of the root-evils of the age and time, is equally comprehensive in the remedies proposed and which our author believes would transform society, resulting, to use his closing words, in the following democratic changes:

"Labor applied to free conditions would find so ample a reward as to lead sensibly to a shortening of the hours of toil and the development of the mental and moral natures. Prisons and penitentiaries, almshouses and insane asylums would cease to be crowded, and most of them would crumble in disuse; for sin and crime, and disease and helplessness, which are the progeny of involuntary poverty, or of its antithesis, superabundance, would lessen with the change that brought bountiful opportunity to all.

"Again the worth of individual manhood would shine forth, and public questions would be the interest and the concern of all. Again would revive the spirit of the town-meeting—'the wisest invention,' said Jefferson, 'devised by the wit of man for the perfect exercise of self-government and for its preservation.' Politics would clear and purify, for where would be the prizes that corruption now wins; who to be corrupted, among a people filled with a new hope? The bondage of the press would cease, the university be freed from the hand of special interest, the pulpit cut away from deadening dependence. The trend of Government would change from centralized, solidified, one-man power, toward democratic, decentralized, federated communities. More surely then the sense and sincerity of the mass of the people would become the guides of progress; and, too strong to fear oppression, the Republic would become too just to oppress."—B. O. Flower in the *Arena*, April, 1906.

The aerial flight of the Knakenshue airship at the Iowa State fair will be as sensational as the exhibitions of the same wonderful craft in New York and Washington and at the Portland exposition. It will be a practical demonstration of safe navigation of the air by the only successful airshipping expert in the world. The initial exhibition will be given on Monday of fair week.

Mothers' Home Column

EDITED BY FRANCES.

Notice.

Send orders for Daughters of Zion leaflets to Mrs. B. C. Smith, 214 South Spring Street, Independence, Missouri. Prices are as follows: Ten copies each month one year, fifty cents; twenty-five copies each month for one year, one dollar and twenty cents. Larger numbers at reduced rates.

MRS. B. C. SMITH, President Daughters of Zion.

September Reading for Daughters of Zion Meetings.

OUR BOYS.—NO. 2.

The Home.

"As long as a boy is anchored to a happy Christian home—to the experience of it in his youth and the remembrance of it in his manhood—he is reasonably safe for this life and the next."—R. S. Storrs.

. . . . . .

If this be true (and to a large extent we believe it is) what is the trouble with our boys? Why are parental arms everywhere stretched forth reaching for something to coöperate with them in the guidance of their boys?

We can readily understand why it is thus in the world, but when we come to our own church—a people so highly favored of the Lord as to be the recipients of *special directions in this matter*, it certainly is hard to understand, and did we not know by actual experience and observation that it is, at least in a degree, true of the church as it is of the world, we would find it difficult to believe.

We have said that the home is heaven-ordained, and having been instituted of God, made as it were the foundation of the whole social fabric, it is only natural to expect that he should give special directions concerning it. And in this expectation those who carefully search his word will not be disappointed.

Great changes have taken place in all departments of life within the last century. This applies as well to education as to all else. Especially does it apply to the mental attitude assumed by very many in relation to this question of all questions: the proper nurture of the young. Indeed it is doubtful if in any other department so great a change has occurred. Child study, child culture, psychology, and kindred terms have seemingly become the shibboleth of the present time until the ordinary mind becomes lost in a labyrinth of seemingly conflicting principles, and between the old way of manifesting love by strict discipline, restraint, and severe punishment for disobedience, and the later way of ruling by love and in accordance and harmony with the nature or individuality of the subject to be governed, turns almost helplessly—hopelessly—from the task before it and steeped in doubts as to what should or should not be encouraged, what should or should not be repressed, stands with almost paralyzed hands regarding the rapid growth of evil and the choking out of much that is good in the children.

And now the question arises, Is there really a conflict between the old and the new? And if such really exists, which is the better way?

That a conflict in the laws governing the case—or the problem if we are pleased to call it a problem—really exists, we do not believe. The conflict, like the many which have seemingly arisen between science and religion, is wholly in the seeming. We have not the key or have not rightly sought to harmonize the two, hence we speak of conflict where really no conflict exists.

When God made choice of Abraham to become the father of a great nation, he assigned as his reason for choosing him the fact embodied in these words: "For I know him that he will

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command his children and his household after him and they shall keep the way of the Lord to do justice and judgment."

In this statement much is involved and from a careful study of it much which has a bearing upon our subject may be learned.

Du Bois—the author from whom we quoted largely in our last—you will remember, says: "The parent must be obedient to God before he can rightfully demand obedience of his children." This truth was understood to be as vital in the days of Abraham as it is to the minds of the best educators of the present day. Obedience is the very foundation principle in the structure of all family government, and, until obedience is secured, all else is hopeless.

Mark the object-lesson in the case of Abraham. God chose him because he demanded obedience upon the part of this people whom he was choosing, that through them—"in thee and in thy seed"—all nations of the earth should be blessed. Hence, that Abraham might in turn have the right to demand this same obedience from his children, it became necessary that he himself should render to God the same obedience which God was choosing him as his special instructor to teach to others.

It is hardly necessary to refer to Mount Moriah—to mention that which from the time of its enactment to the present day has been held up (and truthfully so) as one of the grandest object-lessors of faith the world has ever known. But is it less an object-lesson of obedience? Of the absolute infallible necessity of obedience upon the part of those who govern to the same power, the same laws, to which they wish and demand of others to be obedient?

And just here we wish to introduce a thought which we feel sure will prove helpful, not only to parents, but to all who will test it by putting it into practice. Hughes says: "All truth dies in the mind unless it is lived out in practice." God did not intend that the grand fundamental truth of the absolute necessity of obedience should wither and die in the mind of Abraham through want of being put into practice, hence the commandment, "Get thee out of thy country and from thy kindred, and from thy father's house unto a land that I will show thee." And as if this were not enough, while yet a homeless wanderer in a strange land, he received this added commandment: "Take now thy son, thine only son Isaac whom thou lovest and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of."

We have so long been accustomed to regard these instances simply as *demonstrations of faith*, that it may be a little difficult for us now to draw the dividing-line and look upon them as grand object-lessons of obedience. But these they surely are, and as such they may be tested by the word.

James says that "faith without works is dead, being alone." Is not this a declaration of the same truth—the workings of the same infallible law to which Hughes has referred, as we have quoted above, namely: "all truth dies in the mind unless it is lived out in practice"?

Faith is dead—dead as the body without the spirit—unless it incites to works—or in other words to obedience. Had Abraham said, "Yes, Lord, I hear," and yet have remained in his own country and among his own kindred, what of his faith? Had he said, "Yes, Lord, I hear and will hasten into the land of Moriah," but notwithstanding had still remained in his tent while Isaac followed his boyish sports in the land of the Philistines where they were sojourning, what of his faith?

"Without faith it is impossible to please God." But, dear fathers and mothers, let this truth be borne in upon your minds, that there is no faith without the works of obedience. He who knows how to command or govern must know how to obey.

"Children, obey your parents in the Lord," may well be supplemented, as it was, with that other injunction to parents, "Provoke not your children to anger, but nurture them in the admonition of the Lord." Faith, existing in the heart, enables us to pray, Give us day by day our daily bread; but if we fold our hands and wait for the angels to bring it, is it likely to come? So, too, faith leads us to pray for help that we may train our children aright. But if we forget that this training must be in the Lord—in other words, that it must be in harmony with the instruction which the Lord has given upon the subject—where is our faith? Dead, we answer; and unless it be quickened into life, by the power of his life-giving Spirit, it is (like the body from which the spirit has departed) a corruptible mass which needs to be buried out of sight lest it contaminate the living.

Dear parents, for whom these pages are written, will you now enter with us into a prayerful and careful examination of what our homes should be, and if here we find that mistakes have been made, find that our homes are not all which they should, which they might be, that in them our children are not being nurtured, not receiving the food necessary in order that the spirit and soul may be properly developed, and our sons and daughters be fitted to take places of trust and honor in both church and state, shall we not study, and that too most earnestly, to discover wherein our mistakes lie; and, having discovered them, shall we not determine that with God's help we will strive to remedy them? If to this question you answer, "Yes, I will," then come with us in our search for light and truth—for the instruction to be found in the word of God as well as in other good books; and when it is found, and you have measured your own home by it, and have discovered that in this you are lacking, then remember that though you have discovered the truth—have incorporated it as a part of your own mind, yet unless *you live it out in practice* it will die there, and your accountability will be greater than if you had not known the truth.

Our search must be for certain general principles, fundamental truths which will apply to all homes, all children, since the undertaking of more than this could but be foredoomed to utter failure. Leaves upon the forest-trees do not differ more widely than the natures and dispositions of children in the same family. What then is to be expected where many families are to be considered? To study the peculiar nature and disposition of each child from almost the very hour of birth, becomes the duty of parents but especially of the mother, because she, as a rule, is much more with her children in their early years than is the father. From this study she is to determine what food will really *nurture* her child, and, if possible for her to obtain this food (and here the father's help can not well be dispensed with), it is to be furnished for her child—her children—to each one severally as each demands. And just here let us remark that in every family questions at times will arise, problems hard to be solved, and the mother especially feels that she needs and must have help to untangle the knotty skein. She feels the need of some one having more experience than herself with whom to counsel. This need was one of the motives leading to the organization of the Daughters of Zion; that mothers might meet and counsel together for the best good of their families. For this same reason many high class journals and religious periodicals have departments especially devoted to this purpose. But while we have examined many of these, and for years have been a constant reader of some of them, we know of no other which we can so cordially and unreservedly recommend to the careful reading of mothers as *American Motherhood*. This magazine is published at Coopertown, New York, and is most carefully edited by Doctor Mary Wood-Allen, assisted by her daughter Rose. In this magazine is a department entitled, "Parents' Problems." This department is conducted by Mary Wood-Allen, whose name is widely known among American mothers, and is loved wherever known. In this department she answers all queries sent in by subscribers. The magazine, to any mother, is worth many times

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its subscription price of one dollar a year, for mothers may be sure that in answers given by Doctor Allen they are obtaining the very best which a long experience with children, as well as the most thorough understanding of hygiene coupled with extensive medical practice, can give. But above and superior to all this, their answers will come from a devoted Christian woman—a woman who with all her accomplishments places motherhood as the crowning glory of womanhood.

September Program for Daughters of Zion Meetings.

Hymn No. 124, Saints' Hymnal; prayer; reading and discussion of "Our boys" in "Home Column"; paper, "Is my boy anchored to a happy Christian home?" followed by discussion; roll-call; business; hymn 197; dismissal prayer.

Questions Upon September Reading.

What constitutes a happy Christian home? Are the boys of the church anchored to such homes? Are they being made safe for this life and the next? If not, is it because the gospel law is lacking? What change has taken place within the last century in regard to the nurture of the young? Is it worthy of our study to discover which are better, old ways, or new, and where the one or the other are most in harmony with gospel principles? Shall we cease to study because some perplexities arise? Do not these very perplexities show us our need of understanding? What reason did the Lord give for the choosing of Abraham? What is the foundation principle of all family government? To whom must the parent be obedient before he can rightfully demand obedience of his children? What object-lesson of such obedience have we in the life of Abraham? What is the quotation given us from Hughes? Commit this to memory. By what must our faith be supplemented when we pray for help to train our children aright? Are we anxious to know what manner of homes we ought to have? Is it possible that we have been making mistakes in regard to them?—that they are not all that they ought to be for our children's sake? Can they be improved? Are we willing to exert ourselves in study and in living out in practice the truths which we discover?

Request for Prayer.

David Jones, son of Bro. Abrin Jones, Taylorville, Illinois, requests the prayers of the Saints at large, he having been hurt in a mine June 13, 1906, and being in a bad condition.

Letter Department

BATTLE MOUNTAIN, Nevada, August 1, 1906.

Dear Saints: Possibly some of the faith might be attracted to Nevada by the mining excitement, and by the opening up of the Government land along the Truckee-Carson Canal. This canal will prove a blessing in time, but it is not a poor man's proposition. The price of the land, together with the cost of leveling, checking, and other necessary improvements will bring the cost up to as high as twenty-five to thirty dollars per acre before a crop can be harvested from it.

Nevada is one vast body of veins, ledges, and deposits, or nearly so. With modern methods of hoisting and treating ores, properties heretofore worthless can now be worked at a profit. But there are all kinds of sharp practices that prevail in the boom camps. Even the Pacific Railroad takes a hand as soon as an industrious miner gets something good on his land, or anywhere near it. It is simply folly to go to law with them, for they will never allow it to come to a decision. Railroad influence controls, more or less, every office and officer from United States Senator down. Senator Nixon started in with the railroad many years ago, as agent at Humboldt, where I knew him thirty years ago.

Public schools are poorly managed except, perhaps, at county-seat. The law provides that any community with five children is entitled to a public school; but, unless you have a political pull, you will never get it. It is graft, graft, railroad influence, and politics that control the schools, as everything else. The railroad will close an office and move a station any time to defeat a school.

However, you can have a private school AT PUBLIC EXPENSE if you can control a few votes in a county or district where they are needed. I know one man who has had a private school in his back yard for fifteen years, all at public expense, and has over eight hundred dollars to the credit of the school. Another man has a "public" school at public expense to teach a single child. An older daughter gets sixty dollars per month for teaching the younger one. I lived for months within sight of such a "public" school, but could not send for a single day, although I had six children.

The moral atmosphere at Reno, the metropolis, is certainly bad; and, in the principal mining-camps, is vile indeed. The camps along the canal during the construction period were the worst I ever saw or heard of. Murder was a daily occurrence; and, of over twenty-four bodies found in the Truckee River, not so much as an arrest was made.

Altogether, Nevada is no place to raise a family, and I moved my family out of it.

For the benefit of any who might contemplate going to the "Silver State," these facts are given.

DAVID E. LANDER.

DES MOINES, Iowa, August 1, 1906.

Dear Herald: As it has been some time since I have written anything for your columns, and as I have had the pleasure of a little break in the monotony of office routine in the shape of a vacation of thirty days' duration, it occurred to me to write an account of how I spent my vacation and send it to you.

Of course it goes without saying that I can not write an account that will be anywhere near as interesting or enjoyable to your readers as the vacation was to me, but I trust it will be of some interest to a few at least.

On Saturday morning of June 30, wife, the three babies, and I arose early, eager to get started on our long-anticipated journey. (To those who know the writer best, it would be needless to state that a vacation would be of no pleasure to him without his loved ones with him.) We pulled out of our home station at fifteen minutes past eight in the morning on the Minneapolis & St. Louis, bound for the broad prairies of South Dakota, where lives my wife's only sister, Sr. Lovie Snook, who moved there from Des Moines two years ago. The day was very pleasantly spent on board the train, the ever-changing landscape making the time pass quite rapidly, the little folks being enthusiastic over each new object of interest which passed within their scope of vision, and especially did they deem it a novelty to partake of the toothsome lunch which mother had so thoughtfully prepared. At fifteen minutes after seven in the evening we arrived at Minneapolis, the end of our journey for the day. As the train pulled into the station, on looking out of the window, what should we see but the smiling face of our beloved brother, H. A. McCoy, formerly of our home district. On stepping to the platform we were welcomed, as per previous arrangement, by Sr. Lillian Lundeen, whom we thus met for the first time, also by Brn. McCoy and Robertson, who had likewise just arrived, coming from their reunion at Frazee for the purpose of holding tent-meetings at Excelsior, a small town near Minneapolis. We were very glad to again meet Bro. H. A., also to make the acquaintance of Sr. Lundeen and Bro. Robertson. After the usual glad hand-shaking and greeting, Brn. McCoy and Robertson went to the home of Bro. Greene, while we were escorted by Sr. Lillian to her home where we were very cordially received by her parents, and made to fe[illegible]

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"at home" at once by their genial hospitality. The next day, Sunday, we met with the Saints at half past two in the capacity of sacrament and social meeting in charge of branch president, Bro. Hilton, at the home of Bro. Greene, branch teacher. A goodly number were present and the presence of the Spirit was enjoyed by all. The Saints there all seem humble, and striving to do the Master's will. No matter where you meet with the Saints in this way, if they are meek and humble, the same good testimonies and expressions of love may be heard. Remained at Bro. Greene's for supper, after which we went to the hall they have rented. Here they have Bible class at seven and preaching at eight every Sunday evening. After some parleying as to which of the three "visiting brethren" should do the talking, Bro. Robertson and the writer prevailed on Bro. H. A. to occupy the hour, and our hearts were made glad to again listen to his timely remarks, which in this instance were on the subject of "Freedom from bondage."

Monday a little party, consisting of Sr. Lundeen, her little daughter Alpha, Brn. McCoy and Robertson, the writer and his family, spent the day in sight-seeing, taking in Lakes Harriett and Calhoun, the beautiful Minnehaha Falls and Park, where were seen a goodly number of animals and birds from elk and bear down to prairie-dogs and guinea-pigs. This park we were told contained one hundred and twenty-two acres. The writer could have enjoyably spent the entire day by this rippling stream, but desiring a glimpse of other scenes, we next went over into St. Paul, where we looked after the needs of the physical man. From there we went to Lake Como and Park, passing the new State capitol, armory, and other places of interest. Como Park comprises nearly four hundred acres, and is a veritable panorama of beautiful flowers, shrubs, and trees. Of special interest were "The Gate Ajar," a stairway and gate composed of different kinds and colors of foliage plants, and a large lily-pond, with its rocky border filled with water-lilies of all colors, and its many golden fishes, showing a great deal of taste and skill upon the part of those in charge of the park. Considerable time was consumed here and, after a row upon the lake, the lateness of the hour necessitated our journeying homeward, catching passing glimpses of the huge flour-mills, St. Anthony Falls, etc. That evening the Saints met in the capacity of a business-meeting at the home of Bro. Lundeen, at which was taken up the matter of purchasing a lot and building a chapel in which they could worship as their own. Out of a selection of three, a lot was decided upon by vote, and a committee appointed to purchase same, raise funds, secure material, etc., for the building. It certainly gave us joy to witness their interest and enthusiasm in this good work. May the Father bless them in their efforts, that they may soon have a "home" of their own to dedicate to his service.

Tuesday morning we arose and prepared to journey onward, and we can truly say we were loath to part from our genial host and family, whom we had learned to love even in this short time. May the peace and blessing of God abide in their home. As Bro. Lundeen is priest of the branch there, and the writer of his home branch, we took considerable pleasure in discussing the work along our special line of duty. Bro. McCoy accompanied us to the Union Depot, where we were supposed to leave at fifteen minutes after ten on the Great Northern, but owing to the excursion for the Fourth the train was crowded and we were somewhat delayed. Three extra coaches were soon added, however, and at a quarter of eleven we were again speeding on our way. A short distance out of Minneapolis we passed Lake Minnetonka and saw one of the steam yachts starting out on its trip around the lake. Arrived at Benson about half past five in the evening, where we changed cars. Taking the train on the Watertown Branch, we were soon at the little town of Nassau. Here we were met by our brother-in-law, Alfred Snook, with team and carriage, and taken five miles across the line to his home in South Dakota, and were at our journey's end, somewhat weary in body, but otherwise none the worse for our journey. Here we experienced our first unpleasantness, as we were not welcomed by Sr. Lovie, she being at the hospital at Albee, where she had a short time previously undergone an operation. However, we were privileged to go and see her the following day, the Fourth, and on Wednesday of the following week we were made happy by her home-coming. Am glad to say she is steadily regaining health and strength.

Here we spent twenty-five happy days in good old farmer style, helping with the chores, plowing corn, shocking rye, stacking hay, going fishing, target-shooting, enjoying the invigorating influence of sunshine and fresh air, taking on a goodly coat of tan, and enjoying ourselves in general. A good team and buggy was at our disposal, and we enjoyed several pleasant drives. The writer went with Alfred one day with four-horse team and load of barley to Big Stone City, some thirteen miles north of his place, and after unloading and getting our dinner we rowed out on Big Stone Lake and fished for a few hours, getting home at nine o'clock in the evening. One afternoon wife and I went about three miles north to a small stream, and, in a little over an hour, had landed fifty-three nice fish. This was quite a relief from the hot, stuffy office; and to say it was thoroughly enjoyed would be putting it very mildly.

On the morning of the 27th, we boarded the train "homeward bound." Made close connection both at Benson and St. Paul, and at eight o'clock the next morning were again safe at home, the vacation ended, but many a pleasant memory still remaining; and, best of all, the writer finds himself heavier by nearly seven pounds as a result of the outing. Having had four hundred and sixty acres of fresh air to breath for a month, twelve by fourteen feet now seems pretty small. Almost I am persuaded to return to my former occupation—farming.

Brn. J. F. Mintun and S. M. Reiste have been holding tent-meetings here in the city since the Fourth, with fair attendance and attention, five having been buried with Christ in baptism during that time. They expect to continue at the present location two weeks longer, until reunion-time, after which they expect to resume work in a different part of the city.

J. R. EPPERSON.

DES MOINES, Iowa, August 1, 1906.

Editors Herald: Since July 10 tent-meetings have been held in the east part of the city of Des Moines. I have had for my associates Bro. and Sr. Reiste, and the cheerful help of many of the local members and ministry. There has not been a large attendance except Sunday nights, but those who have been present have shown much of an investigative interest, and respect. There have been about fifteen hundred pieces of literature distributed, and more to be distributed. Five were baptized the 21st of July, two of whom were formerly members of the Brighamite church, but, being convinced of the mistake they had made in professing to believe what *they* taught, carefully examined our claims, and being convinced that they were true, obeyed, and will be noble helpers in the work wherever they may be. The three others who were baptized were pupils of the Sunday-school, and enter into the work in earnest.

Bro. and Sr. Reiste will assist elsewhere in the district till the reunion which begins the 24th of the month. With the local help, with probable providential assistance now and then, we will continue the tent-work till time to send the tent to the reunion, after which we hope to have the tent again during the season. Other places in the city mission are wishing for the use of the tent as soon as practicable. The president of the branch here, Bro. E. O. Clark, met with an accident while at his work last Saturday which resulted in fracturing his leg between the instep and the knee, which incapacitates him for work, and this will give him more time to assist with the services. He is doing as nicely as he possibly can under the circumstances, sleeping well and suffering no pain.

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The sickness of Srs. Vice and Mather has been a sad condition that has brought with it the deepest sympathy of the Saints, and a day of fervent prayer, associated with fasting, was held last Sunday for them and other afflicted ones in the city. Both of the above-mentioned sisters are very sorely afflicted, and unless the power of God is exercised they will not be with us long; in fact neither could have continued with us thus far had not the Lord shown his power. They live to be loved by all the Saints, and to show forth an example of faith and patience worthy of imitation. Their affliction has caused a deeper humility and contrition in most of the Saints, which is good to see. It is true here as well as elsewhere that some of the children of God are drifting, and becoming very cold; but much the larger number are increasing in fervency of spirit and devotion of heart. Some are striving against adverse conditions of a serious nature, but are doing nobly.

There came into my hands to-day a copy of the *Burning Bush*, dated August 2, that has an article on "Mormonism," and like many other articles upon that subject shows considerable ignorance on the part of the writer. If it is only ignorance it will be corrected when the editor receives an article that I have just written to him. This writer claims that what Joseph Smith introduced is being represented in Utah, and is but a "hideous reptile." He claims that the word *Mormon* is obtained by a circular combination from the words *Hiram* and *Solomon*. Hiram of Tyre was a heathen, and Tyre is described as the headquarters of the Devil, "while Solomon was one of the notorious backsliders of the Bible who took the seven hundred wives and became, to that extent, a Mormon after God had left him."

Bro. Joseph Seddon of Persia assisted with the services last Sunday week, and Bro. W. D. Bullard of Independence, Missouri, assisted last Sunday. The efforts were a pleasure to us and to the Saints.

I learn that Brn. W. Christy and M. H. Cook are in Montour, having good meetings.

The Saints are improving their church property to-day by putting a cement walk on the north. This has been needed for some time, but it was deferred for want of funds; but when the time came that it was necessary to put this in the funds were forthcoming; and I believe there is enough already to meet all the expenses before the work is completed. The tent expenses were not so heavy in some respects as was expected, as the lumber merchants, Ewing & Jewett, loaned us the lumber free of charge, which kindness we appreciate very much. Other expenses are being met, that is, the expenses that are thought necessary; and while we would be pleased to witness more hospitality on the part of city residents, yet the Saints have done well, but could have done better, no doubt. I can see a marked improvement in the spirituality of many of the Saints, and especially of the young, and yet expect to see a greater improvement, and it is to this end that we are laboring.

Some things have come to my ears of late that show that some of the ministry have not done all they could to bear the burdens of others. It is possible that they wrought as best they knew, but it was taken by the Saints as though they wished too much waiting on, when they could have waited on themselves. But this was in the past, and I shall hope that the younger ministry will not get such ideas as though the Saints have to wait on them when they can wait on themselves, and also that they will bear a share of the burdens of others, especially when those burdens are very heavy, and could be made lighter by just a little thoughtfulness on the part of the ministry. We go out, my brethren, as representatives of the Christ, burden-bearers, and if we make it a study we can the more perfectly fulfill our mission in the Spirit of the Master. So far as I know, the missionary force in this district are quite busy, and I learn that there are many calls for labor, and some interest. In places where the Saints are not representing in their practices what the ministry are sent out to preach, the interest is not so good. It has always been thus.

In this part of the city the Saints are well thought of, and I do not know of any part of the city at present where they are not thought well of. May it ever be thus. It is true that indifference at times predominates even among the Saints. The indifference of the world to hear the gospel is very great, so great that at times it causes discouragement, and the ministry wonder if it is worth while to make the sacrifice. I want to endure till the end, and show an example to my brethren of patient continuance in well doing, if nothing more.

Hopefully and trustingly,

J. F. MINTUN.

STANBERRY, Missouri, July 29, 1906.

Editors Herald: We are grateful for the restored gospel in these latter days, and with Paul we can say, "It is the power of God unto salvation to every one that believeth." I am glad that our Brn. Haden and McCord have been returned to this district, for they are workmen "that needeth not be ashamed" because they "read from the law of God distinctly," and give the "sense," "rightly dividing the word of truth."

I had the privilege of occupying in one of the churches of this city a few times with good liberty. One of the devout (?) believers in the Advent doctrine said he liked to hear me talk, but that I knew better than to believe the way I did. Convince me that Adventism is right, and then I will yield. My heart's desire and prayer to God is that they might be saved. For they being ignorant of God's righteousness (the gospel, see Romans 1:16), are going about trying to establish their own righteousness.

Dear Saints, do we realize the demands of God upon us? The work seems to be enlarging every year. Prophet, seer, and revelator looked down the dark vista of unborn time and vividly portrayed the latter-day glory. Daniel says the little stone that was cut out of the mountain without hands became exceeding great and filled the whole earth. Ah, is this not true of the work we represent? Jesus compares the kingdom of God to a mustard-seed in its incipiency. The church organized at Fayette, Seneca County, New York, had only six members. Now she numbers thousands.

My prayer is that God will bless those in authority in this latter-day evangel, and grant them help in every time of need.

Bro. Peter Anderson of the Twelve preached three excellent sermons in the Adventist church last Saturday night, Sunday, and Sunday night. He is one of the most logical reasoners I ever listened to, and the people were well pleased with the efforts. May God bless all the faithful is my prayer.

JAMES SCHOFIELD.

STOCKPORT, Ohio, August 3, 1906.

Editors Herald: I left home May 18, for my field of labor, Ohio. Was delayed in starting by the illness of my wife, at our return from General Conference.

Stopped over Sunday, May 20, at Chicago, and preached twice, once in each branch, being kindly received by the minister in charge, Elder W. A. McDowell, and the Saints, who know how to make the missionary feel at home.

I went on, stopping briefly at Coldwater, to visit my mother, now seventy-six years of age, and other home ones. My visit among Coldwater Saints reminded us of other days when blessings came, as we labored in the work, in answer to prayer, and right-living.

At their district conference in June, a great blessing was enjoyed by us and others, as Bro. Bradford, George, Ann, and Phebe Corless, Sr. E. Lockerly, and others now grown gray in God's great work, bore their testimony to the divinity of our cause, with the power of the Spirit, as in years agone. Their children, too, are growing stronger in the work, as "the days go by." The conference was a spiritual feast.

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I did not attend all the conference, as my brother-in-law, Lorenzo Sinclair, was unconscious with paralysis, and died the following Tuesday, June 12. He had become anxious to obey the gospel, but waited, alas, too long! Sad, how, sad that so many do thus, concerning their duty to God.

I entered upon the work in my new field of labor, along with Elder G. A. Smith, the president of the Kirtland District, at Toledo, a beautiful city near Lake Erie, (and just in the midst of a great building boom,) of one hundred and eighty thousand population. Noting the immense amount of building going on there, one would never suppose that such an extensive emigration as is on, and has been for five or six years, to the Dakotas, British America, and to Texas and the great South and Southwest, was rolling on like a mighty avalanche, as is the case.

Bro. G. A. Smith is a good colaborer with one exception, careful and dignified, but he is too willing for his helper to do most of the preaching. Our stay at Toledo was pleasant. Bro. W. G. Kimball has charge of our work there, and they have a hall on Washington Street, and are holding regular services and Sunday-school. Bro. Tanburg superintends the Sunday-school.

June 16 to July 2 I was at Uniopolis, Anglaize County. Near there Bro. G. W. Grass and wife and Sr. Hardin live. Bro. Smith was there with me a part of the time. Here it was that C. Braden and Elder Torney met and locked theological horns and nearly destroyed the cause there represented by both—Disciple and Methodist. They discussed baptism, and the office-work of the Holy Spirit. Their respective positions are too well understood to need describing here.

While at Uniopolis we found the three Saints, yes, four, (one a mere child living at Sr. Hardin's,) standing bravely for the work. We preached there a number of times, mostly in private houses, with good liberty, and some are interested.

July 2 to 19 I was at Toledo and held a number of services. On the last date mentioned, after counseling with Apostle U. W. Greene, minister in charge, it was thought best for me, or Bro. Leonard Scott, to come to this place and look after a debate to have been held by Bro. R. M. Elvin and one A. W. McVey, a minister of the "Anti" wing of the Disciple or Campbellite Church, to begin July 20. Bro. Elvin could not meet this date because of illness of his son-in-law, who was in a helpless condition. Counseling with these brethren, Bro. Leonard had his hands full, looking after the work in Southern Michigan District, including arranging with committee for a reunion, so he could not respond. And although I had been feeling poorly in health for some weeks, I came, trusting in God. Elder McVey would neither put off the debate, nor arrange new propositions, would accept nothing but Elvin or his substitute. Noting that to seek for proper arrangements under the circumstances might be made to appear as a back-down on our part (Bro. Ebeling, who had local arrangements, not being well), I accepted the situation rather than to be advertized as being afraid to meet the issue, and on the evening of July 20 the debate of twenty sessions began, and ended August 1. My health improved from the start, and although I came unprepared, having only seen the propositions July 19, and worked continuously from half past four or five in the morning to ten at night, by God's blessing I feel better than when the discussion began. This is a new place, and a majority of the people are on our side so far as the debate is concerned. Elder McVey concentrated his efforts on David Whitmer, Martin Harris, and Oliver Cowdery, trying to break the strength of their testimony to the Book of Mormon, and endeavoring to show that Joseph the Martyr taught and practiced polygamy; also trying to show that the Book of Mormon contradicts the Bible. He used United States Histories, Bays, John Hyde, Beadle, and other works, and Whitmer's Address, in which David gives us his *opinions*, on the subjects treated by him. But his witnesses destroy each other. Bro. F. J. Ebeling and E. E. Long aided me very substantially in the debate. Also, Doctor Gage, who loaned us books for the occasion. R. B. Neal's lying sheet was used by my opponent. But Neal seems not to have read the books published by our opposers. They contradict each other on the exact points at issue. So far as what he read from the Book of Commandments, I noticed it did not differ from the Doctrine and Covenants. He used Doctrine and Covenants 3:2, 3 to kill Harris' testimony; Judge Keene's affidavit, as published by Neal, to slay Cowdery's evidence; and Whitmer's address to kill his own testimony to the Book of Mormon. Let the brethren be on the lookout along these lines.

Bro. F. J. Ebeling is quite nervously affected, is doing what he can for the work, and needs the prayers of the Saints. He has been very active; has rather overworked. We hope and pray that he may be better soon.

The great American Anti-Mormon Association has been effecting but little so far, and is anxious to get to work. May our Father wake up his Saints all along the line, to remember the work both in their prayers and with their means. Many of the Bishop's agents need means with which to prosecute work, and the Lord is just waiting on the Saints to become educated and spiritual-minded, and unselfish enough to begin the work of the gathering, the redemption, and building up of Zion. This can be done only in the way pointed out in the revelations. Will we do this by unselfish coöperation, and proportional equality, or will we surrender to the world, and simply say, "It can not be done in *the* way pointed out"?

"And if ye are not one ye are not mine," says the Lord. "And you are to be equal." And we must willingly submit to be organized, "that you *may* be equal in the bands of heavenly things; yea, in earthly things; for if ye are not equal in earthly things, ye can not be equal in obtaining heavenly things." "And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial, or that of a telestial kingdom."—Doctrine and Covenants 85:5. Saints, where do we stand on this momentous question? Speak out!

The reunion of this Ohio District will convene at Wellston, Ohio, August 17. We will attend if the Lord wills.

In hope of eternal life,

C. SCOTT.

MINATARE, Nebraska, July 22, 1906.

Dear Saints: Some time ago I told of my sorrowful stay at Lincoln, Nebraska, with my very sick son, Daniel D. Shirk. Well, to-day I have the pleasure of telling you that I baptized him the 8th of July. I think some of the family will soon obey, also others.

I will also say that Olive Branch is in better condition again, and I hope we will grow in favor with God and man. We have some prospects for a reunion near Bro. Sanford Barkdoll's just south and east of Gering, Nebraska, about October 1. Would say further, that Bro. Charles W. Prettyman came in our midst June 20; remaining just about one month, and assisted us at our business-meeting, also preached upon the streets in our towns, as also indoor-services. I believe his labors will result in good and we wish him God-speed.

In taking up the HERALD of July 18, I find a letter from Walter M. Self, also an article from W. T. Cairns, both touching upon secret organizations, also some time ago articles from other writers. Brethren, you may place my name on the record with yours, as pertaining to this matter. For I feel sure it will stand the test for time and eternity. And I wish to say, now, that these things have been a source of annoyance and a stumbling-block to me ever since I became identified with the church in 1884, and even before. And I well recall how one of the Seventy found fault with my hair, it being longer than his, saying I had better take heed that the birds did not get into my hair, yet at the same time he was wearing a fraternal badge on his bosom. And I tell you truly it lowered him much

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as a Saint and Christian in my estimation, although I even heard him speak in tongues, or what claimed to be such. I did not say anything to him about the matter, as I was but a novice in the church; but I thought then it would be wise to let Egypt alone and remove the beam from his own eye.

I would suggest to our brethren who are fond of badges: Get a large one with the name of Reorganized Church of Jesus Christ of Latter Day Saints upon it in large letters, and wear it in all places in which now they wear other badges, thus showing their faith in the church to their lodge members, as they now show faith in their lodge to the church membership when they come to the church services, communion, etc.

O Lord, that thy Holy Spirit may cleanse our hearts from all worldly lusts, in Jesus' name. Amen.

Humbly your brother,

D. W. SHIRK.

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395 Spring Vale Road, SHEFFIELD, England,
July 17, 1906.

Brother Joseph: Just a line to say that we are in the land of the living, and we know it in this mission, and can assure you, for it is taking us all our time to keep our end up. We have some good meetings and conferences, but some bad times, at other times. It would seem that when in conference we collectively generate spiritual power and force, to judge from the volume of testimony, that we could easily withstand all the combined forces of hell itself. But it is another picture we see when we are face to face with the world itself. Why is it? I have the testimony, backed up by twenty-five years' experience, that the power in this work gives to each one real, personal, spiritual ability to overcome evil and sin, whether within or without, ourselves or the church, power to stand steadfast in the truth and for the truth, for right and for God.

We are doing our best to build the work here upon the solid foundation laid by the Master himself, even the word of truth. Let us have your prayers. We want to win. We are working to win, but the burden we have to carry is a very heavy one all the time. If we can get through successfully, we are hoping to hear the "well done." Faithfulness to duty will be the only passport of any lasting worth to any one of God's servants. We very often talk of you, Bro. Joseph. Your visit to our land will live in the memory of many while life shall last. We hope you enjoy good health. Sr. Greenwood and the children join in love and good wishes to you and your family.

W. H. GREENWOOD.

CHEROKEE, Oklahoma, August 1, 1906.

Dear Herald: I will write a few lines to let the Saints know how we are getting along in the "Sunny South." We are all very well pleased with our new home. Crops of all kinds could not look better, as we have had plenty of rain. The winter wheat was an excellent crop, but the rain has spoiled a great deal of it, as the most of the people left it standing out in the shock. Hundreds of acres are unthrashed yet.

We have had a very pleasant summer so far, and have not suffered with the heat any more than in Iowa. It is very hot when the sun shines, but there is almost always a cool breeze, and sometimes it gets quite cold in the night.

We could not be better pleased with the prospects, financially, but we miss church and Sunday-school very much. There are a good many Holiness people around here. They hold Sunday-school in two schoolhouses near here. They do not have any regular minister, but have preaching occasionally.

There are no Saints here that I know of. I truly hope that the Lord will send some one to tell the gospel story, and that an opening may be made here. I am willing to do what I can in the way of helping an elder, and will furnish the best we have while he stays. If any of the ministry in this part of the country see this, we would be very glad to have them call on us.

G. L. SWEET.

Dear Herald: Thought a few words from this part of the vineyard would not be amiss, as I have been writing to all the branches in the Central Michigan District, trying to get each one to pay to the sub-Bishop's agent ten cents per week, to the storehouse of the Lord. There being something like six hundred members in the district, it would make sixty dollars per week, or two hundred and forty dollars per month, and twenty-eight hundred and eighty dollars per year, being a small amount for each one to give, yet the grand total will soon redeem Zion, if each one in the church will give. It may be a sacrifice for some to give even ten cents per week; but the greater the sacrifice, the greater the blessing. The Lord has told us in Doctrine and Covenants 64:5 that this is a day of sacrifice, a day "for the tithing of my people"; and in section 106, paragraph 2, he tells us that they that fail to keep this law of tithing and consecration shall not be worthy to remain in Zion.

The writer had the privilege of baptizing an aged colored brother in Saginaw July 29, and August 5 we baptized an aged sister, in the same place, the fruit of the preaching of Brn. Bennett and Smallwood. August 12 the writer has a baptism to attend to in West Bay City, and so the good work goes on. The Lord is calling now to battle, both the aged and the youth; and so they are coming, as the prophets have said, two of a city, and one of a family. Ever praying for the advancement of the gospel of Christ, I am,

Your coworker in the faith,

E. S. WHITE.

AUDUBON, Minnesota, July 28, 1906.

Editors Herald: I am always so interested in the letters in the HERALD, as they always touch the heart; but not seeing any from our little branch recently, I thought I would write a few words, that you might know that God's Spirit is still with us, that his few followers here are still faithful and prayerful. Three souls have found the truth of his glorious gospel during the summer, your humble servant being one of them; and others are investigating. I have been reading that grand book, With the Church in an Early Day, and I wonder how any one can doubt that God does perform miracles in these latter days as he did thousands of years ago.

To one who must mingle with the affairs of business life, and see the graft, the greed, the hypocrisy that surround us—as we see the millionaire take the widow's last dollar, as he turns the begging child away without a farthing, then dons his silk hat, takes his gold-headed cane and joins the thronging crowd that ascends the marble steps and enters the church-door, and there asks God to bless him—with these scenes daily confronting us, is it not a miracle, the greatest miracle of the age, that God, in his infinite love and mercy, has patience to still let us enjoy the beauties that this beautiful earth gives us; that he still holds out that invitation, "Come unto me"? Oh, what patience with an unappreciative people!

A few days ago I visited the state fair in our neighboring State. The city where it was held claims one of the most beautiful church edifices in the State. As a piece of architecture it could hardly be excelled; but who worship there? Not the poor and humble, not the meek and lowly, but the rich and grand, those of fine clothes and well-filled purses. As I took a friend to visit the interior of the building, while she stood in amazement at its magnificence, I closed my eyes, for on every side it seemed to me I could see only his Satanic Majesty smiling, as he held out his hand and said, "This beautiful throne is *mine*; this is *my* house. *I* am king here, and the worshipers here are *my* people." At last, as we stepped out onto God's beautiful footstool, my friend said, "Isn't it beautiful!" But she looked rather astonished when I said, "Not if you wish to worship God. It is truly a beautiful piece of man's handiwork, for man's admiration and enjoyment, to be ruled by man and overruled by the evil spirit, for there the poor and humble, the

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meek and lowly can not enter, neither will the Spirit of our blessed Savior enter."

Later as I stood watching the great crowd that had entered the fair-grounds, estimated to number about twelve thousand people, a voice seemed to whisper on every side, "Many shall be called, but few shall be chosen," and my thoughts went back to our own blessed gospel, perhaps the most persecuted and most unpopular church on earth, yet they, the few, God's chosen people.

Brother and sister Saints, is it not expedient that we, his gospel-bearers, awake to the responsibility resting upon us, that we be not only "hearers, but *doers* of the word"; that we sit not idly down while hungry souls around us perish for God's truth; but rather let us reach out our hand and give them the invitation to enter the precious fold which we enjoy: that when he comes we may return to him the talent given us, with increase. For God will surely hold us just as responsible for the words we ought to say and do not, as for those we do say and ought not. I fear too often we hesitate, lest we are scoffed at or ridiculed. Was not our Savior scoffed at and ridiculed for declaring the truth? Are we better than he? Let us ever remember that a cause which is worth *living* for, is worth *dying* for, if need be.

For ten weary years my hungry soul searched the scriptures and searched the church creeds for one place where truth was proclaimed; but not till I found the doctrine of the Latter Day Saints did I find it. Thanks to Bro. M. O. Erickson and Sr. M. L. Hawley for my instruction. God bless them both is my daily prayer. Not till the resurrection from the watery grave of baptism, not till the Holy Spirit brought peace to my soul, did I know the true meaning of God's word. Oh, brothers and sisters, pray for me that I may ever prove worthy to be numbered among the faithful few who shall be God's chosen on that glorious morn of resurrection.

Your sister in faith,

MYRTLE ROSE STEWART.

Miscellaneous Department

Conference Minutes.

Central Texas.—Conference convened with Texas Central Branch July 28, 1906, 10 a. m., John Harp in the chair, Johnie Hay clerk. After introductory services Bro. S. S. Smith was called to the chair. Branches reporting: Philadelphia 51, Texas Central 80. Ministry reports: Elders E. W. Nunley, John Harp, S. S. Smith, S. R. Hay, Johnie Hay, J. M. Nunley, W. R. Standefer, W. G. Allen; Priests C. A. Schuster, D. B. Higginbotham; Teachers Albert Vancleave, A. Kincey; Deacon J. T. Hobbs. A committee consisting of J. M. Nunley, D. B. Higginbotham, and Johnie Hay was appointed to examine all branch reports and make necessary changes. Tent committee reported, and committee continued. Bishop's agent's report read. Election of officers: E. W. Nunley president, Johnie Hay secretary, J. M. Nunley Bishop's agent, and Johnie Hay local historian. A committee composed of D. B. Higginbotham, S. R. Hay, and Albert Vancleave was appointed to make an examination of the district records to ascertain whether or not Nevil Sherrill has ever been enrolled as a member of the church and whether ever excluded or not. After considerable discussion, the action of the Philadelphia Branch in regard to the ordination of Bro. L. Kirkpatrick to the office of a priest was declared null and void. Committee to audit Bishop's agent's report, reported: "We your committee appointed to examine Bishop's agent's report beg leave to report as follows: We find that since last report he has received $52.10, has paid out $42.05, leaving a balance $10.05 on hand. We find further that fifteen dollars of the amount paid out went to agent on what was due him at last report, leaving the district still owing agent $1.50; this taken from the amount on hand leaves a balance of $8.55 on hand." Johnie Hay, D. B. Higginbotham, Albert Vancleave, committee. The report was adopted. So also were the two following. "We your committee on branch reports present the following: We examined the reports and with two slight corrections in the Central report they were correct." Johnie Hay, J. M. Nunley, D. B. Higginbotham, committee. "We have examined the district record, and fail to find the name of Nevil Sherrill." S. R. Hay, D. B. Higginbotham, Albert Vancleave, committee. Adjourned to meet at Cookes Point.

Northern Nebraska.—Conference convened at Decatur May 25, 1906, at 8 p. m., with H. S. Lytle in the chair. Charles Fry was chosen secretary pro tem. Branches reporting: Blair, Columbus, Decatur, and Omaha. Ministerial reports were read from Elders J. E. Butts, James Huff, H. L. Kinning, H. S. Lytle, D. R. Chambers. J. F. Weston, Charles Fry, P. L. Stephenson, S. H. McDonald, and H. H. Robinson; Priests H. W. Smith, Marcus Bilyne, J. N. Mann, C. H. Bellcham; Teacher J. M. Case; Deacon W. T. Case. H. S. Lytle, Bishop's agent, reported: Total receipts for four months, $298.90; expenditures, $200.45; balance on hand, $98.45. A communication from Omaha Branch recommending Bro. F. R. Schafer for ordination to the office of elder was approved, and ordination referred to Bro. Charles Fry. A committee appointed to report on the resolutions now in force on the records did so, and their recommendations adopted with a few exceptions. The matter of purchasing a church-building at Blair was brought up by the chair and a statement from Bishop E. L. Kelley read to the effect that the fund from the sale of the Saints' church at Fremont could be applied on said purchase if authorized by the district. A motion that the funds be so applied prevailed. Bro. Fry offered his resignation as vice-president of the district, in consequence of being absent so much, which was accepted, and Bro. D. R. Chambers was chosen to fill vacancy. Bro. H. W. Smith resigned as secretary, having removed from the district, and Bro. H. H. Robinson was chosen to succeed. The resolution providing for conference to be held on the last Friday in January, May, and September was rescinded. Next conference to meet at Valley, Saturday, September 29, 10 a. m.

Southern Indiana.—Conference convened with Plainville Branch, June 30, 10 a. m. Bro. W. C. Marshall was chosen to preside. Branches reporting: Leavenworth and Byrnville. Elders reporting: M. R. Scott, Sr., P. A. Flinn; Teacher J. W. Vernon. Bishop's agent's report: Total receipts, $202.69; total expenditures, $131.29; balance on hand, $71.40. J. J. Boswell, agent, Wirt, Indiana. C. E. Harpe was chosen district president; P. A. Flinn, assistant; John Zahnd, secretary. Conference adjourned July 1, 9 p. m., to meet with Leavenworth Branch, December 22 and 23, 1906.

Bishop's Notice.

To the Members of the Independence Stake; Greeting: That the blessings of our heavenly Father may be upon us, it is necessary for us to remember our financial obligations to the church. We need means to carry on our work. This last spring we were commanded to build a sanitarium at Independence, and but very little has been contributed to that fund up to date. There is not one of us that would prefer to be under condemnation for noncompliance with this command, also, tithes, consecration, and offering; this fund is exceedingly low, therefore the necessity of making this appeal. Remember the poor we "have always with us," and the families of those who are devoting their time and energy in spreading the "angel's message" and building up the kingdom of heaven upon the earth. We are not justified in diverting the means placed in our hands to other uses, and forgetting the Lord's work. We should first consider the statement of the Master, First seek to establish the kingdom of heaven and his righteousness, and all these other things shall be added unto you. Have we the proper faith in the words of the Savior? Remember first to consider the wants of the church and how it is going to affect your obligations to God, before you enter in upon any new enterprise to enlarge whatever business you already have, or to build houses or barns, or to add house to house, or field to field, or lot to lot, or even to take pleasure-trips without first considering God's advice to us. We to whom the greater light has been given, upon us rests the greater responsibility. Others in the world make great sacrifices to advance that which will be of but little value to them in the great day of reckoning. Why should we hold back when we know and testify of the greater light, and God's special blessings in many miraculous ways to us? Let us come up higher on these lines and make, if need be, sacrifices, as it is only by sacrifices that the greater blessings were ever given to the people of God.

Twice this spring we have been cautioned against the greed manifested by many in the church. The Lord knows such is the case. Has each one examined himself and asked the question, Is it I? Am I guilty? Am I responsible? Am I one of the individuals referred to? Stop, think, and reflect. Turn the searchlight on yourself and never mind the other fellow. No matter how much he may have of this world's goods, every one is required to do his part individually. The Lord has no more

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respect for the rich man than he has for the poor. It is a question of each doing our duty according to our several abilities. The Lord will take care of the rest.

Every person who has not filed his statement with the Bishop, it is necessary and proper that he should do so at once; and those who have, do not forget your further obligations, to render your account as the law requires.

Thus may God's blessings and his favor be upon us all, is the prayer of your servant, RODERICK MAY,
Bishop of Independence Stake.

Bishop's Agents' Notices.

AN APPEAL TO THE SAINTS.

Utah District; Greeting: As a servant of Christ and one who is desirous of seeing the good work move forward, and having a desire to see all those who have obtained like precious faith assist in the good work intrusted to all, I take this means of reaching all of you; having now visited all the branches in our district, and having failed to receive a proper response to the call made, I again appeal to you in all good faith and conscience, and ask you to remember the repeated calls that have been made for your support in the gospel work. The Lord has said to his church in these last days: "Let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all."

Now we regret that we are under obligations to again appeal to the Saints of this the Utah District for their support in the work; but it seems to be required of us, as we are called to teach the *law;* and we were further duly appointed to act as agent for the Bishop in this part. And now it remains for the Saints here to uphold us in the office and calling whereunto we have been called, by bringing in their "tithes and offerings," that there may be funds in the treasury to help in the execution of our mission work in this field, as well as to supply the needs of the missionary families, who are dependent upon the "Lord's storehouse" for support.

We have borne with the conditions here as long as we can consistently, and do justice to ourself and those dependent upon us, and though there is only one missionary's wife to be supplied from this district with the meager allowance of $20.00 per month, she has had to deprive herself of nearly all the necessities of life, and is now four months behind in her allowance, and is still sacrificing the things that are needful that her companion may be able to continue in the mission field; but this can not always continue. Either the Saints here will have to impart of their substance in the way of tithes, or we will be under obligations to discontinue the ministry and engage in secular work in order to cancel the debts contracted by our beloved wife. I call attention to this that I might provoke you to shame, and that thereby you might see the need of contributing for the advancement of truth. Now we are ready to receipt for tithes and offering at any time, and hope you will rally to the assistance of the work that the Lord says shall continue, i. e.: "It is the will of the Lord that the mission in Utah should be continued."

Shall we assist in the good work, or shall we be the losers? Let us hear from you; and in hearing let us rejoice in your work. Mail sent to Pleasant Grove, Utah, will always reach me. Your brother in the gospel hope,

OGDEN, Utah, July 30, 1906. J. E. VANDERWOOD.

Appointment of Missionaries.

Notice is hereby given that Bro. V. M. Goodrich has been appointed to labor in the St. Louis District commencing September 1. Bro. W. R. Smith to labor in the Southeastern Illinois District.

Both appointments are concurred in by First Presidency and the Presiding Bishop, E. L. Kelley.

JOSEPH LUFF,
I. N. WHITE,
Ministers in charge.

$18.00 to New York City and Return

plus $2.00, from Chicago, on August 28 and 29, via the Nickel Plate Road, with return limit of September 4, leaving New York City. Three trains daily, with modern equipment. Individual club meals, ranging in price from 35 cents to $1.00, also a la carte and mid-day luncheon 50 cents, served in Nickel Plate dining-cars. Call on or address, John Y. Calahan, General Agent, 107 Adams Street, Chicago. 23-32-3t

Convention Notices.

Northern California Sunday-school association will meet in convention at Irvington, California, September 5, 1906, at 2 p. m., in connection with the reunion. All Sunday-school secretaries please send their credentials to the district secretary before the convention. Our district superintendent is arranging for an entertainment on Friday evening, September 7, in the big tent. Secretaries and home-class workers please take notice my address is changed from Sacramento to 231 Castro Street, San Francisco. Mrs. Lizzie Day, secretary.

The convention of the Northeastern District Sunday-school will convene at Higbee, Missouri, August 31, at 2.30 p. m. All Sunday-schools and home-class schools should be represented. Elizabeth Miller, superintendent.

The Sunday-school association of the Utah District will convene at Provo, Utah, September 7, 1906, at 10 o'clock a. m. Schools please take notice and send delegates. We expect to hold a literary program in the evening. Come and make it a success. J. E. Vanderwood, assistant superintendent.

The Sunday-school convention of the Northwestern Kansas District will convene at Bazine, Ness County, Kansas, August 31, 1906, at 2.30 p. m. Program in evening. Officers to be elected. All come that can and let us have a good convention. Myrtle Coop, secretary, Downs, Kansas.

Pottawattamie District Sunday-school convention will meet at Crescent, August 24, 1906, at 10.30 a. m. All schools will please send in their credentials by the 18th. C. E. Scott, secretary.

Reunion Notices.

The Western Iowa reunion will be held at Moorhead, Iowa, from August 31 to September 9, in the Mann Grove, one mile west of town. A hack will meet all trains and carry passengers to the camp-grounds at reasonable rates. Board can be obtained on the grounds at $3.00 for twenty-one meal tickets. Hay, grain, and wood will be sold on the grounds at reasonable prices. Also pasture for horses near by. The prices for rental of tents are considerably higher than last year: For 10x12, $2.25; 12x14, $3.25; 14x16, $4.25. For putting up 25 cents extra. Those wishing to rent tents are urged to send in the order to the secretary of the reunion before August 21, and send money-order or bank draft with order, as the tent company requires cash in advance. Reduced rates will be granted by all the railroads controlled by the Western Passenger Association, on the certificate plan, from August 28 to September 9 coming, and return limit September 10. Pay full fare coming, and take a receipt from the agent for the money, and if going over more than one road take receipt every time you buy ticket; and if we secure one hundred or more certificates of over 50 cents each, the return fare will be only one third of full fare. Be particular about this matter; take receipt even if you save yourself only a small amount. You may save some one else a great deal more. We have now four trains daily, except Sunday, and there is no reason why we can not obtain the required number. A large attendance is expected, and among the speakers will be Presidents Joseph Smith and R. C. Evans, Apostles Heman C. Smith and J. W. Wight, and Bishop G. H. Hilliard, Patriarchs Charles Derry and C. E. Butterworth, besides all the missionaries in the Little Sioux and Gallands Grove Districts. Send in your orders for tents as soon as possible, as most of the tents have to be made. Thomas Strand, secretary, Moorhead, Iowa.

Northern Missouri Reunion: Do not forget that the fourteenth annual reunion will meet at Stewartsville, from August 24 to September 2. Remember this is one of the best reunions held in the church, and you will miss much that is good if you are not with us. Charles P. Faul, secretary.

A reunion is to be held in Scotts Bluff County, about one and one half miles southeast of Gering, Nebraska, commencing on the evening of the 25th of September and ending on the evening of the 30th. Is to be held at Bro. Barkdoll's place. We will have a large tent to hold services in. Let all who can bring covered wagons or small tents. Wood, hay, cabbage, and potatoes will be furnished free to all. Saints coming had better come well prepared with bedding and dishes. We will have a stove and kitchen-tent. It has been suggested that we request all Saints in Western Nebraska and Black Hills mission to send us 25 or 50 cents to assist in defraying ministerial expenses. Send the same to D. W. Shirk, Minatare, Nebraska, chairman reunion committee. A cordial invitation is extended to all. D. W. Shirk, Sanford Barkdoll, reunion committee.

The Utah District reunion will convene with the branch at Provo, Utah, September 1, 1906, and continue over one week.

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The district conference will be held in conjunction therewith, on the 8th and 9th of September. Branch presidents and clerks will please take notice, and have their reports in the hands of the undersigned no later than the 6th of September. All are invited to attend and assist in making a success of our meetings. J. E. Vanderwood, president, Pleasant Grove, Utah.

Two-day Meetings.

Notice is hereby given that there will be two-day meetings held in the Central Michigan District as follows: Sage, August 18 and 19; Smith Creek, August 25 and 26; Prescott, September 15 and 16. J. A. Grant.

Eastern Michigan District: Berville, August 18 and 19; Minden City, September 1 and 2; Buhl Center, September 8 and 9. George M. Shippy, 226 Crane Avenue, Detroit, Michigan.

Correction.

In HERALD for August 1, page 720, second column, occurs an error. "A $2,500 investment" should read, "A $25,000 investment." It is not possible to buy a home for $100 in Missouri.

Special Summer Tourist Rates

from Chicago to Canadian and New England points, via Nickel Plate Road. Tickets on sale August 8 and 22, at one fare plus $4 for round trip with thirty-day limit, and one fare plus $2 for the round trip with fifteen-day limit. For reservation of sleeping-car berths and detailed information, write or call on John Y. Calahan, General Agent, 107 Adams Street, Chicago.
20-30-4t

Died.

BRITAIN.—At the home of her daughter in Garden City, Kansas, Sr. Mary Britain, in her eighty-sixth year. She was a faithful Saint, and always ready to help the needy. She leaves five daughters and one son to mourn the loss of a kind and loving mother.

FRY.—Sarah B. Fry, wife of Bro. W. W. Fry, and daughter of G. A. and Lydia Blakeslee. Died at her home in Chicago, Illinois, July 30, 1906. United with the Reorganized Church in her youth; baptized by her grandfather, Bro. James Blakeslee, at Galien, Michigan. She remained true to her faith in God and his work. She leaves a husband, one son, five sisters, and one brother to mourn their loss. Funeral-service in the Saints' church at Galien, Michigan, sermon by W. A. McDowell.

MEYER.—Cornelius Meyer, born July 15, 1837, at Gorkum, Holland. Came to America in 1864; crossed the plains to Utah; united with the Reorganized Church February 2, 1866, coming to Nebraska City the same year, where he since resided. After an illness of a number of years, he died at his home in Nebraska City, Sunday, July 22, 1906. He leaves a wife, two sons, and one daughter. Funeral-services held from Saints' church, July 24, conducted by J. W. Waldsmith, assisted by H. A. Higgins.

THOMAS.—Elder Harry Thomas was born March 4, 1874, in Jackson County, Kansas. Died June 21, 1906, in Netawaka, Kansas. He was baptized May 5, 1894, by Elder J. Arthur Davis. Subsequently he was ordained a priest and then an elder, and he filled both positions with credit to himself, and honor to the church. He was married to Sr. Lillie Spurgeon, May 15, 1904, of whom was born one son. Funeral-sermon by W. E. Peak in the Congregational church.

REDFIELD.—Ralph A., son of Bro. and Sr. J. F. Redfield, of Shenandoah, Iowa, died August 5, 1906. He was born July 26, 1890; baptized August 23, 1902, by Elder Henry Kemp. A bright and noble son has gone to rest, while in his youth. Funeral sermon by M. M. Turpen.

ANDERSON.—In Stratford, Ontario, July 5, 1906, Sr. Sarah M. Webb, the wife of Bro. William Anderson, departed this life. Deceased was born August 15, 1871, in West Missouri, Middlesex County, Ontario. Was married to Bro. Anderson November 21, 1893. Baptized in St. Mary's, July 22, 1894. She suffered intensely during her last illness, covering a period of about six months. Her husband, mother, brothers, and sisters are left to mourn. Sermon by Frederick Gregory in the home. Interment in St. Mary's.

ROBERTSON.—Maggie Lee, daughter of Bro. and Sr. Francis E. Robertson, died at Hartford, Michigan, July 20, 1906. Born November 1, 1884; baptized September 17, 1894. She was a faithful child of God. Her patience was truly wonderful. Every day of her last week's illness she would say: "One more day, mamma, before I can go home." If not granted strength to do the work she wished to do, she wanted to go, saying: "Mamma, don't mourn for me; I shall soon be at rest." Funeral-sermon by S. W. L. Scott. The texts, Revelations 14:13; 22:14, were her own selection.

WILLOUGHBY.—Melvin Paul Willoughby was born December 18, 1890, at Clearwater, Nebraska; baptized May 18, 1906, by Swen Swenson at Knobnoster, Missouri. Departed this life July 23, 1906, at Knobnoster, Missouri, being run down by a train. He leaves a father, mother, four brothers, and five sisters to mourn their loss, besides a host of friends. Funeral-sermon at the Saints' church by Bro. A. H. Parsons, assisted by Bro. Bozarth. The church was filled to overflowing with the many friends, and many beautiful flowers testified to the love and respect held for him.

JOHNSON.—Ann Hope passed away at her home near Little Sioux, Iowa, June 16, 1906, aged 90 years, 6 months, and 27 days. Born in Cheshire, England, November 20, 1815, married to John Johnson, December 15, 1834. Came to America in 1842, locating in New York, afterward moving to Massachusetts and New Jersey, coming to Council Bluffs, Iowa, in 1850, and to Little Sioux in 1855. She was mother of six children, one son surviving her. Baptized into Reorganized Church in 1861. Was ever a strong advocate of the church, and a faithful, conscientious member, dying with a full trust in the will of God. Funeral-services held from home. Sermon by G. M. Scott.

SOLLENBERGER.—Levi M. Sollenberger was born on April 21, 1839, at White House, Cumberland County, Pennsylvania. Was baptized and confirmed by Elder Alma Whitlock at San Bernardino, California, November 12, 1871. Died July 22, 1906, at Richland, Pennsylvania, of apoplexy. Was buried at Huntsdale Cemetery, July 25. He left his home in Youngstown, Ohio, in the early part of July to visit his friends in Philadelphia and other places, and death met him on the way. The motto of his life was, "Thou shalt love the Lord with all thy heart, and thy neighbor as thyself."

VREDENBURGH.—Max Montague Vredenburgh, oldest son of Sr. Grace Vredenburgh, at Durham, Oklahoma, July 24, 1906. Born December 14, 1893, at Moorhead, Iowa. Passed through the silent door quietly and without fear, having faith in God. Funeral from the home of Bro. Mark Vredenburgh, conducted by Elder James Yates. We are deeply impressed in the passing of this bright young man, that the destiny of man is to a higher calling than to be absolved from life to a lifeless clay and thus ever to remain.

Low Rate Excursion to New York City.

On August 28 and 29, the Nickel Plate Road will sell tickets to New York City and return, at rate of one fare plus $2.00, from Chicago. Return limit, September 4, leaving New York City. For detailed information, call on or address John Y. Calahan, General Agent, 107 Adams Street, Chicago. 21-32-3t

Misdirected Energy.

Frances, a girl of thirteen, was destined by her mother to be a fine musician. While still a little child she was taught to read the notes and her tiny fingers were placed on the keyboard. Year in and year out the child was obliged to practice, and she acquired a measured amount of skill, but her playing was wooden and spiritless. In despair, her mother said to her, "What do you expect to be when you are grown up?"

The girl sighed. "When I am grown up, mother, if I have a house of my own, the first thing that I shall do will be to order the piano chopped up for kindling-wood. I want to be a doctor."

As time passed musical studies were dropped, and duly Frances went to the medical college. At last she was allowed liberty to grow in her own proper direction. She is a successful physician, treating nervous disorders with rare sympathy and understanding.—Margaret E. Sangster, in the *Woman's Home Companion* for July.

One Fare for Round Trip

from Chicago, plus $4, for thirty-day limit, and one fare for the round trip plus $2, for fifteen-day limit, to Canadian and New England points. Tickets on sale via Nickel Plate Road, from Chicago, August 8 and 22. Information given on application to John Y. Calahan, General Agent, 107 Adams Street, Chicago, LaSalle Street Station, Chicago,—the only depot on the Elevated Railroad Loop. 19-30-4t

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Attention! "Autumn Leaves" Contest No. 1.

SHORT HISTORY OF THE CHURCH: For the best original short history of the church, *Autumn Leaves* will give as a prize one year's subscription to the SAINTS' HERALD, or one year's subscription to *Autumn Leaves*, or your choice of any book published by the HERALD Office, listed at not more than $1.50.

Conditions: Write on one side of the paper. Do not exceed eighteen hundred (1,800) words. Treat of the Latter Day Saint Church prior to the days of the Reorganization. Make your history such as will interest young people or interested outsiders who know little about the church and wish to learn a great deal in a short time. Make your sentences short, and the whole as bright, catchy, original, and forceful, as you possibly can. Mail your manuscript to Elbert A. Smith, editor of *Autumn Leaves*, 1106 South Twelfth Street, Burlington, Iowa. Mail it not later than October 15, 1906. The winner's article will be printed in "The Religio's Arena" department, and probably will be reprinted in attractive form for distribution by locals.

HOLIDAY STORIES: For the best short original story suitable for Christmas or New Year's reading, *Autumn Leaves* will give as a prize one year's subscription to *Autumn Leaves* or any book published by the HERALD Office, listed at not more than $1.50.

Conditions: We prefer that the story be founded on some actual incident in life. Do not exceed two thousand (2,000) words. Have your manuscript in the hands of the editor not later than November 1, 1906. The winning story will be published in the Holiday Number of *Autumn Leaves*. All stories submitted must be left with *Autumn Leaves* for use if desired, whether they win a prize or not.

Meet W. J. Bryan

in New York City upon his return from Europe, and take advantage of the low rate excursion over the Nickel Plate Road, from Chicago, August 28 and 29. Tickets good returning leaving New York City September 4. Chicago depot, La Salle Street Station. Information furnished upon application to John Y. Calahan, General Agent, 107 Adams Street, Chicago.

22-32 3t

Liberati's Great Band.

FINEST MUSIC IN THE WORLD FOR STATE FAIR VISITORS IN IOWA.

There is not any musical organization better known all round the world than the military and concert band under the direction of Signor Liberati. This organization has traveled for many years and in all countries has commanded the attention of immense crowds of delighted music lovers. It will be again present at the Iowa State Fair in Des Moines the last week of the month, and on each day will give a series of splendid concerts of choicest modern music. The opening concert will be given Sunday afternoon at 4:30 o'clock. In addition the fair management has secured an orchestra for the pavilion, and the Fifty-sixth Regiment band, I. N. G. for music at the amphitheater and elsewhere. Iowa people love music and they will be given the best there is at the State Fair.

While the Fair is distinctly educational in character and practical in every part, there is abundant provision for the pleasure of visitors. With music and races there goes a program of highest class vaudeville, the special features including the Eight Allisons, finest acrobats ever brought to America; the Miller performing elephants in wonderful tricks; the thrilling "double gap of death" where men on bicycles pass each other in mid-air; the four Pickards, in feats of casting and return of an aerolite; the Seventeen Zouaves; circus acts, trick mule, clowns, etc. The setting for this almost complete show will be a specially painted tropical garden scene 300 feet long.

The Knabenshue airship will make its first trip from the fair grounds to the city passing over the top of the state-house on Monday, August 27. It will be a sight worth traveling far to see.

An Ideal All-around Newspaper.

Probably no other newspaper in the United States can show so brilliant an array of special features suited to the tastes and needs of every member of the family as the Chicago *Record Herald*. Its regular daily and Sunday features include the letters of William E. Curtis and Walter Wellman, besides the special dispatches from the great centers. Next in importance comes the *Record Herald's* unparalleled foreign news service, embracing its own special cables and those of the New York *Herald, World, Journal of Commerce*, and Associated Press. Its pages devoted to commercial and financial news of all kinds are unsurpassed in scope and accuracy. Among other noteworthy features are its popular sporting page, its sound editorials, Kiser's humorous "Alternating currents," the lively "Stories of the street and town," the railroad and insurance columns, music and drama, society and clubs, daily reviews of the latest books, the continued story, the "Woman Beautiful" department, the daily fashion article, "Meals for a day," news of the lakes, etc., besides a complete array of local and domestic news—all uniting to give the people of Chicago and the Northwest a complete and interesting all-around newspaper.

The Sunday Magazine of the *Record-Herald* is an artistic and literary triumph. Famous authors and illustrators, fine paper and presswork, combine to make it the rival of the great independent periodicals and a distinct departure in Sunday journalism.

The *Arena* for August contains some very interesting articles for students of present-day political problems. "The court is king," by the Honorable Thomas Speed Mosby, the present Pardon-Attorney of Missouri, and author of a manual of Supreme Court practice, is a contribution of very great value to persons who believe with Thomas Jefferson and other great statesmen in carefully guarding each coördinate branch of government from encroaching upon the legitimate rights of the other branches. Another paper of deep interest is entitled "Common ground for socialist and individualist," and has been written by Mr. John W. Bennett. The editor discusses at length the results of the recent referendum vote in Oregon, and points out how the results have vindicated the efforts of the friends of Direct-Legislation in all their claims for Popular Sovereignty and have proved the unsoundness of the arguments advanced against the fundamental principles of democracy in government as practically applied through Guarded Representative Government. Among papers of general interest to thoughtful readers we would mention the following: "The right of the child not to be born," by Louise Markscheffel; "The spirit of American literature," a criticism of Gertrude Atherton's article, by Winifred Webb; "Our next ice-age," by John C. Elliot; "Alfred Russel Wallace: scientist, philosopher, and humanitarian," by the editor of the *Arena*; "Picturesque Rothenburg," an illustrated paper, by Williamson Buckman; "Shall prohibition be given a fair trial?" by Finley C. Hendrickson; "San Francisco and her great opportunity," by George Wharton James; "Food-production of the future," by John A. Morris; and "Byron: a study in heredity," by Charles Kassel. There are many other features of popular interest in this remarkably strong and interesting number.

The Foremost Personality of the Douma.

Aladyin! Odd name. Odd individuality. Molten lead is less fiery than he under stress; cooled lead less stolid when he is at rest. The Douma bristles with personalities; no congressional body more. The venerable, the striking, the warriorlike, the statemanlike, the plain people in homespun whose very simplicity is a distinction—all are there. Only one stands uniquely apart,—Aladyin. The Westerner casts one glance at him and murmurs, "Walking Delegate." He is just that type. But this is a type new to Russia. Verily, he is the first.

"Who are the most striking personalities in the Douma?" I asked of four representative men. Each one of the four named Aladyin first! Yet he is not distinguished, not prepossessing, not unusual. Indeed, he is essentially commonplace, but largely and intensely commonplace. He is the average man emphasized, —his hopes, his ambitions, his weaknesses, his failings, are all inherently mediocre and *bourgeois*. But he burns with that commonplace hope; he would be a glad martyr to that middle-class ambition; he betrays his weaknesses in his step and in his dull eye; he trips repeatedly over those ordinary failings that a cleverer man would avoid. Of reserve he has little. Of force he has much. He is fearless to foolhardiness, and outspoken beyond all courtesy. In other words, he is a simple, honest man. The analysis of personality is a fatuous thing, and one may easily go astray by elusive leads which promise what they do not reveal. Aladyin has many traits of character that are tangible. But none explains the man. He is this, and that, and the other thing—all obviously—and yet the man remains an enigma. Interests center in him because of these paradoxical qualities. —From "Aladyin, Russia's first walking delegate," by Kellogg Durland, in the *American Monthly Review of Reviews* for August.

Seen in their true relations, there is no experience of life over which we have a right to worry.—Anna Robertson Brown.

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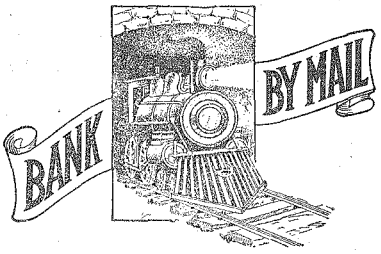

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$25,000.00 NEEDED

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In order to develop and open up the new coal-mining interests near Independence and also make necessary preparations for homes for mine-workers, it is necessary that sufficient capital be secured within a short time. The amount sought for is very small compared with the capital of other coal-mining interests and, for various reasons, the directors of this company desire to keep the working and controlling power with the church members, if possible. The opening up of an undeveloped coal field at the edge of a densely populated community of 400,000 population is a matter of considerable consideration, as the product is part of the necessaries of life, with freight rates practically cut off, making this enterprise an exceptional one.

Five hundred and sixty-nine acres have been leased for fifty years and one hundred and fifty-four purchased, making in all seven hundred and twenty-three acres of coal-land in one body, on the line of the Missouri Pacific Railroad, two miles east of Independence.

The company already has coal-mines at Napoleon, Missouri, in operation and a successful and prosperous retail business, making this a bona fide, paying investment.

Money seeking investment can find no better place, and will bring the best kind of satisfaction, as it will bring good returns to the investor and results that are much sought for, also benefitting the unemployed, scattered, pressed-down poor church members by placing them in a position to help themselves.

The 154 acres are intended for homes for mine-workers, to be sold at a reasonable price, and we solicit the co-operation of miners to purchase stock, according to their ability.

The promoters of this company are not working for any selfish interests There is no watered nor fictitious valued stock. The company is incorporated under the laws of the state of Missouri. Capital stock, $40,000 00; shares, $100.00 each; amount paid up $35,000. The capital stock must be increased to the amount needed. Parties sending money can do so by bank draft. Further particulars apply to 33 tf

R. MAY

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"No Doctrine, No Christ."

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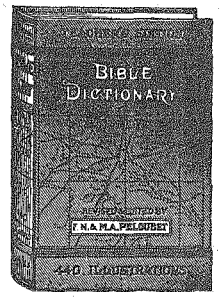

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The Saints' Herald

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

VOLUME 53 LAMONI, IOWA, AUGUST 22, 1906 NUMBER 34

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

JOSEPH SMITH - - - - - - - - - EDITOR
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THE associated press, August 20, reports some of the details of the destructive earthquake at Valparaiso, Chile, in which it is estimated two thousand lost their lives, seven thousand were injured, and one hundred thousand left homeless. Great loss of property. Sixteen inland cities shared in the destruction. There were three hundred and eighty-two shocks reported, lasting a period of sixty hours. As in San Francisco, fire and scarcity of water added to the horrors. "Are not cities and nations and villages but as pebbles in my hands? For, behold, on yesterday their magnitude was thine amazement and to-morrow thou shalt ask: 'Where are they?'"

Editorial

MOVED TO INDEPENDENCE.

The senior Editor of the HERALD, President Joseph Smith, has with his family removed from Lamoni, Iowa, to Independence, Missouri. Perhaps the readers of the HERALD would like to know why the President should have done this:

For a number of years the slow passage of time has been making the Editor grow old, and an additional burden of sickness borne for the past six or seven months has admonished him that he could no longer meet all the requirements of multifarious duties. In connection with this the brethren have been advising a cessation of labor and a consequent "taking care" of one's self.

Some years ago the Editor and President had certified to the Bishopric, general and local, that at any time the church needed or could use the house he had built and occupied at Lamoni, when his family was large, and would provide a home more suitable for the smaller family, the place was at the disposal of the Bishopric.

The time of our sickness last fall seemed an opportune one; several of the brethren put their forces at work, and December 1 moved our household stuff, or as much as was needed, into the house formerly occupied by Bishop E. L. Kelley, the intention being to relieve us of the care of so large a house, and to get us nearer to the office and work. We were grateful for both the care and consideration, and the taking the labor off our hands. The winter was tedious, and an enforced idleness was hard to be borne; so, when the Bishop decided to take over Liberty Hall for the use of the Saints' Home we were out of possession and accepted the parting with our home as a thing decreed.

We attended the April session of Conference at Independence, and heard again the opinion of many that we ought to move to the city. At first we disliked to entertain the idea, but after consideration, and taking it to the Lord in prayer, we became reconciled to the thought of removal from Lamoni, and were ready to accept the direction and admonition of the Spirit to us to make a home at Independence.

The way to our securing a home was opened up and on August 8 we removed, and have located at

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1214 West Short Street, where we will be *at home* again.

We give three reasons for this removal: 1. A change was necessary for us. 2. The Home needed Liberty Hall. 3. Independence was the logical sequence, if we made a new home anywhere. And to this we add the admonition and assurance of the Spirit to us, that it was our duty.

That coming events cast their shadows before, is true in this instance, as testimonies to many have shown.

SPECIAL NOTICE.

President Joseph Smith has removed from Lamoni Iowa, to Independence, Missouri, and in consequence will be away from the central place of business for longer or shorter periods of time. In the meantime no change of place of business is made, and Lamoni will remain as principal business center until a change has been properly made as provided in law, if such change is at any time in the future deemed necessary by the church.

The Church Secretary, Bro. Richard S. Salyards, is at Lamoni, and will attend to all church business requiring attention, attaching to his, or the President's office, forwarding to the President what will require the personal attention of the Presidency, as well as giving attention to what is for the Secretary's own action. Bro. Salyards also being the President's private secretary, is in position to attend to and reply to many of the questions coming into the office touching church affairs, rules, regulations, etc., and he is well qualified by his long service to so attend to business for the church.

The Presidency will give attention to matters requiring their attention as heretofore. President Joseph Smith and Counselor Frederick M. Smith are at Independence at present. Counselor R. C. Evans is in attendance at reunions and conferences in the East, but can be reached when needed.

Address business to Lamoni, Iowa, care of R. S. Salyards, Church Secretary; personal matters to President Joseph Smith, 1214 West Short Street, Independence, Missouri; President F. M. Smith, 630 Crysler Avenue, Independence, Missouri; and President R. C. Evans, 474 Adelaide Street, London East, Ontario.

JOSEPH SMITH, President.

LAMONI, Iowa, August 15, 1906.

ELDER WHITE IN HONOLULU.

The *Pacific Commercial Advertiser* for July 29 and 31, have reached us by the kindness of Bro. G. J. Waller. From the latter we clip.

Elder J. D. White of the Reorganized Church of Jesus Christ of Latter Day Saints delivered his first public discourse in Honolulu, at the chapel of that body, yesterday evening. The service was well attended. Among a goodly number of visitors from outside the church membership were some elders of the Utah communion.

In a pleasing mode of speech Elder White laid particular stress on the difference between the Reorganized and the Utah churches. Also he was emphatic in urging that the scheme of salvation as propounded by Jesus Christ was the only way whereby man could be saved. It was perfect. Nothing could be taken from or added to it.

Elder White arrived here from Independence, Missouri, on Thursday last, as reported in the *Advertiser* next day, to stay some time, perhaps permanently, as a missionary of the Reorganized Church. By secular profession he is a lawyer.

DOWIE OBJECTS.

Doctor Dowie makes objection to the finding of the court in the contention between himself and Overseer Voliva, his objection being against the statement that the property at Zion City was a trust, and was so held by him, he having only a five per cent claim, which claim he said was well understood by those who contributed to the general fund. We are quite sure that we saw a statement to this effect in *Leaves of Healing;* but it seems that the Doctor's objection will hardly be valid—it comes too late.

Notwithstanding the perversity and prejudice and corruption with which this reverend adventurer so freely charged the courts of Illinois, he now appears to make appeal to those same courts to aid him in what must be an individual venture, if his objection is correct. It is not the first time secular courts have been called upon to decide pending quarrels between the holy brethren.

EDITORIAL ITEMS.

Bro. C. A. Butterworth, of the Australasian Mission, reports four baptisms for the quarter. He states that Bro. Henry Broadway is laboring in West Australia, where he has baptized some who with Saints living near by will form a new branch in the near future.

The discussion pro and con as to the permissibility of holding banking stock, etc., under the celestial law, has been quite interesting to some. The vantage ground from which we observe the situation may have something to do with our enjoyment or nonenjoyment of the subject. We hope that neither capital nor its devotees will show the white feather, and demand that the press be muzzled. We believe Thomas Jefferson spoke the truth when he said, "Where the press is free, and every man able to read, all is safe." That is, all *right* is safe. Truth will not suffer by free discussion and critical examination. Present both sides, and let every man judge for himself. Let capital tell how it toils and sweats, even after closing hours, to formulate plans for benefiting the poor and needy; and then let the poor and needy tell how they were benefited by the plans so

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carefully laid as a result of this tedious overwork. Let all the brethren who have paid more than the amount of the principal on their homes in interest, and still owe the principal—let those who have paid for a home two or three times in this way—tell how they were benefited when, because sickness stopped temporarily the payments, the home which had been paid for twice or thrice went to satisfy the balance of the debt. Let the builders of those vacant hencoops of which we heard awhile ago tell, if they wish, how they were unable to pay for them, because mortgage and interest swallowed the chicks so fast they never could get anything ahead to pay on the principal. Who is afraid to have the facts told about these things? Truth is not.

Original Poetry

Where the Somber Curtain Falls.

Out before my vision sweeping,
There extends the course of man,—
By the measure of time's creeping,
Pressing to'ard the silent van.

Behold the youth with all his power,
To think, to love, to plan and do,
Treading onward to that bower
Which screens alike, all from our view;

Where the golden bowl seems broken,
Or the silver cord be loosed;
Where the muffled word is spoken,
And our hopes are tempest-tossed;

When the bowl at Nature's fountain
Breaks while wounded love yet calls;
When despair looms like a mountain,
As the somber curtain falls;

Is there then for hope no anchor,
Which can stay her shifting bark?
Are we doomed to woe and rancor
Of a night so deep and dark?

Shall we stand and view that curtain,
With its somber shades of night,
And forget the truth so certain,
That beyond is joy and light?

Shall those powers once so vivid,
In their strength and beauty grand,
Yield for ever to the livid
Work of death's most canny hand?

Frail the cord so easy broken,
That by merest chance 'tis rent;
Shall this chance be then the token
Of progress now, for ever spent?

Speed the question as with arrows,
To the heights, and depths below,
And a thousand thousand echoes
Strongly, firmly, answer—No!

Let that "No," faint heart, go deeper;
Deep down in thy troubled soul;
For 'twill be a sweet peace-keeper,
And light thy feet to a shining goal.

JAMES YATES.

RIDGETON, Oklahoma, July 26, 1906.

Original Articles

CHURCH SUCCESSION.

SERMON DELIVERED BY PRESIDENT JOSEPH SMITH, AT THE LOGAN, IOWA, REUNION, SEPTEMBER 11, 1894.

It is possible I may disappoint some of you touching the subject that we are proposing to discuss; but if I do it will be for the reason that there is so much of it that it is difficult to compress it into the time that shall be allotted to me; and without historical data it will be necessary that I shall deal only with general principles, but I think that we are sufficiently informed with regard to our faith to understand the general allusions in reference to this, one of the most important subjects that shall occupy our attention in the endeavor to disseminate the faith as we hold it, for the next few years, for reasons that you will see.

The Catholic Church held supremacy from an early period in the world's history in its religious aspect, and there was added to it what was called the College of Jesuits or Jesuitical College, a kind of military organization, I suppose as complete as any that has ever been known in the world; under the influence of which the Catholic faith was carried to many countries. In some instances great good was done to the inhabitants of the places where these missionaries were; in others there prevailed a sentiment that the priesthood could do no wrong; that the church was infallible; that whatever the priesthood did was commendable, since all right followed in the footprints of these advanced agents of the Catholic Church.

An endeavor was made to increase its supremacy and overrun the north of Europe. Gustavus Adolphus of Sweden withstood the movement, and the Greek Church certified that its seat was at Constantinople; while the Roman Church had its seat at Rome. The efforts made by Gustavus Adolphus and those connected with him were successful in preventing perhaps the universal sway of the Catholic Church. I am not proposing to give you the dates of all this. They are easily obtained by the student of history. The Church of England sprang out of the Catholic Church through the influence of Henry VIII, he having become incensed toward that body for the reason that the Pope would not grant him a dispensation of divorce by which he would be permitted to separate from his wife Katharine, and marry Anne Boleyn. Soon after this, by statute enactment of the English Parliament, the Church of England became the established faith, but whatever of spiritual authority they had, aside from what was founded in the statute enactment of the parliament of Great Britain, was derived from the Catholic Church.

Martin Luther, a German student, intending to devote himself to the interests of the church, a devout Catholic, in the processes of his study thought that it was better and necessary for him to go down

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to Rome and discover if he could, right at the seat of the church, the added knowledge that would fit and prepare him for a grand career; but when Martin Luther found what was going on in the Vatican his soul was aroused to righteous indignation.

Instead of finding that degree of spiritual culture and righteousness at Rome and the seat of the church that he expected to find from his devotedness, he found a scene of confusion, priestly corruption; and that some of the rumors that had been made by the adversaries of the faith were true. He undertook to remonstrate with many of those with whom he came in contact, but he was laughed at; and when he gave up the thought that he could benefit the cause by remaining with the church at Rome he returned to his home in Germany, and began a crusade against the encroachments of the Catholic Church that resulted in the Reformation. He was joined by a number of students, among them Melanchthon. And if it had not been for the conservative element that was injected into the movement by the presence of Melanchthon it is probable that the world would never have seen such a widespread reformation as followed Martin Luther's effort. He was befriended by the duke of Hesse-Cassel, and this ruler certified to Martin Luther and to Melanchthon that he could not live a religious life, unless he was permitted to have two wives; and this privilege was granted him by a royal ukase issued by the church. I only call your attention to this for the purpose of not exactly pointing the moral, but to get at the real facts in the case. Whatever of priestly authority descended upon Martin Luther came through the Catholic Church; and in seeking to follow the separate movements we find that Servetus made headway, advancing a dogma that John Calvin would not accept, a trifling difference, as it might be, a separation occurred, and Servetus was burned at the stake at Geneva.

Subsequent revolts gave to England the Covenanters, or Independents, and the Congregationalists, finally the Methodists, arising from the efforts of Charles and John Wesley. These obtained the name *Methodists* from the methods employed in their worship, and for many years the term "Methody" or "Methodists" was a term of reproach; and was finally accepted by them as a body; and, so far as America is concerned, through the influence of Whitefield, Bishop Asbury, and others, the Methodist Church became established in America. When the numbers had increased it was thought best by some of them here that they should have a bishop ordained. As a natural result they went to the Church of England for it; but when Mr. Wesley was first approached upon the subject of ordaining a bishop, he looked at the thought with a kind of holy horror; the idea that he should lay his hand upon a man and anoint him to the holy office of bishop—and Bishop Asbury was the result. Whatever of historic or successive authority was vested in the Methodist Church came through the Church of England. I am simply stating a fact that all of us may be familiar with, but it is necessary for the purpose of occupying farther on.

The colony up yonder at New Haven had an uneasy member there, who by some means had become imbued with the thought that there was no particular necessity for the domination of the citizen by the church; and who held that citizenship should be governed by civil laws, as the church and state should be separate; and the religious authorities of the colony up there banished this man down to the Indian settlement, and Roger Williams became the central figure from which sprang the Baptist Church in the United States. When he found that he would not be permitted to stay in the colonies about New Haven, take part and parcel with their work there, he began preaching in the region where he was settled, called the Providence Plantations; finally others fell in with him and it became necessary, as they thought, to establish a church, upon which he and one other went down into Long Island Sound and baptized each other, and thus arose the Baptist Church in America. Whatever of power and authority attached to this departure may be traced through the Puritans and others back to the Church of England.

I am willing to grant for the sake of argument that revolt was righteous. I am willing to grant that men had the right to dissent in opinion from their fellows; that it was possible that there might be a portion of virtue which passed through these different ordinations and gave rise to these different organizations; but the difficult matter so far as we are concerned is, that we can not distinctly trace a line of apostolic or authoritative succession through unbroken, uninterrupted generations unto the fountainhead of Christ; and we are all impressed with the thought that if there had been authority granted unto the church by Christ and it was intended that it should continue in human history, that it should come on down the stream of time unbroken, so far as its succession is concerned, and through channels that Jesus Christ himself would recognize. If they do not, and we find the breaks of such character that we can not concede that Christ accepted them and gave his sanction to them, we are warranted in believing that there was not a sufficient degree of apostolic authority descended through the church to give them the proper succession.

Tracing the matter a little further for the purpose of our occupation, we find Thomas Campbell, the father of Alexander, a stanch Presbyterian. It is said that he came over to America for the purpose of reëstablishing his health. It is also whispered that at home he was something of a recluse (?) trend; but at all events, when he came over here he was a stanch Presbyterian. He settled about Brush Creek

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in Western Virginia. His son Alexander and his sister, finding that there was a discussion in reference to the validity of Christian baptism to be held near their home attended such discussion between a clergyman of the Baptists and another, in which the Baptist clearly proved that the true order of Christian baptism was by immersion. After he returned home, in conversation with his sister and looking the matter up, he became satisfied that this was correct; and so posted away some forty odd miles and was baptized by a Baptist minister whose name was Luse. The proposition upon which he was baptized by this man was this, and I think it found its recognition in the statement subsequently made by Thomas Campbell about the time of the organization of the so-called Christian Church, signifying that the church was a band of believers who had been baptized by one who was a baptized disciple. Whatever authority was conferred, so far as baptism was concerned, and which would give a right to church significance that attached unto Alexander Campbell, was received through the Baptist Church. I want you to bear it in mind, because it will affect the argument a little further on. Alexander Campbell immediately set about preaching from the word his peculiar views. He became associated with the Mahoning Association up there in Northern Ohio, and he with others began a remarkable movement there, having for their chief sentiment or doctrine, "Jesus is the Christ," and "baptism by immersion the only mode of Christian baptism." The advanced ideas of Alexander Campbell did not find favor with the Baptist association, and they finally relegated him to the private walks of life; and he and others, upon this hypothesis, organized what was known subsequently as the Christian or Disciple Church, having its chief seat along in the Western Reserve and Northern Ohio.

Among these individuals subsequently was a man by the name of Sidney Rigdon. He was a successful minister in the Baptist Church, located at Pittsburg upon one occasion, and became a fiery, eloquent advocator of the Baptist philosophy; but he too drank in with the advanced movement made by Alexander Campbell and others, and became an associate with them, and labored all through Northern Ohio and Western New York; and it has been the task of Brn. William H. and E. L. Kelley to search the records and to find out the whereabouts of Sidney Rigdon during the three years prior to the organization of the church and the publication of the Book of Mormon; and I am told by Bro. Kelley, and I believe it, that they located him every month of the time, could tell where he was and what he was doing. He celebrated marriages here, and there; he preached and held meetings in other places, and so they traced him by the county records and by the published affairs of the time, and located him, and could not locate him anywhere where there was collusion between himself and Joseph Smith.

The principle now, as I understand it, of church succession is this: If Jesus Christ organized a church and perpetuated it upon the earth, and it could be traced in its organic form until the time in which we live, it would be our privilege to go no further than that; as we admire and hold to the thought that our safety and salvation were to be found in acknowledging Jesus Christ as the supreme head of the church, we should find it in his church; and if we could have traced it, as others have thought they did, it is a serious question if this body that we represent to-day would have ever been born into the contending elements in the religious world.

I have shown you briefly how these matters came to pass in the United States and I argue that Alexander Campbell, Thomas Campbell, and those men that came out of the Methodist and Presbyterian Churches associated with them, had the undoubted right to revolt against any encroachment of doctrine, practice, or philosophy that would destroy the organic form of the church, or that was hurtful unto a line of succession by which authoritative administration was had by members properly received unto the existing church of Christ. I admit that. I admit that John and Charles Wesley had the right to instigate a reform. There is no kind of question but what John Wesley was one of the most eloquent and persistent denouncers of evil habits and wrong among mankind. There is no kind of question but what Charles Wesley had aspirations that were noble; they are breathed in his songs that he wrote for the church, and the persistency with which they continued to work in behalf of this infant church which they were the means of planting indirectly, at least, on American soil, is worthy of all praise—but John Wesley died a presbyter of the Church of England. I admit now that if Sidney Rigdon chose to do it, he had the undoubted right as an individual to revolt against the encroachment of the original church and to have planted in its stead that which was in accordance with the will of God if he could have discovered it, and it is a significent fact and it may be worth our while to take notice of it and inform ourselves relative to it, that no church organization from the Catholic Church down ever succeeded from the text of the Old and New Testament in perfecting an organization that would bear a distinct and clear relation to the New Testament form; and when an individual who had come out from the Christian Church and had united with us became dissatisfied and proposed to withdraw from the church, and I asked him the question if it would not be profitable for him to remain until he could find something better, he says, "I can go out and organize a church according to the primitive pattern, and so can any other man with the Bible in his hand." I said to him,

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"Brother John, blot out from your memory that which you have received from the teaching of the men with whom you have been in association for the last five years; take from your memory and your grasp the Book of Mormon and the revelations in the Book of Doctrine and Covenants, and you are just as unable to organize a church according to the primitive pattern as either John Wesley or Alexander Campbell. You are not as smart a man as either of these, and if these men failed, as you know they have, you with your inferior talents would not be more able to do it than they to-day; if you are able to do just what you say you can, your fortune is made; you can climb the heights of renown in this American country, you can place your name high up in the galaxy of reformers, and you can make it possible to destroy the onward sweep of this work that we are advancing, because if you can successfully infuse the thought of proper church organization into existence by virtue of what you have in the Old and New Testament alone, you have done what no man has succeeded in doing hitherto."

I admitted then his rights as I do now. The reason why I do that is this: that if the right be held as attaching to this man, it attached to other men, and for the same reasons; and if perchance Joseph Smith and Sidney Rigdon should have found that there were things taught, and things practiced as church teaching and church practices that were not in accordance with the will of God, they had the right to rise up in the church to which they belonged, and protest against such teaching and practices; and had the right to agitate and carry on the warfare of reformation until they too should have secured disciples and organized a church; and I am gratified sometimes with the thought that had these two men done this without reference to what has been claimed touching the ministrations of an angel, they would have been eminently successful and doubtless would have rivaled the churches from which they came out in process of time.

But suffice it to say, that no collusion is shown between Joseph Smith and Sidney Rigdon until after the Book of Mormon is published in 1829. Mother stated that she became acquainted with Sidney Rigdon sometime in the fall of 1830, she could not say the exact month. My Aunt Katharine Salisbury, who became united to her husband, Mr. Salisbury, in the spring of 1831 says that the family did not know Mr. Rigdon till they met him in Kirtland in 1831. The family unite in saying that there was no collusion between Sidney Rigdon and my father before 1830. We are told that this church was organized according to the commandment of God; unfortunately for us, the men who were engaged in the movement, perhaps not seeing what might afterwards attach of importance unto their having kept a correct record or a minute record of all the things that took place, have left the record of the period from 1829 to 1835 in something of a disordered and disjointed condition, and when I am asked the question as to certain things, I can not tell why they were done; I can not tell who did them, nor can I tell the time at which they were done; but suffice it to say that at the time the church was organized, it began to take form and that until 1835 its laws came to them by revelation, and by commandment were given to the people, acquiesced in by them, and movements consummated in connection with them by which the church-work was done. I am not here to say that these men did not work according to that which had been given them as commandment; to find fault with them because they have not put an absolutely faultless record into my hands by which I might know every step that they took in this formative period; but I am here to say that in 1835 the rules of the organization were sufficiently crystalized, and the formative movement had gone forward so far that they were able to publicly place before the world their faith, and to affirm that the word of God as understood by them was found in the Bible, placing themselves squarely before the people to whom they preached, that they accepted it as the word of God. Not in the absolute sense in which some believe, or because they did not believe it was inspired plenarily in every chapter, in every verse, in every line, in every word, but they took the Bible and stated to the world that they accepted it for what itself purported to be.

They also placed themselves on record as a body as holding to the Book of Mormon—that the word of God was contained in the Book of Mormon. They accepted this statement upon the hypothesis made by one of the writers of the Book of Mormon, that it was not a faultless book, that there might be found things in it that were disjointed or broken; but, if there were faults there, they were the faults of men and they made no apology for it. They also presented to the world their acquiescence of the rules and obligations of the church at that time with the commandments or church articles and covenants, and formulated their belief and placed it upon record, placing the three records as forming the standard books upon which their organization and the success of the movement were to be placed.

I was born in the latter part of the year 1832. I was born during this formative period of the church. I became, as a boy, acquainted with many individuals who comprised it. Afterwards, reading the history, I found that they went out into Missouri, being led there by a specific purpose to tell what they believed to be the design of God given unto them by direct commandment, and there they planted a church. There they planted a branch or branches of the original church, having the same organic form, having the same rules and the same laws that the church

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at Kirtland, Ohio, had at the time that this belief was formulated.

A rapid advancement had been made; a great many persons had united with the church, among them Sidney Rigdon. A disturbance occurred at Kirtland; individuals lopped off here to the right and to the left. A disturbance occurred in Missouri, and individuals dropped off there; but no specific divergence of faith or unbelief was ever urged against the church itself, against its doctrines and its philosophy, but against individuals; but these were not done until after the formation of the rules by which the church was identified as one. David Whitmer and others were expelled from the church in 1838, long after they had been identified with the body and in personal accord with the rules of the Doctrine and Covenants, the faith of the Book of Mormon and the Bible; long after they had served for years as members of the church; and when they did go out they went out not protesting against the doctrines and saying that they were evil or that the encroachments were wrong; but for other reasons than these they went out. I admit they had the right, if they found Joseph Smith and others were endeavoring to take captive the liberties of the people, they had the undoubted right to rise up and object and protest as strongly as it is possible for men to protest; and had they done this and remained in the church fighting consistently; and if they had publicly arraigned these leaders of the church for those specific encroachments, had there been any, and naming them, they would have received the strong support of members in such arraignment, and would have been joined by them, defeating the object of usurpation; but they did not do it. The history shows nothing of the kind, and I think I discovered at the first conference we held at Independence, Missouri, one of the reasons why Doctor William E. McLellin did not continue in harmony with the church. We met with the conference there in our little church-building over on the east side, and when we went through our usual formula of having an informal organization, and when it was broached, some one made the motion to proceed to an informal organization and I heard Doctor McLellin say, "That is wrong," not once, but several times, and I turned and rebuked him. I told him we would take care of our own business, and that we did not propose to allow persons on the outside to regulate and direct us. I thought right then and there that Doctor McLellin exhibited the disturbing element of interference with things beyond his jurisdiction, and if he had been properly rebuked at the time he might have been made a useful man. At the close of the service I reached out my hand to shake hands with him, and he put his hand behind him and said, "No, sir, I don't think I ought to shake hands with you." I said, "Why?" He says, "You rebuked me." I said, "Doctor, it isn't worth while to aggravate your offense by lying about it. You interfered, sir. When we made our informal motion you said, 'That is wrong, that is wrong.'" He said, "I didn't think you heard me." I told him I did, and if we were going wrong we would take the consequences of it. We were quite good friends from that on, only he remained outside of the church. I speak of this to show that some of the reasons that have been assigned for departures from the church are not correct; that there is an unwritten history in connection with it which would go far toward establishing the correctness of the formation of the organization during that period and subsequent to the time of their being driven out from Missouri.

In 1833 they had to get out of Jackson County; in 1838 they had to get out of the State. But during all this time the supremacy of the church, the integrity of its doctrines were as they had been. From 1830 to 1835 there was no specific change, and none charged and none demanded, and every man that had stood with the church in regard to those things remained the same in his opinion.

In 1844 Joseph Smith was killed; in 1846 they moved out from Illinois; and soon after the death of Joseph Smith we began to hear whispers and rumors that certain things had been had in the church that were of an evil nature. It was alleged that Joseph Smith taught secretly evil doctrine, that he instituted evil practices; but we trace the history along down and find no public advocacy or teaching of such things. We find no public statement in reference to that specific doctrine affirming it as a tenet of the church until August 29, 1852. Now if it be true that such a thing as that occurred prior to the death of Joseph Smith, it was the undoubted right of every man that belonged to the church from his counselor down to the latest addition to it, to openly protest against it; and I have the opinion that if this had been done it would surely have saved the strange apostasy that took place. There was only one or two that essayed to raise a voice against it after Joseph Smith's death, and before the exodus from Illinois; and these were overwhelmingly crushed. But there was a class of individuals that quietly drew away from active participation in church-work: they did not accept the philosophy; they did not believe in the principle; it did not conform with that the church had received at its inception and thence on to the declarations of belief in 1835; it was dissonant unto the organic elements that were in the church, and nowhere can we find a public document written by any of the leaders, or the report of a single sermon of any of the eldership down to the death of Joseph Smith, in which these things were advocated or even hinted at. I speak of this for the reason that our chief opponents in the way of church succession in the West assumed that they are the body in succession. If they are, we are

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not. If they are in the true succession, we are but an offshoot, an apostate organization, and every man of us is moving forward in our faith in our church organization at the extraordinary risk of being finally discharged as being heretical, and our works burned, though we may possibly be saved as individuals.

But it so happens that rumors of what was going on had been circulated; and three years and a half after the death of Joseph Smith in 1844, an individual rose up in the congregation and said that it was time for the church to be reorganized; beginning with the First Presidency; and this reorganization began. There were but a small number collected together at Winter Quarters in Iowa and Nebraska, when it was done, and it is quite possible that some of these gray-haired men that are listening to me were present in the assembly. Brigham Young was declared President of the church. This reorganization began there, and when those pioneers went across the mountains and President Young struck his cane into the soil and said, "Here shall the temple of the Lord be built," they went down into the waters of City Creek, or the Jordan, a number of them, and the next morning there were two hundred and eighty-eight rebaptized; and from that time on under the edict of President Brigham Young all that had been baptized in the East and in foreign lands were required to submit to rebaptism. And the only statement I was ever able to get out of any of them as to the reason why it was done, was simply that it was done at the command of the men in authority. When I asked Uncle David Garner, a brother to Bro. Henry Garner here, how it was that they submitted to it, he said that the Presidency ordered it. I asked the question if there were any reasons for it, and the answer was that President Young had said that they had sinned enough in crossing the plains to be rebaptized. My idea was that it was a preconceived movement intended to baptize men out of the spirit of something that they had received into the spirit that prevailed after the reorganization which began at Winter Quarters. Bro. Carter, down at Provo, Utah, told me that they baptized him five times; the last time they baptized him they baptized more devils into him than had ever been baptized out of him before that. When I came across an aged Scotch woman down at Beaver, who sent for me to come to see her in a house where the man belonged to the church but the wife did not, she wanted to know why it was necessary for her to be rebaptized. I found that she had been baptized by one of the most successful men that had ever labored in Scotland, and I said to her, "Why, sister, I can't see that you are under any necessity to be rebaptized." She told me that "they have been constantly tormenting me about it since I came into the Territory six months ago." She had steadily refused to submit to such rebaptism, because she was fearful that if she submitted to it she voluntarily gave away her right to what she originally received. I said, "Mother, you stand to your integrity; your baptism is good in the sight of God and man. Don't submit to it."

I go back a little now. I was baptized by my father sometime in the close of 1843 or the beginning of 1844. I was confirmed by Almon Babbitt. Was a member of his Sunday-school class; and to all practical intents and purposes I was a member of the church and had been for some months at the time father was killed. I had been blessed in Liberty jail, Missouri, in 1838, according to the lengendary teaching of the church or traditionary teaching of the elders, and what was laid down in reference to the priesthood and it having been hid with this man and that man in Christ, or in God, according to their lineage; and prophetic statements had been made concerning me. I was called into the presence of a number of the elders in Nauvoo, and I was again blessed and prophetic statements made concerning me in reference to my rights and privileges as a lineral descendant of Joseph Smith; and one of the elders of the West has written a work in which he professes to show that this could not possibly be of any value because it was never thought of until 1860. I remember myself hearing the statement made in Nauvoo by several men, that no reference must be made to the successor of Joseph Smith, that it was well known to many that one of his sons would succeed, but to give a knowledge of that to the people was to put a knife to the throat of the lad. It would never have been referred to by me but for the knowledge of the fact that when I came to manhood and became satisfied that it was necessary for me to make some movement, I made inquiry for myself and was directed to unite with the Reorganization. I ascertained where that was, because in 1856 two messengers had reached me in reference to it. There was no necessity for urging anything in regard to this succession, until the time came that there was a necessity for it. There was no appearance of this necessity through human agency, hence no claim may have been made; and it is not against us that nothing was said about it until 1860. The silence that men had maintained in regard to it did not vitiate the fact, for when it was necessary for it to come to the light, like all other things which God has made in his time it did come to the light.

In 1851 a number of these individuals who did not go west, who did not accept the administration of President Young, the dogma of plural marriage, and all that pertained to it; the matter of sealing for time and eternity; these individuals had settled all around in this western land and in parts of Illinois and Wisconsin; and the Spirit began to move upon them just as the prophet saw it as stated in the Book of Mormon, and began to teach them that they were to gather together and talk to one another about

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their hope. They did so, and in June, 1852, a conference of these members was held; and thanks be to God, according to the idea that was found in the statement made by Doctor Robinson touching the integrity of the movement that was made at the time the Mayflower came over here in reference to the inspiration of God, he told the people that when the inspiration should come they must be as ready to receive it as they had been the teaching from his own lips. So when these men gathered together, instead of there coming to them a specific revelation directing them every step they should take, the Spirit told them that the law of the Lord was written in the Book of Doctrine and Covenants, and that there they should find what to do. That is the first time that the laws of the church given by the Master had been distinctly referred to as being the organic law through which an organization could take place, if there was ever a disintegration.

Now here was the question: By what right did these men do this? I answer, as members of the church they had been legally inducted into the church by an authoritative baptism, through the restoration of an authority that could not be traced through the churches back to the primitive organization under Christ. They had been permitted to have the authoritative sanction of God telling them what they should do, and they were ministered unto, and made properly members of the church of Christ, and their membership could not be divested from them, unless they by direct act of transgression turned their backs upon the offers of mercy and did that which was evil and wrong, thus vitiating their covenant with God and becoming castaways. No branch of church legislation, no elders' court, no board of referees, no quorum, no council could possibly divest a man of his membership, unless it was for cause; and while he retained his faith, his membership in the church, the right to protest against the encroachments of evil and of wrong attached to him; the right to preach the gospel, the right to officiate in the ordinances which belong to the church, the right to exercise the privileges attaching to him by virtue of the call and ordination unto the priesthood attached to him; and when these men protested as they did in June, 1852, against these terrible encroachments, they were by two months in advance of the efforts made to fasten it upon the church without the action of a proper council, and without the action of the body properly taken; without the uplifted hand, as was had from the Mount Sinai when Moses' people acknowledged the law of the Lord and said, "Upon us and our children be the consequences if we keep not this law." The members of the church, the children of those members raised their voices and hands in solemn affirmation that they would not accept this that disintegrated, broke up, and destroyed the integrity of the church; that they would not accept the dogma and practice which had brought in such evil and disturbed the true rights of the people of God. I protest that as an individual member of the church, as a man, individually, from the time of my early manhood until the time I became acquainted and connected with the church, I had never forfeited my right to the membership; I never had been tried by any class of men or an ecclesiastical court for a departure from the creed; I have never been charged to appear before any tribunal of the church to answer for evil conduct by which the church had a right to dismember me. I speak of this now because what attached to me attached to every man that retained his integrity, every child that maintained his integrity that was baptized into the church.

Now just as certainly as the movement under Loyola by which the Jesuit became a vicious adjunct of the Catholic Church, by which it became acquainted with the secrets of state and made possible all the cruel things done in the name of religion, the persecution that followed the poor devotees that protested and were driven, degraded, pursued, hunted, and killed, the remnants left from which persecution went into the mountains of Italy, Montenegro, and the Black Sea and cast the seed of the church broadcast over all lands; just by the same process by which the authority of the Catholic Church was vitiated, coming through corrupt popes and vicars, by just the same processes there came to pass a disintegration of this church in these last days by which its organization was destroyed and its right to act before God was broken up; and no member was under obligation to submit to it for a single moment. I am sometimes glad as an individual I withstood it. I am many times glad that men like Uncle John here, Father Allison, Bro. Haywood, Bro. Zenos Gurley, Bro. Isaac Sheen, Bro. Israel Rogers, and I don't know how long the list might be, had the courage to maintain their dignity, their manhood, their right to membership in the church of Christ, by a faithful holding on to that which they had received, and refusing to accept that that was sought to be forced upon the church by the strange statement made by that leading elder, from the stand, "You have got to accept it; if you don't believe it, you will be damned."

We have seen that a good deal of anxiety has been had about the suit to recover the possession of the Temple Lot in Missouri. A great many Latter Day Saints have mourned because the time and the privilege to build upon it might be forfeited. We have done the best that we could. I am not one of those that feel like sending a brass band before me to announce what processes are at work with God's designs, as I understand them, and I am not among them that propose to go out and throw up my hat and shout until the victory is mine. We proposed, if

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we could peacefully, to get possession of that property; and when our brethren of the Hedrickite Church, having obtained a sort of legal possession of it, would not treat with us in such way that we could without forfeiting our integrity submit to a compromise that would show that we disbelieved a part of the record and part of the commandments given to the church; and when we had but two years to act before the right to produce our cause in the courts would have expired, we then began suit; because we had been told in revelation that we should implore at the feet of the governor, and then to the judge that we might obtain our rights; and when these men (I am saying nothing about their individual characters) refused and stayed there, a hundred of them originally, and when we began the suit dwindled to something like forty all told; something like thirteen when the suit was absolutely begun; we had to submit to the obligation to go to the courts in an effort to succeed in obtaining possession. We obtained a verdict in the court below. The whole question of church doctrine, the whole question of church succession and its authority, were presented, and testimony heard in regard to it, and argument made before the court and we obtained the decision. An appeal has been taken from that decision to the Court of Appeals, which court will meet either at Minneapolis or in St. Louis. And lo and behold! since this decision we have the affirmation made by some of those people in the West, that they are not parties to the suit, that it is a quarrel between two branches of the church, neither one of which has any right to be called the church, or any part of it. I do not know whether it is a case of "sour grapes" or not, can not tell until the matter is finally tried. It is in process of development whether we are the rightful succession in the church organized in 1830, or whether we are not.

Now I know that these people in the West are interested in the movement; because it has made them angry for the reason that we that are called the "Josephites" have dared to go into the court and impinge upon them and others that question of church succession. I knew more than twenty-five years ago that it would be done; I told Bro. Israel Rogers right there that it would be done. He did not see how it would be done, and I did not then. I felt the shadows of it rest upon my soul. I felt further than that, as I had written in the HERALD when having my controversy with C. W. Penrose at the time that he was publishing the Ogden *Journal* —one part of it in the Ogden paper and the other part in the HERALD—I certified to that people that we had set the machinery of our attack down and established the lines of our circumvallation in front of their citadels, and we proposed to batter away until we either battered the walls down, or they opened unto us. Mr. Penrose said in reply, that the son of the Prophet was trembling for fear in reference to the things that were to be revealed. I told those lawyers that went west in our behalf, that if certain things transpired in the court, for them to see to it that they got right down to the bottom facts, all that were possibly available, and see if there was any truth in them or not. I told them that men and women would be put upon the stand to prove that father had, or did practice polygamy; and when Wilford Woodruff was called upon to testify, he testified before the court that there was no law on marriage except that known in the Doctrine and Covenants, as late as November, 1844 (which President Young took out in 1876); that he knew of no marriage law, other than that, and that no marriages that took place prior to that time and up to that time, to November, 1844, were polygamous, or plural marriages; that there were no such marriages known in the church. I am glad that President Woodruff lived as long as he did to testify thus in the court.

And when Bathsheba Smith was put upon the stand and testified she told the truth; and when Samuel Smith, my cousin, went to her and said to her, "Aunt Bathsheba, why didn't you tell us that years ago, you would have saved us all the trouble we have been in so long?" she said, "Samuel, I did not dare do it." (All this is in the abstract of evidence which is upon record.) We are sustained in the position we have taken by the evidence that has been produced, and when I say we have the right now to canvass the question and determine whether or not we are in succession, these people are interested in it; and if they can show that the fount of authority has been vitiated, it is their duty to do it before the public; but do they do it? Oh, no. These men say, "Don't you discuss with the Josephites." Bro. Williams down here at Council Bluffs had two of them there, was to debate with them. They tried it a night or two and they soon got tired of it and then took shelter under the instruction of the leaders in Salt Lake City and backed squarely out of it. Down in San Bernardino one of our brethren, a teamster down there, David L. Harris by name, met Messrs. Roberts and Apostle Lyman, and while they had our church there and occupied to present their views to the people, he refuted them and drove them out fully, and the men of the city looking on said, "It is a singular thing that this man who does teaming for the merchants of our town, can go into the pulpit and successfully maintain the Reorganized Church organization against these men from Utah,—there must be something more in it than they of the Josephites have been given credit for."

In 1890 when we were holding the reunion here in October, there was a manifesto read from the sacred desk out yonder, in which the practice of polygamy was abandoned. Down goes that citadel of latter days; and quite recently, to wit, last spring confer-

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ence, President George Q. Canon notified them that they had made a mistake in administering the law of adoption; that all the work that they had been doing in that line of adoption was done incorrectly; and if this is true it must come to naught Since I have arrived upon the ground here, I have been told by two, that now they have abandoned the idea of rebaptism; but they did not do that until we had forced the legal conclusion upon them, that whenever they undertook to rebaptize those who had been properly baptized before, they baptized them out of the original covenant into that new one, and it was not the covenant of Jesus Christ. Where do we stand in the point of succession?

I have never publicly discussed that so-called revelation before any of you; never discussed it by pen or by voice in the assemblies of the people. The reason for that has been that I have not thought it was the proper time and place to do it. When I was at Salt Lake City, and at Richmond, Utah, I told the people there that as the son of one of the original elders and entitled to the rights of membership in the church, I had the right to a public examination of that document before the councils of the church, or before the people; and not until I had that right accorded me would I ever keep still, or my voice be hushed in regard to it, and that it might be possible, after I had that right and had been defeated before the people, that I would then keep still. I have never had the right yet, brethren, and you that have been born into the church since then have the right of an examination of that upon which the tenet was based that was to change one of the fundamental principles and the practice of the church; and to foist upon the church what was contrary to the absolute law of the church given in 1831; and until you are permitted that right, never you fret about the right of succession. They can never foist that upon the church; never make it a successful practice as a church dogma, or fasten it upon us as a belief, until we have the right to canvas it; and when we have done that and are defeated we will be satisfied, and not until then. You know what the result of that would be if we had it before the people.

In 1876 President Young by his own order took out the section on marriage unanimously adopted in 1835, and put in its stead that revelation (so called) on celestial marriage. When I asked my Cousin John, patriarch of the church, by what authority it was done, he said, "I suppose it was done by authority of the President." I then asked, "Were you present at the spring conference of 1876?" He answered, "Yes." "Was there any resolution presented by the President, or by the Quorum of the Twelve or Seventy authorizing it?" He again said, "No." "Well, by what right did he do that?" He drew up his shoulders and said, "Well, I suppose President Young ordered it." President Young had no business to do it; the Quorum of the Twelve, nor Seventy, had any business to do it; it must have been not until there should have been a solemn examination of the document and it be affirmed by the voice of the people; never until then had they the right to take the one out of the book and insert the other.

Now I want to tell you people not to boast about this Temple Lot suit until it is decided. In the language of the common proverb, "Don't count your chickens before they are hatched." No matter how positive you may feel in regard to the issue, do not make any boastful demonstration in regard to it. We do not know what may transpire in the courts. The courts of these United States are like the Indian, they are "mighty uncertain." The purest and best rights of people may be divested of them through prejudice, and while I do not believe that Judge Caldwell is a prejudiced man—he is an Iowa man—I hope he is all right. It goes into the court before Judge Caldwell to be tried upon the original abstracts of evidence. We know something about what that testimony is, and I have strong hope; but I am not of the kind that shall boast to-day or make any claims as to what I will do or what I will say until the matter is decided. One thing is certain: that these people out in the West propose that they will have the lot when it comes time to build upon it, no matter who may have possession of it. I believe that if the time shall come for the Lord to have a temple built upon that lot, that he will direct somebody to set about it; it is our business to put ourselves in a position to be used as the instruments, with holy hands and hearts, with true and faithful brains, by an adherence unto the doctrines of the church, upon which it was fundamentally founded at the start; the principles of life and salvation; the solid unbroken phalanx of testimonies that have been borne to the work that are found in the three witnesses, which the church accepted in 1835, and which we have accepted since; and we may rest assured, that as David the man of blood was not permitted to build the temple because he was a man of blood—we may rest assured that no temple to be accepted of God will ever be built out of the remnants of this so-called church of Christ which are polygamists. I predict that. I told them so at Salt Lake City, and at Richmond, in Utah. Orson Pratt told them in 1876, in the Seventeenth Ward Assembly Room, when talking upon the fifty-third chapter of Isaiah in which talk he said: "Not many of us that came from that country and remained in these mountains will be permitted to go back and build that temple." There are only a few of them left. President Woodruff is the last one of the original Twelve that is left.

So far as the ecclesiastical side of the question is concerned, we believe that there is not a tribunal in Christendom but what will take the evidence that we

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have had to present and can present, and decide that we are in the succession. Now all that we have to labor and pray and hope and wait for, is the worthiness we may have when the time will come for the Lord to say, "To your tents, O Israel, and build me a house." May God help us individually, help us collectively; and if any one of you men, no matter who you are, discover a disposition upon the part of your present presiding officer to inject into the church doctrine and faith things that are contrary to that which has been solemnly asserted from the first, do not hesitate to rise right up in his face and call him to account before the people. I will give you leave. As the people out West say that the son of the Prophet has given himself away because he stated that he would advocate no doctrine that would not be approved by the people, I feel to-day just like James T. Hanna, who, when standing before the Methodist Episcopal Church in Plano, to which he was appointed by his conference, said, "If I please God and please James T. Hanna I please the greatest possible number of sensible people." Not that I shall be subject to the improper dictation of men, whether they be few or many, but the proposition is, that I shall advocate no theory, present no claim, assert no principle but what the good sense of the people, resting upon their liberties in the law, will be perfectly willing to give heed to. That is the idea and our safety in leadership. That is the true safety in following, as the apostle Paul said, "Follow me so far as I follow Christ."

I think it is quite significant that all of the services that we have been having here have been representing the character of Jesus Christ, and asserting our hope to be found emulating that, and accepting of it as a people, working on that line for our salvation both here and hereafter.

May the peace of God be with you. Amen.

STATEMENT OF PRESIDENT FREDERICK M. SMITH.

Inasmuch as some representatives of the church of Utah, in Minnesota and elsewhere, when in controversy with our ministers, have been quoting from a sermon of President Frederick M. Smith, to prove that he and the Reorganization which he represents indorses the doctrine of unquestioning obedience to the priesthood, we think it proper that the declaration of President F. M. Smith upon this point, made at a time when the *Deseret News* was making the same effort made by Utah representatives at present, should be published. Certainly President F. M. Smith has the right to explain his position, especially so if he was not understood at the time of giving utterance to the discourse quoted.

In the Salt Lake *Tribune* for January 29, 1906, in answer to the attack of the *Deseret News* referred to, he said:

The *Deseret News* has attempted to make it appear that the writer teaches and believes the same doctrine of unquestioning obedience to the men holding the priesthood as is taught by the Mormon leaders. Neither the writer nor the Reorganized Church, of which he is a member, is under examination on the question, and when we are, we are prepared to give an account of ourselves, both as an individual and as to our attitude as a church organization, and will not enter into it here except briefly to state that as a believer in the principle of continued revelation, and a believer in Christ's divine mission as a part of God's great plan, we believe in the potency of obedience to God and his commands; but we have not believed, and do not now believe in rendering "unquestioning obedience" to what comes through human agencies. We claim the right to examine and weigh and consider, in the light of the law that God has revealed in the past, everything that purports to be from God, and when that which comes, even though it may have come through one claiming to hold and act by the authority of the priesthood, is in conflict with what has already been given as law, we claim the right to reject it as not being from God. Thus "unquestioning" obedience is not given. As an evidence that we hold to this belief in theory and practice, it is only necessary to state that I have never sworn away my right thus to question what shall come through any man purporting to act in the name of God, and as one of the leaders of the Reorganized Church I can say that that organization does not ask its members to enter into covenants which will take from them this right—the covenant "not to speak against the Lord's anointed."

Obedience to God always; but "unquestioning" obedience to men, even though they hold the priesthood, never. Obedience to God and his commands always; but obedience to commands or purported commands which come through human agencies (agencies in which human liability to err is always present) without first determining them to be in harmony with God's law, never.

FREDERICK M. SMITH.

SALT LAKE CITY, Utah, January 27, 1906.

It has been said that all language is ambiguous, and this is largely true, hence any one may be misunderstood. Therefore, President F. M. Smith or any other man should have the privilege of defining his own position, when such position is under consideration; and the above is submitted as his declaration of position.

Respectfully submitted,

HEMAN C. SMITH.

BANKING, INTEREST, STOCK COMPANIES, CONSECRATION.

In response to the "Review" appearing in HERALD for July 25, it seems necessary in order that my posision be set clearly before those interested in this question, that notice be given a few points therein.

I am a little surprised to see the following statement from the pen of a bishop: "There are very few Saints, I presume, and none so far as I know, that have more money than they can use." The divine plan is "every man according to his *wants* and his *needs*, inasmuch as his wants are just." (Doctrine and Covenants 82: 4.) I never yet have seen the person who could not *use* all he could get hold of, but the pertinent question is: Is it a *proper* use?

"We do not agree with the brother that all who borrow money to invest in stocks, bonds, or real

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estate are condemned by the statement in last revelation."

Let us see whether it does or not. According to the Standard Dictionary, *speculate* in a commercial sense is defined as follows: "To make a purchase or investment that involves a risk of loss, but also offers a chance of considerable profit." This last revelation says, "The spirit of speculation, the exhibition of greed for gain is unseemly in the saints and officers of the church, and should be avoided."

I did not know before that my owning stock in a bank would render the bank a more *safe* or convenient place for me to transact my own business. If the bank fails, honestly, I not only lose on my temporary deposit but on my shares of stock besides. I do not think the Herald Publishing House owns any bank stock, yet it seems to suffer no inconvenience about doing business through the bank.

It is true, I am sorry to be compelled to admit, that "the Lord's treasury can not supply farmers and all others who may need a little money for a while, to help them in close places and under pressing conditions," and I will venture the suggestion that it probably never will be able to so assist so long as Saints are encouraged to use their means in such an illegitimate manner as investing in bank stock or other stock for the purpose of personal gain. God does not approve of it, and the man who teaches or practices it *may* prosper financially; but he will fail spiritually.

I have yet to know of a bank that is permitted by its rules to loan money much or little to a poor man, unquestionably honest though he may be, without security such as a mortgage upon personal property or the signature of a person who is legally and financially responsible.

We now come to the most interesting and remarkable phase of this discussion, viz.: the parable of the talents. We are asked to accept the action of those servants and their lord as evidence that the Savior commends the taking of interest. Quoting from an editorial on this subject, "The text says *goods*, and not mental or physical ability, simply *goods*." "What he gave them was called talents, which at that time meant money." Never before in all my reading have I seen, nor in all my listening have I heard a preacher try to cover up and disregard the real truth the Savior aimed to teach in this parable. The matter will appear more plainly by referring to another parable or two. Take for instance the parable of the sower and the seed. Here the Lord talks about "seed," "ground," "field," "fowls," etc.; but by his own interpretation he says the "seed" is the word of God, the "field" is the "world," and the "fowls" are the Devil. Then there is the parable of the net cast into the sea that gathers of every kind of fish. We understand here that the "net" is the gospel of the kingdom, the "fish" are men and women, the "sea" is the world. Take the reasoning of the brethren in connection with these parables and the absurdity of their position appears at once.

Why, the world in general is so united concerning the application of this parable of the talents that the word has been modernized, and is used every day by nearly everybody in such expressions as, "She has a remarkable *talent* for music or art," or "He is a very *talented* man."

See how nicely I can justify crooked bookkeeping by applying the reasoning of my opponents to the parable of the unjust steward:

> There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. . . . Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I can not dig, to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, A hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. And he said unto him, Take thy bill and write fourscore. And the lord commended the unjust steward, because he had done wisely.—Luke 16:1-8.

Whatever may be the lesson the Savior intended to teach by that parable, surely no one will contend that it is right to cut the accounts of our employers' debtors simply to gain favor in their eyes. But there is just as much reason for making this claim on the strength of this parable as for making the plea in favor of interest-taking because of the other.

Verse 15 of this same chapter is highly appropriate and very suggestive in this connection, and seems to give a good reason why the Lord used such parables to illustrate his points:

> And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men, is an abomination in the sight of God.

There seems to be a difficulty to see the difference between a stock company operating "a hotel, a store, a mill, a manufacturing-plant, a stock-ranch, or a bank." The difference is simply this: The one produces value of some kind, or renders a necessary service to the community, while the other, though it may be a convenience to some and of service too in some ways (and to this phase of it we do not object), yet the real life-blood of the institution is the *loaning on interest.*

If I need one hundred dollars to help me under pressing conditions, and a bank or an individual offers to loan me that amount, charging me three dollars for the use of it, that bank or individual has taken *advantage* of my *necessity*, to get that three dollars. That way of doing is highly esteemed among men; but how about its appearance in the sight of God?

The brother complains that I am acting as a judge

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in Israel. "He must know all its conditions, or he can not be a competent judge." Oh, no, not necessarily. If I see a man walk up to another and shoot him down on the spot, I know that man has committed murder. I may not know the name of either. I may not know why he did it, whether he was insane, angry, or intoxicated. I saw the act. My knowledge of crimes teaches me it was murder.

The names of these well known Latter Day Saints have appeared week after week in the advertising department of the HERALD, as stockholders in these institutions. I know that some of them are engaged in other business which requires their time and service. I know that others are General Conference appointees, and according to the rules of the church are supposed to receive their support from the church treasury. I know that it is the rule for shares of bank stock to pay dividends occasionally. I know they do not work for what they receive in profits, because dividends on shares of stock, and interest on deposits are not paid for work done. Because a man earns and *saves* out of his small salary sufficient to pay his house rent, or the interest on his grocery bill, probably by wearing his shabby clothes to church when he ought to have a new suit, is no evidence he is not in need.

"I know men that work hard to pay interest on borrowed money with which they bought stock, and they do not get enough out of the capital invested tc pay the interest; but they are willing to struggle on under these circumstances to help give men employment and accommodate the needy." The brother does not need to feel mortified, for we stated clearly in our former criticism that we believe in and approve of all stock companies organized for the purpose of producing the necessities and comforts of life at the smallest possible cost to the consumer. We did condemn those organized with the object of personal gain, or profit, if you please.

"Losses, breakage, wear and tear, bad debts, etc," are a part of the legitimate expense of running a business and the profits do not appear until these are met. Where then is the necessity for failure if the profits remaining are turned back into the business to increase its capacity for usefulness, or consecrated to the Bishop as the law requires if it is not needed in the business? The living necessities of the stockholder are a part of the running expenses providing he performs his share of service in the enterprise.

Now a few words in reply to "As I see it." The hundred-dollar loan is quite different from the hundred-dollar horse. The horse performs labor from which certain values are produced, each day of service brings him that much nearer the time when he becomes useless. This is not true of the money that is borrowed.

"Do you think you have a moral right to attack the legitimate undertakings of lawful business enterprises, that a brother may invest his means in, with the object and intent, or the result at least, of doing violence to the good purposes and financial interests of that brother?"

Yes, my brother, I have the moral right, nay more, it is my duty to cry out to my brethren against every *legitimate* and *lawful* enterprise that they may invest in, when it becomes so apparent that these enterprises are in direct violation of the divine plan; for you must remember, as I have already quoted, "that which is highly esteemed among men, [legitimate, lawful,] is an abomination in the sight of God."

We are challenged by the brother to present something better if we have it and as fast as we do so they will accept of it, etc. Now that is just what we have been doing. Experience has always proved that God's way of meeting difficulties in life is much better than man's way; and we have been calling attention to the *direct commands* of *God* on this subject, contending that we are not at liberty to continue applying the same old standard that man has been using for ages.

All this talk about borrowing money at a high rate of interest to invest in something that does not pay the expenses (or even if it does), for the sake of helping the poor to employment, sounds very much like saying, "Here, Lord, we don't think you quite understand the situation down here among our poor. This idea of 'consecrating' of our 'properties for the benefit of the poor' is not practical. Land is too high here around Independence, and so many industrial enterprises have failed here that we think it is better to invest in bank stock, where there is less danger of loss."

I care not how many difficulties may be apparently confronting us in the matter of redeeming Zion, I verily believe if the Saints will trust in the Lord's plan, go just as far with it in every particular as we possibly can, then ("man's extremity is God's opportunity") he will clear the way for us to do the rest.

Weigh the following in the light of the above:

> Behold and consider: If my weapons are not sufficient for your faith, shall these things give them increase or shall ye add that which is carnal to make effective the work for which my Spirit hath been given? . . . and men within and without my church shall yet learn that but one pattern hath been given by which ye shall build, if I shall accept your labor; and but one line hath been given by which to measure; and whosoever shall not gauge himself thereby and crucify himself to the world, shall yet be gauged thereby and shall lose his all.

Now in conclusion: We are willing to admit that under present social conditions, a bank is a great convenience to the people of any community. We are willing to admit that most of the stockholders and officers of our banks are honest and honorable men and women. But we are fully aware of the fact that the evil one can more easily lead us his way by mixing in a generous portion of truth with what he presents for our acceptance. And we are

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very sure that no evidence has as yet been presented, nor can there be from the word of God, ancient or modern, to show that the taking of interest or profit is in harmony with the divine plan.

Finally, to sum the matter up in a few words, we have shown that usury (interest) was forbidden among the Israelites in the Mosaic law (and by the way, a careful search of those scriptures will reveal the fact that not a single prohibition in that law bearing upon the relation of man to his fellow man of any importance but is inculcated in the higher law of Christ).

It is presented as a bar to an inheritance in the holy hill of Zion, by the sweet singer of Israel, in the fifteenth Psalm.

Since the banking system invariably breathes "the spirit of speculation," it is condemned by the last revelation to the church.

Since money invested in bank, or other stock, that has the element of profit or interest to the stockholder in it, does not require the service of the holder, it is really *surplus*, and under the law of consecration it belongs to the Bishop for the benefit of the poor, etc., and should be placed in his hands.

The opposition have claimed that because of conveniences which the banking system serves to certain classes of people in a community, it is therefore justifiable. We have shown that these conveniences are largely of a character ministering to the selfish interests of the individual, and rendered to persons who themselves are out of harmony with the celestial law.

They have claimed for the parable of the talents a material and literal application to justify the taking of interest. We have shown by comparison with other parables, and by reference to the modern expression, "a talented man," etc., that this parable is intended to teach the necessity of improvement upon our mental or spiritual qualities or opportunities.

Lastly, those reflections upon the sanity of the writer, and the proffered "sympathy and pity" for the same, and the complaints about having private business criticised, are in themselves unwitting confessions of the weakness of their position. If theirs is the truth it will only stand out the more apparent by virtue of the investigation.

Therefore we are more than ever convinced of the truth of our position, that "Consecration under the law" does not permit of holding bank and other stock from which interest or profit is derived; and we are again led to exclaim, Is it any wonder that Zion languishes, and that the abundance of the manifestations of the Spirit are withheld from us?

V. W. GUNSOLLEY.

What we have always seen done one way, we are apt to imagine there was but that one way.—Bentley.

Mothers' Home Column

EDITED BY FRANCES.

Notice.

Send orders for Daughters of Zion leaflets to Mrs. B. C. Smith, 214 South Spring Street, Independence, Missouri. Prices are as follows: Ten copies each month one year, fifty cents; twenty-five copies each month for one year, one dollar and twenty cents. Larger numbers at reduced rates.

MRS. B. C. SMITH, President Daughters of Zion.

Shall the Children Help?

If to-morrow the summons should come to us to part with this frail body—to go hence and for ever be absent from the places we now know, could we but feel sure that upon the mothers of Zion we had impressed this one fact, and had so impressed it as to cause them to act in harmony with it, we are certain that we should obey the summons gladly, cheered on the way by the positive knowledge that we had not lived in vain. Mothers, do you ask what this is? We have mentioned it so often in the years which are gone—have so urged it upon you, asking you to put it to the test, that it hardly seems necessary to do more than refer to it in order for you to know, to understand what it is. If you would have your children love Christ, teach them to work for them; if you would have them love his gospel in these latter days when there is so much to draw their hearts and minds away from the truth, teach them to labor to help spread that gospel, that truth; for in this way you may bind their hearts to it with cords which will finally become so strong that they can not be broken.

Oh, mothers, would God we might be able to help you to realize the power you hold in your hands for the saving of your own loved ones! If this latter-day work is God's work, if it is a divine reality that he has spoken to us—has made known his will in regard to the care of his homeless little ones, then will you not be as his handmaidens of old that he may say of you as he said of them: "And all the women that were wise-hearted did spin with their hands"?

Oh, mothers, how many little hands which are idle now might be taught to help in this great work! As a people we are not rich, but we are abundantly able to do all which the Lord requires at our hands.

"Gather up the fragments," said Jesus, "that nothing be lost." Even his grown-up disciples needed to be told in their day to do this. How much more, then, the children need our help and instruction. Our land to-day stretches out her broad acres, literally groaning beneath the weight of her plenteous harvests. In our orchards the trees are bending and breaking with their loads of fruit, and soon the woods will be filled with rich brown nuts, waiting to be gathered. Help the children to save a share of these and exchange them for the money which shall help to build the children's home, that the Lord may call you, too, wise-hearted, even as he did the women who spun with their hands to help build the tabernacle in the wilderness.

Truly this is a labor of love, and touches very closely the heart of every true mother. It inspires a zeal for labor, even in the children, which if cultivated by their parents and teachers will lead to most fruitful returns. Let us then help the children to help in this great work, and in so doing secure not only the accomplishment of the work the Lord requires at our hands, but bind their hearts to *him and his work* in the strong cords of loving service, which neither time nor change will have power to break. Is not this a work for each wise-hearted mother and teacher? And when the Christmas Offerings come pouring in to the Bishop, may we each one have labored so diligently in gathering up the fragments that there will be enough for the work God requires at our hands.

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Silent But Sovereign.

A very beautiful illustration of how quietly God's most mighty physical and spiritual forces work, is given by James I. Vance, D. D., in his excellent book, Royal Manhood. He says:

"In a certain city a bridge was to be built across the river. To secure a solid foundation, piles were driven in the bed of the river. One day they could make no headway, and, on examination, found that they had struck an old, forgotten, unused water main left in the river bed.

"But one thing was to be done. The main must come out. Encircling the main with immense cables, they harnessed them to a locomotive on an improvised track. The engineer opened the throttle and the engine started forward, only to be thrown back on the track by the cables. More steam was turned on, the mighty locomotive rushed forward with tremendous power, only to rebound again. It was useless, the engineer said; another effort would derail the engine. Tug-boats were brought and the cables were harnessed to them. Then the tugs did their best. They pulled and plunged and churned the river into foam, but the main was unmoved.

"'We shall have to give it up,' said the workmen.

"'The location of the bridge will have to be changed,' said the city authorities.

"But a quiet man came thither one day, and, after looking on a while, said, 'I can lift it out.' At once the contract was his. He brought two old mud-scows and let them rest just above the stubborn main. The cables were tightly lashed to huge beams laid from one scow to the other. 'What are you going to do?' they asked him. 'I have finished,' was the quiet reply.

"He then climbed upon the bank, and, folding his arms, waited for the tide to come in. The scows rocked and tossed, they tugged and stormed, while the man cried: 'Come up! come up! You must come!'

"Then there was a mighty upheaval that shook the river from bank to bank, and the tide had the victory."

God's strength flows into human life as the tide. There is no noise, it is scarcely perceptible, but it is sovereign.—Selected.

Letter Department

BLAIR, Nebraska, August 3, 1906.

Editors Herald: After reading the church papers of this week, I thought I would write a few lines to the HERALD, so you would know we are not dead yet. This finds the Saints well, as far as I know, except in a spiritual sense. Our district is not up to the standard, but we are praying and hoping to see it in better condition sometime.

We, as a people, have much to learn before our work will be all that could be asked of it. I think Bro. Lewis in his article on "Let every man stand in his own office," has told us some things worth thinking about. It applies to the church from head to foot. We must have a head, arms, hands, and feet. It is hard to do a man's work unless we have them. It is so in the church, and God hath placed them in the church as it hath pleased him. Do you suppose God is pleased with us when we ask the hands to do the work of the feet? It is said that their places may be filled, when needed; but the thought comes, If one of the Seventy is sent to work in a branch, as a minister for that branch, in some of our cities, and some elder from the same city is sent out into the world to open up the work, has God made a mistake and called a man to the office of Seventy that should have been a high priest, and one to the office of elder who should be a Seventy? I am like Bro. Lewis; I think the work would be better done by those that God said should labor in the office of their calling. I have noticed that some districts elect a Seventy who is sent into their district to do missionary work, and then he is supposed to visit the branches, and hold meetings there, and so does very little opening up new ground. And if there is any special local work, like a wedding or some baptizing, to be done, or a funeral-discourse to be preached, we must send for the man who has been called to open up the work in all the world, and take him from his work to come to the branch to do something that should be done by the local officers. A good question to ask is: Who is to blame for this way of doing? Mostly the members of the branches. They think a local officer is not fit to do anything but fill in when there is no one outside to get. They will not come to hear him preach Sundays. But let a man from away come, and then you will see them there always—the most willing workers in the branch. And the man from away thinks they are splendid specimens of the saints of God.

There is a lack of confidence in each other that makes us mourn sometimes. But all we can do is to press on. We are not working for man, so we can not quit and work for some one else. But we, as ministers for Christ, will draw our pay from him, and not from man, so we have this to cheer us. But it is hard to have those who should be helpers speaking of us as "good fellows, but of course they don't know as much as some man that comes from some other town." Distance lends enchantment.

This is not written in a faultfinding way; but just to show some how this seems to the local man. I know that some will say this is caused by a personal feeling, but I believe I only have the good of God's work at heart. I have the burden of a branch and district on my shoulders, and I wish for their good. For this reason I believe the Saints will have to learn to honor every man in his office, and I am glad some of the missionaries understand. Maybe they have been in the same position. I hope that I may remember, if I ever get out in the field, and labor to the interest of all.

We are to have a big union meeting here next month. There will be nothing left for us after they get through. But we hope to move along, and be ready when the Master calls. We have a church here now, for which we thank God. It is paid for, except repairs. And we feel to thank the district and the Bishop for the part they took in the work. We have a building and lot that could not be put up for one thousand dollars, which cost us only four hundred dollars. So if our branch should die out, the church will not lose, as it has in some places, for we can always sell for more than the cost.

To the Saints of the district, I would say: Get ready for conference, and also pay your tithes as God has commanded, and then he will bless you.

Pray for me, Saints, that I may live right.

Your brother,

HERBERT S. LYTLE.

MILTOWN, Indiana, July 23, 1906.

Dear Saints: Inasmuch as my name and that of my daughter have been mentioned in the HERALD perhaps an explanation by me would be in order. I have been working since March at the Miltown Lime Works. July 4 I received a message from near Birdseye, Indiana, that my daughter, Mrs. Lizzie Baggerly, was dying. The train had just gone so I had to wait till night. I posted Elder Harpe and wife, and other Saints. Knowing that her husband and his people were opposed to the doctrine of the Saints, I was at a loss as to what to do. We agreed to unite our prayers for her recovery. When I got there the yard and house were full of people. They had Doctor Lucket. Her baby boy was born the 8th of June. Two weeks afterward she had a fellon on her finger and hand. Her husband took her to Birdseye to get her finger lanced. One doctor was not in proper condition to handle edged tools, so refused to lance it. Another doctor said it was a spider bite (though it was not), and doctored for that. In a few days her arm became inflamed, she very nearly had lockjaw. By this time blood poison had set in,

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and she was raving wild. It took three to hold her. The doctor got her quiet, lanced her hand, then came back in three days, but found her very little better. Her other arm was in the same condition. After it was lanced she began to recover.

After she had been sick three days her husband said, "Lizzie, do you want one of your elders to come and pray for you?" She said, "Yes, I do," so I telephoned to Elder Harpe. He came forthwith and administered to her, her husband taking part in prayer. When all thought that she could not last more than two or three hours, she revived and said, "Now I want you to tell that I died in the faith. Tell pa; write it down. Make a record that I died in the faith. You all know how I have been persecuted, and how you have tried to get me to leave the church." She then almost seemed to be gone for a while, then spoke up and said, "Oh, I am so happy here, though I must come back to my baby," then survived and got better. After she began to get out of danger, her babe got very sick. She worked with it all one day and night, till it was better. I believe they will both get well. Sr. Kendal stayed with her all she could. We have done the best we could, under the circumstances; and almost everybody says the doctor cured her; though Lizzie, Sr. Kendal, Bro. Harpe, and myself believe that the Lord should have the most credit. To say that I thank the Lord, does not begin to express my feelings. Although I am not well, hardly able to go, yet for all that I believe I am the happiest man in the county. To God be glory, now and for ever. I will try to serve him the balance of my days.

Brethren and sisters, pray for me. Pray for Lizzie and her five little boys.

Yours truly,

JAS. A. FERGUSON.

FRANKLIN, Nebraska, August 7, 1906.

Editors Herald: I am at present holding forth in the park at this place, and am having real good crowds and splendid order; and the good Master has greatly blessed me with liberty in presenting the word. But my throat is bothering me, and I fear that I will soon have to close my meetings for that reason. This open-air work is hard on the throat and lungs; and for that reason there ought to be at least two working together, speaking alternately. Thus relieving one another.

I have been quite busy since coming to this place, July 17. I opened up a new place twelve miles southeast of here, by the assistance of young Bro. Earl Robertson of this place. I would to God that there was that desire manifest on the part of all our young people everywhere that Bro. Earl Robertson manifests. It would assist so much in the spread of the work; and as a consequence they would develop spiritually so much faster. But we have a noble band of young Saints here, as also older Saints, who have manifested their faith by their works. From here I will go eastward in the field, and remain in that part of the field until after our reunion at Nebraska City. The work in this field is moving along fairly well, the need of consistent local helpers is manifest almost everywhere. And I can see the necessity of the missionary having the new openings he makes almost under constant supervision, that the work effected may not be lost to the church. If I had a horse and buggy at my command, I could save many dollars to the church; and I am sure do a more permanent work, saving in some instances Saints who are but of young growth in the church. I hope and trust that the Saints may everywhere be blessed.

In bonds,

J. R. SUTTON.

BRYANS MILL, Texas.

Editors Herald: We are here, we know not why; but hope for a wise purpose. We came here from Sylvan February 11. It would be impossible to write the things that we have suffered this year; but my purpose in writing is to warn others who might fall into the snares of Satan as I have. Last October I was called and ordained to the office of priest in the Northeastern Texas Manchester Branch, and the way was prepared that I might fulfill my call; but on the other hand I was offered so many good things to come here that I was blindfolded, and led away. And now we are receiving our just reward for our disobedience. Hatred, persecution, and almost starvation, in which we have had to work day after day without anything to eat, only a little parched corn. And oh, how sad to hear our little ones, when we would come in, crying for bread. Saints, is not this enough to humble our proud hearts and our high thoughts? You may say, I will never come to that. I thought that too. But do not deceive yourself. If you disobey God when he has so clearly shown you, time after time, what he wants you to do, and has shown the consequence of disobedience, you will not escape. But we thank God for all he has done, for we know it is for our good. He sent two of his servants to us a few days ago to strengthen us, Elder P. B. Bussiel and E. A. Erwin. They came and went so quick it seemed like a dream. On the morning when they would depart, we were called to prayer by Bro. Erwin, led by Bro. Dunn. When the service was closed, Bro. Erwin spoke by the Spirit to me and promised me that if faithful in the performance of duty the Lord would lead me out of my trouble. We thank God for the message. Saints, remember your brother, and pray the Lord in our behalf, that we may share his glory.

Your brother still in the faith,

G. M. COX.

LLANELLY, South Wales, July 27, 1906.

Editors Herald: I have not grown weary in this beautiful work in which we are engaged. The added years bring added joy in the service of the Master divine. Hardly a day passes but that I feel to exclaim with heartfelt words, "Bless the Lord, O my soul; and all that is within me bless his holy name." I learn to love the precious gospel more and more, as its rays of light shade their beams across my mind. It was indeed a happy day when I fixed my choice and became a child of God by adoption, nigh sixteen years ago. I hope to retain that blessed relationship now and evermore. Five years and nine months ago I responded to the call to leave the States and occupy in the British Isles Mission. Since then I have been to various parts of England and Wales. I believe now that the varied experiences which I have passed through have been for my highest good; and in spite of my defects and failures I have sought to persevere, doing the best I could under the ever-changing conditions. Leaving Plymouth last March, I labored some at Exeter, where I baptized three, namely, Sr. Mary Ireland and her two sons, Samuel and Arthur. My next stopping-place was at Nantyglo, in Wales. I was kindly received by the Saints at those places, and my needs well looked after, thus welcoming the "least of these my brethren," and they know just how to make one feel "at home." It was Jesus who said, "He that receiveth *whomsoever* I send receiveth me and he that receiveth me receiveth him that sent me" (John 13:20), and it is precisely the same as that given September, 1832: "And whoso receiveth you there will I be also. . . . Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you or clothes you or gives you money shall in no wise lose his reward: and he that doeth not these things is not my disciple: by this you may know my disciples." Our conference at Nantyglo, June 9 and 10, passed off pleasantly; the social-meeting on Sunday being marked with the presence of the Holy Spirit. Elder Thomas Jones is undoubtedly doing a good work in that region of country, as was seen by the ingathering of souls who were confirmed at said conference. I am now making my home with Bro. and Sr. Evan Davies. Of late the tin-plate works have been slack here at Llanelly, causing considerable distress in the town. Teacher Arthur Edwards is the only resident officer here now, and he is

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so impaired in health that he is confined to his house. The removal of District President Henry Ellis and family to Llansamlet is being keenly felt in this branch; but we trust that it will be for the upbuilding of the work there. Only a month ago the greater part of South Wales was visited by a shock of earthquake that caused much fear and consternation for the time being; but happily the damage done to property was slight. This is a town of numerous, flourishing Welsh and English denominations, whilst the little Saints' chapel in Island Place is hardly noticeable. The few Saints continue to hold their meetings within its sacred portals, and the good Spirit is there to cheer and bless. I am having enjoyable conversations and dialogues on the gospel at the homes of the people, seeking hard to get them interested in the angel's message to Joseph the Seer. I talk to them in Welsh and in English as the occasion may demand. Sometimes we have animated and lively times, and, though alone, the good Lord helps me out wonderfully. I feel well and happy in the effort, and my heart's desire is that men and women might courageously obey the truth of heaven. Our late missionaries, Gomer T. Griffiths, William Lewis, John Davies, and E. B. Morgan, are well spoken of and kindly remembered by many of the citizens of gallant little Wales. I conclude with the following Welsh lines written by a good sister in "Udgorn Seion":

"O frodyr a chwiorydd cu
Mor hoff iw cwrdd mewn hedd
Ar sawl a fedda galon iach
All ddangos siriol wedd.

"Yr hwn a fynwesa drais a brad
Nis gall e fyw'n gytun
Na rhyngu bodd ein nefol Dad
Mae'n uffern iddo'i hun."

Your brother in the conflict,

1 Upper Inkerman Street. FRANK J. PIERCE.

KEOKUK, Iowa, August 10, 1906.

Editors Herald: Perhaps a few words from the committee on arrangements for the Nauvoo Reunion might be read with some little interest by those who could not avail themselves of its blessings and enjoyments. With a very few exceptions everybody seemed to enjoy themselves greatly, and were not slow to express their appreciation of the privilege of seeing Nauvoo with its historic places and scenes of beauty. The program, too, was enjoyed by all, and every part was interesting and entertaining. I do not write this as a stereotyped expression one comes across in newspaper accounts, where editors desire to please everybody for the sake of their advertising and subscription. I did not hear one single complaint or adverse criticism on the program; but on the contrary it was remarked often in my hearing that the program was very interesting. Being interesting, it was of course instructive and beneficial. Our one difficulty was lack of attendance. We made calculations on a much larger attendance, and consequently the financial side of the reunion was not so successful as the spiritual and social. If forty more families could have attended we would have been far ahead financially. However, by close watching, we saved the convention fully three hundred dollars on board and lodging, and while that did not appear on the surface, the convention attendants got the benefit, and the committee feel that complaints from those thus benefited come with poor grace. The committee heard few complaints—not half a dozen—but everybody seemed to enjoy themselves, and a vote to recommend the holding of another reunion next year showed not one dissenting vote.

It should be held the last week in August, however, and no local reunions should interfere with that date. Our experience this year demonstrated that fact; but owing to so many reunions the last of August or first of September, our date this year could not have well been at another time. Happening so soon after the midsummer holiday, and harvest hardly over, and thrashing already begun, together with two or three chautauquas on or near at hand, our attendance of the local membership was greatly diminished. However, everybody who came had a good time, and we could only wish that many more could have availed themselves of the blessing. The order was most excellent. The friendship of the people of Nauvoo was all that could be expected, and more than some of the Nauvoo people anticipated. The special police appointed for the occasion were not needed, which speaks well for Nauvoo. Our people feel more kindly than ever toward the people of Nauvoo, and they in turn have no reason to think less of us. Some said to the committee afterward: "If we had known that your people were so highly respectable, we would have taken them to board." Those who did take boarders were well pleased, and some even delighted with their associations. Altogether it was one of the most congenial gatherings I ever took part in. Naturally, those who wished to charge a high rate of board, not for friendship but to make money and failed to get any guests, feel a little put out; but no one is to blame but themselves. We had the list before those who came, and naturally they selected the cheapest places first.

The excursion down the river was enjoyed by all, and was a financial success. With the experience of this year, next year's gathering should be a greater success. Nauvoo greatly desires the reunion next year. But in my opinion somewhere between Independence and Lamoni would secure a larger attendance. However, I hope that we may sometime be permitted to assemble again in beautiful Nauvoo.

Very kindly,

J. W. PETERSON.

DOWNS, Kansas, August 5, 1906.

Dear Herald: We, as a little band, are still trying to do our part to help the good work along. We are scattered, and it is hard to get together. We try to meet here at our house once a month. Yesterday there were nineteen Saints here. Our branch president, Bro. L. F. Johnson, preached for us at eleven o'clock. We had prayer- and sacrament-meeting at two o'clock. Last month Bro. and Sr. M. F. Gowell were in Downs; had the tent there. Those that have heard Bro. Gowell know what a good talker he is. We heard some fine sermons, and I believe much good was done. One lady was baptized. Bro. and Sr. Gowell are worthy people and I believe will do good wherever they go. From here they went to Worland, Kansas.

Ever your sister,

(MISS) MYRTLE COOP.

SCAMMON, Kansas, August 7, 1906.

Editors Herald: One year ago in July we, Bro. Riley and I, put up tent and began operations. We baptized four. Meetings removed much prejudice. In the past there has been much prejudice here. On July 21, now past, we shipped tent to Scammon again. Had some trouble to get ground, so did not get tent up till Monday. The writer preached two discourses in I. O. O. F. Hall, with good turnouts and splendid liberty. Monday night we began in tent, and I occupied till Bro. Lee Quick, my son in the gospel, came to assist. Since then we have been preaching alternately. We started here under great opposition. Apostolic Church had been holding meetings about six weeks. People in a fever-heat of excitement, they having had the gift of tongues on the street-corner and in their hall where they hold their services.

After being on the street last night, two of their brethren had a quarrel in their service, one that had the gift of tongues night before, and ran all over the hall, speaking in tongues, frothing at the mouth, his face looking like that of a maniac. They have a mourners' bench. They have speaking in tongues,

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yelling, crying, groaning, praying, all at the same time. They pay no attention to Paul's instruction in 1 Corinthians 14:33: "For God is not the author of confusion," also fortieth verse, "Let all things be done decently and in order." They have no interpretation of the tongues. On the street they speak in tongues, then in English a few words like this, "Come to Jesus." "I am saved."

The calm influence of the Spirit has been with us in all of our preaching. Sunday, August 5, the writer led seven adults into the water. We are having a fine turnout, many interested, more will be baptized next Sunday. Satan is raging with some. We are happy in the angel's message. A noble band of Saints here; all are a credit to the work. No branch as yet; thirty odd members now. The Saints here are willing to sacrifice for the work.

August 13. Yesterday, we led five more precious souls into the water: three men and two young ladies, making nineteen the writer has baptized here in the last twelve months. I enjoyed having Bro. Quick with me. He is a man of God. We closed last night with the largest crowd of all, and I enjoyed great inspiration from beginning to end of the discourse. God speed the gospel plow. Respectfully,

F. C. KECK.

TORONTO, Canada, July 31, 1906.

Dear Herald: Your valued columns come to us, like the Argosy of classical times, freighted with the good things of the life *to come*, while the Argosy was freighted with the good things of the life that *now is*. I believe, moreover, that those ancient Greeks were by no means bad judges of what constituted "good things."

The HERALD just to hand is strikingly rich in thought-compelling and soul-satisfying matter, both of a spiritual and intellectual nature. The leading editorial on "Oneness" strikes an exalted, and I may also add, a much-needed strain of contemplation, which will certainly repay a careful perusal and reperusal. While reading these trenchant and searching sentences, I could not help the reflection crossing my mind, If the Saints have not yet as a body attained to that organic oneness (or unity) to insure absolute success to those schemes recently, and, I may ungrudgingly add, ably advocated in your columns, is that not in itself prima facie evidence that the schemes are, at least for the time being, premature? Several other articles warmly commend themselves to my judgment in the current HERALD; also Bro. Nathan Lindsay's letter with its honest and unequivocal testimonies of divine healing was made a blessing to my soul and spirit.

The financial account succinctly evidences a large and widespread desire on the Saints' part to live up to the temporal law as taught in the Lord's Book of Doctrine and Covenants. But as one among your many general readers, may I be permitted to inquire if the insertion of a number of little letters between the person's name and the amount paid and received is not, to say the least, confusing? I can well understand that in a voluminous report, such as the present one, abbreviations are indispensable, but should there not be something at head of the report to indicate what the abbreviations mean? such as: o—offering, t—tithing, etc. [These abbreviations are explained on page 36 of the Bishop's report.—Editor.]

My thoughts have of late trended in the direction of "progressive revelation," viz.: the principle of "line upon line; precept upon precept; here a little and there a little" (Isaiah 28:10, 13), as required by the exigencies of the particular case or the particular person. (See also Book of Mormon, large edition, pages 30 to 33.) If so, then it would necessarily follow that a revelation which had been fulfilled years ago, is no longer in force; such, for instance, as the revelation about Martin Harris's journey to Professor Anthon in New York, or the command for the elders to go to the Ohio, or to preach to the Shakers. (See Doctrine and Covenants.) Of the same category appears the revelation concerning the women's dresses to be "plain" and the "work of their own hands." Many of our young sisters of the present day are employed in shops or stores or offices from early morning till late at night, and so could not really make their own garments without giving up their employment. Does the revelation really apply to these, or to the sisters it was given to more than seventy years ago?

Yours seeking for light,

F. R. TUBB.

NAYLOR, Missouri, July 15, 1906.

Editors Herald: In the last two weeks of June J. D. Erwin and J. T. Davis held meetings in the town of Naylor. At first the crowds were small and shy, and they would take the back seats; but they kept increasing. You could hear them saying, "Those fellows know the Bible by heart," "I never heard men use so much Bible before in all my life," and "They are not drawing less than $1,500 a year."

On June 30 we organized a branch with ten members; and baptized two on Sunday, July 1. I was ordained an elder. Bro. Thomas Lucas is priest of the branch, Bro. Samuel Potter teacher, Bro. W. I. Hopkins deacon, and Sr. Hopkins clerk.

April 27, 1905, I wrote to Joseph Smith in regard to something in one of the tracts, and asked him if it would be any offense to him for me to advocate the doctrine of the church to the best of my ability, I being then an elder in the General Freewill Baptist Church, and this is his answer:

"We shall be pleased to aid you in your investigation in any way that we can, as we believe that honest investigation can result only in good to those who make it, that the Lord will assist those who honestly seek to know how to serve him and become acquainted with his doctrine. It will be no offense to us for you to advocate the doctrines of the church to the best of your ability wherever you are inviting the people's attention to the doctrine; and if you succeed in getting an interest excited we shall be pleased to have some of our people come to you; and to this end you may get into correspondence with Bro. I. N. White of Independence, Missouri. Yours very truly, Joseph Smith."

I announced my intentions of joining the Latter Day Saints, and Elder J. T. Davis came down to preach. The schoolhouse was locked, so he preached out under a sugar-wood tree. On Sunday, May 14, I was baptized, and was confirmed on the bank of the river. The next week he preached in the schoolhouse, and to my surprise I was ordained a priest May 21. What gave me still greater joy was that the following day five more were baptized.

The Lord has been with me so far. I had a bad accident last fall—fell and broke my leg—which caused me great pain for a short time, but I asked the Lord to remove the pain and it was gone; and I thank the Lord for his goodness to me. I ask the prayers of all the Saints that I may hold out faithful to the end, that I may magnify my calling, and that the Lord may give me wisdom to accomplish the work that is assigned to me.

Yours truly,

H. V. BRAUN.

LOS ANGELES, California, August 9, 1906.

Editors Herald: It is painfully unfortunate that Bro. Hilliard, holding the position he does, should evidence either his ignorance of the scriptures, or biased conception of what the scriptures teach. In referring to the parable found in Matthew 25, and touching particularly upon verse 27, he has the Lord commanding, "Thou oughtest therefore to have put my money to the exchangers." He has the Lord commending "the first two servants, who invested their talents, traded with them, speculated on them, and doubled the amount of their investment." He has the Lord commending "usury." He says, "Our

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Lord commends trade, and business, and the taking of lawful interest, for the use or rent of money."

To make his scriptural rendition more flagrant and reprehensible he says, "Jesus said the third ought to have done the same thing, and condemned him because he did not do it, took the talent from him and gave it to the man that had the ten, evidently because he could and would use it."

Not one statement made is applicable! They are worse, being both untenable and untrue.

1. This was a parable. It represented an earthly lord or nobleman who was talking to his servants, and not the Lord from heaven. The Lord from heaven never commanded or condoned the taking of usury. Invariably when reference was made to it he condemned it. The Lord last spring placed an eternal ban upon speculation.

2. How could a man, with the book before him, put into the mouth of Jesus the utterances of this carnally-minded, selfish, earthly nobleman? Jesus was only uttering a parable. He was noncommittal as to the right or wrong of the acts of this nobleman.

3. The Lord never commended trade as known in the business world to-day. There is no scriptural, lawful interest. There is no secular national basis of interest. Take the scriptures, and draw the line if you can.

It seems to me about time that Bro. Hilliard should cease treating those who do not agree with him as children, meriting either censure or "profound pity," or both. I assure you others are capable of thinking for themselves, and it is mere begging the question for him to say, "I presume when the Lord wants a different class of men to run his affairs he can easily find them." Pray tell me, Who are *running* God's affairs? I have always been given to understand that if there was any *running* about it, by mortals, it was the voice of all the people, or at least a majority of them, which determined the policy of the church. Am I wrong? Or are only a few *running* the affairs of the church, and the man who dares venture a negation a subject of "profound sympathy"? I suggest that the brother keep his sympathy, and use not his official position to intimidate or cow others into submission. If he has the truth, it can be maintained without recourse to either of these measures. As I understand it, every officer in the church is a servant of the body. Is it not then decidedly bad taste to arrogate to one's self, or to others, the privilege of *running* God's affairs? Remember this is the stock argument of Utah Mormonism: "The leaders of the church can do no wrong."

I would here remark that the editorial on "The parables," is quite illogical and contradictory. Unfortunately the only point made was in touching upon the extreme position of Bro. Derry, when he said that "the parables used by Jesus Christ two thousand years ago do not apply in any sense to Latter Day Saints of the present age." I understand what Bro. Derry meant. Unfortunately his language failed to convey his right thought. The Savior did *not* say, "The kingdom of heaven *is as* a man taking a far journey." Please read the Inspired Translation. While I agree with the Editor that it does the text violence to say that the talents referred to were mental and moral capabilities, yet I think it little short of heresy to endeavor to make a literal application of the parable to justify usury, banking, speculation, etc. If because of the word *talents* representing money in the parable, we are warranted in conveying the identical meaning to the lesson sought to be conveyed, then the same application made of all the parables places God in a paradoxical and unenviable position. The Lord did not soliloquize. He did not take the man at his word, and try him by his own measure. He admitted the imputation made that "I reaped where I sowed not, and gathered where I have not scattered."

I would suggest to Bro. J. D. B. that pointing out the dishonesty of other lines of business in no sense gives evidence of divine approval on that which you advance. We are opposed to banks and banking because they take from the general public, and do not render a complete equivalent. They create no real value as I have shown in my article, "Afraid of our own shadow." We are opposed to any kind of business which thrives on the same basis. I herewith affirm that the golden rule together with the teachings of the Book of Mormon and Doctrine and Covenants incriminates all kinds of business predicated upon the taking of profit, i. e., taking more than you render an equivalent therefor. I wish to assure Bro. Briggs that we have no anxiety over converting "the wealth and lawful belongings of others." The holdings of any man, rich or poor, is of little consequence to the Almighty or the church. The man with a million dollars is of no more moment to the church than the veriest beggar. *Both are beggars; nothing more.* We are not in any way desirous of either ourselves or seeing the church get its fingers on the holdings of any man. What we object to is the effort to bolster up the present social inequality in the world, and incidentally compromise the Almighty by making him a party thereto.

Yours for the right,

T. W. WILLIAMS.

CRABTREE, Ohio, August 13, 1906.

Editors Herald: I came into this part of the State the 6th of July, and have been quite busy every since, preaching the gospel in two places to fair crowds. At this place I have had the best of attention, and some are believing, and no doubt will unite with us at no distant day. The work was introduced in this country by Bro. T. J. Beatty. He baptized a number, and the Saints and friends remember him with great kindness. He did a good work here.

Bro. R. Etzenhouser has labored here, also Brn. Ebeling and Long. All are remembered kindly by the people here.

I labored for a while in Covington, Kentucky. There are a few Saints there. While there I organized them into a Sunday-school, with Elder William Damon as superintendent. They have their weekly prayer-meeting. There I encountered a minister of the Charles Russel's church, but the attack was of a pleasant character. I passed on from here to Middletown, Ohio, where I preached for a time in connection with Elder James M. Baggerly. The Saints of Middletown are quite an enterprising people. They have quite a nice chapel, and I think it is about paid for. Brn. Ren and H. Countryman, and Roads, are the officers of the branch. They are alive to the work.

From there I passed on to Dayton, one of the finest cities of the State. We have a branch of the church there presided over by J. M. Baggerly, John Davis, and Charles Warn. I do not believe I ever saw such workers for the church as these men are. There I had my first experience in street-preaching. It seemed to me like preaching to moving pictures. I guess I am too old to make much of a street-preacher. While there I had the pleasure of baptizing a jewelry man. I do not remember his name now. I hope he will become useful to the church, and a power for good among his nation. He is a German and quite intelligent. Was brought up in the Lutheran Church. I also preached the funeral-sermon of a Brethren lady—her request, I believe, before she died.

I have felt well in the ministry so far this year. I will go on from here to attend the reunion of this district at Wellston, which begins the 17th of this month, after which I am due at Brig, Kentucky.

The word of the Lord to us through Joseph Luff was a wonderful thing to me. But it certainly commends itself as being truly the word of the Lord. I hope I may be able to conform to its requirements.

In bonds,

I. P. BAGGERLY.

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From Graceland's President.

Dear Herald Readers: The time has come again when the work that is being done in Graceland College should have the attention, at least for a time, of all the Saints and friends. The new year with its sacrifices, its trials, and its blessings is about to open. When we realize what great good comes to our young people through the educational influences, we are willing to undergo the sacrifices and the trials for the sake of that benefit. The success of last year gives us new hope and aspiration as we enter upon the new effort; and though gratified with what we accomplished last year, yet we ought to double the enrollment in the academic and collegiate departments. An additional teacher has been added to the corps of instructors, and therefore the scope of instruction has been extended. We believe in a practical education, but an education that is intelligent and serviceable to mankind as well as remunerative to the individual. The new equipment of typewriters in the commercial school puts Graceland in the very front rank in this department. Development and extension have been manifested in all the work of the school.

The correspondence department asked for by several General Conferences has already been provided for. Any course given in residence may be taken by correspondence, provided there is sufficient demand for it. Any one desiring work should write me at once concerning it, as all correspondence courses should open with the residence work in September. I ought to have twenty or thirty more applications within the next thirty days.

At the rates of tuition charged in these courses, an excellent opportunity is afforded those who can not take the work in residence. All work done and accepted by correspondence is duly accredited in the college.

It is not necessary for me to urge the vast importance of the "college day" offering. Much of the new life manifested last year was due to the initial offering made last September. Since 1904, when I first became identified with Graceland College, I have been surprised often at the great amount of good work accomplished on such a small outlay of money. The present Board of Trustees is certainly to be congratulated on their business sense and ability. I am sure that all moneys placed at their disposal will be properly used. At present there is a great demand, on the part of many of our worthy young people, for scholarships and help in general. I need three or four scholarships right away. Who will volunteer to send one? Such young people ought to receive our attention, for they will be the leaders of the very near future.

The ministry of the church have an excellent opportunity to help us during the coming few weeks by announcing the opening. The coöperation of all the friends everywhere will be greatly appreciated. The opening will occur Tuesday morning, September 25, the registration and enrollment will begin on Monday.

Thanking the good people throughout the church for the valuable assistance in the past, and desiring a continuance of mutual confidence and effort in this part of the great work of the church, I am, Yours for service,

R. M. STEWART, President.

LAMONI, Iowa, August 15, 1906.

Independence Items.

The Saints here as usual have, during the last three weeks, been blessed with excellent instruction through the efforts of Elders M. H. Bond, D. S. Crawley, E. L. Kelley, F. M. Smith, and Ammon White, and last Sunday morning R. J. Parker gave fine tribute to the worthy labors of President Joseph Smith, and also a synopsis of church history which enlisted marked interest and satisfaction.

Bro. Parson's lecture on social purity on last Monday evening was well received, although not so many young people were out to hear it as he desired, and he told some plain truths in regard to social conditions generally existing, speaking with earnestness concerning prevailing vices, including those of the liquor and tobacco habit.

Woman, with her kindly influence, her lofty mental and moral attainment, and her power to mold the character of youth, was extolled, the speaker not forgetting to mention her skill both in "catching and keeping" her mate and her ofttime serious failures (though with good purpose) through marrying a man in order to reform him.

His thought regarding a school for the education of parents, and which is no new one to the Daughters of Zion, was appreciated; and after commending the exalted principles of honesty, firmness reasoned with love, and love of home, and regretful reviewing of the dangers that lie in the pathway of the young, our brother closed a truly profitable lecture, and all realized that his was an added effort put forth to aid the Saints toward a higher moral and physical development.

No new idea was given birth, no great thought newly discovered, but as Mark Twain says, "An intellectual nugget appeared from under the dust of a field many a brain-plow had gone over before."

Here in the center place, on these sultry Saturday nights, promenading on every street, appear many bareheaded ladies, dressed all in white, with dainty suits, slippers, belts, and elbow mitts, like one may see in Gotham's Fifth Avenue, and the final touch of relaxation is added by the general unbending on the court-house square, where loungers on the lawn sit listening to the stirring music of the city band, or languidly move away to partake of ices at the popular parlors and saloons: and, by the way, in the *Star* of August 1 we read this notice:

"The Independence band, which is giving a series of free, open-air concerts, has a woman member. One of the cornets is played by Mrs. John Robinson. Her husband is also a member of the band and plays the saxophone"; and we may add that our talented young brother and sister are with us again, where in days past their work in church and Sunday-school has been appreciated. Speaking of the band reminds us of the almost universal taste for music, and hence is heard in all the churches the sweet harmonies of the organ in offertory and anthem, and in the Sunday-schools the dulcet notes of the piano with the flute, clarinet, and stringed instruments of the orchestra.

It turns out, nevertheless, that not only are there those who would even desire "to squelch the anthems and pipe-organs of the church," but also that some of the rich members of Rockefeller's church, who are tired of melodion's numbers, are trying as they say "to pass the summer in New York in peace and quiet."

But unfortunately inharmonies sometimes greet the ear. Some of our business-meetings here of late have seemed to be of a disquieting nature, yet they have been of considerable importance and perhaps require reviewing. Our branch business-meeting of August 6 was calculated to exert a feeling of depression on the minds of lovers of harmony, several important matters having been brought forward, and the result being mistakes and misunderstandings to be rectified. Some matters to be settled by arbitration, while others were referred to a committee, and in the midst of all this division we thought of the advice that Jack's father gave him on starting out for the Holy Land, "Be polite and obliging to all, and considerate towards every one's opinions, failings, and prejudices," and we opined that it would, if heeded, serve as well on land as on sea.

On the 8th also we heard inharmonies at the business-meeting of the Willing Helpers, the discordant crash sounding forth mostly when it was moved and sustained that the reports of the secretary and treasurer "*be accepted* and spread upon the minutes," for in their cash footings they were much at variance. We read that on the 5th instant two hundred janitresses were on strike: and like those "window-washers and sisterhood of waste-basket emptiers" of Chicago we officers did feel like

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"walking out"; but quiet is restored; for the HERALD tells us that "the only escape from an unpleasant duty is by going through it."

But some of us are not so susceptible to inharmonies as others, and the last meeting of the Daughters of Zion left no heart-burnings, only some of us caught a strange sounding note in the reading of the Leaflet called "Our Boys."

Is it not a mistake for Saints to treat the subject named from any other standpoint than that our youth, having been blessed, baptized, and confirmed through the power and influence of the Holy Spirit, receive strength and assistance from the church as well as from the parent, and by the instructions contained in the three books (not husks of hard words and empty forms as Professor Du Bois says) are helped by the Spirit, and so are brought up and nurtured in the fear and admonition of the Lord?

Of course the misplacing of a line, page 5, of the leaflet is a mistake of the printer, and can easily be remedied by the reader; but Du Bois and the Revised Translation, to some of the Saints, give occasionally an uncertain sound.

Due notice was given, at the close of the session, of a meeting of the Daughters of Zion to be held on Thursday, September 6, at the reunion of the stake at Furlow Grove, situated about three miles from Independence.

Among the late visitors to the Temple Lot were James E. Nowlin, professor of languages in the Latter Day Saint University, Salt Lake City, Elder and Mrs. Peter S. Barson from Clarkston, Utah, (the latter a cousin of our Bro. R. Warnock,) and F. Tout from London, England, with his daughters, including Miss Nannie Tout who not long since sang before Queen Alexandria and dined with her at Buckingham palace.

Yesterday Elder John O. Edwards while here spoke of the publishing by our people of the Book of Mormon, and remarked that our method of a proposed new division of paragraphs was taken from that adopted by the Utah church.

Speaking of books, there is, we note from reading Coffin's Building the Nation, great need nowadays of newly revised works, especially those containing the past history of the Latter Day Saints.

Charles Carleton Coffin says in his historical work, chapter 32, on "Mormonism," for the profit and learning of American youth, concerning the martyred Prophet, "Proud, boastful, arrogant, Smith asserted his authority. He claimed to have a revelation from heaven that an elder might marry as may wives as he pleased after the manner of Abraham, Jacob, David, and Solomon." This finely-bound volume tells how "Mr. Smith claimed to be a wizard, and Mrs. Smith pretended to tell fortunes. The boys were vagabonds."

And then this misinformed historian, like the blind leading the blind, repeats before the credulous, unwary boys and girls of his country the old, old story of "the Manuscript Found or the Book of Mormon."

We are thankful that by the side of such tomes as the Building the Nation, there may be found a few good books, priceless gems like that of the Vaudois Missionary.

"A wonderful pearl of exceeding price,
Whose virtue shall not decay,
Whose light shall be as a spell to thee,
And a blessing on thy way."

ABBIE A. HORTON.

217 S. River Boulevard, INDEPENDENCE, Mo., August 17.

Extracts from Letters.

Mrs. Hannah Lawrence, Warnelands, Bjarnebarg, Sweden: "For me to be without the church papers would be hard indeed. It is lonely enough to be without the association of the Saints; but the HERALD and the *Ensign* are like dear friends to me, and their weekly visits looked for so much, and it happens sometimes I miss one or the other. They are a great help to me, both to reprove and to encourage, and also to bring news from God's children in other places. May the Lord hasten his work."

D. Smith, Macedonia, Illinois: "The debate between David Smith and R. P. McKinley of the Christian Church is a thing of the past, Bro. Smith baptizing six after it was over; and the work is moving, others are investigating, and we are hopeful."

L. M. Pruden, "Palm Knoll Farm," Napa, California, R. F. D. 1: "Any of the ministry traveling in the vicinity of Napa, Napa County, California, will find a welcome at our home, and will be met at depot in Napa if we are notified of their intention to call, and the date."

A. B. Purfürst, Hilo, Hawaii Territory: "This moment I finished reading the article by V. W. Gunsolley in HERALD of June 27, which reached me only yesterday afternoon by way of Honolulu. I can not but congratulate him for his masterly exposition of the glaring wrongs perpetrated by the 'banking system.' How anybody that claims to be in possession of the light of God's law can look upon the essence of that system in any other way, I must confess I am unable to understand. It needs just such articles as this to show that 'interest, profit, and rent' form the very foundation of the 'Devil's gospel, or the competitive system,' which system creates in the hearts of men that 'love of money' which is the 'root of all evil' indeed. God's gospel, as we know, proclaims and commands the system of 'coöperation' to be practiced, because this system will produce only that 'brotherly love,' that love for our fellow man, without which our faith amounts to nothing in the eyes of our heavenly Father, and of Jesus Christ our Savior; for 'by their fruits ye shall know them' holds in any and every instance. Oh, when shall or will some of us understand that there must not, nor can there be any kind of compromise between God's plan of coöperation and the business system of the world. It is evident that we as a people are not yet willing that Zion shall be redeemed, or we would make haste individually to do God's will instead of our own."

Miscellaneous Department

Conference Minutes.

Leeds.—The semiannual conference of the Leeds District convened in the Leeds Branch room, July 14 to 16, 1906. Business-session opened at 7 p. m., Elder Aveyard in the chair. Apostle J. W. Rushton chosen to preside. The district president had no report to give. The Leeds and Burley Branches spiritual reports were read and adopted. The ministerial reports were also presented and accepted. District and mission funds were then presented, showing receipts for the former to be £2 10s.; expenditure, £2; balance in hand, 10s. For the latter, £9 8½d.; expenditure, £3 9s. 6d; balance, £5 11s. 2½d. Bro. T. Taylor asked at this juncture for the detailed account of the district fund. An item of 5 shillings paid for Bro. Syke's baptism was discussed, and it was moved that the Burley Branch be asked (by secretary) to refund same to the district, as it was the custom for each branch to pay their own baptism expenses. The loan of £2 was then brought up for discussion, and it was moved by T. Taylor that the district officers make no loan, unless by the full consent of conference. The motion was defeated. The Bishop's agent's account was then presented, and it was moved that the account be referred back to the auditing committee. The motion to abolish the present delegate system, and to confine it to the four grades of the priesthood, was now presented, and it was moved that it lie on the table. A protest from the Leeds Branch was now read, and it was ordered to be spread upon the minutes as follows: "To the Leeds District Conference; Greeting; At the business-meeting held Thursday the 5th of July, 1906, it was proposed by Elder Taylor, seconded by Sr. Meadowcroft, and carried by an overwhelming majority, that we brethren and sisters of the Leeds Wortley Branch, do protest against the action taken by the president of the district, and president of Leeds Branch, not conforming to the instructions given at the last conference by reinstating Elders Seekins and Roberts in ministerial position, without consent of officers of branch. Further, it is also notified that the delegates of the Leeds Branch have received instructions to support this same protest. Yours on behalf of

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the Leeds Wortley Branch. W. Williamson, secretary." It was then moved that this conference indorse the protest against the action of the president of district and Leeds Wortley Branch. Bro. Hyrum Booker then apologized for the action he had taken in giving consent to the restoration of Elder T. Robert's license. Bro. T. Taylor then spoke upon the matter, after which conference adjourned till Monday.

At Monday's session the protest of the Leeds Wortley Branch was again presented, and it was moved that the protest of the Leeds Wortley Branch be indorsed, and that the matter be referred back to the district president and branch officers for adjustment. Resolved, That all baptisms in the district be paid out of the district fund. Moved that the additional auditors' report on the Bishop's agent's books, showing receipts for the quarter ending June 30, to be £1 1s. 7½d., be accepted. Moved that we sustain the general and local authorities by our faith and prayers. Thanks were also accorded the Wortley Branch for the accommodation given to the conference. Adjourned to meet the second Saturday in October.

Convention Minutes.

Southwestern Oregon.—The convention of the Sunday-school association convened in a grove in Myrtle Point, Oregon, in connection with the conference and reunion, on Friday, August 3, 1906, at 10 a. m., district superintendent, Frances L. Keeler, and assistant superintendent, Leah Conover, presiding, F. W. Dygert secretary. In the afternoon an interesting and instructive program was rendered consisting of papers, discussion, and music, the first in its history as a member of the General Association. The resignation of Sr. Keeler as superintendent was not accepted. Adjourned to meet at Myrtle Point, Oregon, at the time of the next district conference, January or February, 1907.

Expelled.

Brn. P. S. McGuire and Frank Bigus have been expelled from the church for cause.

C. C. NELSON, President,
W. B. TORRANCE, Priest,
Guilford Branch, of Nodaway District.

BOLCKOW, Missouri, August 11, 1906.

Conference Notices.

Northeastern Kansas District conference will convene at Fanning, Kansas, September 29 and 30, 1906, instead of 1 and 2. A. L. Gurwell, president.

The Southern Nebraska District conference will convene September 15, 1906, at Nebraska City. All are invited to attend and bring or send reports to H. A. Higgins, Nebraska City, Nebraska. W. M. Self, president.

The New York and Philadelphia District conference will convene in the Saint's chapel, Eastern Parkway and Hopkinson Avenue, Brooklyn, New York, on the 1st of September, 6.30 p. m., and continue over Sunday. All branch officers are requested to have their reports in the hands of the district secretary not later than August 30. R. E. Hockman, secretary, 156 West Ontario Street, Philadelphia, Pennsylvania.

Pottawattamie District conference convenes at Crescent, Iowa, Saturday, August 25, 1906, at 10 o'clock. J. Charles Jensen, secretary.

The regular quarterly conference of the Idaho District will meet at Hagerman, Idaho, September 22 and 23, 1906, at 10 o'clock. A full representation of all branches and communities of Saints is greatly desired. We hope to have the missionary force with us, and good preaching. H. Grimmett, president.

Convention Notices.

Sunday-school convention of the Southern Nebraska District will convene September 14, 1906, at Nebraska City. Come and bring all reports, or send to Sr. H. A. Higgins, Nebraska City, Nebraska. W. M. Self, superintendent.

Reunion Notices.

Central Nebraska reunion: Camp-grounds have been secured in the grove of Mr. Lewis, at Meadow Grove, where the Saints of the Central Nebraska District, and those outside of that territory who can come, are invited to meet September 29, to continue in camp till October 7. The first day will be devoted to conference business. Tents can be secured for two dollars each for the entire period. And all those who wish a tent are earnestly requested to write to J. H. Jackson of Meadow Grove in plenty of time so he can order the right number of tents. Elders H. C. Smith, David R. Chambers, and A. E. Madison have been invited to attend, and it is probable that there will also be others in attendance. Hay will be furnished to those who come with teams, also pasture for those who prefer to turn horses into it. We hope to see a large attendance of Saints and friends, and that lasting good may come to the work from these meetings.

The reunion of Southern Nebraska District will convene September 7, at Nebraska City, in Bro. Brigg's grove. We have nice grove, plenty of water, and shade for man and beast. Will have dining-tent for all that wish to eat on the grounds. All who are intending to come, please send in your orders for tents to H. A. Higgins, if you want one. Come and have a good spiritual time. We will try to make it pleasant for all that will come. Other districts are invited, and we hope to see our district well represented. W. M. Self.

Notice.

Inasmuch as there are charges pending which have not been fully satisfied, and others which have arisen since his departure for Jackson, Michigan, Elder W. P. Buckley stands silenced as a minister until the cloud is lifted. He refused to give up his license, hence this notice.

A. M. BAKER, District President.
HENRY SPARLING, Sub-missionary in Charge.

Announcement.

Mr. and Mrs. W. P. Pickering of 2827 Forest Avenue, Kansas City, Missouri, announce the engagement of their ward, Miss Sallie Spangler, to Mr. U. Shelby Musick, of St. Louis, Missouri.

Low Rate Excursion to New York City.

On August 28 and 29, the Nickel Plate Road will sell tickets to New York City and return, at rate of one fare plus $2.00, from Chicago. Return limit, September 4, leaving New York City. For detailed information, call on or address John Y. Calahan, General Agent, 107 Adams Street, Chicago. 21-32-3t

Died.

JOHNSON.—Sr. Fannie Case Johnson, wife of Mr. Elmer L. Johnson. She was born November 10, 1865, in Henry County, Illinois. She was united in marriage with Elmer L. Johnson November 20, 1884, and of that union thirteen children were born, eight sons and five daughters. Two daughters preceded her, and one little infant that she gave her life to bring into the world was buried in the casket with her. She was baptized November 10, 1894. She died August 6, 1906, at Deloit, Iowa. Funeral-sermon by W. A. Smith, assisted by C. J. Hunt.

Meet W. J. Bryan

in New York City upon his return from Europe, and take advantage of the low rate excursion over the Nickel Plate Road, from Chicago, August 28 and 29. Tickets good returning leaving New York City September 4. Chicago depot, La Salle Street Station. Information furnished upon application to John Y. Calahan, General Agent, 107 Adams Street, Chicago.

22-32 3t

More than twenty acres will be covered with the State fair exhibit of machinery, implements, and vehicles. An electric plant is being installed for operation of all machinery. A novelty will be the manufacture of steel wire on the grounds. All the newest labor-saving farm machinery will be shown this year. State fair dates—August 24 to 31, at Des Moines, Iowa.

$18.00 to New York City and Return

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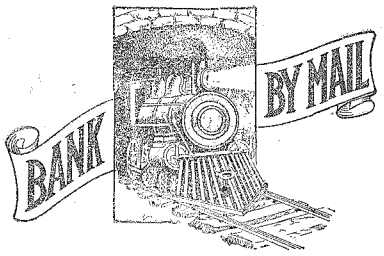

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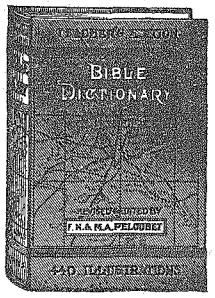

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The Saints' Herald

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

VOLUME 53 LAMONI, IOWA, AUGUST 29, 1906 NUM 35

Heman Smith

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

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ANY one having a copy of Lucy Smith's history, Joseph Smith and His Progenitors, with which they are willing to part, please communicate with the HERALD Editors, stating price.

Editorial

WHY, THE PARABLES AGAIN!

Is any one authorized to say that the "teaching of the Savior" in the parables is no part of what he commanded his disciples to teach in all the world? If so, who is he?

The Editor seems to have stirred up a hornets' nest by affirming that the teaching of the Savior in the parables was for the "instruction and benefit" of us who are accounted representatives of the gospel in these last days. We can not help it that a brother chooses to differ from us; that is his privilege; but his differing does not change the situation nor the facts in the case.

Jesus said as plainly as Matthew and Luke could write it, that what was confided to the several servants was "goods," by Matthew; and "money" by Luke, so far as the confidence in the unfaithful servant. The amount, or value of the goods, chattels or money was computed in talents. A talent is 187 pounds, 10 shillings, about $935, of our money. Matthew wrote "talents." Luke wrote pounds. Neither talents in Matthew, nor pounds of Luke, can mean ability or capacity; for the nobleman intrusted the goods or money according to every man's several ability. Their capabilities were known to the nobleman beforehand, and when he came to reckon with the men he found two had proved trustworthy; the third had not.

If Jesus did not intend to teach the value of being faithful in the things of this world, why should he have chosen one which showed unmistakably a reward for being diligent and faithful as the relation of the story goes; two received reward, one did not. Why? It was in direct keeping with the statement found elsewhere:

> If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own.—Luke 16: 11, 12.

It may be said, Oh, well, a parable is only fiction; that is, it is not true, and we ought not to indulge in fiction. If this is said, it may be answered by the query, Who is ready to charge Jesus with stating a falsehood to teach a truth?

The primary meaning of the word *parable* is "A placing beside or together; a comparing; comparison;

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to throw beside; to compare; from beside and to throw. A fable or allegorical relation or representation of something real in life or nature, from which a moral is drawn for instruction."

In the parable in question, Jesus chose a transaction in real life to teach the moral of faithfulness, and he did it in direct relation to the kingdom of heaven:

> Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh. For the kingdom of heaven is as a man traveling into a far country, who called his own servants, . . .

Is it competent for us now to say that Jesus did not mean what he said; that he only intended to indulge in a bit of fiction to those who were willfully blind and deaf, and would neither see nor hear?

We have believed, and the text seems to warrant the belief, that Jesus was talking to his disciples. Verse 1 of chapter 24 so states, and there is no break in the narrative to indicate that he was discoursing to the unbelieving Jews. It is not until the opening of the twenty-sixth chapter that there appears a change in the relation. It came then only after "Jesus had finished all these sayings," that is, what had gone before touching the "destruction of the temple and the end of the world," treated of in chapters 24 and 25, that he called their attention to the feast of the passover and his betrayal. The disciples could not have failed to understand him; nor the intended application of the parable; for the closing verse of chapter 25 is positively clear: "And these shall go away into everlasting punishment: but the righteous into life eternal."

We nowhere said that the parable was a part of the gospel, but we did say that the "teaching" of the Savior in the parables was a part of the gospel economy, and is applicable now for us who are representatives of that gospel in these latter days.

The talk about the love of truth, etc., thrown into this discussion, or any other, for that matter, has neither attraction nor terror to us. It is rather a covert way of saying, I am honest in what I say and write, but you who differ from me, must either be blind and can not see, or you are dishonest and will not see. We confess that whenever a writer comes back at us with a flourish of the pen, "It is only for the truth's sake that I oppose," and winds up with, "A lover of the truth," we somehow see in those expressions a more than half said, "You don't know the truth when you see it, and don't love the truth as I do; or you would not do and write as you do."

The saying, "I love the truth," is, we sometimes think, a very much misapplied term. Very few men are sufficiently honest with their fellow men and themselves to apply the words "I love the truth" in its abstract and broad form. It usually means, "I love what I see to be truth," "I do not see as truth what you who differ from me see as truth, therefore I do not love it." We usually love what favors us as truth, though it may condemn others.

DOWIE AND VOLIVA IN AGREEMENT.

From what appears in the press the intervention of the courts will result in bringing about an agreement between Doctor John Alexander Dowie and Albert Glenn Voliva, to the effect that Doctor Dowie will continue as the First Apostle and in charge of the spiritual affairs of Zion City, while Overseer Voliva will look after the financial and economic matters of the settlement. It is to be hoped that the agreement may give peace to the troubled community so far as contention is concerned; but who pays the court costs and lawyers' fees? This is the query of the outsiders.

TROUBLES BY LAND AND SEA.

Any one who has recollection of the prophecies of the Seer, and has taken note of the destruction wrought at San Francisco, California, last April, and the later terrible disasters at Valparaiso and Santiago, Chile, South America, a quarter of a year later by earthquake and fire, will hardly need to be told that these dread events have not cast spiritual shadows before them.

There was but a few short months ago a terrible tidal wave which swept over the South Sea Islands, burying some of them fathoms deep in destruction-dealing water, rooting up and overthrowing the cocoanut-bearing trees, on which the inhabitants depended for food. Our own people at Papeete suffered the loss of their house of worship and the missionary house at Tarona. Now, again the same region has been swept by a second wave, less destructive than the first, but again terrible as an instance of the sea heaving itself beyond its bounds.

The island of Hawaii also has been visited with a similar wave, from what local source of power who can say?

Not long since an upheaval in the southern ocean world put a new island on the navigators' charts, and rumor now says that the island of Juan Fernandes, 420 miles off the coast of Chile and belonging to that republic, celebrated by the story of Robinson Crusoe, so much read, has been destroyed by the same underground turmoil and upheaval that has wrought so disastrously at Valparaiso, Santiago, and other Chilean coast cities and towns.

Some lives were lost at San Francisco; but the chief losses in that entrepôt of the west coast were in business houses and homes, aggregating hundreds of millions of dollars. In this later visitation in Chile there is an estimated loss of thousands of lives and $300,000,000 worth of property.

The trouble in Chile is more than at San Francisco,

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for the reason that in the latter instance there was but one focus where the destruction took place, and the center was within reach of succor real and prompt. The sympathy of a prosperous nation went out to their fellows in an abundance of supplies. The sinews of commerce and transportation were hardly disturbed for a day. But in this southern repetition of disaster, nearly all means of communication are cut off, lines of railway, telegraph lines, and other ways of transportation are broken and deranged. Towns near by and remote along the coast are suffering, and the end not yet.

PATRIOTIC HANDS.

A lawyer by the name of Wilson in a discussion in Kansas City in the evening of August 21, assumed to "roast" George Washington, "first in war, first in peace, and first in the hearts of his countrymen." He called him "names so suggestive as to make women blush." This did not sit well on the minds of those who heard him, and Bro. O. E. Hands, of Independence, filed complaint, case to be heard August 22, before Judge Kyle.

Rather bad taste and dangerous to attack the "Father of his Country" in the presence of Americans. Good for Bro. Hands.

CO-OPERATION AMONG FARMERS.

The following named States, Texas, Arkansas, Louisiana, Alabama, Oklahoma, New Mexicc, Nebraska, Iowa, Illinois, Kansas, and South Dakota, have joined in a call for a co-operative congress of farmers. Time and place of convening not agreed upon as yet, though it is likely to be in the West somewhere.

A united movement among the farmers, and a proper co-operative plan will, undoubtedly, help the farming class, and secure better prices for certain agricultural products; but, if so, how will it affect the consumers? for surely the middle-men now in control will not abate their hold on either prices or markets. We believe in co-operation. Carried to an extreme it is likely to become as dictatorial as any other monopoly.

STILL IN TERROR.

The following brief dispatches are latest news from the earthquake-visited region in South America to August 22, taken from a Kansas City *Journal*:

VALPARAISO, August 21.—The loss of life by the earthquake of Thursday, August 16, probably will not be short of three thousand, while the property destroyed is estimated at one hundred millions, and possibly is far in excess of that sum.

Order is being maintained with the utmost severity by the military, police, and armed citizen patrols, who are empowered to shoot looters on the spot. The authorities are showing the utmost energy in the protection of property.

With the first terrible shock of the earthquake buildings collapsed, their walls falling with a tremendous noise. The inmates in many cases were unable to escape. The shock was followed almost immediately by a fierce storm, the wind prostrating walls that had been weakened by the earthquake, and these broke trolley-wires, which flashed incessantly. The second shock was even heavier than the first.

Five minutes afterward fires started in every direction and immediately the whole town, which had been momentarily in darkness, was illuminated by gigantic flames. The firemen made a desperate fight, though there was but little water, as most of the mains had been broken by the early tremor. The Victoria theater (opera-house) and the Naval Club were utterly destroyed by the earthquake, and the National theater succumbed to earthquake and fire.

The Club De Setiembre, the church of LaMerced, the buildings of the French fathers, the navy department building, the city hall, and many other buildings were destroyed by the earthquake. The destruction by fire, however, was infinitely larger, and probably eighty per cent of the commercial houses were totally ruined. In Brazil Avenue alone nearly thirty blocks of buildings from three to five stories high were destroyed.

SANTIAGO, Chile, August 21.—The population of Santiago was thrown into a condition of extreme alarm last night as a result of the circulation of false news that the observatory had announced a second horrible catastrophe to be imminent. People would not sleep indoors, and large numbers spent the night on the streets and in the squares. The alarm originated from some persons declaring they had seen the black flag, the sign of danger, flying from the observatory, which is situated on San Cristobal hill. The shrieking of steam sirens announcing danger also added to the alarm and the police, instead of calming the people, lost their heads and added to the terror.

There have been a number of exciting scenes around the public slaughter-house and meat-market here on account of the increase in the price of meat. The troops had to be called upon to restore order. Later a movement was started among the people not to buy any meat until the price was reduced. This caused the mayor to take steps to punish the butchers. He established meat depots in various parts of the city and meat will be sold there to the people at the regular prices. The prices of all articles of food have gone up, but the action of the mayor is likely to prevent any further extortion.

QUITO, Ecuador, August 21.—A heavy shock was felt to-day at Quito. The inhabitants ran from their houses in great alarm, fearing a repetition of the Valparaiso disaster.

ASSUMES THE BLAME.

To the HERALD readers we wish to state that whatever blame may attach for the publication of an item in HERALD for August 22, beginning on page 786 and ending at the top of page 787, properly belongs to the assistant editor, L. A. Gould. No blame whatever rests upon anybody else. L. A. G.

EDITORIAL ITEMS.

Bro. J. W. Wight reports fifty-one baptisms in the field over which he has charge, for the past quarter, ending June 30.

It is refreshing to think while we of the middle west in the American Continent are sweltering in the heat there is coolness somewhere.

"VIENNA, August 20.—There were severe thunder storms and hail storms yesterday and to-day in

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many parts of Austria and Hungary. Heavy snow fell in the lower Alps and many tourists are snowed up in shelter huts there."

Ten indictments have been returned against the oil trust, containing 6,428 counts. It is to be hoped the matter does not end there.

Wonderful stone work: Ony one who has not seen the wonderful carving in stone that was done a few centuries ago can realize the skill with which those artisans wrought. Those who have seen the almost gossamer work in the ceiling of some of the smaller chapels in Westminster Abbey will appreciate the following:

QUERETARO, Mexico.—From the beginning Queretaro was a city of churches. Except Celaya, which lies in the Valley of Laja, not more than twenty miles away, there was no city in Old Mexico where the power and grandeur of the church attained more picturesque proportions than in Queretaro. Fifty great churches and sixteen convents still exist, after war, confiscation, and vandalism have done their worst. Some of them are of genuine interest. The Teresitas, where Maximilian and Mendez were imprisoned together for a short time, is a vast pile, now the dwelling place of three hundred friars and students.

The federal palace occupies a part of the convent of St. Augustine and is renowned throughout Mexico for the beauty of its architecture and the richness of the superbly carved stone galleries surrounding the courtyard. The old church of San Francisco, which in 1863 was created the Cathedral of the diocese, was founded almost immediately after the Spaniards acquired possession of the town. As it stands today, a quaint and lovely old structure, it represents the result of many decades of patient labor; for though pronounced complete in 1698, it was frequently repaired and altered, the last time in 1727.

The beautiful choir, a mass of carved oak, now black with age, inclosing a tall music rack full of enormous volumes of ancient music, was added only a century ago. In fact an article might be written about the churches of Queretaro alone, especially as through various fortunate circumstances the religious orders seem to be recovering their prestige in the old city, along with some of their former possessions.—New Orleans *Picayune.*

Some prison statistics: Eighteen Kansas counties have no prisoners in the penitentiary. All the counties are in the western part of the State. They are Cheyenne, Garfield, Comanche, Grant, Gray, Greeley, Haskell, Hodgeman, Kiowa, Morton, Lane, Ness, Scott, Seward, Sheridan, Stanton, Trego, and Wichita. Wyandotte County has the largest number. eighty-nine, and Leavenworth County is second, with fifty-three prisoners, Shawnee has fifty-two, Cherokee thirty-six, while Sedgwick has only nineteen. But the trouble in Sedgwick, says George Burroughs, seems to be that the police don't catch the fellows who ought to be in prison.

If you have the blues, read the twenty-seventh Psalm.

If your pocketbook is empty, read the thirty-seventh Psalm.

If you are losing confidence in man, read the thirteenth chapter of First Corinthians.

If people seem unkind, read the fifteenth chapter of St. John.

If you are discouraged about your work, read the one hundredth and twenty-sixth Psalm.

If you find the world growing small and yourself great, read the nineteenth Psalm.

If you can not have your way in everything, keep silent and read the third chapter of St. James.

If you are all out sorts, read the twelfth chapter of Hebrews.—*Ram's Horn.*

DARBY, Pennsylvania.—Showing but little evidence of decay, and with its giant branches reared proudly to the sky, the oldest tree in Pennsylvania, which for three hundred years has defied the elements, is a striking example of arboreal longevity that would be difficult to duplicate. The tree is an oak, well clothed in foliage, despite its age, and is as big around the trunk as a hogshead. It is only a few yards from Darby Creek, a stone's throw from the bridge, and adjoins a new extension of the Philadelphia Rapid Transit Company, which runs from Darby to Chester.

A hundred years ago it was spoken of by local historians at that time as an ancient tree. Within a few yards of its overhanging branches one warm Sunday, August 24, 1777, passed General Washington at the head of his army on his way to meet the British under Sir William Howe at Chadd's Ford.

Visitors have been known to come hundreds of miles to see the old tree. It is older than the famous "Treaty Elm," on the Delaware River, under which William Penn made his celebrated treaty with the Lenni Lenape tribe of Indians in 1682, and which was blown down during a storm over eighty years ago.—Philadelphia *Inquirer.*

NEW HAVEN, Connecticut, August 27.—In his desire to "avoid even the appearance of evil," William J. Bryan has declined the use of the palatial private car of President Mellin, of the Hartford & New Haven, which was tendered him for the trip from New York to this city and return. . . . In a letter declining the proffered courtesy, made public to-day, Mr. Bryan says: "I do not think it would be wise to accept favors from the railroad. Let me pay my fare and ride as I usually do."—Kansas City *Journal.*

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Original Articles

ARE WE AWAKE?

God has said, through his servants, that the church has been sleeping on her rights, that he can proceed no farther till she awakes—comes up higher. How shall we be awakened? By earthquakes, cyclones, plagues, sickness, distress? Oh, may we become wide, wide-awake, soon, lest peradventure we find ourselves hemmed in by the forces of the adversary, until we can see no way of escape!

Already the way is far more difficult than five or ten years ago. Oh, let us arise, shake off this lethargy of waiting for a more propitious time; "till the people are ready," "till things are favorable." Let us talk, write, discuss, plan, *do* as well as watch and pray.

Oh, worshipers of the omnipotent God, why sleep ye when the opportunity of the ages lies at your feet, when the children of earth are crying aloud for succor?

Listen. God commanded us to "read all good books"—learn all that the wise and great men of earth could teach us. Think you he did this merely for our general culture? No. He did it knowing that in so doing we should train our intelligences so as to fit us to meet and solve many of the difficulties and problems confronting us, and perceive the traps set by the adversary. Had we realized the deep significance of this advice, we could not have been under the reproach of "sleeping."

Ah, how completely descriptive of our condition that word is! Sleeping! One who sleeps is unconscious of all that surrounds him, knows not if danger threatens, neither thinks, reasons, talks, or works. Remember, though some have not slept, the condition of the church is determined by the state of the majority.

Let us arise, use every atom of intelligence which we possess, and never rest an hour, a minute, till we can say to the world: Behold, a city of refuge prepared by our God, through us, his humble children; herein find redemption, spiritual and temporal. None shall cheat you here, or take away your home in any manner whatsoever; honest, useful work is assured all who enter here. Enter, find rest for your weary souls, and peace and joy in the worship of the most high God.

Again we are told, "He that waiteth to be commanded in all things is a slothful servant." We have slept. I believe we are awakening. Let us not therefore add to our list of wrongs that of being slothful. Doctrine and Covenants 58:6: "Verily I say, Men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves."

Therefore let us arise and prove to our God the depth of our sorrow that we have slept by bringing about much good. We can, for he has said it.

Now, no great work was ever brought about by man without talk, study, discussion, and planning. First, let us look about us and find how things stand in the world. See the distress of nations, wars, rumors of wars, a mighty battle for freedom, bloodless in some nations, running rivers of blood in others. See the craft, cunning, and power of the wicked is growing, steadily, day by day. They defy the power of the courts of our own land. Men are arrested, hurried under cover of darkness to another State, contrary to the law, refused appeal to the courts, hurled into prison with condemned criminals, and proclaimed by the wicked in power as guilty without a trial. Conditions in our own land are worse than is generally known; the capitalist-controlled press of the land dare not tell all. In fact they are sometimes forced to publish lies as ordered by their money source—the large advertisers and capitalists.

Listen, hear the cries of the poor, who work year in, year out, whenever it can be had; homeless, heart-sick, discouraged in body and soul, they see no hope this side the grave.

In Russia, the blood of men, women, and children cries from the ground.

In India, countless thousands of people are starving, while countless thousands of dollars are being expended in entertaining a prince!

Arouse! Awake! The day hasteneth when *all* who will not take up arms against his neighbor in the terrific struggle already begun must flee to—where?

I firmly believe that at this very moment scores of the pure in heart are dwelling on the exact spot where Zion, the city of refuge, is to be built.

Time after time I have sat and listened to the declaration, "Zion is the pure in heart." In one sense, yes. But let us use our intelligences. *Zion is a city or place of refuge.* In other words, Zion is a people, pure in heart, the inhabitants of a city whose foundation is the golden rule, whose financial laws permit of no single instance of injustice, where land is not sold but treated as a gift from God, each to have a spot whereon he may dwell, the remainder to be held in trust for future needs. Zion must be a place where *all*, physically able, shall do useful work, where *no* evil thing abides, where in boundless love for each other they show forth their love for God.

Behold, the world cries out with ten thousand thousand voices for this City of Peace and Righteousness. Shall we not try to bring about the much good our God has declared our ability to do?

How shall we make a start? First, by casting aside the Devil and his works. How may we know his works? "By their fruits ye shall know them," says our Lawgiver.

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Now, we can not establish Zion by using the financial system in use in the world because *by its fruits* it is proved to be of the Devil. What shall we do then? In the reading of the good books commanded, we find one by a good and wise man, George De Bernardi, in which he outlines a system whose fruits could not be otherwise than equality and justice. Let us study his book and adopt his system *or frame a better.*

"Come out of her, O ye my people." Out of what? Her wickedness. And of all the wicked, evil-producing things, no scheme of the Devil could beat the financial monetary system in use by the world to-day. All over the world good men and true are lifting their voices against its evils. Therefore, let us obey our God and use the intelligence he gives to adopt or devise one whose fruits shall be good—not evil.

Second, having chosen a new system of exchange or barter, let us then again look about us. A most admirable business project, proved by its results, was that of the wicked though brainy leaders of the polygamy church—a church farm. Let us study their plan and method, adopt all its good and right features, add others and so make a beginning. Buy land as cheaply and as suitable as possible. Use all idle workers to labor on that farm, paying them in checks as explained by DeBernardi, in his Trials and Triumphs of Labor.

Let such as can, farm; carpenters, build; brickmakers make brick; anything useful that any one can do will add to the wealth in store.

Why, do you suppose if all the race of men and all their works were destroyed from the face of the earth, except our church membership, that we could not build up a credatible city? Give our workers freedom from the howling of the wolf, near or distant as the case may be, and shorter hours of toil and I predict you will see such talent and capabilities develop as few dream exist in our ranks.

How many men in Independence, Missouri, think you, would thank God to-day if they knew at any time they were thrown out of work they could work on the church farm, get a check, and receive as an equivalent whatever they needed of the fruits or products of that farm? What if they could not get an immediate return? A just return for their labor would be assured, for the farm being owned by the workers themselves, and controlled by common consent, no one could cheat or defraud them.

In Prescott's History of Peru, he gives a detailed account of their system of exchange and barter; and, to our shame be it said, it is much superior to that in vogue among so-called civilized nations to-day, in that its results or fruits were much nearer the just and right. There, all the fruits and results of labor not used for immediate needs were placed in storehouses.

They did not need hundreds of merchants, clerks, etc., to keep things spread out in hundreds of stores where they could obtain them *if* they had the wherewithal. No, they all labored at useful and productive work, and all shared the results according to their needs. Let us study their methods, hold fast that which is good, *and put it in practice.*

Solomon inquires in Proverbs 6:9–11, "How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth, and thy want as an armed man."

Solomon advises in Proverbs 6:6–8, "Go to the ant, thou sluggard; consider her ways, and be wise: which having no guile, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest."

Now, it is an established scientific fact that the ants are coöperative in the fullest sense of the word; therefore, according to the wisdom of one of earth's wisest men, if we would be wise, successful, and happy, as even the ant, *we* must *co-operate* in our work, not *compete.*

Inasmuch as God has declared in Doctrine and Covenants that the spiritual and temporal are one, with prayer and fasting let us study, plan, and develop until we fulfill his command to be equal in obtaining earthly blessings, that we may be equal in obtaining heavenly blessings.

Praying that we, one and all, may have so wrought that in that day when we meet our Lord and Savior face to face it shall be with the joy of obedient servants, and not the sorrow and shame of the disobedient,

EDITH GARRETT CALDWELL.

SENTIMENT OR SACRIFICE.

WHO WILL GATHER?

In the competitive world, ambitions lead man to assume undertakings and responsibilities, exacting courage and executive ability of the highest order. Many who have a modest competence will freely venture it if the outcome promises individual gain many times greater than the temperate wants of life demand. The indulgence this added wealth confined to self affords, proves, too often, to be the labyrinth where self in a nobler sense is lost.

The methods and sentiments that find favor and gain currency in the social and economic system this fosters, is the burial-ground of the pure and the good. Few of the unregenerate will separate themselves from the letter and spirit of the teachings modern society has imposed upon the votaries of wealth and fashion. The lives and characters molded along these lines are in keeping with natural law; like begets like, and finds its fullest interpretation in its practical application.

The pioneer who indulges the hopes and desire of

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creating better things for himself and his own, in the material blessings of life, makes a clear-cut separation from many things that required a sacrifice (not only in sentiment but in fact), conscious of its necessity if a new order of things was to be secured. This relates to time only, to the one outside the gospel, and has within it the seeds of its own dissolution. These limitations are not embodied in the gospel scheme, but insure a continued heritage to the believer, who honors the law in its fullness.

Here comes the parting of the ways: the purposed plan of the Redeemer of mankind saw wisdom in a full separation from potent influences born of illegitimate business policies and social shams. A community of purpose, in a collective sense, can not abridge the law of its creation and expect continued favor. The master builder knew the value and worth of lessons learned in the school of practical experience. The truant child, who dislikes the discipline needful for changed and better conditions, usually wanders with the crowd, seeking the enjoyment of undisciplined desires, evading a sacrifice, a conscious duty involved. The pulse of life beats slowly where the inspirational ideas given lack fulfillment in the wide field of human endeavor planted by the hand of divinity.

The human mind has been prolific in the birth of schemes, having its root-idea in the beauty of the well-ordered home where brotherhood and sisterhood bind, with loving ties, the common weal, the contending elements born in human nature having been buried one by one in new-found graves.

The problem of more equal conditions in life is still "*a* white man's burden," evidenced by a newly awakened public conscience rudely jolting the cold-blooded contentedness of the winners in the race for wealth, who reap where they have not planted and gather where they have not sown, uncaring for the many, widening the span between luxurious comfort and impoverished life often washed in human tears.

The question has been raised by recent writers in the HERALD, "Can the business ethics of the world be made to do duty under the celestial law?" Man's legal rights as interpreted by law now, perhaps, would come in conflict with his moral obligations to his fellow. With all due respect to the power and efficacy of the gospel, there exists inborn qualities native to the individual that do not need the lash of law or the force of public criticism to evince that spirit reflecting the character that make men saviors of their kind.

The American tradition is the experience of the world over. There is Washington and there is Hamilton, gently born and gently bred; but the heart rather turns to a Franklin and to a Lincoln untouched by the pride of birth or the love of social caste, as of more hope to the common man God made so many of.

In the many-sided character of the world, whose untutored mind in belief of present revelation would perhaps justify the thought expressed by some, God has never revealed himself to man, but reveals man to himself. The world is not destitute of the apparent character of this thought. Man's humanity to man stands out in noble examples of the individual who, conscious of his native ability and more fortunate circumstances, is willing to use them in lifting his less fortunate fellow to higher levels in the beautiful economy of life mapped out by the law of righteousness.

It is doubtful to assume the thought that the many will inaugurate the Zion to be, a legitimate child, a full-planned structure, with gates ajar, for the Prince of Peace to enter. The history of past movements, epoch-making in the life of the race, shows they had their inception by the few, who planted the standard of their purpose, while many of its so-called friends stood aloof, a pleasing fancy to them, but a doubtful reality with the character sometimes called "building castles in the air." Some writer has said, "It's a good thing to build castles in the air." It presumes ideals and a fertile mind; but put foundations under them afterwards. Man will not be absolved, yet, from that law written in human life, "by the sweat of thy brow." Its correlative is, physical health, moral growth, and spiritual life.

History repeats itself. The birthright of many will be given "for a mess of pottage." The spicy flavor of the things the world offers will tempt the thoughtless, and the indifferent, seeking enjoyment of present desires and idle wishes.

The castle of Zion is still in the air, awaiting human efforts to build foundations under it. The gospel believer, laying claim to direct intercourse with creative intelligence and belief in the injunction, "If any lack wisdom," can not consistently confess a want of knowledge for the work purposed.

The sectarian believer builds foundations under the castle of his hopes, in fidelity to his church-going. The children of light may say like the young man, "All these things have I kept from my youth up," but turn away sorrowfully from their splendid birthright, that would bring swift messages of hope, thoughts unspoken, and crown with glory and with gladness the future of their being.

"In the beauty of the lilies, Christ was born across the sea,
With a glory in his bosom, that transfigures you and me,
As he died to make men holy, let us *live* to make men free."

G. D. H.

MISSIONARY WORK, OR, HOW TO REACH THE PEOPLE.

"How to reach the people," has been interesting reading the past year to those who have been reading the church publications. The writer having had some experience, and having observed a great deal, will venture a few opinions on this important matter.

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Missionaries are messengers, and they have a message to deliver "in all the world for a witness." That message is the gospel which has been restored after a long night of spiritual darkness. There are two ways we can deliver the message: by preaching and with our literature. It is a fact that must be apparent to all observers, that most of the time and preaching of our missionaries is spent in the branches, and this seems to go on without any diminution, notwithstanding the law says, "the twelve and seventy administering as those prosecuting the work of preaching with the warning voice, baptizing, organizing, and setting in order, then pushing their ministry into other fields until the world is warned." (Doctrine and Covenants 122:8.)

How is it possible for us to escape the conclusion that we can *never, no, never,* reach the people unless our missionaries leave the branches and go into the world?

The question can be asked properly, Why do the missionaries fail to observe this instruction? Surely it can not be because of ignorance, or lack of desire on their part to do so. We all partake of the environment in which we move, and the new missionaries are bound to be influenced by their predecessors and associates; and if we can not find a stopping-place, the present method must continue indefinitely.

Under present conditions the missionary is practically barred out of the towns and cities, because he has no money to pay hall rent; and every year the missionaries are going through those places without any opportunity to "reach the people." In the writer's field there are about one hundred towns and cities, and he has succeeded in holding meetings in only a few of them. It does not seem possible that God will give us a command and then block the way of accomplishing it by giving another one that throws obstacles in the way of carrying it out. He knows we can not get places to hold meetings unless we pay for them; and we must go without "purse or scrip." Is it reasonable to expect that strangers are going to furnish us money when the church that sends us will not do it? To say that the early missionaries did that without this assistance will not answer the question. We are dealing with *present* conditions, and we must meet them as they exist. Is it not possible that we have a wrong conception of the law on these matters? We have been mistaken in some other things, why can we not be in this?

While it is true we can not supply the demand for missionaries, the work might be carried on more successfully by calling in the elders that are adapted to local work, keep those that are good missionaries out in company with the seventies, and the means so saved could be used to aid those that were in the field to better prosecute their work, and those called in render good service as local workers in the branches where they are greatly needed.

The public are ignorant of us because we do not give them the opportunity to read our literature. There are no practical methods in use by which they may know of its existence. We ought to have colporteurs to canvass the country to sell our publications, and give away what was intended for free distribution. Men and women that are adapted to that kind of work, placed on a ministerial basis, could greatly increase the sales of our publications, especially of the Book of Mormon, and indirectly aid the missionary to open up new fields.

In the time of Paul, he could meet the public on "Mar's Hill," or in the "market place." Times have changed, and if we want to let the public know of public meetings, we must use the methods in use in our own day, and every missionary should be furnished with sufficient advertising-matter to aid him in his work; and it would seem that this ought not to be an expensive matter with two printing establishments owned by the church. In advertising our meetings we are not up to date. The public do not know that they are held—one reason why they do not come. We are properly entitled to the cognomen, "back number." It is fair to presume that each one from his view-point is trying to do the best he can according to his knowledge of things; but if we would more carefully reflect on these matters, and not anchor our ideas to the dead past, we would gradually emerge into more practical methods with better results, and feel a greater degree of satisfaction in the results of our work.

PAUL PARKER.

LIFE INSURANCE.

As a lay member of the church, and having a desire to make my living by keeping my conscience as pure and holy before God as possible, and, further, having been a close student of the life insurance problem, and knowing that it is one of the most methodical problems of economics, and based as much upon the natural law of God as the course of the luminaries and the stars and the return of seasons and the growth of plants; never having found a minister of the gospel who could find a text in the scriptures that would condemn life insurance when interpreted from a rational standpoint, although many with a wiseacre look, stand and ask the question that the Devil asked Christ in the wilderness, as well as when standing on the pinnacle of the temple, "Are you afraid the Lord won't provide for you?" They want the Lord to command the stones to become bread for them. And likewise they want the angels to take charge of them, and their hands to bear them up, lest at any time they dash their foot against a stone; or in the words of this day and time, Satan so delights to ask the question, "Are you afraid the Lord won't take care of you?"

We do not desire that these words should be taken

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in the sense of ridicule; for we too well know the injunction of the apostle Paul to admonish and rebuke in all meekness of spirit; but we know no other way to express ourselves, and we either desire to show the brethren that there is no wrong in life insurance, or have them show and convince us by God's words, that we are wrong. Outside of a rare instance, now and then, where we believe it is impossible for people to pay for it, and these cases are generally more assumed than real, we have found the spirit of selfishness or jealousy to be the foundation of the stereotyped expression of, "Are you afraid the Lord won't take care of you?"

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Colossians 3:4. The whole third chapter of Colossians teaches us how we shall live with regard to things in this dispensation. I would further request a study of 1 Timothy, chapter 5, and especially the sixteenth verse; also Titus 3:8, James 2:15–17, and in fact the whole chapter. We learn that even immediately after Pentecost, the way the Lord provided and directed was as described in Acts 2:44–47.

Now all these quotations are simply given to prove that God has given man wisdom and talents to direct their material wants in all the dispensations of the past, and we are not sure but we will have to continue to use the same wisdom and talents even during the millennium, and until the new heaven and the new earth are set up only under Christ's direction.

We are also told, and can easily discern by reading a few verses one side or the other of the many quoted, that we are to be obedient to the just precepts of even men and kings, and in many cases to the unjust conditions existing.

He that provideth not for those of his own household is worse than an infidel. Does the book say he that provideth not until death, is worse than an infidel? No.

Now, I desire to bring this to a close for the present, and will say that it has been discovered that man dies according to a certain average, and until it is proved that Latter Day Saints do not die according to the same average, we will have to concede that it is one of God's immutable laws that will continue at least until the next dispensation of time if not beyond.

Instead of a few Jews in Palestine giving up and holding all things in common, which did not seem to last long, man, to-day, has or can take advantage of God's immutable laws unto the millennium at least; call all mankind his brothers as Christ commanded, and pay his allotment according to the average discerned by the table, and provide for his own, instead of leaving his beloved family to be provided for by Saints, many of whom bewail themselves as too poor to pay tithing. And it is about the only way that these poor ever will be able to pay a farthing of tithing, by paying it out of the practical charity God has provided for them by virtue of obedience, and taking advantage of this just law which only differs from the old Jewish distribution of dividing all the land every jubilee or fiftieth year of the old Mosaic law; whereas, in life insurance, the average would be only thirty-three years—the average life of man—and a man's family would receive when most in need.

If we can not trust God to help us provide by blessing our honest efforts without robbing him of tithes, how foolish it sounds to me to trust God to provide for my loved ones when I am too selfish myself to make provision for them, and ask God while I am living to help me make the provision.

I really desire that some good Saint, sincere and devotional, in prayer and thanksgiving, and capable of forgetting how he used to think, will use the scriptures and prove that life insurance is a sin, as they say; and of course if it is wrong to carry it, why, it must be a sin.

The tithing fund would be greater by $35,000, at least, if every Saint carried only $1,000 insurance, and the poor would or could be paying their tithing.

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FAITH WITHOUT WORKS.

Though a man say he hath faith without works, can faith save him?—James 2:14.

There has been much said and written regarding the Saints having or not having faith to be healed by the laying on of hands and the administration of oil, as given by James 5:14, which, when we read carefully, shows that the word *faith* applies more directly to the administrator than to the one administered to. Again and again we hear the question asked, Why are not the promises made in verse 15 more often received? It is just possible we may have fallen into the same error on some points that may be very important, that we are accusing our sectarian brethren of, namely: to make a fair use of a portion of the apostles' and the Savior's instructions, while other portions we leave nearly or quite unheeded. The command of James in 5:14 we are, as a rule, quite prompt to obey; yet when we come down to the first point in the sixteenth verse we seem quite as prompt to disobey. We would ask, Who is to be the judge of which of the two is the more essential?

We would now ask the reader to turn to the instructions given us by the Master himself, in Doctrine and Covenants 86, and read and meditate thereon, and discover if you may, which of those instructions the Saints as a rule are quite strictly regarding, "To be sent greeting, . . . not by commandment or constraint, but by revelation and the word of wisdom; showing forth the order and will of God in the temporal salvation of all saints in the last days. Given for a principle, with promise, adapted

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to the capacity of the weak, and the weakest of all saints, who are or can be called saints."

"Behold, verily thus saith the Lord unto you, in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you and forewarned you."

What is it those evil-designing men are going to do in these last days for the sake of getting gain? Experience, one of our best teachers, has taught us that they have not only adulterated, but poisoned what we so greedily use for hot drinks; and the Lord has faithfully warned us that they are not good for us, and we are told that we should live by every word that proceedeth out of the mouth of the Lord. (See Deuteronomy 8:3; Luke 4:4.) And we are told in John 14:23, 24: "If a man love me, he will keep my words. . . . He that loveth me not keepeth not my sayings."

If the Lord has so faithfully warned us, and we have not paid heed to the warning, when affliction comes why should we murmur or complain? We were also warned and forewarned of its approach, Luke 12:47: "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." We can not make the excuse that we did not know the Master's will. He has taken great pains to reveal his will to us, and also exactly how to prepare ourselves to escape those stripes, with the promise that "all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow in their bones, and shall find wisdom, and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint."

It seems to be strictly a matter of choice with us whether we receive the above promised blessings, or take the stripes, leaving an important question for each one to answer, namely: Are those stripes in accordance with justice?

Notwithstanding the above, when we take up the HERALD of April 18, our eyes are greeted with the following: "But to be honest with you, I never came nearer being thoroughly discouraged as to this temporal life than I did this last winter. I hope never to be put to such a trial again. I suppose it may be good discipline, and it may be a wise one. That is beyond my province to say. I suppose no rogue ever took the whip with a real sense of its justice; and I may not have taken this affliction with the proper consideration of a sense of its justness."

"Faith, if it hath not works, is dead, being alone." —James 2:17; also verse 24.

Now what we want is to resurrect our faith by placing our works along by the side of it, and keeping them thereon until we have so prepared ourselves by doing the Master's will, that we may not only escape the stripes, but may in their stead receive those glorious promises, as we are told in a late revelation: "My covenant with Israel is not forgotten, nor is my will slow to perform; but to whom shall I speak? and by whom shall my counsel be observed?"—HERALD, June 6, page 535.

The Lord requires of us the observation of his counsel if we expect to receive a promise.

All the apology we have to offer for the above may be found in a late revelation in SAINTS' HERALD, June 6, page 535. A LOVER OF TRUTH.

LAMONI, Iowa, July 21, 1906.

THE PARABLES.

In the SAINTS' HERALD, No. 31, under the above heading, the Editor makes this statement: "We have always been taught that the teaching of the Savior in the parables was a part and parcel of the gospel for our instruction and profit as representatives of the gospel economy of these latter days."

We can not say we agree with the Editor, because in the three standard books of the church established in 1830, we find no record where Jesus Christ authorized the apostles of his day to teach, or in any way to use the parables he had spoken in trying to teach the Jews the gospel. So far as history records their preaching and teaching in the New Testament, they seldom if ever mention parables. Jesus said to the apostles at Jerusalem, Go ye into all the world; preach the gospel to every creature; teach them that believe to observe all things whatsoever I have commanded you. A command is a law; a parable is fiction. The parables were spoken to a people that had eyes, but they closed them; they had ears but refused to hear. They said, We have Abraham to our father.

We ask, What benefit can Saints derive from reading, or elders from teaching any or all of the parables? It is the moral found in the parable that affords instruction. As the Editor states, It is what is in the parables. The parable was no benefit of itself; it was the meaning that was intended to benefit the disciples. And they so understood it, and asked him, when alone, to explain to them the meaning of the parable of the wheat and tares, and of the sower. (See Matthew 13.) After listening to so many, and such a variety of parables, they surely thought there was something more intended than "wheat," "tares," and "talents," "money and goods." They became anxious to know in what way the kingdom of heaven could be likened to a man sowing good seed. When Jesus told them, The good seed are the children of the kingdom, the field is the world, he that soweth the good seed was the Son of man, and the tares represent the children of the wicked one, this explanation presented food for thought. They began to understand that the words

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of Jesus were both spirit and light, something more than goods and money. This interpretation by Christ varies a little from section 84, Doctrine and Covenants: "Verily thus saith the Lord unto you, my servants, concerning the parable of the wheat and of the tares: Behold, verily I say that the field was the world, and the apostles were the sowers."

During his mortal life, Jesus the Son of man was the sower. When his mission among the Jews was filled, he said unto these apostles next in authority, whom he had chosen to represent the gospel to the world, As my Father sent me, so send I you; go ye, therefore, and teach all nations. The apostles in this way became the sowers of the good seed. Upon the apostles rested the responsibility of teaching all things that Jesus had commanded. Whether the parables Christ had used in his teaching among the Jews were intended as part and parcel of the gospel system is uncertain, as they do not appear, or are not mentioned in the teachings and doings of the apostles in the New Testament. They are not to be found in the new covenant, the Book of Mormon. There is scarcely any mention of a parable during the ministry of Christ among the Nephites. Very few, if any, parables were quoted by the early apostles of this dispensation. They had received the Book of Mormon, containing the fullness of the gospel of Jesus Christ, for their standard and guide. History does not show that parables form any part of the gospel message, only one parable given, Doctrine and Covenants 98:6, unless a people can be found having eyes that do not want to see.

If it is found among all the parables spoken by Jesus Christ, that some or any of them have a spiritual meaning or purpose, that some of them have been explained to the disciples as having a spiritual intent by Jesus Christ, can a valid reason be given by any one, why all the parables do not have a double or a spiritual meaning? In the Old Testament scriptures we find a similar mode of teaching, all showing a double purpose, or a spiritual meaning, as in the case of David, king of Israel, and Uriah. David had dealt treacherously with Uriah, but it did not appear on the surface as a crime. But the Lord was displeased with David, and he sent Nathan the prophet with a parable. David heard the parable, and was ready to deal out punishment to the man that had taken the poor man's ewe lamb; did not hesitate to pronounce him guilty and worthy of death, and further assessed the damage on the lamb to be returned fourfold, because he had manifested so much greed and selfishness, while he had a flock of sheep of his own. David accepted the parable as presented, never thought of anything but the poor man's lamb. But the man of God gave David to understand there was another side to this picture. This "poor man's lamb" has a double meaning. And, David, you are implicated, in other words, "Thou art the man." This parable (see 2 Samuel 12:6; 1–13, Inspired Translation), like all the parables in the New Testament, has a double meaning, as we believe. It deals with motives, intentions, and all unlawful desires, scheming, and trickery that may possibly have a fair and legal outside appearance, to get the poor man out of the way, that he could take advantage.

We ask, How can the parable of the man taking a journey into a far country, and calling his servants and giving unto them his goods, to one he gave five talents, to another two, to another one: which the Editor says meant money, and not mental ability (as stated in same HERALD, page 721). We ask if there is no spiritual intent to this parable, wherein can it be likened to the kingdom of heaven; for the kingdom of God is not meat or money, or goods alone. If this parable forms part and parcel of the gospel system, it must of necessity come under the following rule, Doctrine and Covenants 28:9: "Verily I say unto you, that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal, neither any man, nor the children of men."

If the parables are part of the gospel, they are of spiritual intent, or why did the apostles ask their meaning. "For my commandments are spiritual; they are not natural, nor temporal, neither carnal nor sensual." Hence, we believe that the parables, as they are given in both New and Old Testaments, in order to be of value to Saints in any age, must have a divine interpreter, as shown in both records. We dislike to run counter to them that teach; but truth, harmonious truth, is what we are in search of, not notoriety or publicity.

Respectfully submitted,

GEORGE DERRY.

LAMONI, Iowa, August 13, 1906.

MIRACLE—WHAT IS IT?

Answer: "An event or effect contrary to the established constitution or course of things, or contrary to the laws of nature known to man."

Can this be a correct answer? Let us see. *Nature* is "a word that comprehends all the works of God. The universe" (Webster), and the definition of *contrary* is, "acting against."

So God created all things; man calls all created things *nature*, which of course includes the law by which all created things are perpetuated. Men and devils oppose and obstruct God's plans, which brings misery to the world. God's servants, while seeking to rectify matters, appeal to him for help, he hears their prayers, removes the obstruction, which brings about a normal condition of things. Then man says God has done something opposed to "nature." Do you see the point? Logical, is it not?

To illustrate: God ordained the laws governing

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the rains in their season. Satan obstructs the supply, and brings a drought. The Saints pray for rain. God hears their prayers of faith, removes the obstruction, and the rain descends. It was a miracle. Then man says, God has done something "contrary to nature."

God made man in the generic sense, and pronounced them "very good" creatures; strong, healthful, athletic, and joyous: Nature's best product. Apollyon sends one or more of his spirits who enter a man; the man at once becomes a maniac. We pray to God in the name of Jesus Christ, and the Devil is cast out. God has done what man alone could not do; it was a miracle; and man says it was "opposed to nature."

Again. The channels of a healthy person become obstructed with waste matter from within, and with poisons from without; the result is sickness. The person calls "for the elders of the church," who "pray over him, anointing him with oil in the name of the Lord, and the prayer of faith" saves the sick; for "the Lord" removes the obstruction through natural channels, and thus "raises him up." It was a miracle; but man says the Lord subverted nature.

Do you see the logic? I do not. And from the fact that such conclusions are not legitimate, we pronounce this popular definition of miracle a far-fetched and false philosophy.

To make the matter more simple, if possible, we say, A man forms a watch that keeps perfect time. A boy buys the watch, and opens it in a sand-storm to show its beautiful wheels to his friends; the sand lodges between the bearings, and stops the watch. The maker removes the foreign matter, and the watch again keeps good time. Question: Has the maker done anything contrary to the watch, or to the law by which the watch runs?

Certainly not. So with God and his work that we call nature.

It is the folly of sin, the works of Satan that are contrary to nature, that oppose the works of nature, that obstruct the even course of God's law, that subvert the natural course of the universe, that are responsible for all unpleasant features in this world. And when by faith we coöperate with God, he answers our prayers, and by miraculous power, by his own power removes hard obstacles, and lets nature glide smoothly along her even course, he has not done something contrary to nature. But he has done something squarely the opposite of that. He has by natural means removed that which obstructed nature. He has assisted nature.

When by faith we coöperate with God, and he does something for us that we could not have done by ourselves, it is a miracle; and though we may or may not search out and understand the means by which it was done, as long as we are unable to handle the agencies independent of the direct power of God, it is a miracle. We are not denying that there may possibly be exceptions to the rule; but in this paper we are dealing with the natural methods by which God intervenes in behalf of his faithful sons and daughters, and in answer to their prayers of faith removes hindering obstructions out of their way. The blind may lead the blind, and they may fall into the ditch together; but God is not blind. He has ordained nature to move along certain lines; he permits men and devils to subvert and oppose, and suffer the penalty of broken law; but the vain philosophies of men can never wheedle God into deflecting his course, or cause him to work contrary to his own established laws.

We may not know how God straightens things out. Is that any reason that we should charge him with the folly of opposing his own work? When nature is not molested, her works are perfect. Transgression of her laws bring imperfection and misery. Does God work contrary to nature to bring about natural results? Can men by opposing nature cause her to produce more natural results?

Romans 1:20 should be a rebuke to such reasoning: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made."

We are asked, "If God's power is manifest in the blessing of the food we eat, is it not contrary to natural law?" No, it is not, for "natural law" provides for the food to nourish us; and if he should oppose that law his act would be a curse and not a blessing. Every time natural law is opposed, deflected, controverted, or reversed, it is a curse. When God cursed the earth in consequence of sin he may have worked contrary to nature, or, what is more plausible, he may have removed fixed restrictions and permitted Satan to do his worst. Until we can minutely explain how God has done anything that we call a miracle, it will be impossible to prove that his act was "contrary to nature." So, when we see that he has aided nature, do not charge him falsely.

D. R. BALDWIN.

A HINT.

Till Zion is actually established, there will always be "Lions in the way," ever seeking whom they may devour, as is their nature; meanwhile it is a healthy sign that the Saints are not afraid to reconnoiter the danger and compare notes. The ideal city is a favorite meditation of mine; have collected much that treats of its various aspects, and the following may contain a hint that some of your correspondents have not yet touched upon. In Pato's dialogue, "The republic" (400 B. C.), Socrates is describing a *model city*, the inhabitants of which subsist on a simple table-fare, such as the Word of Wisdom prescribes for us to-day. His listener, like some of us, does not

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see the bearing of such counsel on the subject under consideration; then follows:

Socrates.—We shall need quantities of cattle, then, for those who may wish to eat them, shall we not?

The grumbler Glaukon.—Of course we shall.

Socrates.—The country, too, I presume, which was formerly adequate to the support of its then inhabitants, will now be too small, and adequate no longer. Shall we say so?

Glaukon.—Certainly.

Socrates.—Then must we not cut for ourselves a slice of our neighbor's territory, if we are to have land enough for both pasture and tillage? while they will do the same to ours if they, like us, permit themselves to overstep the limit of necessaries, and plunge into the unbounded acquisition of wealth.

It must inevitably be so, Socrates.

Will our next step be to go to war, Glaukon, or how will it be?

As *you* say.

It is interesting to note that the great philosopher traces the origin of both war and disease, and all the human ills, to the partaking of flesh-foods in preference to the bounteous provision of "things without blood" which a gentle and merciful Father has given us.

One other note: "Much of the poverty and distress so prevalent to-day is a direct result of the depopulation of the rural districts and the congestion of the cities, which is largely the outcome of the increased acreage devoted entirely to grazing. No country which allows its agricultural interests to decay can be prosperous. It is absolutely necessary that a greater portion of our country should be put under cultivation and made to produce the fruits of the earth in due season. Food reform means that this be brought about, and employment of a natural and healthy kind will thus be provided for tens of thousands who to-day are simply surplus population, and a burden to the state as well as to themselves."

Spending so much of my life in the employ of a "trust," in a factory of several hundred "hands" (modern name for girls of fourteen years and up!) every one trying to make money—from the directors and stockholders, jeopardizing their honor on close deals, to the three-dollar-a-week girl doing the same thing that she may wear as fine feathers as some more stylish girl—I often deplore that we are so loth to discard the false standard of living of to-day! I long for the day when every MAN *shall* sit under his vine and fig-tree; when there shall be none to hurt or destroy or make afraid. Meanwhile I am living as near to that condition as I have learned how, and still have a healthy appetite for more knowledge, "the great treasures of hidden wisdom" promised us in the law. EARNEST A. WEBBE.

COLLINWOOD, Ohio, August 17, 1906.

Nor deem the irrevocable past
As wholly wasted, wholly vain,
If, rising on its wrecks, at last
To something nobler we attain.
—Longfellow.

Mothers' Home Column

EDITED BY FRANCES.

Notice.

Send orders for Daughters of Zion leaflets to Mrs. B. C. Smith, 214 South Spring Street, Independence, Missouri. Prices are as follows: Ten copies each month one year, fifty cents; twenty-five copies each month for one year, one dollar and twenty cents. Larger numbers at reduced rates.

MRS. B. C. SMITH, President Daughters of Zion.

The Children's Home.

(The leading facts of the following story are true. After a lapse of twenty-three years the minor details may be supplied from imagination as well as memory.)

It was an evening in the early fall; not one of those warm and balmy evenings that invite you to a seat on the lawn or a stroll in the moonlight; but a cold, rainy evening when a "little fire" to ward off the "damp" is agreeable, and one is constrained to remain indoors unless necessity calls him out.

But the weather made little difference to the inmates of a cozy cottage in Iowa—what did they care for rain or cold? In fact that state was in keeping with their feelings, for the mother of the family had just left them, left them never to return.

The husband and father was stunned by the blow—he knew, of course, she was sick—but that she would die had not entered his mind. So overcome was he that the loud grief of the children standing around the bed seemed unheard by him; unheeded it certainly was.

Three days passed—she had been laid to rest, and they were facing the problem of the future. He "could not stay there." A letter from a brother in the West urged him to come to the mines and forget his trouble; but there were the children, five of them; who would care for them?

Of course he loved his children in a way, while she was there to care for them; but the best love was given to her, and she was gone.

"Uncle John," who lived in another State, said he would take the eldest boy (nearly ten); his family were all girls and a boy would be "handy about the place."

Tom Green, who kept store in a neighboring town, would take Jim, the second boy, aged eight.

Next was Mollie, a timid little blue-eyed girl of five; Aunt Mary said she would take her—having all her family married and gone from home, she thought a child would be "nice to have around." Eddie was a rosy, dimpled boy of three whose eyes were hardly dry since "mamma's gone," and Mrs. Handy (the woman who had nursed his mother) said she had a sister who had lost her own baby a year before, and would be glad to have Eddie to fill the vacant place.

Then the baby—a wee mite, scarce three weeks old—what could they do with the baby? Clearly no one wanted the responsibility of taking an infant to raise, and a foundling home in an adjacent State was suggested as the only good way of disposing of the youngest.

Think of it, mothers, whose infants are so very precious, and above price to you. Imagine nobody wanting your baby! Then Jane Blank, the daughter of a neighbor, came in. The baby's mother had been her dear friend, and her heart ached for the little sleeping baby. All the mother instinct, which is strong in every true woman, awoke in her, and she said, "Let me have the baby."

Astonishment was clearly written on every face; for although nearly twenty-nine years old she was unmarried, and was it not strange for her to take a baby to raise? Her parents being willing, and no other home offering, the baby was given to Miss Blank.

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So the father was free to sell off his stock and go West. His children were given away, scattered perhaps never to see each other again, certainly only at long intervals.

And the baby, Lottie, is the only one, so far as we can learn, who was brought up in the church, and she married a Latter Day Saint minister.

Though her foster-mother was afterwards married and had a family of her own, the baby girl she took to raise, in spite of the jeers and unkind remarks of some, is a credit to her raising, and a valuable helper in the gospel work.

The sequel to all this is that after more than twenty-three years, the mothers of the church, urged by Sr. Walker, have awakened to the need of a home for our orphaned little ones, where they may be kept together, and receive the loving care their tender years demand and be taught the gospel as it was taught by Christ.

The Bible tells us, "to obey is better than sacrifice"; but why not sacrifice and obey as well? Let every man, woman, and child in the church sacrifice something, if only a necktie or handkerchief, and give the money thus saved to build a home for the children, and by so doing obey the command of our heavenly Father to provide for the orphaned little ones.

If I had permission to do so, I would like to tell you of one sister past seventy-two, who is helping to raise a patch of potatoes, working with her own hands that she may be able to help raise this fund. I guess as I have not given any name she will pardon me. Can not the rest of us do as well? From a membership of 50,000 Saints, if each one could contribute only ten cents, we would have five thousand dollars to start the enterprise. Is it not easy—on paper? Let us all work to make it easy in fact.

E. B.

Why Not?

Dear Sisters: As it has been some time since I wrote for your Column, I thought a part of this Sabbath day spent in writing would be spent for good. I enjoy the letters written by the sisters, for there is always food for thought, and I wonder why more of you do not write for our church papers. God has blessed us all in many ways, and we never should neglect to praise him. Some time ago I read a letter in the Column from Sr. Braidwood on "Home training of the boys," and I enjoyed the same, and thought I would add a few thoughts along these lines. While I have not had the blessed privilege of raising children, it has always been my nature to study the disposition of children, and often have I found myself asking the question, Why is it thus and so?

In traveling around as I have done the last three years, and being in many homes, and seeing many children, also many ways of training them, I find it true that where there are several children, even in the same family, there are hardly ever two with dispositions alike. Hence the parents must take various ways of ruling the home. It is true, also, that we can not do anything without love in the home, any more than we can serve our heavenly Father without pure love. The first thing, therefore, is to try to create love in the home. Some think we can not correct or punish and have that love that we should have. But we read that the Lord chastens those whom he loves. (See Hebrews 12:6.) Why does he do this? Because he wants us to do right. So it ought to be with the family. Chastise because we love to see our dear ones do right. What can be pleasanter than to go to a well-ruled home, where there is order and the children honoring their parents as well as the command of God, obeying because they love, and not through fear of punishment?

Our heavenly Father does not want us to obey him because we fear him, but because we love him and desire to do his will. The home is only a type of that heavenly home which we all wish to enjoy when we have to give up this earthly home.

Often we hear the question, "Why is it so hard to keep the boys within bounds, as well as the girls?" That is a question hard to answer; and I have often asked why our Sunday-school does not have the attendance of boys that it should; and when we attend church, where are the young men who should be there. As a rule the young women are there, and in the Sunday-school, class after class is composed of little girls and young ladies—the very emblems of purity. What is more enjoyable than to see so many girls formed in their classes to study the word of God? (To see just as many boys taking the same interest?)

I have often asked myself the question, Is there the same interest taken in the boy as in the girl? and am sorry to say I have in many cases had to say, No! We often may think boys do not care to be made much of, and have dainty little things fixed for them, like the girls do; but what a mistake! And it is right here where a great mistake is made, and we find one thing that keeps the boy so far from home. How often I have seen the dear little girls start for Sunday-school dressed in their pretty little dresses, nice ribbons on their hair, fancy little hats on their heads, and I have thought the angels could not look prettier; but where were the brothers of those same little girls? Running the streets somewhere, with an old pair of overalls on. Now, the question is asked, Why could not a dainty tie and collar, with a pretty shirt, be done up for George, James, or Joe, with a nice pair of pants, which could be bought just as easily as so much lace and ribbons for the girl? Do not for one minute think if a boy is brought up with the same love and care for his spiritual as for his *temporal* welfare but that he will go right along with his sister.

Not long ago I attended a children's-day exercise, and what a beautiful sight! Thirty or forty girls all in white, seated on the platform. Where were the boys? A few were seated down on each side of the platform. Now if part of the time the platform could have been seated full of boys, do you not think they would have enjoyed it? Yes, more than enjoyed it. It would have encouraged them to more activity in right ways.

I remember when I was a little girl (being a motherless one my circumstances in life were not so bright as some other ones), many times I had to take the back seat. Did I enjoy it? No; neither do our dear little boys like to be neglected, nor should it be so; for the salvation of a boy's soul is just as precious as the girl's; and we should try to hold the boys in the home just the same as the girls.

Where is the boys' room, and how is it kept? Do they have just as good as the girls? Mothers, look over your homes, and see if the same interest is taken. Do you bow and pray with your wayward boy? Is that good-night kiss given by the mother with a look of love for his welfare? Oh, yes, you have good desires for the boys; but do you neglect to think that boys' wild oats must be reaped as well as those of girls, and the less sowed the less to harvest? A mother once said to me, speaking of her boy, "Oh, he is only a boy! If he were a girl I would do thus and so." Do not think for one moment I felt backward in telling her that her dear little boy was just as much to her as if he were a girl, and had just as grand a work in this life to perform as a girl would have, if he was only properly trained and cared for.

True, a sweet little girl tidied up is an emblem of purity, and lovely to look upon; but we must not forget that our boys are in the image of our heavenly Father, and have a grand work to perform in the world, also in the church, and will be ready to step in the footprints of their fathers and carry on this grand work which Christ has placed in their hands, if only we lovingly train them in the way that they should go. And why should we not?

As ever,

AUNTIE.

Thou camest not to thy place by accident,
It is the very place God meant for thee
And should'st thou there small scope for action see
Do not for this give room to discontent.—B. C. French.

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Letter Department

FULTON, Kentucky, August 6, 1906.

Editors Herald: Our reunion, which closed last night, was, beyond question, the best attended by the outside people of any reunion or meeting ever held by the Saints in this country, and with a few slight exceptions good order and fair respect were shown us by those without. In fact I believe they were more orderly in the main than some of the brethren. It is a surprise to me to see some of our brethren and sisters carry on with such little reverence for that which is sacred. They would often stand around and talk in an audible voice, so loud as to very much disturb the hearers, and step under the tents, some within fifteen or twenty feet of the congregation, at times, and begin to talk just as though they were out of hearing. Seemed to think because they were hid from the eye that they were from the ear also. I do hope that the Saints will try to be more orderly along these lines hereafter. If we have the Spirit of our Master, we certainly would be orderly; and if we have not his Spirit, we are none of his. So let some of us observe the outside fellow and learn an important lesson from him, and feel ashamed that the other fellow held a light for us, who think we hold a light to the world, simply because we have been permitted to enlist with the church, which is entitled to the light.

You know we are as a great house of many vessels of honor and dishonor and a net of all kinds of fishes; but it does seem to me that all of us in this country have plenty of sense, and are sufficiently taught, to know better than to do as we often do. Suppose we be more particular to observe great "I" in place of little "u," and thereby cause our example to be more forcibly felt for good among the living.

We feel sure that there is a very, very good impression made upon the minds of almost all the people around Pilot Oak who came to learn, caused to a great extent by the grand epistles lived by some of the Saints in and around the place, also by the gospel being preached in such power by the ministry of this field.

Brethren, does it not cause us to rejoice when we do that which is right and demonstrate to our neighbors and associates that we are possessors of something that causes us to *do* as well as say those things that please our Father who is in heaven? Let us not forget that the eyes of all around are watching our conduct, and our words; and especially that which we do. What a great light we could be, if we would observe to *do* that which is required at our hands in all things! How Zion would prosper, and have plenty and to spare!

I heard one thing that I never heard before among our people, which made me feel bad. At the close of our meeting a brother extended an invitation to the outside fellows to help defray the expenses of the meeting, if they felt disposed, which was no particular harm; but the same cry is made so often by the sisters of confusion, that it is a disgusting sound in the ears of many people here. The expense was only about twenty-five dollars, which could have been defrayed with, no doubt, less than one fourth of the money spent by the sisters and brothers for those things which God has said we should abstain from. Why do we not observe the whole law? I am sure that if God could have been influenced to change, it would have been done long ago; but so far all the loud cryers of all ages have failed, and we should bear in mind that because we have become his sons and daughters we are none the less bound to do his will; and that because we certify that we love the work, and have obeyed the first principles, etc., we will not be excused for treating lightly the counsels of God which have been given unto us for our profit and learning. The worldly sects would be glad, no doubt, if they could blot out every code of the law of life that does not harmonize with their fleshly minds; but you know (we say) they must live by every word that proceedeth out of the mouth of God. But when we come in contact with some of his "words," his admonition where he is telling the Saints what would be for their help in becoming perfect and altogether pleasing unto him—and these requirements would cause us to discard something that we crave in the way of dress, coffee, tobacco, or anything that it might be, are we not just about as quick as the outside to conclude that such scripture is out of date, has lost its meaning, or at least does not apply to us; or even if it does, "we know there is no harm in doing these little things"? Where are such thoughts from? As one of the preachers said, "When we step upon easy ground, as it were, to our own nature, it is good evidence that something is out of the 'good way.'" It is such an easy matter for us to look to the world to see how to dress, and set our plans to amuse the world, court their favor in different ways; but we want them to pay the compliment by obeying "our doctrine." Well, if our doctrine does not cause us to walk straighter than they do, what better off are we than they? There used to be a people who would say, Lord, Lord, but did not.

Jesus, when he took the "cup" and blessed or gave thanks, gave it to the disciples and they drank, evidently all out of the same cup. But now the followers (professed) of that poor Nazarene, are so holy and so clean, some of them who live in the midst of Mrs. Babylon's high places, that they can not afford to sup out of the same cup, but must have a separate mug. We hope that if any of this class should come to the South, they will bring their little cup with them, so that in case the emblems of our humble Redeemer be set before them, they would not have to use the same cup as their brother or sister in Christ. Oh, is it not good to have the world to set an example, when we are so fast and so proud that we can not follow the one Jesus gave? How desperately some people try to misconstrue the scriptures when they want their way to be God's way! But, as I said before, none have yet been able to turn him to the right or to the left. If a man is in the banking business, he will likely try to prove that God is coöperating with him in that kind of work. Because he taught that we should work out our salvation by adding to our faith virtue (and this should be evidenced by giving no room for the adversary to accuse or cast suspicion. And this can be kept out by every man strictly keeping himself in his own place, and maintaining a proper attitude toward the opposite sex), and knowledge, temperance, patience, etc. God did not aim to teach that we should charge our brother interest at a national bank. No, but him that would borrow of thee, "turn thou not away," and loan, hoping for nothing in return. Just expect what you loaned, without any profit for its use. Does not matter how high we rank, even if we have faith to remove mountains, and speak with the tongues of angels, and many other things, and have not "charity," we are nothing. Charity seeks not her own, much less that which belongs to the other fellow. Praying that God's kingdom will soon come, when his will *can* be done on earth as it is in heaven, when we shall come out from under the rule of commercialism, and dwell under the rule and reign of the holy Christ, I am, still in the faith of Christ,

J. W. WILLIAMS.

MCLOUD, Oklahoma, August 9, 1906.

Editors Herald: I have been a a subscriber to the HERALD for about three years, but have never before written to your columns. Some ten or twelve years ago Brn. W. S. Macrae and R. M. Maloney dropped in here, built them a little brush arbor, and began to preach, and baptized three or four. All told, I think there were six or eight members. Then, this being a new country, they began to move, and left only one poor lonely German and wife to bear the name of "the only Mormons in the country," being hardly able to explain anything in English, and hearing no preaching for several years, yet through all this remaining firm believers in the restored gospel. This brother's name is Klemm. Five years ago the writer

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moved from Tennessee to this place and bought a little farm joining Bro. Klemm's. I was not a member of any chu ch at that time. Pretty soon the brother found out that I would listen to him, and read his *Ensign*. He visited me often and would bring an *Ensign* along for me to read to him.

About that time Bro. W. P. Pickering found out that Bro. Klemm lived at McLoud, and stopped in to see him, and preached a few sermons in the schoolhouse. Consequently I asked him home with me, and there I learned some more about the Latter Day Saints, and soon after went fifty miles to a reunion to be baptized. There I met Bro. Aylor, and after reunion he came to my place and baptized my wife and step-mother. Since that time we have been having preaching occasionally, and now number twelve members, and have a nice little Sunday-school.

I often think about a little spark of fire, and what it will grow to be when you fan it a little. So the Campbellites are after it with a big fan now, and the more they fan the more it will burn. We built a little brush arbor in somewhat of an out of the way place (but the best we could find), and Bro. Aylor preached for us and attended to the Master's cause the best he knew how. And the first thing we knew a Campbellite brother had a couple of his preachers in his wagon driving around over the country, hunting Bro. Aylor for a discussion. They finally succeeded in finding him, about two o'clock in the afternoon, and arrangments were made to commence that night in the schoolhouse three and one half miles from McLoud.

We met about two hundred people there the first night and the battle began—eight sessions. Mr. Searcy was to defend his church the first two nights, and Bro. Aylor the next four nights, and Mr. Searcy the last two nights, making four nights for Mr. Searcy's proposition, and four for Bro. Aylor's. After the second night nothing would do Mr. Searcy and his brethren but to move to McLoud, where they could get more hearers. We were not willing on account of having to pay for the hall, two dollars and fifty cents per night. But he said, "No need to mind about the expense, we will bear that. It won't cost you anything." And one of his brethren rose up and said it was already settled for; so we agreed to go. Now these next four nights, Bro. Aylor had to defend our church, which he did like a man, and I never heard a man abuse anything as much as Mr. Searcy tried to abuse Joseph Smith and his family. He was so anxious to impress this upon the minds of the people, and darken them against the truth, that they became disgusted with him, and lots of them would get up and leave the room when he would get up to speak. He would go over to Bro. Aylor and pop his hands, and ask him all sorts of questions, when he was writing; and because Bro. A. would not answer him, would call him a religious moral coward, and would say "Here is one of the Seventy. I will kneel down by him and say, 'Now, sir, if you have got power to give the Holy Ghost, confer the Holy Ghost on me.'" He would say this at the top of his voice four or five times, also offered him money for the Holy Ghost, saying he would give it to everybody he met.

Bro. A. met all this trash with the scripture, where it says, "Thy money perish with thee," and so on. But the last two nights were on his church. When Bro. A. pulled him out and began to expose him, oh, it did hurt, especially when he read about Campbell going out on a root and ducking his candidates' heads under the water.

The last night neither Mr. Searcy nor his moderator could keep his seat while Bro. A. was speaking. It was hard for Bro. A. to say much when Mr. Searcy and his moderator were jumping up and down so much, and the crowd cheering Bro. A. every few minutes; but the words were right to the point, and they cut like a two-edged sword. It was right funny the way the Campbellites paid for the hall to get a good thrashing in. Consequently we have removed lots of prejudice and gained lots of good friends, so you see the more they fan that little spark the larger it gets. After the close of the debate, the congregation came up to congratulate Bro. A., telling him that he had won a Campbellite victory.

Yours in the faith,

R. L. HEARING.

SEMINOLE, Alabama, August 7, 1906.

Editors Herald: I feel glad to let you know how the good work is advancing in this part and of the good meetings we have had lately. We had Bro. Sherman and Bro. Alma Booker with us about two months ago, and they preached eight times while here. We enjoyed the Spirit to a great extent, and were edified very much by their sermons. Were sorry to see the time come for them to leave us. We have Sunday-school every Sunday at ten o'clock, prayer-meeting at three o'clock in the afternoon, and every Wednesday evening, and sacrament-meeting the second Sunday in every month. Bro. Powell came over the 24th of July. He is the elder that baptized me thirty years ago, and it had been twenty-eight years since I had seen him; but he is still firm and steadfast in the faith. He delivered six noble sermons, and we all were edified. We had two spiritual prayer-meetings while he was here. He and Bro. Reeder have gone into the upper part of the country to preach, but we are looking for their return. We are all busy getting ready for conference, which is to be the 1st and 2d of September, and my heart leaps with joy when I think of the blessed privilege we will have of meeting with the brothers and sisters in Christ where we can commune together and feast on the spiritual food that pertains to life eternal.

I ask the prayers of the Saints in my behalf.

Your sister in the one faith,

T. B. COOPER.

KIDDER, South Dakota, August 15, 1906.

Editors Herald: In scanning the columns of the HERALD I have not noticed any items from this region for a long time, so rather from duty than any other motive I write you these few lines.

Dakota's broad fields are now covered with the golden harvest, and dotting here and there may be seen the reapers busily engaged in gathering for the winter. One unaccustomed to the change would hardly imagine the contrast of the scenes of these beautiful fields now and in six months from now. And I have wondered if the change in the harvest-field of life will not be just as great when the reaping-time is over. But how few will have sown and reaped to themselves a goodly supply of the golden grain that perisheth not, though ages come and go. The Savior said, "For the children of this world are in their generation wiser than the children of light."—Luke 16:8. How wisely and faithfully the children of this world labor to prepare for the winter, and how carelessly and unwisely they labor for the harvest which is to give them eternal life or eternal loss.

The North Dakota reunion held at Leeds was, considering the scattered condition of the Saints of this field, well attended, and some splendid meetings were enjoyed, both preaching and prayer and testimony, and many of the Saints received both instruction and spiritual uplifting and went home better prepared to fight the gospel warfare than ever before. Brn. H. C. and H. O. Smith and J. A. Gunsolley gave some fine instruction along the line of gospel and Sunday-school work. Others also did well. Quite a number of young Saints in attendance gave evidence that the Lord's work in this Northwest is not to lack laborers when the old ones have filled their missions. So we pray the Lord may crown the labors of all with many blessings, and widen the field for greater usefulness to all.

After the reunion the writer with wife and two little boys started for Clitherall, Minnesota, there to establish our home (for a time at least) among an earnest little band of Saints, and

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among the beautiful lakes and groves of oak timber,—and dotted among these are the beautiful fields and pleasant homes. While procuring and locating a home of our own, we were kindly cared for at the home of Bro. Lurrette Whiting and family, and thus while enjoying the kindness and association of the Saints we felt as if we had found a little Zion, till one day a couple of Brighamite elders came to town and began to tell us and the people that we were apostates from the faith of the early Latter Day Saints. We were soon engaged in exposing Utahism and defending "the faith once delivered to the Saints." The Utah men took one evening and the writer the next, and thus we continued two evenings each, the Utah men leaving early the morning after their second evening. It was the writer's first experience in debating along that line, yet I never enjoyed better liberty in defending the truth of the Lord's work. We may say, however, that we had no malice against Utah or her people, and our only reason for entering into discussion with them was that we were not willing for them to predicate polygamy, Adam-god worship, and other false doctrines on the faith and teaching of Joseph Smith and the original church of Latter Day Saints. I am indeed thankful to our heavenly Father that he furnishes strength and evidence to vindicate the truthfulness of his work all along the line, and is bringing us onward and upward.

LEONARD HOUGHTON.

Home address, Clitherall, Minnesota.

August 15, 1906.

Editors Herald: I have been very busy since the reunion at Pilot Oak, Kentucky. I have preached to quite a number in new fields, so tell Bro. E. W. Nunley, of Texas, that I am not doing as he says the missionaries are doing out there. I was once like Bro. Nunley. Was always at the missionaries for spending all their time in the branches; but I have learned better now. I have learned it is the one in charge that should look after the missionaries and see where they labor. It is about all I can do now to look after C. L. If I keep him in the proper place I will have just about all I can do. Besides, I think a man that will not mind what the Lord has said about pushing out into new fields, and leaving the branches to the care of the local officers, would not mind what I would say about it. So I just got down off the fence, and shall leave that altogether to the one in charge to look after such men.

Well, the way is opening up here for work very fast, and I want to make another appeal to the local force here in the Kentucky and Tennessee District to assist all they can in branch work. The missionary as a rule who spends so much of his time in the branches claims he does so because the local force are not doing their duty. So let me say to the local officers in the Kentucky and Tennessee District, that I want to meet with you all at our conference at Oakland in October. Be sure to attend the conference, as I want to counsel with you as to the future work here in the district. The work is moving nicely here, and we should see to it that we keep pace with it. There is room for improvement all along the line. So let us labor together in love, cease to find fault one with another, and pray always lest we fall into temptation.

As ever in the faith,

C. L. SNOW.

PITTSBURG, Missouri, August 16, 1906.

Dear Herald: As I am one of the isolated ones I want to bear my testimony through the HERALD to this glorious work. I know it is of God, and that if we are faithful in doing his will he will bless and reward us for every good deed. I want to be one of the faithful ones. I can not get to church; have heard only one Latter Day Saint sermon in five years. I am suffering with stomach trouble. The doctor said he could give me only temporary relief. I ask the prayers of the Prayer Union that the Lord will heal me, that I may be spared to see my children come into the church. I have two boys. One is married and has three little girls. I do hope that the Lord will soften his heart and enlighten his mind, and that he and his wife will come into the church and raise their little ones in the way they should. My other boy is near the kingdom, and I hope that the Lord will bless him, and that he will be baptized before long, and be a valiant soldier in the army of the Lord. Pray for my husband and me, dear Saints, that we may hold out faithful to the end.

"O for a faith that will not shrink,
Though pressed by every foe."

Your sister in the gospel,

M. J. H. G.

DOW CITY, Iowa, August 22, 1906.

Editors Herald: On the 24th ult. I called at Coalville, Iowa, where we have a body of warm-hearted Saints, too liberal, perhaps, for their own good. I remained with them a few days and was called upon by their president, Bro. Samuel Jordison, to ordain Bro. John Jordison to the office of priest. He is evidently a very worthy young man.

Sometimes I think, even where Saints have a church-house, that a few cottage social meetings held at the homes of the aged and infirm, where both men and women, young and old, could take an active part, would prove a source of great spiritual strength to the body; they would at least encourage and help those who are not able to attend regular church services.

By request I attended a social given by the Ladies' Aid Society of Gallands Grove and spoke at eleven o'clock and at three o'clock for them in their church, though it was a busy time, and the middle of the week. I am glad to note that the real social itself was held in tents in the shade not far from the church. I hear they did quite well, as indeed they always do at Gallands Grove.

The two-day meeting at Salem on the 11th and 12th inst. was quite well attended, and all seemed to enjoy the services. Bro. Fredrick Hansen presided and Bro. D. Parish and the writer did the preaching. I learn that two were baptized by Bishop C. J. Hunt at Deloit, Iowa, on the 12th., and at the request of the president of the branch, Bro. William McKim, I baptized three at the same place on the 19th.

The Deloit and Dow City Saints have good Sunday-schools and it is encouraging indeed to see so many young people interested in the Lord's work. Forty-seven additions to the Deloit Branch within a few months indicates that the Lord and his servants and handmaids are at work for the betterment of mankind and the salvation of souls. Think of forty-seven new members having put on Christ and taken hold of the work with zeal and persevering in well doing; what a spiritual awakening there should be; what a shaking up of the old dry bones, so to speak. I trust that their social services may be to them a feast of fat things. May the good work at Deloit and all other points continue.

My granddaughter, Velma Baker, was baptized this spring, which afforded the writer much pleasure; and I hope the little girl may live the life of a faithful Saint. On the 9th, I had the pleasure of witnessing the marriage rite nicely performed by Elder Charles Fry in the Saints' church at Omaha, Nebraska, by which my granddaughter, Miss Helen Schafer, and Bro. Turner McCaig were made one. The attendance at the services and the wedding presents indicate the high esteem in which these young people are held by their relatives, the Saints, and friends.

The crops in these parts are quite good, and so far as I have noticed farmers seem to be in good spirits. May the good Spirit continue with the Saints, that much good may be done in the name of the Lord, is the prayer of your brother and colaborer for Christ, CHARLES E. BUTTERWORTH.

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HURON, South Dakota, August 17, 1906.

Editors Herald: I wish to say to the Saints whom I met at the Nauvoo reunion, that I am still alive, both physically and spiritually, and am using every spare moment in delving into the great truths of the restored gospel. At times I get very lonely, as there are no Saints near here; but I am trying with all my mind and might to prepare myself for some work that the Master may have for me to do. There is much prejudice here to battle against; but I thank the Lord that he gives me the "sword of the Spirit" to fight with; and I am not confounded. Although I may not convince any of the truth, I hope to show them by word and deed that I am in the "straight and narrow way," and am trying to keep therein. One of my neighbors, a man by the name of Thomas (I call him doubting Thomas), seems to take a great interest in my soul's welfare. He loaned me a book, New Light on Mormonism. In return I let him take the Book of Mormon, and Manuscript Found. The other day he brought over The Golden Bible by M. T. Lamb. He took home The Divinity of the Book of Mormon Proven by Archæology, and Three Bibles Compared. He claims he is seeking for light and wants to "prove all things"; but when I talk with him I find that he does not recognize the light when he sees it, and is only trying to prove to me that my faith and my church are only whims that I have accepted. I find it hard at times to have patience with a person who will not see; but the Lord is very kind to me and will lead me if I let him.

Hoping that I may meet many of the Saints again that I met at the reunion I am,

Your brother and comrade in the fight,

ERWIN E. WILLARD.

GUILDFORD, Surry, England, August 4, 1906.

Editors Herald: I have been in this town one week, among relatives. I think I have been able to do some good, but there are very few who seem to give religion any serious thought—living just for the now seems to be the order of things. Guildford lies thirty miles southwest of London, and is a most delightful spot of perhaps thirty-five to forty thousand population. Twenty-seven years ago I had charge of the shoe department of Cable & Son, West Surry House, who still carry on the same business of dry goods, outfittings, shoes, etc. I gave them a call, but found only the old gentleman who is far advanced in years. The son was on his way to Egypt. Many changes have taken place since I was here last.

On the night of the 2d this town was visited with the worst storm I ever experienced; and nothing like it was ever known before—so state the papers. Heavy black clouds gathered about eight o'clock in the evening, with very vivid lightning and rumbling thunder. Most people about that time were heading for home, as the indications were for a coming storm; but no one thought it would be as terrible as it was. At half past eight large drops of rain splashed on the pavements. There was not a breath of wind, and it had been the warmest day of the season. Suddenly the wind began. No, I will not use that word, for it came as in a moment, and with it a drenching rain, and then hailstones large as marbles were hurled with mad violence against the windows, as if everything breakable would be destroyed. The awful roar of the wind and hail drowned the noise of the thunder, and the disturbance was indescribable. The water from the hills rushed in torrents through the streets and flooded cellars everywhere. Chimney-stacks were hurled to adjoining roofs, smashing them in and flooding the houses, and spoiling the household effects. Huge elm-trees were broken off and uprooted as if they had been but blades of grass. Such a scene of devastation I never saw. In one spot on the Woodbridge road, more than forty huge trees were broken off and uprooted, tearing up with them earth which stands as a wall upon their roots sixteen feet high. On this estate it is stated more than one hundred crows or rooks were picked up dead, showing with what violence the hail fell upon them. Two young men were killed, and one woman has since passed away.

The storm lasted only about half an hour, but its peculiar features bore distinctive marks of a western cyclone. I thought amid the roar of the disturbed elements, Surely the hour of God's judgment had come, and who should escape. I heard an old man say he never witnessed anything like it, and never expected to again. I thought, These are but the beginning of sorrow.

I leave here in a day or two to return to Hitchin and neighborhood, where my brother Tom is trying to get a chapel for me to preach in. I hope he will be successful; but "there's many a slip," etc.

I have put in some work while among my friends and relatives there, and my old employer is reading Bro. Joseph Luff's Old Jerusalem Gospel sermons. I hope to do good there. I have written twice to Bro. Rushton, but have received no reply as yet. I fear there has been some delay in the mail, or I have the wrong address. I addressed them to 36 Bellbrook Grove, Harehills Lane, Leeds, the address given me by President Joseph Smith. We have had delightful weather with the exception of the storm mentioned. Warm for England, but quite comfortable for me, the glass not registering more than eighty-two degrees at any time, unless right in the heart of London. Evenings lovely and cool.

I miss the association of Saints; but have an abiding appreciation of the gospel and the wonderful work of Joseph the Seer. Thirty years ago I was looking, longing, and hungering for light, and a knowledge of God. To-day I have more than I ever expected to have in this life, of that which satisfies soul-hunger, and unfolds the realties of the great plan of redemption. Thank God for his unspeakable gift.

RICHARD BULLARD.

BREMEN, Georgia, August 16, 1906.

Editors Herald: We bade adieu to Saints at McKenzie, Alabama, and boarded the train early on morning of July 18 for above address, arriving at one o'clock in the afternoon the following day. We were soon safely housed in the comfortable home of Bro. and Sr. Freeland, one mile from the new town of Bremen. We are now domiciled in two rooms of their house to stay awhile. They treat us with every degree of kindness, and are anxious for the good people to hear the true way of salvation. We soon had a lengthy notice in the town paper of our meetings at Bro. Freeland's house for Saturday night and Sunday. We hold fasting and prayer Sunday morning, also Sunday-school. So far we have been able to comfortably seat all, and some seats to spare.

Bro. and Sr. Freeland were baptized last summer by Bro. Kelley. No other Saints near that we know of. The people here appear to be friendly; but not so sociable as the good Saints at McKenzie, who so freely administered to our necessities ere we took our departure from them. God bless them all, and all the good Saints in Florida, and every other place where we labored. They all treated us kindly, and showed their faith by their works.

If there are any Saints or friends living in Georgia or North or South Carolina who would like to have the old Jerusalem gospel introduced in their homes, or among their friends, please write Elder D. E. Tucker, Box 133, Bremen, Georgia, and we will try to respond.

Fraternally,

D. E. TUCKER.

KANSAS CITY, Missouri, August 17, 1906.

Editors Herald: I have indeed been passing through severe trials the past year; but it seems I can see that they were all necessary for the accomplishment of God's will, as I am one of those that firmly believe that when I place myself and family in God's care, asking him to direct our footsteps, then God's will

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and not mine is being carried out, no matter how strange things may seem to me.

While reading the article, "The home," on pages 773 and 774, it seemed to me I received an inspired version of the parable of Matthew 25. The thought presented to me was that, to begin with, it was a parable, and as I considered the time at which it was given, the people to whom it was given, and the condition of the people to whom it was given, I was capable of seeing that there was nothing inconsistent in the language or the terms and judgment meted out; and, as it seems to be presented to me, it is a parable that should be brought home and made a very pertinent issue with each individual that has a desire to be part and parcel of the kingdom of God. It says, "the kingdom of heaven is as a man traveling into a far country." John the Baptist preached, "Repent ye for the kingdom of heaven is at hand." Christ certainly was the king, and he was with the Jews and was to be with them for a time. He knew he was to leave them and be gone from them into a far country for some time. The kingdom of heaven is to be established on earth, hence Christ's prayer, thy kingdom come, thy will be done, on earth as in heaven. The man Jesus (the Christ) left many talents on earth, and also many servants; some of whom are endowed with many of these blessings or talents, some with a less number, and perhaps some with one only of these blessings or talents. Now the object-lesson or parable the Lord desired to impress was that, at his return, all those that had made good use of the talents bestowed would be recompensed doubly, and he that failed to use his talents (no matter how small a one originally bestowed), would be cast into outer darkness. All that part of the parable referring to the servant with one talent is not inconsistent with the character of the Lord from the sense or understanding of the people to whom he was talking; and, from a certain standpoint, is true and not inconsistent with the parable of likening the kingdom of heaven to a sower that went into a field to sow, and the enemy coming after and sowing chaff. The Lord has not sown the chaff, but he will reap where he sowed not, and gather where he strewed not. In the sense of requiring his servants to do their duty, or use their talents, the Lord is indeed a hard man, and will require the uttermost farthing at our hands, and "thou oughtest therefore to have put my money to the exchangers," etc. Indeed, when we can not use the talent which the Lord gives us, it is our duty to take it to another (so to speak; tell others about it), that the talent may not be or lie dormant, for the Lord does not give unfruitful gifts, and the Lord is a constant creator, whereas Satan is a destroyer. Usury is simply a gain through unlawful means. It would have been the duty of the servant to have honestly applied the one talent, or else given it to another, and in that case the gain to the Lord through his servant would not have been from the legitimate source through which he intended the increase and consequently usury. The language of a parable is always figurative, but must be closely construed in accordance with the language used.

Now to apply this to the church to-day, as I read the innumerable contentions of the rich and the poor: this parable applies to the use of spiritual gifts as well as the material resources of her servants. Now I read in the same HERALD where one of our elders is trying to get the Saints to tithe or consecrate ten cents per week; and I was just thinking if the poor would only tithe or consecrate ten cents per month for each member of his household, how rich the church or kingdom would become, and how soon land might be purchased. The writer knows that thousands of the very poorest in all large cities pay from twenty-five to fifty cents per week for a burial fund, and this teaches me that there are few Latter Day Saints but what can consecrate ten cents per week; and when the poor begin to show themselves more than worthy, the rich in the church might take heed. Those of us that have the pennies are the power in the church, if we make use of them; for there are so many more of us than the rich, that if we comply with God's law and begin to have his riches poured out upon us, Zion will be redeemed indeed; and then if the Bishop commits waste, the Lord will provide means to remedy conditions. We poor, whose joy will indeed be the greatest at his coming, must not be heard to complain until we obey God's law, as well as his covenant. Until this condition prevails, let the banks and corporations exist in the church, that the Lord may at least get his tithing out of the usury; for as long as we are worldly ourselves, we must not complain of our richer brethren making use of worldly ways; for I do believe one thing about the rich in our church, and that is, I believe they pay their tithing in conformity with the law of the church.

In closing I will say that we poor in the church must not forget that the Lord is indeed a hard man, and requires the full use of our pennies just as faithfully as he requires the rightful use of the rich man with his thousands, whether they be spiritual talents or material talents.

The article on Mr. George's book should be food for our spiritual talents, and the law of tithing and consecration should be food for material talents, with serious contemplations by rich; but more particularly the poor, who should be the sinew of the kingdom.

As one of the poor in the church, I was able to make a consecration last year that compared very favorably with tithings of many of my brethren in better circumstances and great financial means. Therefore, brethren, let us pray for one another, especially us poor in the church, that we may forget that there are any rich; and that if Zion is ever redeemed, we poor will have to do nine tenths of the redeeming; and unless we consecrate our pennies as the poor widow did, Zion will never be redeemed by this generation. We can and must do it.

A BROTHER.

DECKERVILLE, Michigan, August 22, 1906.

Dear Herald: It is nearly two months since I commenced work in the Eastern Michigan District. I was laboring with Bro. C. E. Grant, during the month of July, then we parted. He went home with the intention of visiting his son in the Northern District, and I in company with my wife and our son David went to the Shabbona two-day meeting, where we met with many of the dear Saints and friends, many of whom we have known almost ever since we came into the church. And it seemed good to meet them, and also to form new acquaintances. There I met Bro. J. L. Sweet, and he said he was just about ready to start out in the ministry, and wanted some one to go with him, and I could not well refuse, as Bro. Sweet has a good horse and rig, and it is a nice way to get around from place to place, especially for us old fellows.

We started at the McGregor Branch, and are working our way north into Huron County. Have had meeting every night but one since leaving home; but the weather is very warm, and people are very busy in harvest, and in many cases going to church is the last thing to think of. We feel sad when we go through places where there has been such faithful labor done, and see so many of the Saints so indifferent to the covenant they made with God. Some are trying to do all they can; and all are very kind and good to us; and I hope they will not lose their reward. But I would like to see them live worthy of greater blessings here, hence greater rewards when the Master comes.

So few of the Saints have the church papers, so they can not tell anything about the progress of the work, and do not get the instruction that often comes through the church papers, such as the epistles that are written from time to time, as that from Bro. Joseph Luff in HERALD of June 6, also the communication at the same time.

We have been trying in our weak way to impress the thoughts contained in the communication on the minds of the Saints, and the Spirit has attended our effort; also tried to get them to take church papers, and have succeeded in getting three subscriptions for the HERALD, and one for the *Glad Tidings*.

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On Monday evening, as we were gathering for services in the little half-finished church in the St. Thomas Branch, there came an awful thunder-storm, and wind which threatened, as we thought, to tear down our little church; but the Lord protected us. But just about eighty rods east there was a large barn, full of hay and grain, struck and burned to the ground. It did seem hard to see the family cry over their loss; but these things are coming; and will the Saints, as admonished, stand in holy places? Please pray for us, dear Saints.

WM. DOWKER.

BALDKNOB, Arkansas, August 18, 1906.

Dear Herald: We feel thankful that we have more good news to help fill your welcome pages. Brn. J. W. Jackson and Jesse Simmons arrived here the 21st of July and began a grove-meeting on the same evening. Bro. Simmons assisted Bro. J. W. with the meetings here a few days and then went to Judsonia to preach some for the rest of our little flock as they live across the river and it is inconvenient for them to meet with us. There were nine more precious souls added to our branch, five of them at Judsonia, baptized by Bro. Simmons, and four here baptized by Bro. Jackson. Nearly all were promising young people and there were several others deeply interested. Bro. W. P. Pickering will be pleased to hear that the precious seed sown by him has been watered and begins to grow. Bro. Pickering, if you see this, write us and we will give you a little history of the progress of the work here, as we feel you would be glad to hear how we are getting along, and we would all be glad to hear from you.

Now concerning the debate between Bro. Jackson and F. M. Stricklen, we claim a complete victory for the truth; but what else could we expect with the whole truth for our weapon and two humble, faithful, God-called servants to defend it? Two young ladies (Catholic in faith) said the Saints would not send out just any one to preach, meaning that we did not send out any but able men. One of them was our postmistress. The Saints are all well pleased with the Arkansas missionaries this year. Shall be very glad to have them sent back here next year.

I have been sorely afflicted with rheumatism ever since about the 25th of June. I still feel strong in the faith and determined to press on and do all that is in my power for the advancement of the truth, and I am very thankful that I did not have to miss any of the meetings. When I would wake in the morning I would be so sore and stiff I could hardly move, but in a short time after I would get up the soreness would wear off so that I could cook for ourselves and the elders, and with my husband's and Old Dan's (our mule's) assistance I managed not to miss a single time at the meetings. I earnestly ask an interest in the prayers of the Saints that if it be God's will I may continue to improve until I can enjoy perfect health once more.

Your humble sister in the one faith,

BEULAH JOHNSON.

OZARK, Missouri, July 9, 1906.

Editors Herald: I beg space through the columns of your paper to bear testimony to the divinity of this great latter-day work—the angel's message. I am one among the thousands who can bear testimony with a sure knowledge that this work is divine and can not be overthrown. The writer after being a member of this church for over eight years, after having the knowledge of this being the work of God by having things revealed to me through dreams, all of which came true, also being healed by the prayers of faith by the laying on of the hands of the elders; I say after being healed of this dreadful disease, consumption, and after receiving many other divine evidences of this being the only work of God, being young in years at the time, I was led to stumble and fall by the wayside by some of the elders who represented themselves to be servants of God who afterwards proved to be impostors. I drifted with Utahism, also skepticism, but during these few years of my apostasy from the church I never was guilty of becoming associated with any of the sectarian churches. I still had a certain portion of the Spirit of God that strove with me, and I remained in good health; the healing blessings remained with me, and finally I was led by the Holy Spirit to turn from my ways. One night in a dream I saw myself reuniting with this church, even before I had any such intentions, although I was impressed all of the time that I ought to turn from my ungodly ways and get back into the fold of God again, and on the 13th of last May I was rebaptized by Bro. Sparling in Springfield, Missouri. Was reconfirmed at the prayer-service of the church the following Wednesday night by Brn. J. W. Quinly and A. M. Baker. I received no new testimony of this being the work of God, but the testimony I received, and still have, is a confirmation to the former testimony received when I received my first baptism and confirmation. This testimony is that I know that I was healed by the prayer of faith from this incurable disease, consumption, when I was so far gone that my friends believed it was just a question of time to see me pass from this life to the life beyond. I could do no work; could eat but little; I spit up blood and corruption day by day and night by night, but am proud to say that after being healed my health is so good that I can not only do hard work, but I have passed the strictest and closest medical examination, and passed for life insurance in three of the largest and most popular life insurance companies in the United States. I know that this is the work of God by the promises of the Spirit that the Lord would reveal his will to me in dreams. This promise still remains with me and I have avoided great dangers and difficulties by being warned of the Lord in dreams. I know that this is the work of God by the Lord blessing me temporally as well as spiritually. I know that this is the work of God because the Saints are prospering spiritually, more so than other religious bodies. I know that this is the only true church because it is the only church that has all the apostolic offices and gifts. I know that the Prophet and Seer, Joseph Smith, was an inspired prophet of God, for all his predictions have either been fulfilled or are in process of fulfillment. Israel is gathering home. The sealed book has spoken. The blind have seen and are seeing out of obscurity into the marvelous light of God. The Lord is doing a marvelous work and a wonder. The wisdom of the wise has perished, and the understanding of the prudent is being hid. Gog and Magog are being gathered together for the battle of the great day, after which the Savior of men will appear and set his foot upon Mount Olivet, and all of his people will live and reign on earth a thousand years. I ask the prayers of all the Saints everywhere, that I may so live that I will be prepared to have part in the first resurrection.

In the only true gospel fold,

QUINCY ANDERSON.

OTWAY, Ohio, August 22, 1906.

Editors Herald: I have just been reading the late HERALD that came to hand Monday, stating Bro. Ebeling had nervous trouble. May God bless and restore him to health again, that he may be up and at the post of duty.

I desire to see this work grow and prosper. I love to talk about this restored gospel; for, in the language of Paul, "it is the power of God unto salvation unto every one that believeth." I believe we are living in the eleventh hour, in the last gospel dispensation. As to the time Christ will come it is not for us to say; not even the angels in heaven know the day or the hour. We have to stand trials and persecutions; but let us not mind that. The more you rub gold, the brighter it gets; and the more we are persecuted, the more we must pray for them. Jesus prayed for them that crucified him. He said, Father, forgive them, for they know not what they do.

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One man who lives about a mile from us says the gospel has been preached to all nations, and the end has not come. If the gospel has been preached to all nations, that would make Christ's teaching false. We find in Romans 10:18 something like this: But I say, Have they not heard; yea, verily, their sound went into all the earth, and their words unto the ends of the world. The apostle knew that this was not the true gospel of Christ. We notice in Matthew 24:14 something like this: And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come. The end of the nations. This is the gospel that Christ referred to. It was to be the gospel of the kingdom. Paul knew that there would be false doctrine and teaching spring up among the people. He says in Galatians 1:6: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel." The seventh verse says, "Which is not another." Eighth verse says, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." This refers to anybody. There is a great responsibility upon those who preach.

The apostle Paul saw there would be a time when the people would follow after fables of men. It surprised Paul that they went so soon, but, dear Saints, when this gospel of the kingdom is preached, the end will come. There are many so-called gospels; but it was the gospel of the kingdom of God to which the Savior had reference. As it is impossible for God to lie, the end will come when the time is up.

There are, I believe, some people who will not be convinced until Christ comes in the clouds, and then they will come and ask admittance into the kingdom, and then he will say, Depart, ye never knew me. Why call ye me Lord, Lord, and do not the things I command you?

Some will say, We don't need preachers. We have Bibles to read. If Bibles to read will do, why did not the eunuch get along by reading, when Philip went to him and asked him if he understood what he read? What did he say? "How can I, except some man should guide me?"—Acts 8:31. And we find again: How can they hear without a preacher? So the writer is thankful that God has sent out preachers to warn the people, and to help them to be prepared to meet the Savior. God does the work through them as his agents.

The writer feels thankful to Bro. T. J. Beatty for bringing this gospel of the kingdom into this part of the country. In fact he was the first elder that came here.

Elder I. P. Baggerly was here about two or three weeks ago, and did some good preaching. He sowed good seed, and it will bring forth fruit in God's own due time.

Dear Saints, the writer feels his weakness, and asks an interest in the prayers of all Saints. I desire to be found faithful to my duty, and in the cause of Christ until death, let that be long or short; God's will be done.

May the Holy Spirit be with all the people of God, here and elsewhere, now and for ever. J. T. MITCHELL.

Kentucky and Tennessee Reunion.

The district reunion was held at Pilot Oak, Kentucky, from July 28 to August 5, 1906. Bro. F. A. Smith was chosen president, T. C. Kelley assistant, A. V. Closson secretary, J. R. McLain chorister, Sr. Nola Myers and Sr. Gertie McLain organists. Thirty-four meetings were held and were well attended, both day and night, and good order was had throughout. I think the meetings did much good, for the outsiders seemed to take as much interest in them as the members did; and from the present outlook I think a number will obey the gospel there in the near future. Three were baptized during the meetings by C. L. Snow.

At the business-meeting held on the 4th, a resolution was unanimously adopted that the district hold another reunion in October, 1907, during the light of the moon. Chalediate Springs, near Paris, Henry County, Tennessee, was the place chosen to hold said reunion. The following were elected to act as committee; Scott Shupe, A. Griffin, and Ross Shupe. The preaching was done by F. A. Smith, T. C. Kelley, E. L. Henson, A. V. Closson, J. R. McLain, and C. L. Snow. A vote of thanks was tendered to the school board for the use of the schoolhouse; also to the owner of the land on which the tent was pitched; also to the Saints and friends for their hospitality in caring for those in attendance, also to Bro. Shupe and family for the music furnished.

A. V. CLOSSON, Secretary.

Southwestern Oregon Reunion.

The reunion was held in a beautiful grove of myrtle-trees, at Myrtle Point, Oregon, July 27 to August 6, 1906. The interest and attendance was splendid, the district tent being crowded every evening. Elder J. C. Clapp gave a number of forceful and logical sermons, Elders E. Keeler, D. E. Stitt, and N. T. Chapman, and Priest Edgar H. Smith of the district all preached in a very acceptable manner. Prayer-meeting was held each morning of the reunion, and from two to three preaching-services daily, except on Friday and Saturday, the days set aside for the Sunday-school convention and the district conference.

A collection of twenty-six dollars and thirty-five cents was taken up for the defraying of expenses and helping the missionaries. A vote of thanks was given to Bro. and Sr. E. Keeler by the Saints of the district for their services in the past, as they are called to another field of labor, also to Bro. J. C. Clapp for his services at the reunion.

F. L. KEELER, Secretary.

Extracts from Letters.

J. E. Talley, Alden Bridge, Louisiana: "There has been very little missionary work done since 1902; as it seems that the missionaries do not like this part of the vineyard, and we can not much blame them, as the Devil keeps on a full force at all times. But knowing that this gospel is of God, and knowing it to be true, we are enabled to endure the opposition that so often rises against Christ and his followers, and follow the teachings of the Savior in the fifth chapter of Matthew, to love our enemies, and do good to them that despitefully use us. So come on, dear elders, as you will find us with open doors."

G. H. Graves, Leavenworth, Kansas: "My work is onward here. I am preaching every night on the streets of Leavenworth, Kansas."

Miscellaneous Department

Conference Minutes.

Eastern Maine.—Conference convened at Washburn Saturday, June 16. The following officers were elected: E. D. Brann, chairman; F. W. Norton, secretary; Cleda Simpson, assistant secretary. Branches reporting: Olive, Indian River, Washburn. Reports received from U. M. Kelley, H. D. Simpson, E. D. Brann, Ernest Wilson, and F. W. Norton. Financial report of U. M. Kelley, Bishop's agent, showed total receipts, $97.30; disbursements, $88.86; balance, 8.44. Tract fund report showed receipts, $4.15; paid out, $3.89. Officers elected: U. M. Kelley, president; H. D. Simpson, vice-president; Sr. Walker, secretary; F. W. Norton, treasurer. Bro. Kelley was recommended for Bishop's agent. On motion it was voted that tract fund be kept up, and the following committee was appointed by the chair: Sr. Foote, Washburn; Bro. Kelley, Indian River; Bro. Wilson, Jonesport. Place of meeting of next conference was left to president and vice-president. It was voted to hold next conference Saturday and Sunday, on or before the full moon in December. Adjourned.

Southwestern Oregon.—Conference convened in a grove in Myrtle Point, in connection with the reunion, Elders E. Keeler and D. E. Stitt presiding, Frances L. Keeler secretary. Branches reporting: Bandon 64, Myrtle Point 40, Pleasant Hill 26. Elders

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reporting: E. Keeler, D. E. Stitt, N. T. Chapman; Priests E. H. Smith, F. W. Dygert, F. Hunt, A. J. Mayse; Teacher S. Hunt; Deacon A. Corson. Bishop's agent, William Smith, reported: On hand, $247.55. District president, E. Keeler, tendered his resignation as such, having been called to the evangelical ministry, and receiving the indorsement of the district to be so ordained. His resignation was accepted, and D. E. Stitt, with D. Giles as assistant, was elected to fill the unexpired term of office. Frances L. Keeler resigned as secretary, and Daisy Short was elected to fill that office until the spring conference.

Bishop's Agents' Notices.

Please allow me space in HERALD to call on those I am unable to meet otherwise. As a preparatory step for the gathering the Lord advised a sanitarium and children's home, at our last General Conference. The need of the same has been placed before me very forcibly. A brother and his wife had lived for years, blessed with earthly things. The sister sickened, and friends came and went, making constant changes in nurses. Finally he took her to a hospital. She grew worse. When death was certain he was requested to move his wife, as they did not want her to die there. This he did reluctantly. Now he is alone. A few months ago he said, If I get sick where shall I go? I said to the nearest Saint or to me. This sanitarium sends joy to his soul.

Just a few weeks ago I preached the funeral-sermon of one who left her little motherless babies three months old in a crib. She in the casket made one feel, "Oh, for a substitute for mother." The home is the nearest. Let us help make it.

I have left a subscription list with each branch, but find many scattered members. Let each send what they can spare to branch president by January 1, 1907, and he will forward to Bro. E. L. Kelley.

Now as God hath prospered us, let us help the work, remembering to bring *all* the tithes and offerings into the storehouse.

Your brother and coworker,
G. W. BEEBE, Sr., Bishop's Agent.

ELDORADO SPRINGS, Missouri.

American Indians—Information Wanted.

What efforts have been, or are being made to preach the gospel to the American Indians, and acquaint them with the Book of Mormon?

What results have been gained from efforts made?

Will any missionary who can furnish information, or report something along this line, please write at once to

LOUISE PALFREY.

111 Main Street, MACON, Missouri.

Saints, Look Out.

"Grinnell, Iowa, August 14, 1906: Dear Brother: A man by the name of John L. Evans called here to-day. He claims that he belongs to your branch, (Kewanee,) was baptized by Richards, etc. I set him down as a fraud. If he is not a member of your branch, notify the HERALD and *Ensign*, for he is playing the club-foot's game on the Saints. He is begging money to go to Sioux City to get work. Let me know what you think of him. He claims to be a shoemaker by trade. I remain yours, J. S. Roth."

This is to notify you that there is no such name on the records here, nor has there ever been; and the only "Richards" ever holding any authority here is a deacon; hence, we think as you do, that he is a "fraud," and hope the Saints will not be deceived by him.

Hastily,
KEWANEE, Illinois, August 21, 1906. AMOS BERVE.

Request for Prayer.

It is requested that all the Saints join in prayer for my afflicted brother, Henry W. Godfrey, who is in the asylum at Pueblo, Colorado, that if it be the Lord's will his affliction may be withdrawn, and he be healed and go forth to do his Master's will, which is his true desire.

A hopeful sister in Christ,
TRYON, Nebraska. MRS. WILL A. STODDARD.

Conference Notices.

Conference of the Nodaway, Missouri, District, will meet with Ross Grove Branch, in Holt County, Saturday, September 29, at 10 a. m. E. S. Fannon, president.

Convention Notices.

Sunday-school convention of the Northeastern Kansas District is changed from August 31 to September 28, 10 a. m., at Fanning, Kansas. Lillian Gowell, secretary.

Mobile District Sunday-school association will meet with the Perseverance Branch, at Seminole, Alabama, August 31, 1906, at 2 p. m. Edna J. Cochran, secretary.

Reunion Notices.

As the recent issues of the church papers come to hand, we are reminded that reunion days are at hand, and so we think it wise to say just a few words again in regard to our Northeastern Illinois reunion to be held at Plano, Kendall County, beginning September 7. Those of you who expect to attend, please do not forget to notify the committee of your intentions, and the size and kind of tent you wish in time so that they may be able to provide for it. Do not wait till just the last week, as then they may not have sufficient time to do so. We procure our tents from Madison, Wisconsin, and consequently it takes a little time to order and get them to Plano; and unless we have your orders beforehand, we can not get them for you. Prices on tents are as follows: 10x12, 3½ foot wall, $2.25; 10x15, 6 foot wall, cottage, $3.75; 12x19, 6 foot wall, cottage, $4.25; 14x21, 6 foot wall, cottage, $4.75. These prices are for the entire time of the reunion. Bed-springs, with legs bolted on ready to set up, at 50 cents each. Straw for filling beds will be furnished on the grounds, and meals at the dining-tent at 15 cents per meal. Those who intend to come will confer a favor on the committee, and serve their own interests, by writing to Joseph Blakely, Plano, Illinois, letting your wants be known. Please do so at once. Charles H. Burr, chairman of committee.

An anniversary and reunion meeting will be held at Blue Rapids, Kansas, October 6 to 15, 1906, to commemorate the twenty-ninth year of the organization of the branch, and the thirtieth year of the preaching of the gospel in this town. The missionaries to the district, Brn. Peak, Twombly, and Graves, are expected to be present through the meeting; and Bro. Heman C. Smith, who organized the branch twenty-nine years ago, from the 9th to the 15th. We hope every branch in the district will be represented at this meeting, and that all the scattered Saints everywhere will attend. Meeting will be held in church which is electrically lighted, as are also the street and church lot. Such conveniences as are generally furnished at a district reunion will be furnished. All come. By vote of branch. Mahlon Smith, president.

Two-day Meetings.

At the Long Branch union church, Nodaway District, Missouri, the second Sunday in September, 1906, will be a two-day meeting, beginning Saturday, 11 a. m. This being a central place, we invite Saints from other branches to meet with us, and help increase the breeze of enthusiasm. Do not wait till Sunday morning or even till Saturday evening; but be on hand at the beginning. Those in charge will be there; and any of the traveling missionaries near are invited. J. L. Gunsolley.

Addresses.

W. H. Greenwood, 39 Needwood Street, Queens Road, Manchester, England.

Died.

DOTY.—Bro. Joseph Doty died at his home near McFall, Missouri, August 11, 1906. Was born May 3, 1840. United with the Reorganized Church in 1879. Funeral-sermon by Elder Oatman of the Christian Church. He leaves an aged companion, four sons, and one daughter to mourn their loss. Buried at Heath Cemetery, there to await the call when the dead in Christ shall come forth.

EVANS.—Anna Evans was born July 21, 1830, near Glen Morgan, Wales. Departed this life August 9, 1906, at her home, near Anaconda, Montana. She was married to William J. Evans, March 27, 1858. She moved to Utah in early youth being a member of the Mormon church. Was baptized into the Reorganization by W. W. Blair, and ever lived worthy of the name she bore. She leaves a husband, three sons, four daughters, one brother, and three sisters to mourn. Funeral-sermon at the home by L. G. Holloway; also services at Methodist church, by Reverend Ware. Interment in Hill Cemetery.

HORTOP.—Charles Rodger Smith Hortop, son of Sr. Elizabeth Hortop, departed this life June 11, 1906, at Canyon Ferry,

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Montana. He was a bright, industrious, young man, but a few days before his death became insane, and while in this condition shot himself. He was born August 16, 1885. He leaves a mother and one sister to mourn their loss. Funeral-sermon by L. G. Holloway July 29, 1906. Interment in Canyon Ferry Cemetery.

AMES.—William M., son of George W. and Drucilla Ames, died at Brockton, Massachusetts, August 3, 1906, of tuberculosis, after lingering two years and nine months. He was conscious until the last moment, exclaiming, "Meet me in the sweet bye and bye." Aged twenty-six years. Funeral-service at his father's residence. Sermon by F. M. Sheehy.

JENSEN.—Anna Sophia Jensen was born at Colden, Denmark, March 15, 1827. At the age of twenty-four she was united in marriage with Michael Jensen. Of this union were born eight children, five boys and three girls, six of whom preceded her to the haven of rest. Sr. Jensen came to America in 1862, and since then has resided at Crescent City, Iowa. She died April 25, 1906. She united with the church October 18, 1901. She was laid to rest in the Crescent City cemetery, the funeral-sermon being preached April 29, 1906, by D. R. Chambers.

Possible History.

A copy of the *Helper*, the misnamed organ of the Anti-Mormon League, had just arrived in Hades.

The inhabitants were reading it with pleasure and profit; but Ananias was observed at one side weeping.

"Why do you weep?" said Sapphira. "Is it because of the inequality of justice? I, myself, fail to see what will be done to these people when you and I died for a single whopper."

"It is not that," replied Ananias. "It is the keen competition that I fear. I have been reading Mr. Neal's editorials and I see that we shall soon lose the championship."

—"Editor's Corner" of *Autumn Leaves* for September.

"Shall There be a Duty on Hides?"

is the title of the third document of the Congressional campaign of 1906, issued by the American Protective Tariff League. The pamphlet is a reproduction of the speech of Honorable Francis E. Warren, United States Senator of Wyoming, before the United States Senate. Send postal card request for free copy. Ask for Document No. 86. Address W. F. Wakeman, Secretary, 339 Broadway, New York.

Jack London's pen and Homer Davenport's pencil have been enlisted in the crusade against child labor conducted by the Anti Child Slavery League through the *Woman's Home Companion*. To the September number of this magazine the brilliant young author contributes "The apostate," a story of child labor, the exceptional force of which is in part due to the writer's personal acquaintance with the conditions that he so vividly portrays; while the great cartoonist furnishes us "An industrial success"—two full-page line drawings, which in their rugged strength are almost too near the grim literal truth to be classed as satire. Further in this connection, Samuel McCune Lindsay discusses the question, "Why a national crusade against child labor?" Owen R. Lovejoy describes child slavery in Pennsylvania "In the shadow of the coal-breaker," while a series of photographs of the children released from bondage illustrates the "Practical work of the Anti Child Slavery League." The advantages to the household of "free alcohol" are set forth; there are timely articles on the preparation of pickles and codiments, fashions, rug-making, and embroidery.

One Fare for Round Trip

from Chicago, plus two dollars, for fifteen-day limit, and one fare for round trip, plus four dollars, for thirty-day limit, to Canadian and New England points. Tickets on sale via Nickel Plate Road, from Chicago, September 5 and 19. Information given upon application to John Y. Calahan, General Agent, 107 Adams Street, Chicago. La Salle Street Station, Chicago,—the only depot on the elevated railroad loop. 25-35-3t

Doctor Elmer E. Brown, the New Commissioner of Education.

In all his educational work, Doctor Brown has been peculiarly sound and trustworthy, letting practice wait upon well-considered theory and compelling theory to shape itself by and to the possibilities of practice. He has written and published much,—but not too much,—always with a certain clarity of style and soundness of reasoning which has been attractive and convincing. His personal qualities have made him friends everywhere, and there is every prospect that the continuity of the work of the Bureau of Education and the spirit with which this work has been carried on by Doctor Harris will be practically unbroken under the present administration. This is a cause of very general satisfaction.—From "The new commissioner of education," in the *American Monthly Review of Reviews* for August.

Special Summer Tourist Rates

via Nickel Plate Road, to Canadian and New England points. Fifteen-day limit one fare plus two dollars from Chicago; thirty-day limit, one fare plus four dollars from Chicago. On sale September 5 and 19. For reservation of sleeping-car berths, etc., write or call at City Ticket Office, 107 Adams Street, Chicago. 26-35-3t

Of Special Interest to Women.

It is doubtful if any other newspaper in the United States offers so much that is of interest to women and of value in the home as does the Chicago *Record-Herald*. In the daily issues are to be found a daily pattern suitable for home dressmaking, the daily bill of fare, chatty society news, and Mme. Qui Vive's daily feature of answers upon beauty topics. On Monday appears "Martha's Management," devoted to household and culinary topics, while short light reading for the whole family is always found on the editorial page. On Friday appears Doctor Withrow's comment on the Sunday-school lesson, and through the week will be found crisp reviews of the new books. In the Sunday issue is a complete section devoted to women, containing Mme. Qui Vive's beauty page, "Hints for the Home Dressmaker" by Jeannette Hope, Marion Harland's page, Dame Curtsey's "Novelties in Entertainment," society news, and many special articles of interest to women. The Sunday Magazine of the *Record-Herald* is full of good stories, interesting articles on timely topics, clever verse, wit, humor, and miscellany, with many beautiful illustrations. It has the real magazine flavor.

Open Letter.

Nellie Carolyn Nichols, the little Sunshine "Shut-in" of Solon Springs, Wisconsin, has just gotten out a neat little booklet, composed of her own original verses and poems, "Dreamy Musings."

They are considered excellent by her many friends.

She is selling them at 25 cents each, to help get her cottage completed, which she is building from the sale of her book—"Shadows and Sunshine," $1.00.

Church Notice.

Los Angeles, California, chapel at 1114 Wall Street. Sunday-school 9.45 a. m.; preaching at 11 a. m.; Zion's Religio-Literary Society at 6.45 p. m.; preaching at 7.45 p. m.; prayer-meeting on Wednesday evening, 7.45 p. m.; sacrament-meeting first Sunday in each month at 11 a. m. tf

The Saints' Herald.

ESTABLISHED 1860.

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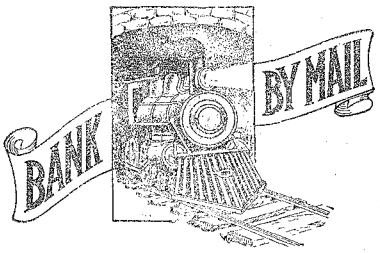

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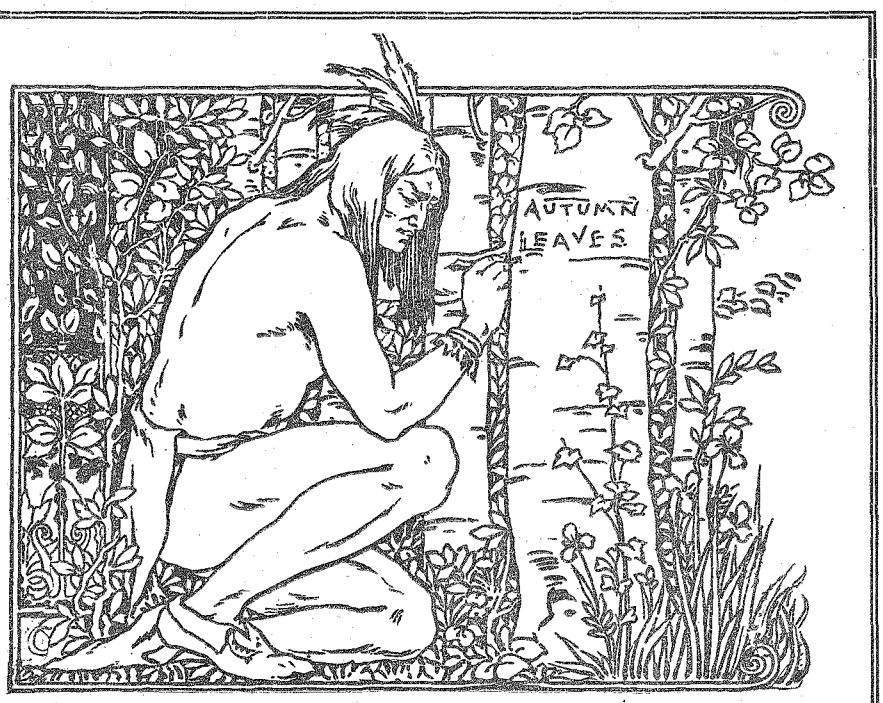

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The Saints' Herald

Heman C. Smith

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

VOLUME 53 LAMONI, IOWA, SEPTEMBER 5, 1906 NUMBER 36

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THE following is from a clipping from the Stillwater *Gazette*:

"WOODWABD, Oklahoma, July 5.—An ancient memento of early times, or something supernatural, is puzzling people about here just now. The cause is the finding by O. F. Stead on his farm southwest of town, of a ball of brass or copper, perfectly round, weighing two pounds and containing a hollow center in which a small body or substance may be heard to rattle when shaken.

"Mr. Stead found it in his corn-field last week and numerous dents or gashes indicate it being struck by a plow point or hurled with terrific force against some opposing substance.

But whatever it may be, no one is brave enough to risk drilling into it, as it is feared to contain explosives. Its peculiar color, size, indentations, and gravity baffle every suggestion so far.

Editorial

IS THE EARTH HOLLOW?

There has come to our desk a copy of The Phantom of the Poles,[1] a book of about two hundred and eighty pages, written by William Reed, who advances the theory, and brings forth numerous arguments to sustain it, that the earth is hollow, that the poles, or the places where the poles are supposed to be, are openings into the interior of the earth, the opening at the north pole being about a thousand miles in diameter, and that at the south pole fifteen hundred miles, giving his reasons in a clear and convincing way for these conclusions.

Mr. Reed says:

I claim that the earth is not only hollow, but that all, or nearly all, of the explorers have spent much of their time past the turning point, and have had a look into the interior of the earth. When Lieutenant Greely was beholding the mock sun at 120 degrees L., he was looking into our sister-world; and when Nansen saw the square sun lined with horizontal bars, he was gazing on what may be the future home of his daughter, then but two years old.

All school children are taught, in their first lessons in geography, that the earth is nearly round, but that it is flattened at the poles. No very clear reason is assigned for the flattening. Mr. Reed's theory explains it, as the openings to the earth's interior would necessarily give it the appearance of being flattened. A sphere can not be made round, and have a hole in it. Among the evidences presented by Mr. Reed to sustain his theory, are

1. The action of the compass. He says:

If the earth be hollow, what is expected of the compass? Any one knowing anything about a compass knows that as soon as a ship begins to turn, the needle will tip up as far as it can. To satisfy himself let the reader take any compass and tip it toward the south. The needle will drop down as far as it can. Then tip it north, and see how quickly it will rise to the glass at the top. If a compass will work like that in New York, why should it not do the same near the poles? As soon as the curve begins, which is probably about 55 to 60 degrees latitude, the compass will try to follow north, and, in order to do so, will rise to the glass at the top, or as far as the adjustment permits. Greely proved that when the needle was suspended on an untwisted silken thread, it stood pointing nearly straight up. That was at a latitude 85 degrees; at 90 degrees it would be erect. That is just what would be expected if they were nearly

[1] The Phantom of the Poles, by William Reed. Cloth, illustrated, $1.50. Walter S. Rockey Company, Publishers, 259 Fifth Avenue, New York.

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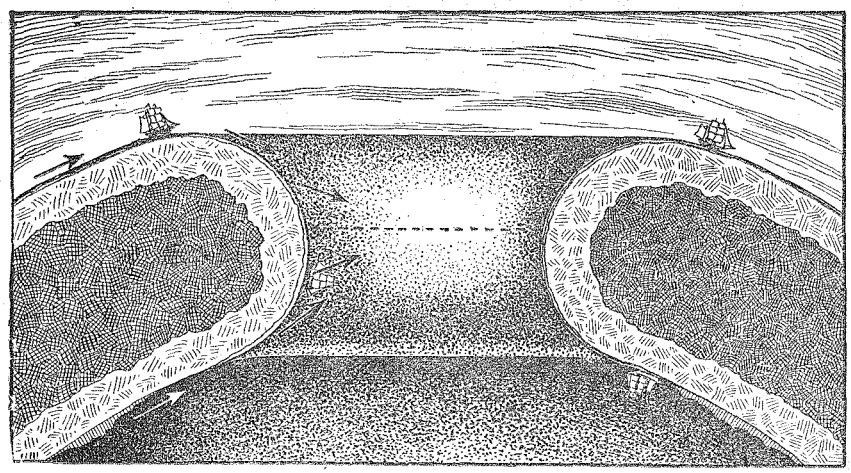
at the turning, or farthest point north. On the explanation that the earth is hollow, the needle worked just as it should have, and if it worked differently, would have been wrong.

2. The appearance of the aurora borealis, which he claims arises from one of three causes, active volcanoes in the interior of the earth, great forest or prairie fires in the interior, or to the reflection and re-reflection of the sun as it shines into the opening at one pole and is reflected out at the other. He says:

. . . in connection with what has been known for hundreds of years; that the surface of the earth or ocean can be, and is, reflected in the sky so correctly that whalers have long depended upon the reflection to tell them when open water, ice, or land lies ahead. Men who embark upon dangerous pursuits, such as hunting seal, walrus, whale, and bear, never attempt to advance unless the conditions be favorable: that is always determined by what they see in the skies. If the sky acts as a mirror wherein can be noted the conditions of the ice, water, etc., would not a great fire, like the aurora, be reflected



HOW THE MAGNETIC NEEDLE WORKS IN PASSING INTO THE INTERIOR OF THE EARTH, AND HOW THE COMPASS LEADS EXPLORERS OUT AGAIN, THEY NOT KNOWING THE EARTH IS HOLLOW.

equally as clear? . . . Suppose a hunter, accustomed for years to locating musk ox by the reflection in the skies, should see a herd of reindeer some morning in the same way, what would he do if he wanted a shot at them? Would he take his gun and start out to stalk them, or would he say: "What a strange phenomenon! I wonder what it is!" then wind up by calling the reflection by some other name? No; he would know what it meant. The strangest thing of all is that the explorers and writers on this subject did not know what the aurora was when they saw it. . . . In Bernacchi's story of his Antarctic exploration, one reads: "Owing to the great reflection in those latitudes, flames appeared to dart across the horizon, and resembled a mighty conflagration." . . . "At 10 o'clock in the evening of June 3d an exceedingly grand aurora was visible," continues Bernacchi, "it was a dazzling and incomparable spectacle, and first manifested itself in the usual manner by a luminous display in the north. This, however, was only a transient phase, for the flow of streamers gradually faded away, and the whole display lost its brilliancy in about an hour, leaving a glow in the sky like the *dying embers of a great fire.*"

He then proceeds to quote from other explorers to show that the aurora is nothing more than the reflection of great fires, active volcanoes, etc.:

"The Northern Lights were wonderful. However often we see this weird play of light, we never tire of gazing at it; it seems to cast a spell over both sight and sense till it is impossible to tear one's self away. It begins to dawn with a pale, yellow, spectral light behind the mountain in the east, like the reflection of a *fire far away.* It broadens, and soon the whole of the eastern sky is *one glowing mass of fire.* . . . "—Nansen in vol. 2, pp. 446, 447.

" . . . an auroral display which remained continuous during the greater part of the day. It first appeared in dim patches, in the northwest about 15 degrees above the horizon, which gradually brightened and took the shape of a regular cone, which lasted for five minutes or more, while from its well-defined summit ascended luminous auroral clouds with a whirling or curling motion. These clouds emanated apparently from the summit of the cone, in the form of sharply defined, spasmodic puffs, such as are seen at times issuing from the smoke-stack of a locomotive. . . . "—Greely, App. 13, November 19.

" . . . The best idea that I can give of its formation or movement is about like the smoke ascending and curling up from the crater of a volcano, being discharged in puffs and floating away in a luminous mass."—Greely, App. 13, November 20.

Journal of D. L. Brainard, November 16, 1882.

"The only display witnessed by me was this morning, between ten and eleven o'clock. A bright streamer sprang from the southern horizon, gradually approaching the zenith with a labored movement, closely resembling the spasmodic puffs of smoke arising from a working locomotive. Remaining in this position a short time, it was gradually dissipated and slowly disappeared."—Greely, App. 13, Journal of C. B. Henry, November 17, 1882.

The author after making numerous quotations comments as follows:

Were it not that the aurora has been the subject of thought for our greatest minds for thousands of years, so much space would not be devoted to it. Yet it is difficult to pass by without comment such descriptions of the aurora as Greely gives in his Appendix.

Electricity is never found acting like the puffings of a stationary engine, or a burning volcano, its smoke rising and slowly drifting away.

When one attempts to give the reasons why the aurora could not be the result of electricity, they multiply so rapidly and are so convincing that it seems a waste of time to give them at all.

Before concluding the chapter on the aurora, I wish to assign one more probable reason why the latter is seen more frequently in the Arctic regions in the winter, and brighter than in summer. The sun shines through the earth from the southern opening through the interior of the earth. The rays of the sun strike the ice, snow, and frost, and act as a mammoth kaleidoscope, re-reflecting the sun's rays many times, and sending forth a most dazzling effect. That the reflection from the sun can appear only in winter, because summer at one pole is winter at the other. It is the only season, therefore, when the sun shines directly into the opening at the south pole, and this condition would apply only when the interior of the earth was free from clouds, . . .

Another reason why the aurora is brighter in the north than in the south, when produced by the sun's rays, is that the opening to the interior of the earth is much greater in the south than in the north. This is proved by the fact that the explorers have reached only within seven hundred and fifty miles and have passed the magnetic pole; while in the north they have been within five hundred miles of the pole, and also passed the

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magnetic pole, thus showing that the opening to the southern entrance to the interior of the earth is fifteen hundred miles in diameter, while it is only one thousand miles at the north pole. That would make the sun's rays more powerful at the north than at the south. To illustrate the point, take a tin horn, and hold the big end to an electric light, then turn the little end to the light. The difference will be observed very quickly.

3. The fact that the explorers so often found rock, gravel, sand, and coal *on* the ice. No possible way for it to get there except by volcanic force. No volcanoes on the outside of the earth from which they could come, hence they must come from the interior. He likewise explains the great numbers of meteors and "shooting stars" seen by explorers to be the rocks thrown out by volcanoes from the interior of the earth. The explorers found these rocks in pools of water, which they explained must have been caused by the drawing of heat from the sun; but Mr. Reed argues that since the sun had not shone for months, it is more than probable that the rocks were hot, since they came from a volcano in the interior, and thus caused the pool of water.

4. The great amount of volcanic dust composed of carbon and iron, which Nansen found so annoying that he exclaimed: "The years are passing here, and what do they bring? Nothing but dust, dust, dust, which the first wind drives away." "Let us go home; what have we to remain here for? Nothing but dust, dust, dust." Where could this dust come from except from the interior of the earth? No volcanoes on the outside in that region.

5. Another evidence was the open water found at the farthest point north in the Arctic regions, and the farthest point south in the Antarctic. After passing a certain point, the explorers found the climate getting milder as they neared the poles, and vegetable and animal life more abundant. Nansen sailed fifteen days in that northern sea, supposedly straight north, at such a rate of speed as should have taken him 1,200 miles past the pole, and yet never reached it. How far into the interior did he go? The water was so warm that Nansen began to think he had passed the pole and was in the region of the mouth of the Lena River. He said on page 227: "Saturday, September 16.—We are keeping a northwesterly course (by compass) through open water, and have got pretty well north but see no ice, and the air is dark to the northward. Mild weather and water comparatively warm, as high as 35 degrees Fahr." On page 228 he said: "We might have been hundreds of miles away in a more southerly waters, the air was so mild for September in this latitude." Again on page 338 Nansen says: "Thursday, December 21.—It is extraordinary, after all, how the time passes. Here we are at the shortest day, though we have no day. But now we are moving on to light and summer again. We tried to sound to-day; had out twenty-one hundred meters (over eleven hundred fathoms) of line without reaching the bottom. We have no more lines; what is to be done? Who could have guessed that we should find such deep water?"

6. Musk ox and great flocks of birds abound in arctic regions in the summer months. Where do they go in winter? Not south. They must go into the interior of the earth. The same as the ducks and geese of our lands migrate north in summer, but go south in winter.

GLOBE SHOWING A SECTION OF THE EARTH'S INTERIOR.

7. The warm winds come from the north in winter, and the cold ones from the south. Where do the warm winds come from, if not from the interior of the earth?

8. Driftwood. Trees and other pieces of wood were found and used for fire. No timber of such dimensions growing anywhere near. It was found on the northern shores. Mr. Reed concludes that it must have come from the interior of the earth. Nansen thought that the driftwood must have come clear across the open polar sea from Siberia. Why, then, could he not sail across to Siberia?

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9. Evidences of previous human occupancy was discovered far north. Abandoned slate houses, in which were found combs of walrus ivory, fish-hooks, bone needles, and a number of worked articles of bone and wood, the use of which was unknown to the Eskimo guide. The huts seemed to have been occupied about two years. Whence did they come, and where did they go? The interior of the earth, possibly.

10. Colored snow covering vast areas, sometimes red, green, or yellow, and sometimes black. The black was found to be caused by carbon and iron. The red, green, and yellow were found to be caused by vegetable matter, which was believed to be the pollen of plants. Where did these plants grow? It would require millions of acres of flowers to so color such vast quantities of snow. Did it come from vast fields inside the earth? If not, where did it come from?

We have but briefly sketched the evidences advanced by Mr. Reed in support of his theory. His explanation of the formation of icebergs and tidal waves are also made to support his views. And taking into consideration the fact that no place has been found on earth where icebergs can form, or, so far as is known, where they have ever formed, there is room for his theory that they are formed at the mouths of great rivers coming from the interior of the earth, which have not yet been discovered. Glaciers are formed by falling snow which accumulates through the centuries and forms by its weight a great ice river. But at the foot of the glacier the snow or ice passes away in water, not in icebergs.

While Mr. Reed's theory is only a theory as yet, it is one that is entirely within the range of possibilities, and one which doubtless lies within the power of man to demonstrate.

Some may question the propriety of taking up space for a theory. To this we say that we do not urge it as a part of the gospel, till proved true. The gospel of course embraces all truth. And if this theory proves to be a true one, a consideration of its possibilities will prepare us for its acceptance. And so far as actual demonstration is concerned, we have as much ground for believing that the earth is hollow, as Mr Reed claims, as we have for believing that it is solid at the poles—although the latter is generally accepted without demonstration, and is taught as a scientific fact.

Columbus would never have proved the earth to be round, if he had not first formed a theory in regard to its shape by studying and observing certain things which could be explained only upon the hypothesis that the earth was round. So it may be in this instance.

The demonstration of this theory will certainly be of interest to all Latter Day Saints, because if found to be true it greatly extends the possibilities of the fulfillment of scripture. For instance, the prophecies in reference to the lost tribes of Israel. Some have already begun to doubt the possibility of their fulfillment, at least in the way that it has been advocated they will be fulfilled. They have argued that the explorers have reached such extreme northern latitudes, and found no habitable land, no place where a nation could exist, and have narrowed down the unexplored area to such small proportions, according to the usually accepted theory, that it is not possible that within the Arctic Circle can be found the home of the lost tribes. Other countries are known, and the lost tribes can not be located. And so some have given up hope that they will ever be found in a new land or that they exist as tribes.

But what do the prophecies say? On page 106 of the Book of Mormon, small edition, the prophet Nephi says:

> For behold, I shall speak unto the Jews, and they shall write it: and I shall speak unto the Nephites, and they shall write it; and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; and I shall also speak unto all nations of the earth, and they shall write it. And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews: and the Nephites and the Jews shall have the words of the lost tribes of Israel: and the lost tribes of Israel shall have the words of the Nephites and the Jews.

The words of the Nephites we understand to be the Book of Mormon. The words of the Jews we understand to be the Bible, or New Testament. The words of the lost tribes have not come to our knowledge yet. Where are they, and the people who have written them? Not in any known land. They have been led away, we are told. Is it not possible that they inhabit the interior of the earth? If birds and animals may migrate to the interior, as Mr. Reed holds that they do, if the farther the explorers go into the interior the more abundant life they find, and the milder the climate, is it not possible that a human race could also exist there? If the lost tribes are not there, where are they? Well, at any rate they are lost. With the thought in mind of their possibly living there, Isaiah 43:6 is significant, "I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth." Also Doctrine and Covenants 108:6:

> And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep. . . . And they shall bring forth their rich treasures unto the children of Ephraim my servants. And the boundaries of the everlasting hills shall tremble at their presence. And then shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim; and they shall be filled with songs of everlasting joy. Behold, this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Eph-

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raim and his fellows. And they also of the tribe of Judah, after their pain, shall be sanctified in holiness before the Lord to dwell in his presence day and night for ever and ever.

The tribes of Israel are to come from a north country, a land of ice—or through it at least. They will come on a highway cast up in the midst of the great deep. This is speaking of the tribes of Israel, separate and apart from Judah. Some have said it may mean the Jews coming from Russia, a land north of Jerusalem; but that is certainly untenable. The Jews are to be gathered back to Jerusalem. The tribes of Israel are to come to the children of Ephraim in Zion and by them be crowned with glory in Zion.

We have not presented this for acceptance any farther than it shall prove to be true. But as we said before, it greatly widens the possibilities of the fulfillment of prophecy. We believe it will be appreciated by some, who, like us, may be more interested in things pertaining to the globe on which we dwell than in some dark or light body several hundred thousand billion trillions of miles away in space—so far that were we to travel with the speed of a bullet from a gun an eternity would hardly suffice to get us there and back again. We do not even know that we would care to take the journey,—at least not until we had learned all we could about this earth and its mysteries.

But whether the earth be hollow or not; whether the lost tribes be inside the earth or on the outside, we need not doubt that all the Lord has spoken will be fulfilled. And the main question with us should be, What are we as Ephraim doing to prepare for the reception of the lost tribes, what are we doing to make ourselves worthy to receive the "richer blessings" promised Ephraim and his fellows, and to be accounted servants of the Lord sufficiently endowed to crown with glory the people of the north who "shall come in remembrance before the Lord"?

L. A. G.

MISSOURI A STATE OF NATURAL RESOURCES.

The following editorial report taken from the Kansas City *Times* for August 28, shows Missouri to be a State of wonderful natural resources:

It has often been said that a wall could be built around Missouri so as to imprison all of the inhabitants and that all would live as well and luxuriously as now. It remained for the State Labor Bureau to prove that such is really the case.

The 1906 report of this department shows that the farmers of Missouri raise more than enough of all the necessary foodstuffs to feed the inhabitants, and also a large variety of commodities which are classed as luxuries.

Enough wool is clipped and enough cotton raised to furnish all the necessary clothing, and enough hides and pelts sent to the market for shoes and all other leather goods. For real cold weather the game of the State annually supplies enough fur for muffs, gloves, and heavy wraps, with some to spare for fur rugs and other similar house furnishings.

The forestry products are sufficient to supply the demand for everything in the way of lumber, including tar for roofs and woodenware for the kitchen. The southeast counties can supply enough cottonwood and willow for paper for the printers and all others needing this article.

TRACES OF GOLD AND SILVER, TOO.

The supply of coal is almost inexhaustible, and the same can be said of zinc, iron, lead, and other minerals. There are traces of gold and silver in the State, and every variety of stone is found. Lime and cement are turned out yearly in immense quantities and the material which forms these commodities will last for half a century, if not longer.

Every vegetable, root, and herb needed in compounding ordinary drugs can be and is grown here. Sufficient tobacco is raised to supply the demand for smoking and chewing, and for those who who want a pipe there is the famous "Missouri meerschaum," made from corn-cobs.

Many do not know that alfalfa is raised in the State, but there is an abundance of it. According to the statisticians, Nolen and Edmonston, one county, Pemiscot, alone in 1905 shipped out 2,000 tons, which sold for $21,000, and it kept enough at home to last until the next crop.

EVEN POP-CORN IS ABUNDANT.

Pop-corn is grown plentifully, and more than supplies the demand of the State. The surplus in 1905 was 85,249 pounds, which sold for $1,264.

The minerals of the State and the clay, kaolin, barytes, and tripoli supply everything needed for brick, pottery, and paint. And there is cobalt to color fancy glass and chinaware.

Pearls found in the fresh water clams of the upper Mississippi are in great demand and often bring fancy prices. Green County supplies all the wood needed for lead pencils. There is wine and natural mineral water to meet all the demands, and terrapins, frogs, turtles, and crawfish for those who demand something out of the ordinary in their diets.

Silk worms are being experimented with in Mississippi and Bollinger Counties, with more than an even chance of success, as mulberry-trees grow there in abundance.

EDITORIAL ITEMS.

The Sanitarium and Children's Home: Bro. W. W. Fordham, Bishop's agent for Spokane, Washington, District, send in $83.75 on sanitarium and childrens' home fund and states, "Am making a thorough canvass of the district, and will send in another list to be added to this one later on." The Saints of the Southern California District send $259.25, offerings to the sanitarium and children's home fund through their agent, Bro. A. Carmichael, who writes: "I inclose you a check for $259.25 our first installment on sanitarium and children's home. With every cent goes the hearty support of the donors. We expect to send more."

Elder J. C. Clapp, writes from Chico, California, under date of August 28, that he has preached forty-nine times in fifty-six days.

Do not dare to live without some clear intention toward which your living shall be bent. Mean to be something with all your might.—Phillips Brooks.

A man lives by believing something, not by debating and arguing about many things.—Thomas Carlyle.

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Original Articles

CELIBACY OF ROMAN CATHOLICISM, AND POLYGAMY OF SOME PROTESTANT CHURCHES.

Generally, a downright fact may be told in a plain way and we want downright facts at the present more than anything else.—Ruskin.

In preparing an article on the above subjects for the readers of the HERALD, we hope to present some evidences of their great evils which may be used to expose their teaching and practice. While presenting the dark and debasing doctrine of those so-called Christian churches, we shall give the God-ordained law of marriage, which is plain, comprehensive, and corrective. That blessed law is taught by the Reorganized Church of Jesus Christ of Latter Day Saints, and if heeded it will rectify the soul-destroying principles of celibacy and polygamy.

CELIBACY OF CATHOLICISM.

This great evil is upheld in The Question Box, a standard book of the Catholic Church, by Reverened B. L. Conway of the Paulist Fathers, with preface by Cardinal Gibbons. We excerpt the following, which is a glaring misrepresentation of the teaching of Christ on the law of marriage:

MEN HOLDING PRIESTHOOD NOT TO MARRY:

Celibacy originated by Christ's appointment, and flows naturally out of the Christian sense of the dignity of the priesthood; and voluntarily entered upon in apostolic times, it became the law for the Western church [Roman Catholic] in the beginning of the fourth century.—Page 491.

Until the fourth century . . . there was no strict law enforcing celibacy, and therefore many married men received orders.—Page 494.

Celibacy is a question of discipline, not of dogma, so that the Eastern churches that are united to Rome—for instance, the Maronites—are still permitted a married clergy.—Page 497.

What an admission! What a contradiction and exposition is seen in the above! The very elasticity of their so-called law of celibacy is proof of their insincerity in it. They admit that the Maronites "are still permitted a married clergy," but the ministers in the Western church are denied such favors.

The poet may have had the Paulist (?) Fathers (?) in mind when he wrote:

> "What a tangled web they weave
> Who practice [teach] wholly to deceive."

The popes not only forbid many of their ministers from marrying, but the heartless priests persuade thousands of innocent women to become "nuns" or "sisters," thereby robbing them, by false covenants, of their God-given rights. In order to bolster up their unscriptural doctrine of celibacy, the following is found in The Question Box:

WAS THE APOSTLE PETER MARRIED?

He undoubtedly was, yet tradition declares that he did not live with his wife after the divine call . . . ; the words of St. Peter to Christ are plain: "Behold we have left all things and have followed thee." [Douay Bible.]—Pages 492, 493.

Every true husband and every devoted wife in the Catholic Church ought to resent such a malicious misrepresentation of the life-work of St. Peter. (See Mark 10:1-31). Every student of history knows that under the guise of Christianity the world has suffered untold misery from the teaching and practice of wicked men. First in line are the popes of Rome, and second, Brigham Young of Salt Lake City, who was the sole author of plural marriage in America, and who counseled his men to marry all the wives they could support. Here is contrasted two great extremes—Catholicism with her celibacy, and Brighamism with their polygamy. *Both wrong.*

The blessed message from heaven on the marriage question is, "And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him."—Genesis 2:18.

St. Paul wrote: "Marriage is honorable in all."—Hebrews 13:4.

Jesus said: "But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh; so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."—Mark 10:6-9.

The foregoing scripture testifies against the man-made doctrines of Catholicism and Brighamism.

The evils of Catholicism continued to multiply and that, too, without seeming restraint. Of the gross evils, no doctrine met with a heartier reception by that church than the selling of indulgences, which doctrine gave license to her followers to indulge in the greatest crimes known in the catalogue of crimes.

According to a book called The Tax of the Sacred Roman Chancery, specific sums were levied for the pardon of such horrible offences as "robbing," "murdering," "defiling a virgin," "lying with a sister, mother, etc.," "keeping a concubine." (Buck's Theological Dictionary, p. 191.)

John Tetzel was the champion salesman. History says, "in 1507, he [John Tetzel] gained in two days at Freyberg 2,000 florins. . . . No means came amiss to him to fill his coffers. Lifting up his voice and giving loose to a coarse volubility, he offered his indulgences to all comers, and excelled any salesman at a fair in recommending his merchandise. As soon as the cross was elevated with the pope's arms suspended upon it, Tetzel ascended the pulpit, and, with a bold tone, began, in the presence of the crowd whom the ceremony had drawn to the sacred spot, to exalt the efficacy of indulgences. . . . 'Draw near,' said Tetzel, 'and I will give you letters, duly sealed, by which even the sins you shall hereafter desire to commit shall be all forgiven you. I would not exchange my privileges for those of Saint Peter in heaven, for I have saved more souls with my indulgences than he with his sermons. There is no

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sin so great that the indulgence can not remit it, . . . But more than all this: indulgences save not the living alone, they also save the dead. Ye priests, ye nobles, ye tradesmen, ye wives, ye maidens, and ye young men hearken to your departed parents and friends, who cry to you from the bottomless abyss: "We are enduring horrible torment! a small alms would deliver us;—you can give it, and you will not!" . . . The very moment,' continued Tetzel, 'that the money clinks against the bottom of the chest, the soul escapes from purgatory, and flies free to heaven.'" (History of the Great Reformation by D'Aubigné, p. 68.)

That prominent Catholic writer, Reverend Conway, has put a very dark cloud of suspicion on the principle of indulgences, praying for the dead, the merits of the mass, etc., in his book, The Question Box, with preface by Cardinal Gibbons.

Of purgatory and praying for the dead the author says:

The word *Purgatory* is not found in the Bible; . . . The strongest argument for the existence of Purgatory and the practice of praying for the dead is the universal and constant witness of divine tradition as voiced in the writings of the Fathers.—Pages 562, 563.

Of mass and its merits the same writer says:

We do not pretend to know how far God applies the infinite merits of the sacrifice of the Mass to either the living or the dead.—Page 454.

Query: Catholic teachers having admitted that there is no Bible proof for their purgatory, praying for the dead, and "do not pretend to know how far God applies the infinite merits of the sacrifice of the Mass to either the living or the dead," where does the benefit of their indulgences come in? Certainly not to the living or the dead, but to the hireling priests only.

In a standard Catholic book, The Faith of Our Fathers, by Reverend James Cardinal Gibbons, the author says: "Pope Leo X determined [in the sixteenth century] to bring to completion the magnificent church of St. Peter [at Rome] . . . the grand cathedral." If Mr. Gibbons could have told the amount of wealth furnished that pope by John Tetzel and other faithful indulgence sellers, towards the building of that "grand cathedral," it would be an interesting chapter. While there may be some devout Catholics who hold that their church does not teach nor practice the doctrine of selling indulgences, yet the facts are that visitors to Rome, Italy, find inscriptions in Latin on their church-buildings, which when translated into English read: "Full Perpetual Indulgences Daily for the Living and the Dead."

The reader will find an able article by Elder R. C. Evans on some of the evils of Catholicism and Protestantism, entitled "The mother of harlots and her daughters," in the SAINTS' HERALD for April 9 and 16, 1902.

THE LUTHERAN CHURCH.

Martin Luther was an Augustine monk. He resented the transfer of the sale of indulgences from the Augustine Friars to the order of the Dominicans. The Pope's ministers having transferred this employment, supposing that they had found out illicit methods of secreting the money. Pope Leo X wished the money to build St. Peter's Cathedral at Rome. Luther began to show his indignation by preaching against their efficacy. — Goldsmith's History of England, SAINTS' HERALD, April 9, 1902.

Cardinal Gibbons, of Baltimore, quotes Bossuet in Variations, volume 1, as follows:

Luther and his colleagues, Melanchthon and Bucer, permitted Philip, of Landgrave of Hesse, to have two wives at the same time.—The Faith of Our Fathers, p. 473.

Reverend B. L. Conway of the Paulist Fathers quotes historians in The Question Box, page 507, as follows:

The Landgrave had in mind a published sermon of Luther, 1527, in which he said: "It is not forbidden that a man should have more than one wife. I could not forbid it to-day. But I would not advise it."

METHODIST EPISCOPAL CHURCH.

Of John Wesley, the following is quoted from A History of the United States by Willey, published in 1830 in New York:

He was accused of diverting the people from labor (while laboring as a missionary at Savannah, Georgia) of fomenting divisions, of claiming high and unwarranted ecclesiastical authority. His conduct towards a niece of one of the principal settlers (a Miss Williams) was highly resented by her friends. Thirteen indictments for alleged offences were found against him; but before the time of trial he returned to England (left under cover of his friends at night), and there for many years pursued a successful and distinguished career of piety and usefulness.—Presidency and Priesthood, pp. 233, 234.

On the marriage question we have an interesting item to present from Doctor N. J. Plumb, who was a prominent representative of the Methodist Episcopal Church at their general conference, held at Omaha, Nebraska, in May, 1892. He petitioned the great assembly to sanction polygamy in the church in all countries where the laws of the land permit it. The London *Advertiser*, of May 12, 1892, says:

N. J. Plumb, of Foo Chow, presented a resolution, asking that in countries which permitted a plurality of wives the marriage tie need not be dissolved in order to enter the church; also, that a bishop be required to reside in China. Both referred.

The conference denied the petition for polygamy, yet the noted representative favored his district by asking for it. Will the request be repeated? Time will tell.

Episcopalians, Presbyterians, Baptists, and Congregationalists sanctioned polygamy by passing resolutions at a general conference of the Bengal Protestant Missionaries held at Calcutta, India, September, 1855.

The Baptists had eighteen missionaries (we omit giving their names) at the conference, the Episcopalians eleven, the Presbyterians eight, the Congregationalists four, the Kirk of Scotland four, the

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Cathedral Mission one, making a total of forty-six. Of this celebrated meeting Reverend James L. Barton, D. D., Boston, wrote:

A report of this conference was published on the Baptist press of Calcutta, the same year. It is out of print. The report gives copies of papers that were presented.

In order to get a copy of the resolutions adopted by them favoring polygamy, we wrote to the Library of Congress, Washington, and secured the following:

The Calcutta Missionary Conference, consisting of the missionaries in that city and its vicinity, after frequent consultations and much consideration on the subject of polygamy as it exists in India, were unanimous in the following opinions:—"1. It is in accordance with the spirit of the Bible and the practice of the Protestant Church to consider *the state* as the proper fountain of legislation in all civil questions affecting marriage and divorce.

"2. The Bible being the true standard of morals, ought to be consulted in everything which it contains on the subjects of marriage and divorce, and nothing determined contrary to its general principles. . . .

"5. If a convert before becoming a Christian has married more wives than one, in accordance with the practice of the Jewish and primitive Christian churches, he shall be permitted to keep them all; but such a person is not eligible to any office in the church. In no other case is poloygamy to be tolerated among Christians."—Allen's India, Ancient and Modern, pp. 601, 602, published 1856.

Listen! "After much consideration on the subject of polygamy as it exists in India" they voted unanimously in favor of the foregoing resolutions befriending it.

If the following extract from the Fergus, Canada, *News-Record*, March 16, 1899, represents the Presbyterians correctly, they are still standing by the ruling of the Calcutta conference:

PITTSBURG, Pennsylvania, May 27.—The last day's session of the Presbyterian General Assembly opened this morning with a crowded docket. An overture from the synod of India, asking for a reply to the memorial on the subject of baptizing polygamous converts, was considered. The Mohammedan was admitted to the church and he was allowed to retain both wives and house. . . . Doctor Morrison representing the synod trial cases and special legislation, held that the recognition of polygamous marrige by the church in India was an absolute necessity; "any other rule," said he, "would rule David out of the church."—SAINTS' HERALD, May 16, 1906.

We now present Reverend Solomon Spalding, a devout Presbyterian (claimed by his friends to have been a graduate of Dartmouth College) who advocated polygamy in his "famous" work, Manuscript Found. Listen to his direction:

Let thy citizens be numbered once in two years, and if the young women who are fit for marriage are more numerous than the young men, then wealthy men who are young and who have but one wife shall have the privilege, . . . to marry another until the number of the single young women and the single young men are made equal.

The writings of Reverend Spalding are lodged in the Oberlin College, Oberlin, Ohio, and the Protestant ministers of Amity, Pennsylvania, have erected a monument, at the latter place, to his memory.

Some prominent Congregational ministers are still sanctioning plural marriage as is evidenced from the following extract from India and Christian Opportunity, a book published in 1904, the author of which is Harlan P. Beach, M. A., F. R. G. S., Educational Secretary of the Student Volunteer Movement for Foreign Missions. Treating on the general subject of "Problems connected with new converts," the author on page 222 says:

Polygamy: One difficulty in the way of receiving a professed convert, though affecting only a small percentage of candidates, is a most perplexing one; it is that of applicants who have more than one wife. As Hindoo or Mohammedan they have entered in good faith into marriage contracts with these wives, and if a man puts away all but one, what provision shall be made for the rejected, and on what principle shall he decide as to the one to be retained? While it is a question easily answered in missionary society councils at home, it is a more serious problem at the front. Some good missionaries hold that where the husband is living the Christian life in all sincerity, it is better to receive into the church such a candidate—though not eligible to any church office—than to require him to give up all but one wife and thus brand with illegitimacy his children by them, as well as occasion the wives so put away endless reproach and embarrassments.

This far-famed preacher and instructor of young ministers for foreign missions calls those who defend polygamy in India "good missionaries," and those who practice that soul-destroying doctrine "living the Christian life." Will the poor heathen ever be lifted heavenward while their so-called Christian teachers continue to make such leagues with Satan? No, never.

We now present John P. Jones, D. D., also a Congregationalist, of India, A. B. O. F. M., author of India's Problem, Krichna or Christ, which was published in 1903. The author in dealing with the question of polygamy says, on pages 289 and 290:

In the consideration of the problem many things must be kept in mind. None more important than the claims to a cordial welcome from the church of any man who, in true faith and Christian earnestness, seeks admittance. If it be demanded of the man that he put away all but one of those wives taken in heathenism, then we ask whether it is Christian, or even just, to cast away one to whom he was solemnly and religiously pledged, according to the laws of the land, and with whom he has been linked in love and harmony for years, and by whom he has begotten children? And if he is to put away one or more of his wives, which one shall it be? . . . It is not easy—on Christian grounds—to decide such a problem as this, nor is it very Christian to put a ban upon any woman who—in accordance with their religion and their country's law—has formed this sacred alliance with a man and has lived with him for years. Nor can it be right to brand with illegitimacy the children born of such a wedlock.

I would not allow such persons, received into the Christian Church, to become officers of the church. But I can not see why there may not be an humble place in the church of God for such and their families.

We only give space for the mentioning of Charles T. Russell, of Millennial Dawn fame, and the self-styled Elijah, John Alexander Dowie, who are both being convicted of advocating polygamy (see SAINTS' HERALD, May 9 and July 18, 1906.)

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Take courage, dear reader, for there has been given to this sin-cursed earth plain and holy laws which not only correct the long-cherished evil—celibacy of Roman Catholicism—but also declare against that dark and degrading doctrine of polygamy.

The great need of the blessed laws we have promised to give are emphasized in a letter to the writer, July 11, 1905, by Reverend James L. Barton, Congregational, secretary of American Board of Commissioners for Foreign Missions, Boston. We extract the following from his communication referring to polygamy. He said:

> There is no question, I think, which has been more widely discussed by missionaries in China and India than this. It is a question which they are not able to settle to their own satisfaction. There are so many things to be said upon both and all sides, that it is hard to settle it and be sure that it is settled right. . . . It is a pretty hard question, and one which missionaries pray about more than almost any other, for enlightenment.

While Doctor Barton denounces, in his letter, the practice of plural marriage in strong terms, he freely admits that their missionaries are not able to correct the evil and give the new converts to their religion as plain and positive a scriptural law favoring monogamy as they would like to do.

We take pride in assuring the Doctor that when the Protestant missionaries get the "enlightenment" he says they are praying for, they will be directed to the divine teaching found in the Book of Mormon, commanding the doctrine of

ONLY ONE WIFE.

> Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord, . . . Wherefore, my brethren, hear me, and hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none. For I, the Lord God, delighteth in the chastity of women.—Book of Jacob, chapter 2.

The Lord, in 1831, said to the church through Joseph Smith:

> Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else.
>
> Whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made.—Doctrine and Covenants, sections 42 and 49.

The foregoing God-ordained instruction on marriage is so plain that Catholics and all others who have favored the evils of celibacy are counseled that "it is lawful that he should have one wife, and they twain shall be one flesh"; and Protestants, Jews, and heathens who have sanctioned polygamy should learn that "there shall not any man among you have save it be one wife; and concubines he shall have none."

This great and glorious gospel light will in time be "preached to every nation" (Revelation 14:6, 7), which work was commenced April 6, 1830, when the church was organized by direction of the Lord; and that work is being carried forward by the Reorganized Church of Jesus Christ of Latter Day Saints.

The religious world *must* be converted to the pure and holy laws this church of Latter Day Saints teaches before it will be in harmony with the statutes of their Creator. Take courage, dear fellow workers; cry aloud and spare not; for the self-righteous people with their boasted light have so far perverted the holy teachings of the blessed Redeemer that it is necessary for their salvation that they be *properly* instructed; and this church has been intrusted with the coveted panacea which will cure all religious disorders.

May the glorious time be hastened when darkened India, China, Spain, etc., can have the great X-ray light—the pure gospel—contrasted with the tallow dip of Catholicism and sectarianism.

Now, dear reader, if you are not a member of the true church of Latter Day Saints, we advise you to write to the Herald Publishing House, Lamoni, Iowa, for a catalogue of their books, tracts, papers, etc., which give proper instruction on doctrinal and historical questions. Their publications are indispensable helps to all seekers after gospel truths.

C. J. HUNT.

DELOIT, Iowa.

THE COMING OF THE LORD.

In John 14:1–3 we have a very definite statement from the Lord himself as to what we should believe, also that he was going away. He also tells us his object in going, which we find was to prepare a place for his followers. And he has promised to come again and receive us to himself, that where he is we may be also. How plainly he puts it! It seems impossible to be mistaken as to its meaning; and the assurance he gives us in the beginning of the first verse: "Let not your heart be troubled"; that is, do not worry, no matter what others may say. I know they will try to discourage you, and will say, Where is the sign of his coming? but you believe in God; believe also in me.

Now to make this so we may all grasp its full significance, we will suppose a case of this kind: Here is a man that through no fault of his own has been unable to accomplish that which he wishes, and that which he realizes he is capable of in the place he is located, as it is impossible for him to gain the confidence of his fellow man. And so he says to the dear ones that are dependent upon him, Now, dear ones, do not be discouraged or troubled on account of the action I am about to take; for it is necessary for me to go away, as I am confident that if I go, I

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can prepare a place for you so far superior to anything we can ever hope for here, that you will be well repaid for the discomforts you may be called upon to suffer on account of our temporary separation. So let not your hearts be troubled; you believe in God, believe also in me, because I know I have his divine favor; hence failure is impossible. Now rest assured, dear ones, that if I go away, I will come again, that where I am ye may be also.

Now, remember there is no time set for the return, but be sure it will not be delayed longer than is absolutely necessary. Now what about those that are left behind? Do you think they, after a short time, will begin to say to one another: Oh, well, he did not mean that he would really come back to us while we live; but should we die, why of course he would come then. And if they did say so, what consolation do you think they could draw to themselves from such a statement? Would it not show on the face of it that they did not believe him after all that he had said and done to convince them that he would return? And what about him who is away—how do you think he would feel should he hear of the construction they had placed upon his plain statement? Do you not think he would feel terribly hurt to say the least? And yet this is practically the condition of a large majority of those that call themselves his followers at the present time, in spite of all that he has said; and we are told that his word is truth.

But what about these that do believe he will return, as stated? What position do they occupy? Why, they scan every letter of his carefully, to see what he himself says in regard to it. And at last they find one wherein he says that when the leaves appear on trees, and the early flowers bloom, he will return. Do you see how anxiously they watch for the signs that he has spoken of? And long before the first bud shows itself, they have everything prepared for his coming. Not a corner of the old house but that has been thoroughly overhauled. No unsightly places are allowed to remain. Everything is cleaned up, and in its right place, after which they begin to watch for him who has promised to come. Never before was there such a looking for the signs of spring. Ask them why they look so anxiously for the evidence of spring, and they will tell you the story of the One who has promised to come again; and he said that when you see these things come to pass, why, know that the time is nigh, even at the door; and although you extend to them an invitation to attend a grand wedding, and they may have invitations to dinners and parties for months to come (see Matthew 24:36, 39), yet they are joyfully declined as their only pleasure now is in watching for his appearing.

"Yes, I know; but you could see him just as well from there as any place, or they could let you know, and it would be all right anyway," they tell you. But the watching and waiting ones will tell you they have seen in one of his letters that there is a good deal of mystery in regard to how long he will stay when he comes, and so that you may be sure of seeing him when he comes you prefer to give up the so-called pleasures, and continue to watch. (See 1 Corinthians 15:51, 52.)

Now, friends, to which of these two classes do you belong? Are you of those happy ones that are looking with joyful expectancy for his appearing, or are you of those that think his coming means at death? If you belong to this class, please give me some passage out of his word, wherein he has bidden us to prepare for death; for I have to admit I have failed to find any such teaching. But on the contrary I find it abounding in passages pertaining to life, and that more abundantly. We also find he has left us instructions as to the position he now occupies, as well as the way we are to see him return (see Matthew 26:64), confirmed by his angels to those that watched his ascension (see Acts 1:9–11). Here we find he was visible only to those that were looking steadfastly toward heaven. We are also told he shall come in like manner. This being true, it is very evident he will be seen only by those that are looking for him. Therefore we ought to be continually on the watch, if we are indeed his believing ones.

In 1 Thessalonians 4:13–18 we have an account of those that shall see him, as well as the salutation he will extend to his loved ones. It is impossible for him to restrain himself till he meets with them; but seeing them long before they see him, he gives a shout to attract their attention. Friends, can you imagine the thrill of pleasure and great joy that runs through every one that is looking for his appearing? Yes, at that shout do you wonder that those that had died in this blessed hope should also hear and arise from their graves, so that they may be for ever with the Lord? The apostle Paul, realizing the grandeur of this glorious promise, adds the following: "Wherefore comfort one another with these words." Yes, indeed, there is comfort in these words for true believers always. To be "for ever with the Lord" is a promise that should be incentive enough to cause each one of us to make greater efforts than we have ever put forth before.

But some one says, "I read in the fourteenth verse of Jude that he is coming *with* his saints. You have spoken of his coming *for* his Saints. Do you mean to say there are two comings referred to here?" No, friends, I do not say so; neither do I understand it as such. In the first place I find he meets his saints in the air. They are then together for a while; and it appears a very reasonable proposition, too, as we are told they are to reign with him in righteousness. We can readily see how necessary it would be for them to receive special instruction on this line

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before they would be qualified as kings and priests to carry out his righteous laws.

Again, we have the promise that his people are to be hid away while the indignation be overpast, or in other words, the day of tribulation, or the great and terrible day of the Lord, after which Jude 14 can be understood when verse 15 is added to it. We here see how he has cared for his own during this awful time, and he now returns with these to carry out his judgments upon the ungodly and those that are continually talking against him.

This brings us to the point where we should know just how we each one of us stand; and whether we are truly of those that are watching for his appearing. I can say with Paul, in Thessalonians 5:4–6, "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of the day: we are not of the night, nor of darkness, therefore let us not sleep, as do others; but let us watch and be sober." And then he says, Hold fast that which thou hast; for behold I come quickly.

Now may each of us be able to say from the very bottom of our hearts, Come, Lord, and come quickly. Amen.

J. E. FARNFIELD.

SCRANTON, Pa., 212 South Filmore Avenue.

HUMBOLDT'S WORKS.

INFORMATION FROM THE TITLE-PAGES OF THE SEVERAL VOLUMES AS PUBLISHED IN ENGLISH, AND WHEN.

"Researches Concerning the Institutions and Monuments of the Ancient Inhabitants of America, with descriptions and views of some of the most Striking Scenes in the Cordileras. Written in French by Alexander de Humboldt and translated into English by Helen Maria Williams. Volumes I and II, London: Published by Longman, Hurst, Rees, Orme, and Brown, J. Murray and H. Colburn, 1814."

Volume 1 contains 411 pages, volume 2, 324.

LATER WORKS.

"Personal Narrative of Travels to the Equinoctial Regions, of the New Continent, During the years 1799–1804, by Alexander de Humboldt and Aime Bonpland; with maps, plans, etc., written in French by Alexander de Humboldt and translated into English by Helen Maria Williams. Volumes 1 and 2. London: Printed for Longman, Hurst, Rees, Orme, and Brown, Paternoster Row, 1818."

On reverse of title page: "W. Pople, Printer, 67 Chancery Lane."

Above volumes 1 and 2, respectively, 293 and 294 pages.

Title-page of volume 3, identical with 1 and 2 of 1818, except after "Paternoster Row" occurs "J. Murray, Albemarle Street; and H. Colburn, Conduit Street"; the date being also 1818. Has 575 pages.

Title-page of volume 4, also identical with first, except date, which is 1819. It contains 573 pages.

Title-page of volume 5 is also identical with first, except date, which is 1821. Contains 865 pages. With errata of three pages. Errata signed Alexander de Humboldt, Paris, March, 1821.

Volume 6 is divided into two parts, having two title-pages, and is identical with all the rest except date, which is 1826. Part 1 contains 390 pages. Part 2 shows they both contain 845 pages, being paged in continuation. This is the final volume. Maps and plans abundant throughout the volumes. W. Pople, 67 Chancery Lane, printer of all the volumes.

The foregoing carefully copied and attested from the original books in possession of James M. Baggerly, 634 Hickory Street, Dayton, Ohio, by R. Etzenhouser and James M. Baggerly.

DAYTON, Ohio, June 26, 1906.

THE FAITH THAT IS IN US.

The last days will be attended by the resurrection of the righteous dead and the change of the righteous living from mortality to immortality, and the visible development of the everlasting kingdom of God on earth, as also the rewards of all God's children. (See Matthew 16:27; Isaiah 40:9–11; Revelation 22:12.)

We need not wonder that this event has been looked forward to with thrilling interest: the day of glory, bliss eternal, rest and peace unending; but it is to some of the signs that precede this most wondrous event that we desire to refer. Our Savior himself certified to certain signs at some length, which, if we truly seek to understand and to heed diligently, will enable us to know when that day is approaching; that we be not overtaken unawares and unprepared. This is evidently the purpose of the signs given—to prepare all who heed them for that day.

Sermons without number have been preached, many books written, and much speculation indulged in, regarding the signs of Christ's coming, and but very little so far has developed that may be depended on. In these speculations, the great truth is overlooked that "the way" must be prepared among the inhabitants of the earth for that event, and in this way, as the prophet says: To the law and to the testimony; if they speak not according to this, it is because there is no light in them. (See Isaiah 8: 20.)

And to learn in regard to the doctrine of continual revelation, we go to the word (Amos 3:7), where it says, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." The foregoing indicates that God is a God of revelation; that whatever he does or whenever he works (as pertaining to the people of the earth), he reveals that secret "unto his servants the prophets." If we admit that God works to-day, or

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does anything affecting the people of the earth, then we must admit that God does reveal his will, or that he has changed. But, according to the Bible, he does not change; for "I am the Lord, I change not." (Malachi 3:6.) And again, James 1:17 shows no variableness nor shadow of turning. If these passages have any signicance whatever, they are certainly indicative of the fact that God neither changes nor varies. This being true, he will continue to reveal his word and laws to the people as long as they remain upon the earth, and live so as to be worthy of heavenly communications. But if it be true, as is claimed, that God revealed his word only up to the days of Jesus Christ and the apostles, and that for nineteen centuries he has not spoken by his Spirit, neither by prophet, urim, or dream, then he has decidedly changed. And as Peter perceived, afterwards, that God was no respecter of persons, but that in every nation he that feareth God and worketh righteousness is accepted with him (see Acts 10: 34, 35), we think that when we have feared God and worked righteousness, we are to be accepted in the same sense as were men anciently; and in Acts 17:26, 27 we learn that God has placed all men upon an equal footing, with equal opportunities: made them all of one blood, designated the bounds of their habitations, and made the promise that they, all alike, could find him by seeking and feeling after him. But we are told by the objector that we live too late in the world's history to obtain any such favors; that if we had lived in the days of the prophets and the apostles, we might have received these things. But we are here now, and all the blessings and favors which the ancients received will not benefit us. The mere history of a people being well-fed, and partaking of all the luxuries of the earth, will not benfit the man who is dying of starvation. In order to receive real benefit, he must be so situated as to partake of the real necessaries of life.

Latter Day Saints believe that God is the same to-day as in former ages. They believe that God *is;* not simply that God *was.*

CLAYTON BARGER.

Selected Articles

ORGANIZATION IS TREND OF THE TIME.

There are three conceptions of the social order, and they are in radical conflict. The first is autocratic government—the rule of the many by the few; the second is individualism—no government, or the least possible government, with every man free to do and think as he likes; the third is fraternity—the organization of society on the basis of mutual obligation, mutual service, mutual helpfulness. In the Middle Ages the first was the universally accepted theory of society; but, when this theory was broken down by the Puritan reformation in England and the French revolution on the continent of Europe, there was ushered in the second era of individualism, as it was also understood by those who migrated to this country. In that era we acted on the assumption that by each man looking out for No. 1—taking care of himself and family—all the other numbers would be taken care of, and political as well as industrial justice would be done.

Now that epoch, though not quite gone, is passing, and we are entering into the third epoch of fraternalism, which is characterized by the saying, "All ye are brethren." Observe that the notion which insists that government shall confine itself to protecting the individual against the wrong-doing individual, and the nation against the wrong-doing nation, is a great advance over the old repressive theory of government, which left it in the hands of the few to manage the affairs of all. But there is something still better. It is the notion of a government which is an organism, which has a reason, a conscience, a judgment, and a will; it is the notion that to this will, judgment, conscience, and reason all members of the organism shall contribute.

Yet there still are in America belated men who belong to the Middle Ages and believe that democracy is a failure and want to go back to autocracy, and there are other men who are doing what they can to make democracy a failure by trying to substitute another kind of oligarchy for the oligarchy which has been abolished. There are yet other men who are afraid of any extension of the powers of government—afraid of having government do more things in the present than it has done in the past.

But over against all that I want to put before you this notion of fraternity—the idea that society is not a mere aggregation of individuals; that government is not a mere protective shell within which industry and life can be carried on; that the church is not a mere voluntary body of men who want to do their own thinking and live in their own way, but that society is an organism, a person—a unit; that government is also a distinct organism, with its intelligence, conscience, and will that you, through public opinion and public spirit, are going out into the world to help to make. The age of competition all around you is giving place to the age of coöperation and combination. It is vain for men to try to prevent people from organizing—the whole trend, sweep, and current of our time is toward organization. It is a movement ever forward, upward, and toward a larger, better, and nobler life. So it is in religion, for religion is not a mere relation between the individual soul and its God—it also is a relation of man to his fellow man—and we are moving not toward a church united by a common creed but toward a church animated by a common dominating purpose.

In the future all these denominations which came together through their representatives at the Mohonk

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peace conference will be united by no common set of formulated beliefs, but by a common spirit and a common aim. For the spirit of the twentieth century is the recognition of the brotherhood in religion, brotherhood in industry, and brotherhood in politics.

This nineteenth century has been an age of energy and enterprise surpassing in these respects all other ages; but it has had its vices, and some of these still are among us. The first vice of our American life is our ambition to accumulate, to struggle each man only for himself and his own, and then to measure his place in the world by his success in accumulating. Our second vice is the lawlessness of self-will —the putting of self-will above the law, which is the will of the community; and the third is the false standard. I am not condemning men, remember, because they have amassed fortunes. I am not attacking multi-millionaries. It is better to be a multi-millionarie than to wish you were one and not have the ability to get there. The evil of the multi-millionaire is the concentration of wealth with a sordid aim and a false standard.

The remedy for the ambition to accumulate, for the self-will and the false standard, is recognition of the fact that society is not a mob of individuals struggling one with another, each caring only for himself and his family to see what he can get out of the common pile, but an organism, a personality, in which every man is to serve every other man, in which the common interest is to be the supreme object of every one's endeavor. There must be recognition of the commonality of the nation, the personality of the nation; and every citizen, instead of voting and working for his own interests alone, must put forth his energy for the national welfare. Such men we have that belong to no party—Folk in Missouri, Jerome in New York, Colby in New Jersey, Roosevelt in Washington. You may not agree with their policy, you may criticise their party; their temperament may not be favored by you. Yet you can not but believe that these men, or men like these, are recognizing that there is something else to be done in the state than to make the government subservient to individual interest or a protectorate over individual interest. As the state must be recognized as an organism if we are to have a remedy for our political troubles, so the remedy for the stripes of Christendom will come through respect for humanity out of reverence for God.—Lyman Abbott in Chicago *Tribune*, August 19, 1906.

HOW TO CURE CONSUMPTION; RULES TO BE OBSERVED.

MONTREAL, Quebec, August 16.—[Special.]—Nine commandments for the person afflicted with consumption were given to-day by Doctor W. A. Evans of the University of Chicago in an address before the National Fraternal congress now in session in this city.

In addition Doctor Evans prescribed "nine commandments" for the community in which the "white plague" is rampant, and nine rules for the management of sanitariums.

Doctor Evans' nine commandments for the man afflicted with consumption are:

1. Live in the open all the hours of all the days of all the years.
2. Eat abundantly of meat and bread and milk and eggs.
3. Demand an early and accurate diagnosis.
4. Be candid with your doctor, yourself, your family, and the community, and demand candor from them.
5. Be controlled and guided by those in knowledge and experience superior to you.
6. Guided and controlled, seek that climate which best suits you, remembering that climate with control is helpful, climate without control is harmful.
7. Intelligently see the thing to do and conscientiously do it. Be not despondent or hopeful, buoyant or misanthropical, but grimly determined, with malice toward none, with charity for all.
8. Seek a medical man who knows medicine and has a personality.
9. Neither poison yourself or others with your sputum.

RULES FOR COMMUNITIES.

The nine commandments for the government of the community are:

1. There must be no promiscuous spitting.
2. Educate the people through the health departments, the lecture platforms, the pulpits, societies, lodges, unions, and other organized bodies.
3. Build hospitals, homes, and supervised quarters for the late cases and sanataria for the early cases.
4. Learn of all cases of consumption and exercise some supervision of them and of their environment.
5. Disinfect all infected premises.
6. Reward research into the causes and cures of the disease.
7. Live better, eat better food, drink less alcohol, and provide against unusual economic demands.
8. Live in better homes and work in better work places. Hygiene and cost of construction are not synonymous.
9. Salvation will come through simple living.

HOW TO RUN SANITARIUMS.

Taking up the question of sanitariums and their management Doctor Evans said:

"Shall you have a sanitarium and how shall you run it? In the cure of consumption it has been estimated that climate is worth about ten per cent. It

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is assumed that the sick man is to be properly controlled in the new climate. The great majority of those who seek drier climates and higher altitudes lose by the change. They exchange comforts, security, and associations for a potentiality which they do not know how to use.

"Consumptives intelligently handled do and will get well in any State in the Union. But if the intelligence of control is the same everywhere there will be found variance in results by reason of the advantages of certain climates. The Adirondacks, the Catskills, the Blue Ridge, and Allegheny Mountains are all good. California, Colorado, Wyoming, Arizona, Utah, and New Mexico all have points of advantage.

"But there is no place in this or any other country which is better than the region around Las Vegas, New Mexico. There are certain people for whom the altitude is not suited. Others prefer more of vegetation. No climate or no environment suits everybody—this one suits the maximum number of people.

NINE SANITARIUM RULES.

"I will give you my estimate of the requisites for the proper conduct of such an institution:

"1. You must have the proper head. He must be one who can make the sick fight on, confident of their general.

"2. Cases must be properly selected and classified. My judgment is that early prefebrile tuberculosis should not be sent away from home. They can be cured in any climate and without great cost. Climate is of most service in those septic cases in which there is still moderate vitality. It is poor humanity to send any man within ninety days of death. Assuming that the patient has come, you can not refuse him admission; then set aside some place called your waiting hospital, in which every patient must remain for thirty days or longer for classification.

"3. There must be discipline and control. When a man is febrile he is tractable. When he is feeling better he is another proposition. The function of this sanitarium is to take members, keep them for a while, and then turn them back into society as producing members and as educators, teaching consumptives how to get well, and teaching the well how to stay well.

"4. There must be a proper financial policy. In my judgment, the first year you should charge ten or twelve dollars a week to be borne in part by the family or friends and in part by the supporting lodge. At the end of the first year you can judge better what the cost of maintenance should be, and your charges can be adjusted accordingly.

"5. You must demand earlier and more accurate diagnosis. This is imperative. The average case of consumption is not diagnosed until there is not 20 per cent of chance for cure.

"6. You must feed scientifically as well as abundantly. The ration must be balanced. Feeding should be primarily for digestion, secondly for strength, and thirdly for fat.

"7. Exercise must be judiciously controlled for each group of cases. In the fever days, when proper treatment and the climate are fighting sepsis, the only exercise must be massage in bed. When the fever is gone exercise must be judiciously increased until the patient is well and his muscles are hard and trained to do the work of a man or woman.

"8. Those diseases for which there is no specific require the maximum medical skill. You will always require practitioners of medicine of grade.

"9. Every educational institution, to be well balanced, must have a research department. If you make use of the freely given discoveries of other men you assume a moral obligation to attempt to solve some problem which will benefit those who have helped you.

"I feel that no one need tell you to-day that consumption is a curable disease. In the United States hospitals in New Mexico of proper cases they report two thirds apparently cured."—Chicago *Tribune*, August 17, 1906.

Mothers' Home Column

EDITED BY FRANCES.

Notice.

Send orders for Daughters of Zion leaflets to Mrs. B. C. Smith, 214 South Spring Street, Independence, Missouri. Prices are as follows: Ten copies each month one year, fifty cents; twenty-five copies each month for one year, one dollar and twenty cents. Larger numbers at reduced rates.

MRS. B. C. SMITH, President Daughters of Zion.

Life in a Hospital.

[Just at a time when a great effort is being made by our people to establish a sanitarium of our own, as the Lord has commanded, the following letter from Sr. "Priscilla" will be read with much interest.—EDITOR.]

Perhaps to one that has never experienced it, "life in a hospital" sends a shudder when mentioned. But I say, Thank God for such institutions in our fair land, where thousands of poor sufferers find relief, and some find health under its roof. Though suffering untold lies behind its walls, what would the result be if the same suffering must be endured in our homes, which are so little prepared for sickness or surgical operations? And, too, one that has experienced hospital life (as the writer has) even though the memories of the fearful suffering in my hospital life are very keen, yet there linger pleasant memories of the white bed and white-robed nurse bending so tenderly over me night and day when pain was nearly past human endurance. Then, too, the pleasant, low voice murmuring tender, loving, sympathizing words, and the bright, cheery smile of not only my own nurse (who, God bless her, did all she could to make my "shut-in" days bright), but of all, from the superintendent, head nurse, and doctor, even to the "third girl" who cared for my room. And this beautiful morning my heart goes

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out in thanksgiving for it all, though it has been three long, weary months since I entered the hospital door, and am now able to walk only a very little with the aid of crutches.

Life at the hospital is a monotony. Every hour in the day, the same work is done by the same nurse; and no matter what life is going out to the "great beyond," or what fearful operations are going on, each nurse *must* be at her post. No thought can be given to other than her own work.

As I lay there day after day, and watched this wonderful piece of human machinery, I wondered how some of us could stand the strict discipline these nurses are under?

One little incident will show what self-control they must have. One nurse had a friend brought to the hospital one day, and after her special nurse left she was given charge of her friend, and bestowed for weeks such tender care, love, and attention as only a friend can give. When the friend was to be taken to her home (a distance of some fifteen miles), after getting her ready to be moved from her hospital bed to the ambulance bed the nurse was promptly ordered to her other work without the privilege of seeing her friend safe for her journey, and without a word pressed a kiss on the lips of her patient, a tear on the white face, and left her to the care of the head nurse and the doctor. No matter how unjustly, or how much a training nurse is misunderstood, she *must* never reply by even an explanation to her senior. And from my heart I say, Thank God for the noble women who will sacrifice so much to be able to help and administer to suffering humanity. PRISCILLA.

AMBOY, Illinois.

"As Unto the Lord."

She was only a poor, plain, freckled woman, whose clothes were of the fashion her mother might have worn, yet, day by day, as she busily plied her iron, many a humble neighbor would stop by her door and listen to the quaint old hymns she sang so vigorously.

"My good woman," said Mrs. G——, who had called to engage her services, "how can you stand all day in this hot room, always ironing, and yet sing so cheerily?"

"Ah, my dear lady," she replied, "the Lord has given me this work to do; so, when I'm tired and out of sorts, I say to myself that verse about doing things heartily, as unto the Lord, and try to think how I'd feel if I could see him standing by my side and he knew I had an unwilling heart for his tasks. Then I sing my brightest hymns, and, while my iron smooths out wrinkles in the clothes, I'm planning how to smooth out the rough places in my neighbor's lives.

"There's poor Granny Jones, left alone all day. She's crippled with rheumatics, and nearly blind, too. When I sing, it cheers her a bit, and she feels as if some one cared for her.

"Little Tommy Green in the room above me has a weakness in his back, and lies on his cot bed from morning till night. His mother works in a factory and doesn't come home till dark. When he's lonely, and sick with the pain, he pounds on the floor with a stick, and I sing the hymns he likes best, and he lies quiet and hums them over to himself till he falls asleep. Then once in a while I slip up with a cup of water and bits of picture-papers that come wrapped around the clothes, and give him a pleasant word. Ah, ma'am, the Lord's so good to me I must try to help them that have few blessings."

And this thankful woman lived in a little hot room, spending her whole life ironing and smoothing out wrinkles for others. What shall we render unto the Lord for all his mercies to us? —Selected.

"No home of a child of God is ever forgotten or neglected by the loving Father of all. Whatever shadow is on it to-day, there is brightness for it yet to be revealed. However gloomy may be the present state of the church of God, its best days are in the future. And even the best things that God now gives, in the home or in the church, to those who are dear to him are but an earnest of still better things to come to others hereafter. There is comfort in this thought—comfort in dark days and comfort in bright days. It is good to have hope for ourselves. It is good to have hope for those who come after us. It is good to be the receiver of blessings. It is good to be the messenger and forerunner of blessings."—Selected.

Letter Department

INDIANAPOLIS, Indiana, August 23, 1906.

Editors Herald: An editor has been gathering some opinions on the tobacco question, and I would like to make a few suggestion as to what it should contain. I would like to have it contain the name of the man who can truthfully say that the first tobacco he placed between his molars tasted good; also of the mother that advises her sons to chew tobacco. I want to hear of the physician in good standing who recommends his children to use tobacco. I should like it to contain, also, the name of the young man who would prefer a bride with a pipe in her mouth. Also the name of the young man who has good sound sense, and has used tobacco ten years, who has not wished himself clear of the habit scores of times. Please have the name of the man inserted whose breath is improved by the use of tobacco. And kindly insert the name of the man who would consider his wife or sisters respectable, that would have a tobacco cud in their mouths in his presence, or in the presence of company. JOHN ZAHND.

BEEVILLE, Texas, August 22, 1906.

Dear Herald: It seems to me I can see more God in the work of the Reorganized Church than ever before. It is certainly a progressive work, and he or she who labors therein with an honest zeal for the upbuilding of the kingdom of Christ and the Father, can not feel otherwise than that they are coworkers with God. With this thought uppermost in our minds we should ever strive to be like him. If we strive lawfully we will find no time to complain of our brethren, but will improve every opportunity to hold each other up and counsel sweetly together for good to the work that we are or should be earnestly engaged in.

Brethren, the work God has intrusted to us is no plaything. We have got a fight to make (the enemy is upon us), and we are not to use powder and lead, neither the sword; but our ammunition must be a bountiful supply of love and in the spirit of prayer. Thus a bountiful supply of wisdom will be bestowed, and we will be able to meet the enemy of all righteousness with success. Fear not, brethren, our cause is just. In the end we will conquer.

About the last of June I took leave of friends and loved ones in Independence, Missouri, and Argentine, Kansas, strengthened in the faith of our Lord and Savior through what I had heard in the efforts of the General Conference, what I saw in my travels in Nauvoo and other places, and the good preaching of our brethren. Especially was I strengthened by the efforts of Bro. E. L. Kelley from the stand on the last Sunday that I was in Independence. Came directly to San Antonio, Texas, and was much comforted to find the Saints of that place working in harmony, the branch in charge of Bro. J. P. Neal, and the Sunday-school in charge of Bro. Ed McCrae, both prospering and working in harmony, hence coworkers with God. And, too, I am very much encouraged in the mission work here. Our two missionaries in this part, Brn. D. S. Palmer and William Mannering, are earnestly and zealously at work. The local ministry, also Bro. O. D. Johnson in the western part of the settled district, are doing what they can for the work. I preached a few times in San Antonio, and went to Bandera County for a short time. It was a bad time, raining quite frequently, and my feeble condition rendered it impossible for

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me to do anything there, and I returned to San Antonio. About this time the stormy weather and sickness drove Bro. Palmer home (he lives in the city), and we commenced night meetings, and kept it up for several nights, and he went to bed with the mumps and was very sick for several days. We administered to him frequently, and told the Lord we could not afford to let him go; and in answer to our pleadings he raised him up, and I learn to-day that he is now away on his mission. When Bro. Palmer was stricken, I felt lonely, and unable to proceed with the meeting; but to my agreeable surprise Bro. Mannering came in, and we continued the meetings a few nights and over Sunday, when Bro. Mannering returned to his field of labor, and I to Beeville. Brn. Palmer and Mannering are young men, and self-sacrificing, armed with all the armor that Paul has spoken of. Their wives, too, are willing sacrificers to the work. This adds much to the help of the missionary. It is hard to estimate the amount of good a woman does when she sees her husband depart from home and all that is dear to him by earthly ties, without a murmur or complaint; and sometimes, too, she is left among strangers, knowing that they are to meet with persecution.

These brethren are baptizing outside of the influence of branches. I sincerely hope nothing will come among us to disturb the peace and harmony of our work. Let brotherly love continue until we all come to the unity of the faith, as it is in Christ.

I am on the shady side of life; can not preach much more, but I am willing to help, and give cheerfully words of comfort and encouragement as often as the opportunity presents itself. I am stopping at present with my daughter and family, Mrs. Ferguson. Her husband is not a member of the church, but a more pleasant, kinder-hearted man you will not find anywhere. He is a friend to the church, and encourages religion and prayer in the family. He is a contributor to the church, and has contributed much to my relief in my afflictions and travels. I hope the time will come for our work in this place.

If Bro. F. A. Smith sees this letter I wish he would let me know when he will be in San Antonio. If possible I want to meet him there. I will likely go to San Antonio in a few weeks, and from there to Bandera before going west. I will likely winter in Sweetwater, Texas. I am still trusting in the Lord.

Your fellow servant,

L. L. WIGHT.

OAKLAND, California, August 22, 1906.

Editors Herald: Since coming to California, I have often thought I would write to the HERALD, and to-night finds me so engaged. Those of my acquaintance among the Saints will no doubt be interested in my whereabouts. I with my little family arrived here early in the spring, something like six months ago, after a very interesting and pleasant journey over the western mountains and plains, and through the deep valleys, which must be seen to be properly appreciated. Much of the mountain scenery is not only grand but wonderful; the snow-capped peaks, the ragged surface of great rocks, many of which projected from the side of the mountain as though ready to fall crushing everything below, but have stood for centuries past, and still call forth from the traveling public much comment and wonder.

We found here in Oakland a band of Saints of the true stamp, ready and glad to welcome us. We were made to feel at home when mingling among them, while all other things seemed new and strange to us. On behalf of the Saints here I wish to say they are so earnest and zealous for the cause; and not only this but such perfect unity prevails amongst them. The branch is presided over by the well-known and worthy Bro. J. M. Terry, who has for years labored here; and I can truly say that he has wrought a work for the Master that to-day stands a shining light to all. The church may well be proud of the Oakland Branch. I am glad my lot has been cast among them, and I hope to be worthy to stand among them in Zion.

The manifestations of the Spirit have been frequently given here to the brethren. On one occasion the Spirit spoke to the congregation through Sr. Terry, who with her husband is such a help to the church. I can not tell all she gave on this particular occasion, for, unfortunately, I was not present; but it was told to me afterward, and it seemed that great power accompanied my wife as she related a part of this message, as could have been felt, being present at the meeting where it was given. The words were these, and I wish that the Saints could feel what I felt when it was told to me: "Gird the armor a little closer, Saints, and come up higher." These blessed words were repeated three times to the Saints, and were gladly accepted by them, with rejoicing that God has spoken the gentle command to draw nearer to him, and the beautiful promise that greater blessings and greater power would be given them.

I am glad to note the forward movement of the work all over the various fields of labor; and that God has chosen such a band of workers to carry to the nations of the earth the glad message of life; and that the wall of prejudice is beginning to crumble before the mighty power of truth. But as the ground is broken up, the seed must be sown, the cultivation-time must not be neglected; and hence as the fields widen, there must be more laborers to keep up the work; and how glad we should be, Saints, that in the vineyard of the Master there is something for us all to do. There should be no sleeping soldiers, no idle hands, that every field might yield an abundant harvest. And that the Saints of God everywhere may labor to help make the yield a hundredfold to the honor and glory of God, is my earnest prayer. Pray for me, dear Saints, that I with you may find work to do and not fail to meet you in Zion where the pure in heart shall dwell.

Your brother in the gospel,

THOMAS P. COOK.

SAN FRANCISCO, California, August 22, 1906.

Dear Herald: All is going along much better than could be expected in this city. It is really marvelous the progress that has been made since the calamity befell us. Work of clearing away rubbish, cleaning brick, rebuilding, and reconstruction of all kinds, is being pushed at all hours day and night. New buildings, mostly temporary, are being reared all over the burned district. Many firms have had the courage to open up for business, right in the midst of ruins. And quite a number are already building large permanent structures on their old sites, regardless of their dismal surroundings. Quite a number of blocks are already rebuilt with one-story buildings where a short time ago six to ten stories stood. The numerous ruins—enough to make one's heart ache—are fast being hidden or torn down, and at the rate we are now working will soon disappear. The courage and grit of our citizens is really surprising. In the span of life, we lost heart only for a moment. For that short time we were helpless, starvation stared us in the face, and having no shelter was discouraging. But without a moment's delay, the large heart of our fellow man opened to our necessities, and the much-needed relief was furnished us. Immediately the life-blood rushed anew through our veins, and we sprang forth into life and activity again, and are now fast regaining our old standing, and rebuilding our new San Francisco.

Van Ness Avenue, once filled with palatial residences, is now lined with stores, on both sides of the street, miles in length, and, though they are only one- and two-story buildings, they are really beautiful. The light in them is perfect, the show-windows large and roomy, and handsomely dressed. The stores in this city never looked so pretty as they do now. All the goods are new. No old goods are here—they were all burned up. Everything is nice and neat and fresh. It is sad that at such a time as this there should be a clash between capital and labor—but such is the case. Several strikes are on but regard-

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less of this we are still forging ahead, and everything is progressing. Filmore Street, once in the far western part of the city, is now the principal business street. Thousands upon thousands of people throng that thoroughfare continually. It is almost impassible, and the business done there is simply immense.

Oh, no, San Francisco has not lost her grip. To-day we are doing more business through the clearing house than any four other cities in the State. "For the week ending Thursday noon, August 9, 1906, the clearings were $38,649,876.09 as against $32,455,390.93 for the same week of 1905. This shows an increase of 19 per cent for this week." So you see we are not idle in business, though hampered by disaster and the ruins.

Our hall at Twentieth and Guerrero Streets has been refitted, the broken windows replaced, and we hold our services there every Sunday, where the gospel story is told in the same old way. Like our city, it may be clothed anew and dressed according to new ideas to the ordinary mind, but it is the same old story which is ever new and inspiring. We had good attendance last Sunday, and many of the Saints met for the first time since the earthquake. None have lost faith—but many are stirred up to greater diligence, with determination to serve the Master better. Possibly we were not the only ones who needed a little *shaking up*. May God keep us in the right, and preserve us is my prayer. GEO. S. LINCOLN.

242 B Street.

SKINNERTON, Alabama, August 20, 1906.

Editors Herald: I have felt edified many times in reading your columns. Those who have endeavored to entertain the HERALD readers have not written in vain. I enjoy reading letters from the brothers and sisters. They cheer and encourage me to press forward to the prize that is given to the faithful at the end of the race. My greatest desire is to live faithful in this life, that I may enjoy the life which is to come. Eternal life! What a happy meeting that will be, when Christ will reach forth his hand and bid us welcome home. I long to meet my Savior first of all, and be permitted to enjoy the heavenly blessings. This life is only a preparatory state, and life is short; and whether we are prepared or not will not prevent the coming of Christ. We learn by studying the word of God that we are living in the last days when false Christs shall arise and "show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." When we hear of wars and rumors of wars, earthquakes and famine, and see the signs in the heavens above, and men's hearts failing them for fear of the things coming upon the earth, then we learn the parable of the fig-tree: "When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the door." We as Latter Day Saints need to be preparing for that great and notable day when Christ will come without sin unto salvation. Dear brothers and sisters, pray for me that I may be faithful to the end, that my daily prayers may be effectual.

Your sister in the one faith,

MRS. ENNIE B. SNOWDEN.

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68 Churchburg Road, ENFIELD, England.

Editors Herald: I have forwarded you a few letters out of the many which have appeared in our daily papers. They have caused a deal of controversy among many of the ministry of the different sects, and while many agree with and try to prove them correct, many of the laity (or members) try to put the blame on the ministers, or, as one writer terms them, a separate body of haughty, high-minded, overbearing, self-assumed, intolerable men, filled with a disease known as the clergy. This disease, as it is called, is very widespread, for you have only to look and dress like a clergyman and you are one. I am sure the actions of the majority are no better than the ones they teach. I know one place at least governed by one of the most spoken of, where the young lads have a social class consisting of smoking, singing, praying, card-playing, and other evils mixed up with the good. It presents this to our mind: Are we becoming less religious?

In connection with one of the writings I have forwarded I would like to say a few words. It is about our prayers, the God-given communion so often forgotten or neglected. We go back to the time when the Lord instructed Adam to pray and sacrifice; what joy it must have brought him, after being turned out of the garden, to think the Lord would still permit him to commune with him. Again our mind wanders back to the words of Eve, how she blessed God. They truly realized what a joy, what a God-given privilege it was to pray—to commune with the Lord after such a dark cloud had come over their lives. And when we remember the great sacrifice that God made in our behalf we can surely be thankful that he has given us the beautiful privilege to pray. When we have conducted our homes aright in reading and prayer every day of the week, made our house a house of peace, how good it is to go to the Lord's house on the Sabbath to pray. How we "tremble beneath his power." Our hearts forget the cares of this life, for in prayer we have joy. Prayer is a sure remedy for many ills. There are many homes to-day, even among the Saints, which suffer for the want of united family prayer. The Lord says: "And a commandment I give unto them, that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people." —Doctrine and Covenants 68:4. Beloved, God sees it is necessary for us all. The judge does not always know, nor the officers either, whether we are observing our prayers in the morning, noontide, and evening; but God does.

Other questions present themselves which we often have to meet: Do we pray aright? Are our prayers presented with sufficient humbleness? Do we recognize we are only the receivers of what God in his mercy chooses to give? Do we go thinking we have a perfect right to command God to give us what we like, then grumble because we do not get it?

Now in regard to testimony. This comes only through prayer. How often our testimonies are very weak. Is it not because our prayers are very weak also? How many of us are in a condition to say, "Come, Lord Jesus, come," in reality? How many of us are praying that the heavens might be opened and that the Christ would be revealed in flaming fire? These are thoughts which each can best answer for himself. I heard Apostle J. W. Rushton speak of how many homes he came to during his travels here, that were without their Bible-reading and prayers. Saints, let us arouse ourselves; be earnest. "The time is far spent; there is little remaining." Let us use the time to the best advantage. Let us draw near with a true heart unto the throne of grace. Let our Sabbath-day worship be true, with plenty of energy. I believe the words I once heard: "The Sabbath is a text; the week-day the sermon we preach from it"; but if we throw all our week away in pleasure, staying up late at night, falling out in the morning just because we have to, what are our Sabbaths like? Instead of being bright and cheerful, we want to rest. Yes, not enough strength left to serve God with. We go to sleep in the meetings instead of listening to God's word. "The Lord said our Sabbath was to be a day of rest," says one. Yes, but we are not to wear ourselves out in six days so as to be half dead on the seventh. God never intended this, for he says, "Retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated."—Doctrine and Covenants 85:38. Against the advice God has given us, how long will we continue to neglect our duties? If we are weary in body surely we can never serve God as we ought. No, our prayers will get weaker until they are no more prayers, but vain babblings. The form may be there, but that soon goes

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after the Spirit departs. Dear Saints, let us remember the loving words which, if carried out, will bring the best and richest blessings: "Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him. Thou shalt love thy neighbor as thyself. Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it. Thou shalt thank the Lord thy God in all things. Thou shalt offer a sacrifice unto the Lord thy God in righteousness; even that of a broken heart and a contrite spirit. And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days, and at all times; but remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments, unto the Most High, confessing thy sins unto thy brethren, and before the Lord."—Doctrine and Covenants 59:2.

The language of the Lord to us is sufficient in itself to prove how we should worship day by day, also on the Sabbath. God gives us strength to labor in the week: let us all unite to praise him on the Sabbath upon such lines as shall find favor in his sight. Let us watch and pray lest we enter into temptation. I trust God will bless the endeavors of his children, also that we may never forget our prayers. I heard once that "a man was tallest when upon his knees." Although the Lord does not require us to fall down upon our knees every moment, he requires a willing heart; for the "willing and obedient shall eat the fat of the land of Zion." My one desire is to fill the station of life God has placed me in, that we in this portion of God's vineyard may unitedly make a firm, earnest stand for God's work. Your brother in Christ,

JOHN A. JUDD.

MARLIN, Texas, August 25, 1906.

Editors Herald: It has been some time since I wrote to your columns. I enjoy very much reading your good news which edifies so much. I can still say as I have said long ago, I know this is God's work. I know the Book of Mormon and Doctrine and Covenants are true. If I ever deny them it will be because I have lost what light I have received. I praise God for his goodness to his people in these latter days, more especially at the last General Conference in giving the revelation regarding the sanitarium for his people who have not faith enough to be healed without one.

Since I last wrote I have had some hard trials. In the month of May last I was taken with appendicitis and had an operation performed. It seemed that death was near; the doctor and all the neighbors said that there was no chance for me, but being under the influence of the Master's power I told my wife that I knew it was not my time to die. I was to stay here longer, for I could look back and see things God had shown me that were to take place in the future. I can say that I never enjoyed myself more under the influence of the Spirit than I did on my bed of affliction. It seemed that God's ministering angel was present all the time. I can almost testify that he stayed with me one night after they had quit sitting up with me. I never had a bit of fever but one time while I was sick.

Since I got up I attended a debate between a Mr. Campbell, an advocate of the Campbellite doctrine, and Bro. S. S. Smith, held at Elam, Texas, east of Dallas. The debate was conducted all right excepting one or two times. Bro. Smith was the man for the occasion. The debate lasted one week, two sessions per day. Each one affirmed that his church was the church in fact, being scriptural in organization, doctrine, and practice; first affirmed by Smith and then by Campbell. I think Bro. Smith successfully set our claims before the people, but all that Campbell could do was to assert that his church was set up by Christ, and that prophets and apostles were taken out by divine authority, but did not prove it. Smith showed that the Campbellite Church did not fit the pattern at all, so at the close of the meetings he had converted most of the Campbellite members.

My mind is called back to a letter in a recent HERALD, written July 29, from Cookes Point, Texas, in regard to inconsistency of missionaries teaching members to avoid the use of tobacco and coffee, which is good advice, but not complying with the Doctrine and Covenants which tells them to leave the branches and get out into the world. Now as to the missionaries in Central Texas, I think they do well. They hardly ever come into the branch where I live; but when they do they certainly edify us. They always come with the Spirit of the Lord, and do everything they can to build up the work. They never come in the spirit of jealousy; are never talking about some missionaries who are trying to kill their influence with the people; are not talking about some fine thing they have seen in the city; but are always talking about what good there is in the work, and instead of finding fault with some missionary's preaching and trying to show some defect in the Doctrine and Covenants, they are trying to get the people to believe them. My prayer is that all the missionaries in the field will be as humble as those in Central Texas. I desire and request the Saints to pray for me and my family that we may hold out faithful to the end. ALBERT VAN CLEVE.

FALL RIVER, Massachusetts, August 20, 1906.

President Joseph Smith: I attended the Massachusetts reunion held July 28 to August 6. I did not advertise myself as I saw in the HERALD that Father Squires was expected to be there. I left home in company with my wife, and son Ephraim and his wife and two children, and several of the Saints; and we arrived in New York City in time to take the boat for Fall River. Here we met quite a number from Philadelphia whose faces all gleamed with joy. We arrived at Fall River at about eight o'clock in the morning, and just as the boat was being made fast we saw Bro. F. G. Pitt coming with a small boat to take us all across to the camping ground. After about half an hour we arrived at the ground. Here we met Bro. R. C. Evans and F. M. Sheehy, and many others that we had never seen before. Were glad to get acquainted with them.

We were soon preparing to fix our tent and arrange for the night; for we knew it would come. So after we had prepared all that we could for the time being, we thought we needed a little refreshment, so we went down to the large tent where the tables were all being loaded with things needful for the body, and here for the first time I saw the need of exercising what is called in the revelation the duty of being a "father." I saw there was some little confusion, as the brethren had been so busy getting things ready; but as all was not quite perfect, we were a little inclined to complain. But we soon got over that. Now as it was my first experience at reunions, I thought I would keep as quiet as I could and learn. But I was soon discovered, and before the camp was closed there were about fifty, as near as I can judge at present, came to me and asked for their patriarchal blessings; and as I was called to be a servant to the church, the body, I had no desire to refuse, so went to my work with a cheerful heart, and did the best I knew how. Here I would say that the brethren were very kind to me. Bro. F. G. Pitt, Bishop Hilliard, Bro. Christy of Philadelphia, President R. C. Evans, and Walter W. Smith assisted me with their kind and effectual prayers.

On the morning of the 6th we broke camp and prepared to make for our homes. I came to Fall River and bade good-bye to wife and the few Saints going to New York. I found my way to Doctor John Gilbert's, and was made comfortable. With kind regards to all, JOSEPH SQUIRES.

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DES MOINES, Iowa, August 21, 1906.

Editors Herald: Closed a five weeks' tent-meeting in the city of Des Moines last Sunday night with some interest that will not be lost on the part of two or three families, and much prejudice has been removed. The five that have been mentioned in a previous article as being baptized since the beginning of these services were all that were baptized; but there were a few of the Saints who expressed being instructed and much edified by the meetings, and none but what showed due respect. After the departure of Bro. and Sr. Reiste for other parts, after aiding me for about three weeks, my daughter Ruth came to make me a visit and to assist in the musical part of the services, and the young sisters of the branch who are gifted in music assisted in vocal solos and duets that were very edifying to both Saint and sinner. The Lord supported me in the efforts made till at times my soul was filled with joy to be permitted to represent a theme so glorious and so soul-satisfying.

Last Friday a week ago the Methodists started a tent-meeting about two blocks from where our tent was located, and continued only till last Sunday night. While they disclaim running opposition to us, yet it has a shadow of that appearance. After they began their meetings some of their number were absent from our meetings that had previously been regular attendants, so that they accomplished that much to their satisfaction, if nothing more. We were intending to attend a few nights, if they had continued after we closed. We are intending to secure the tent again after the reunion and locate it in another part of the city, and in that way warn the people. The Religio has arranged to place another literature box in the street-car waiting-room, and keep it supplied with literature. Through this means the people have been warned to quite an extent, and information has been given that has resulted in much good, more than will ever be revealed this side of eternity. The young Saints as a rule are very desirous of being useful, and find it a struggle to keep themselves unspotted from the world, as there seems to be nothing but worldly influences to associate with in the city. Some of the young have become quite indifferent to the work, and are led away by the Sunday base ball, and park exercises on Sunday, but we are laboring for their reclamation; but they may have to go through the fires of affliction before they are apprised of God's displeasure with such doings on the part of his children, and thus learn obedience by the things they suffer.

Last Sunday was the regular social service of the branch at eleven o'clock, and one of the times worthy of record was experienced. Spiritual testimonies and dreams were related, and the Spirit spoke in prophecy, which gift was present to a great degree, and several were moved by it. The instruction given by the Spirit was very beneficial and encouraging, and all seemed well repaid. Monday night the regular business-meeting of the branch was held, the members being advised to come together fasting, and during the time of service the Spirit whispered that special prayer should be offered for the sick, and two were appointed by the president to offer prayer in which all united with great fervency. The same officials were unanimously selected for the term for which the officers are elected in this place. The branch has decided to purchase a mimeograph and will use it for sending out circular letters to the Saints where visitations can not be made by the branch officials,—and to this branch belong many such. There is some thought of starting a weekly paper in the interests of the local work, but this has not been finally decided. While all are united in the thought that much good could be accomplished by such a paper, yet there exists with some a doubt about such a move being made a success, or advisable just at the present time, and further consideration will be had. Wisdom is shown in the efforts to advance; and haste is not considered a correct principle to govern in some things at least. The sick of the branch have been great sufferers during the last few weeks, and it has been a source of great trial to the Saints; but unwaveringly do they continue to petition, and deeper humility pervades the lives of God's people. Two are now lying very low, and are living only by faith; and why their lives are prolonged does not appear; but we walk by faith that the future will reveal why, and we hope that through the providence of God their lives may be spared free from their present sufferings and the cause of it. We ask the prayers of all who trust fully in the Lord as the source of all power to render supplication for these sorely afflicted ones of the Des Moines Branch. The president of the branch is not suffering any pain from the fracture of his limb; but suffering much inconvenience on account of needing his work so much; but he is enduring his affliction quite uncomplainingly, and the heavenly Father is favoring him to a large degree.

For the next two weeks the city will be wholly or almost wholly given to the entertaining of the State Fair, and we anticipate seeing several of the Saints from the different parts of the State. I trust if they are in the city they will appear in their proper place at the Sunday services, and we would be very much pleased to see them, too, at the Wednesday evening service. All will be welcome.

I notice that the Hindu psychologist is contemplating building a temple in the city, his patronage being so great demands it. This but emphasizes the fact that the people are running to and fro after all kinds of spirits that promise to do something for them without asking that righteousness be the basis of action; but that they are willing to pay for it. It is argued that any spirit that gives relief from some real or supposed trouble, no matter in what way received, is of God, and even some of the Saints are allured with that kind of bait. All this is based upon the erroneous theories that "what is, is right," or in others words, "all that is, is of God," and that there is no Devil, no source of evil nowadays like as in days agone; that devils do not possess the bodies of the human race like as in the days of the New Testaments; and are ascribing all derangements to nervous or physical weaknesses. This is one of the deceptions that will and does deprive those possessed from the privileges of the gospel. If Satan can possess a body, partially or wholly, and deceive the party possessed, or those who should exercise faith for their deliverance so that they are not willing to acknowledge the trouble, and the source of it, he will retain possession. Satan does not attack the children of men or of God when they are strong or where they are strong; but when he sees a weakness in them will take possession of that weakness, and then make it appear that it is but a natural malady, so that he will not be attacked by the authority that will dispossess him, and thus will continue with the individual till there is a recognition of the true conditions by those who are suffering from the results of the trial, or God sees fit to exercise mercy. God wishes his people to trust in him by keeping his commandments and doing those things that are pleasing to him, and not to trust in him by trying every spirit and every claim made by men through which a blessing may be obtained, pay the man well for his pretensions, and if a blessing is obtained ascribe it all to God, thus giving encouragement to others that God works through means that contradict his power, or set a very small valuation upon it, and lead them to try God that way instead of trusting him unwaveringly, and patiently abiding the results. The result in every case where God's children have put unwavering faith in him has been good, though in appearance it may not have seemed to be so. Too many judge by the appearance of things, and not by the word of God.

Many would be much better pleased with some articles in the HERALD if there were less of personality engaged in, and the subject wholly treated upon principle. It is very poor argument to assert surprise at the position of another, or to say that the sentiments of another are or are not the sentiments of

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the writer. It seems to some that usury of words are being used by some who are contending strongly against the use of usury, and think that all should agree with them as to what usury is. We can all agree that usury is an excess of some things, and why not he be a usurer who uses an excess of words? Why not? Just because all can not agree that the taking of legal interest is usury, or the taking of interest is usury, depends whether the law of the Mosaic economy is binding upon the Israel of the free born, any more than some of the other laws governing what to eat and drink, or what should be done on the Sabbath day, is yet binding or not, or whether cities of refuge should be now established for the innocent murderer, or the one who has committed manslaughter in no more accidental manner than did Moses in the land of Egypt. Let proof be adduced that taking interest on the use of money is usury under the gospel economy. The Lord has seen this grievous sin, if such it be, for years, and yet has not given a word of reproof for it, even when the church through its authorized officers to look after the temporal affairs of the church has both taken and given interest. It has never been publicly charged that illegal interest has been c arged by them. In such case they would not be worthy to stand; and if men did not know of it the Lord would, and he certainly would apprise those who have been given the responsibility to look after such things. Farmers are at the present time selling their produce so that they are making in some cases as high as fifty per cent on the money invested, and the labor used, and they are taking only the legal price offered them by those who buy. One would think that a mechanic or workman would be very foolish to refuse to accept a raise of ten per cent in the price of his product if it should be voluntarily offered to him, but if a man takes ten per cent on the use of money or real estate that is the result of their past labor, then it is severely condemned. Until we are placed in the complete control of a land, as was Israel of old, and the constitutional as well as the statuatory laws that govern us are given of God, and we have the unquestionable right to execute them without the breaking of the law of the land, and to make every one who abides with us in that land live in harmony with such law, we had better conclude that the constitutional and statuatory laws of the land that we are citizens of do not make us criminal by living in harmony with the privileges granted by such laws, as relating to matters of business, the business of which in its nature is not criminal as made plain by any law given to govern us under the gospel.

It is but right that all questions should be thoroughly canvassed, and that publicly, but in the canvassing of them we should eliminate the personal feature, and the radical condemnation of one who may differ from us in principle. Be ye wise servants yet harmless as doves, is a very good antidote.

In the faith, and in harmony with those who agree with me, and trying to be in harmony with all the Israel of God, I am

Your brother,

J. F. MINTUN.

ANTWERP, Ohio, August 26, 1906.

Editors Herald: I am encouraged in the work. The prospects look brighter here now than for a long time. The parties who were foremost in putting an injunction on the schoolhouse, in the district in which I live, eighteen years ago, are now being held up before the public in ridicule, shame, and disgrace. I have a copy of petition certified by the clerk of the county, which I think ought to go on record in the church as pereecution. This injunction was petitioned for on the ground that any one tax-payer could object, and close the schoolhouse against any one from using school property for other than school purposes. Does the church keep a record of such matters? I feel that I have been deprived for eighteen years of rights and privileges as an American citizen and tax-payer that others have been permitted to enjoy. It would take a long time to tell all the particulars; but is seems to me this was was an unchristian, un-American, ungodly affair, beneath the dignity of a gentleman. While he has posed before the public as a Christian gentleman, and an honorable citizen (until now), he has held me up before the public and in the county courts as a disreputable citizen for eighteen years, unworthy the same rights of other citizens. I feel that the Lord had taken the matter in hand. I believe he has said that no weapon formed against his work should prosper. But some one might ask, Why so long a delay? Perhaps for our good. We might have felt exalted should he have put forth his hand at once in our behalf. I certainly feel sorry for any man under such humiliation as the one who swore to this petition. May the Lord prosper his work and bless us all, is the prayer of

Your brother in gospel bonds,

JOHN ERTER.

ALICE, Ohio, August 27, 1906.

Editors Herald: I will send in a few lines to the HERALD that the Saints may know we are still living in the one true faith, and are not ashamed of the name we took upon us, though we are still isolated from any church privileges.

We ask the Saints everywhere to pray for us that, if it be the Lord's will, we may have a home in the land of Zion near Independence, where we may be with other Saints.

Dear Saints, pray for us that we may live up to the laws of God, and endure to the end.

In the one faith,

EDWIN E. and ADA LAMBERT.

KNOBNOSTER, Missouri, August 25, 1906.

Editors Herald: My experience the last three months and a half in my field of labor (Texas) has been varied. I have done labor in the following places in connection with Bro. E. A. Erwin and Bro. John Harp: Avery, Midway, Boxelder, (vicinity), Manchester, Waxahachie, Red Oak, Dallas, Elam, Granbury, Marlin, Hearne, Macy, and Cookes Point. I first associated myself with Bro. E. A. Erwin, and later I linked fortunes with Bro. John Harp. I also formed the acquaintance of Bro. Bussiel, also S. R. Hay and his son Johnie, and Bro. D. B. Higginbotham, who are endeavoring to keep the campfires blazing as best they can. I was in attendance at the Central Texas District conference. This meeting, lasting about a week, was well attended by Saints and outsiders. I think lasting good was done at this meeting, and our work better understood. Bro. Harp baptized two while there.

I have no apologies to make for being in attendance at meetings of this character, even in branches. In so doing I feel certain I have assumed no prerogative not rightfully belonging to my office and calling. Any time and opportunity I have to proclaim the truth of this work, I expect to use if the Lord is willing. I am not prepared to admit as one writer does in HERALD of August 8, that "the Utah elders are doing better missionary work" than we are doing. True, they go from house to house and teach, but *what do they teach?* They teach Brigham Young to be a prophet. They have gone to the other extreme, and but very seldom you hear them preach publicly.

Our yearly reports show a greater per cent of baptisms from the world than the Utah people have ever shown in one year, nevertheless they have a much larger number of workers in the field. The same writer says, "Of course it is nice to visit branches and district conferences and preach to them a week or ten days at a time." Who said it was *nice?* I do not say so. Far rather would I preach to the world. Necessity and force of circumstances, because of the low condition of the work, spiritually, in branches, and the *necessity* of spiritual work to be done, is the reason why I have spent some of my time in this direction. Not but what I would gladly recognize the

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local forces and the proper authorities; but the trouble is the work has *not* been done and there is necessity for it to be done; hence to maintain the integrity of the cause, the missionary resorts to it as the last extremity. Would to God the conditions specified in Doctrine and Covenants 122:7, 8 would be complied with to the very letter in the Texas field as elsewhere. We shall live in hopes that the conditions will grow better, and never again shall there be any necessity to have the missionary come to the rescue of the work locally to keep the work in proper condition. This is a coöperative work, a work of love; not a work of hatred, malice, and jealousy one toward another,—a work that we are all concerned in equally. Why not think more of the work to be accomplished, its magnitude and greatness, the spirit of moderation that should be exercised to one and all in its accomplishment, instead of so much parade about infringement on others' rights, when nothing of this kind is intended?

The seventies' especial duty is to proclaim the gospel to the world. The high priests' duty is to take care of the flock and to preside over districts. Should the latter fail in the performance of this important work, no law prohibits the seventies from so acting temporarily, for they have this right to regulate. (See Doctrine and Covenants 104:13.) The high priests also have the right to act as missionaries, when occasion requires. (See Doctrine and Covenants 122:7; 107:42.) The especial duty of *all* is to create peace, harmony, and love, building up the work, restoring confidence, instead of eternally criticising some one because he does not do as *we think* he ought to do, calling in question some other man's work because he has done something *we* could not do in the missionary field. As a missionary, I think I shall continue to act and labor as wisdom may direct, and if I see a greater possibility of doing good in building up the work in branches, and also through these branches reaching a greater number of the outside world by preaching to them, I will continue and do the best I can. Many times when branches are in good condition spiritually, a work can be accomplished through this means by the missionary in reaching the public that could not be brought about otherwise by months of labor. I do not say this should be the *only* policy, by any means; but many times by right-living the Saints are respected, and the world will listen, by virtue of that fact, and where they are not known they will not always do so.

At Elam, nine miles east of Dallas, our work had been slandered a number of times during the past year by the Campbellite pastor at that place, whose name was G. W. Campbell. This led to our defense and called forth the presentation of church propositions which were duly signed and a debate scheduled for August 11 to last fourteen sessions of two hours each, seven on each proposition. At this same place Bro. T. J. Sheppard met one of their representative men several years ago. Still smarting under the crushing defeat then given, they at this time were overly anxious to recover the ground they had previously lost. Having great confidence in their man, they felt certain of victory this time. A large arbor was prepared especially for the occasion to accommodate those who might come.

Before the debate commenced Bro. John Harp and I had the same dream, the same night, indicating that all would be well in the conflict. Also Bro. Standefer dreamed he saw me in this debate with Mr. Campbell, and that I during the contention for the truth deliberately took off one garment after another of my opponent's clothing until he was nearly nude. The evidence we received in humble prayer that God would be with us strengthened and assured us that the outcome would be all right. We led off the first night by showing the organic form of the ancient church, its laws, practices, doctrine, etc. This he did not deny but contended that that order of things was not destined to continue. We endeavored to show if his position was true, certainly such an important thing as a change would have been revealed. Also if his position was true, then God had changed. We presented an especial argument showing the apostolic office was perpetual, using the usual proof-texts to sustain it. We also corroborated this with authentic history. This position he never touched. He came forth with an argument showing qualifications of an apostle,—that they had to see Jesus Christ. This we easily met, showing his rule faulty in the extreme. Then he quoted Paul on the "signs of an apostle," and this I showed was duplicated in latter days by one of the Lord's apostles, as well as others. This well-established fact (see Marvelous Manifestations, page 90) was met by great scoff and ridicule. He wanted to know if I had power to give the Holy Ghost. I showed that they as a church occupied similar ground when they claimed to baptize for the remission of sins, that they could not forgive; God recognizing the official acts of his servants forgave the sins. So in giving the Holy Ghost. He did not meet my argument on apostasy and restoration in latter days. I showed from three proof-texts (see Zechariah 2:1-4; Malachi 3:1; Revelation 14:6, 7) that an angel was to come; this was met only with ridicule. He took the peculiar position that at the end of the Jewish Age the world was burned by fire; then was the end of the world, etc.; that in the days of Christ and the apostles was in the Jewish Age. We showed the Jewish Age ended with John. (See Matthew 11:12; Luke 16:16.)

If any one point was clearly settled in the minds of the people there present, it was that the end of the Jewish Age was *not* burned with fire. His Biblical evidences failed him shortly, and he could do nothing else but ridicule God's prophet, etc. This we expected, so we were prepared for him on that line. I found he was no amateur as a mud-slinger. The usual slush and filth that is generally used was used here, and I never was endowed with greater power in making a defense of this gospel work and the grand, good man, Joseph Smith, than I was at that time. I am thoroughly convinced that there is not a scrap of evidence in the world that would be accepted as legal testimony, that would condemn Joseph Smith as being bad. He used Brighamite history instead of our own, and made quite a "spiel" for its acceptance. We showed his deception on this; and if he is satisfied with the way it turned out God knows I am. On the identity of his church, I showed its complete lack of harmony in every way. In pressing him on different points which were necessary to be brought out to show his identity to the New Testament, he would fly back on my church and go to ridiculing that. I called for a ruling of the chair on this point two different times. He decided he had a perfect right to do so if he wanted to. I submitted, knowing that with thinking people his policy would lose out, and sure enough it did do that very thing. The closing speech of the debate, I proved thirty indictments against their church. I never saw a more sick set of people in my life than they were at the close. I do not care to go farther into detail, for lack of space. I will say, however, with the outcome of this, my first public discussion, I am thoroughly satisfied, knowing that God's hand was in it for the outcome of the right; and I desire to give him the praise for this victory.

We left many thoroughly convinced that our claims were true. Whether or not they will ever enlist in the cause, time only can tell. We trust God will lead them by his gentle hand, and give them the moral courage to obey and see the marvelous light of this great latter-day work.

I came home to rest up two or three weeks, and to attend to other business matters needing my attention. The brethren here put me to preaching on the streets of Knobnoster. So far I have preached two times to nearly two hundred people, with good liberty and attention. Will occupy again to-night and to-morrow night also, the weather permitting.

Those desiring to reach me in correspondence can do so at my permanent address here, Box 175. I hope to again be in my field by September 10.

Hoping, praying, and working for success in gospel work,

In bonds of love,

S. S. SMITH.

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Miscellaneous Department

Conference Minutes.

Birmingham.—Convened with Summerfield Branch, April 14 to 16, 1906, William Ecclestone presiding, assisted by Charles Walton. Branches reporting: Birmingham, Priestly Road 131, Summerfield 49, Stafford 33, Leicester 38. Treasurer's account: Total receipts, £7 15s. 6½d.; expenditure, £6 0s. 1d.; balance on hand, £1 15s. 5½d. Officers reporting: Thomas Taylor (bishop), C. H. Caton, William Ecclestone, C. Walton, G. S. Greenwood, E. A. Webb, J. E. Meredith, J. T. Norton, F. Swann, and Joseph Ecclestone. Committee on rota plan reported the matter had not been proceeded with, owing to lack of sufficient funds. Report was received and committee again appointed consisting of president of district and presidents of branches, same to draw up a plan and send report to next conference. Resolved that all those reporting and sending in licenses for indorsement (in conformity with rules of district), have their licenses indorsed, and whereas Joseph Ecclestone has not been recommended by his branch, but has reported to this conference, he also have his license indorsed. The following were recommended by their respective branches for ordination: H. Smith (Birmingham) and John Meredith (Derby) to the office of teacher; Howard Snead and Frank Smith to the office of deacon. Resolved that these brethren be ordained, but in the case of Bro. Meredith it be left in the hands of president of district to ordain priest, if Spirit so directed at time of ordination. Proposed new branch and district report forms as received from president of mission were considered, but no action taken. Report of committee on rules was received. Conference considered proposed new rules, separately; after considerable discussion they were left on table for next conference. The whole of the authorities of the church were sustained by unanimous vote. William Ecclestone was again chosen president and Charles Walton vice-president, George S. Greenwood treasurer, and Joseph Ecclestone secretary.

Mobile.—Met in convention with the Three Rivers school June 1, 1906, Superintendent F. P. Scarcliff presiding. Three schools reported: Theodore, Bluff Creek, and Perseverance. Number of sessions 45; balance in treasuries, $12.34. Moved and seconded that all visiting brethren be requested to take part in this convention. Carried. Moved and seconded that Bro. Alma Booker act as speaker for the General Conference delegation. Carried. Interesting talks were made by Brn. Scarcliff, Booker, Stubbart, McLain, and Sherman. Moved and seconded that hereafter Friday evenings before the district conferences be taken up in Religio work instead of having entertainments. Carried. Moved and seconded that the secretary of the district make out a program to be rendered in connection with the convention. Carried. Bro. Scarcliff was chosen superintendent; Bro. Booker, assistant superintendent; Edna Cochran, secretary; Oscar Tillman, treasurer. Adjourned till 2 p. m., Friday before the next district conference.

Conference Notices.

Northern Michigan District conference will convene at Boyne City, Saturday and Sunday, September 29 and 30. All reports, communications, etc., should be in the hands of the secretary, Charles Burtch, Bellaire, Michigan, not later than September 27; or if later address Boyne City. Bro. J. W. Wight of Lamoni, Iowa, missionary in charge, J. J. Cornish, and other good speakers are expected to be present. We are looking forward for a feast of good things. Come and enjoy them with us. A word to the wise is sufficient. C. G. Lewis, president.

Northern Wisconsin District conference will convene with Evergreen Branch, at Valley Junction, Wisconsin, September 22 and 23, 1906. Apostle J. W. Wight and one of the patriarchs are to be in attendance. Branch clerks please send your reports to Bro. W. P. Robinson, Valley Junction, Wisconsin, in plenty of time. Rillie Moore, secretary, Necedah, Wisconsin.

Convention Notices.

Northern Nebraska District Sunday-school convention will be held at Platte Valley, Nebraska, September 28, at 2.30 p. m.

Northern Michigan Sunday-school and Religio convention will convene at Boyne City, Friday, September 28, all day. Program in the evening. Secretaries of schools and Religios will please send in your reports and credentials so as to be in Boyne City not later than the 27th. Come, all of you, and let each do his part to advance the great latter-day work. C. G. Lewis, president Religio, W. Aldread, superintendent Sunday-school.

Northern Wisconsin District Sunday-school convention will be held at Valley Junction, Wisconsin, September 21, Friday, at 2 o'clock. Each superintendent is requested to send a written report of the condition of his school. We hope also to see delegates from each one. Address all reports and communications to W. P. Robinson, Valley Junction, Wisconsin.

Reunion Notices.

In addition to notice in HERALD for August 15, we have this to state: Those coming to Northwestern Nebraska and Black Hills reunion, September 25 to 30, to be held one and one half miles east from Gering, and four miles same direction from Scotts Bluff, railroad station, will be met at train Tuesday only. It is possible excursion rates may be secured about that time. See your railroad agent. We extend a welcome to all, but we should much desire that you be godly-minded, leaving lightness of speech and manner for those not of God's fold. D. W. Shirk, Minatare, Nebraska; Santford Barkdoll, Gering, Nebraska, committee.

Died.

DAVIS.—Florence Isabel, infant child of John W. and Caroline Davis, August 20, 1906, at Kirksville, Missouri; born March 25, 1906, hence was but four months and twenty-five days old when transplanted to the paradise of God. Funeral-service from the residence of Bro. Nathan Weedmark, August 21, in charge of Robert M. Elvin. Interment in Rose Hill Cemetery.

FOWLER.—Priest Lewis Fowler, at Albany, Missouri. Born March 5, 1825, at Westfield, Massachusetts. United with the church at Amboy, Illinois, 1865. Ordained a priest, 1866; lived a faithful life, and died rejoicing in the hope of eternal life through the gospel of Christ, August 25, 1906. He leaves to mourn, three sons, five daughters, thirty grandchildren, and three great grandchildren. Funeral-sermon at the residence of his son-in-law, J. Rabidou; text 2 Timothy 4:7, 8. The remains were taken to Lamoni, Iowa, and buried in Rose Hill Cemetery by the side of his wife, who preceded him twenty years. H. A. Stebbins assisted at the grave.

BARNES.—Sr. Sarah R. Barnes, August 18, 1906, at Hunter, Ohio. She was born March 12, 1845, at Morristown, Ohio. United in marriage to Elijah Barnes, May 26, 1870. Of this union were born three sons and three daughters, all of whom were at the bedside of mother when the summons came. She united with the church in 1878. She was laid to rest in the Ebenezer Cemetery, Ohio. Funeral August 21, 1906. Sermon by James Craig. She was a faithful sister from the beginning of her Christian life to the end thereof.

JONES.—At Springfield, Nebraska, Ann W. Jones, August 23, 1906. Was born in Monmouthshire, England, April 20, 1820. In 1837 she was married to Daniel Jones. Of them were born four boys and six girls. Five have passed on before her, and five remain to mourn. She was not united with the Reorganized Church, but was a believer, and all her living children, but one, are members of the Reorganization. She was beloved by all. She lived to see two of the fifth generation. Funeral-services at the home of Bro. William M. Satterfield. Sermom by W. M. Self.

CALKINS.—Near Sidney, Iowa, May 7, 1906, Myron R. Calkins, son of Elder James W. Calkins. He regretted that he had not been baptized when his wife was baptized. Funeral in the Methodist Episcopal church, Sidney, Iowa, by Bro. Sheehy and Charles Fry.

CALKINS.—Near Sidney, Iowa, August 26, Nellie Calkins, aged 15 years, 3 months, and 15 days. She leaves mother, one brother, one sister, and a host of friends to mourn. Her father died three months before. Funeral-sermon by Reverend M. F. Campbell.

POWELL.—Thomas J. Powell was born September 12, 1875, near Hemple, and died at his home August 19, of tuberculosis. Bro. Powell was twice married, his first wife having been Miss Lydia Babbitt who died November 27, 1903. Of this union one child was born. On May 3, 1905, he was united in marriage to Miss Mayme Resch, who survives him, together with the son above mentioned, two brothers, and four sisters. Bro. Powell united with the church in 1888, and lived a consistent life. The remains were laid to rest in Stewartsville Cemetery.

EATON.—Eliakim H., at the home of his brother, Otis Eaton, at Little Deer Isle, Maine. Died August 21, 1906, in the sixtieth year of his life. He united with the church in the later

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years of his life, and died in the faith. He leaves a wife, two daughters, and four sons. He served in the navy during the Civil War, and for many years was a very capable and prosperous sea-captain. Funeral-service was held in the Congregational church at Sunset, Maine, W. E. LaRue officiating.

KNOWLTON.—Clarence E., at his home at Gardner, Maine. Born July 20, 1864; died August 23, 1906. Cancer in the stomach was the cause of his death. He leaves a wife and six children. He united with the church at fifteen years of age, and died in the faith. For over thirty years he has been a very capable sea-captain. His remains were brought to Stonington, Maine, for burial. Service was held at the Saints' church, W. E. LaRue officiating.

CORPE.—Bro. William H. Corpe was born July 26, 1840, in Cuyahogo County, Ohio. Died at Antwerp, Ohio, August 17, 1906. He served in the Civil War from 1862 to 1865. He was united in marriage to Lovina Platter, July 27, 1862. Of this union were born seven boys and seven girls. The wife and nine children preceded him to the great beyond. He joined the Reorganized Church in 1893. By his request Bro. John Erter conducted the funeral-services from his residence, Sunday, August 19, at 2 o'clock. Interment in Antwerp Cemetery.

Open Letter.

Nellie Carolyn Nichols, of Solon Springs, Wisconsin, a little shut-in girl, has a book, written by herself at the age of fourteen, called, Shadow and Sunshine. All who will buy one of these books at $1.00 will receive *Shut-In Mission Worker* one year free. Sends orders direct to her and mention this offer.

What the Russian Douma Actually Accomplished.

While the outside world can not help admiring the self-restraint, the moderation, and the capacity for self-government evident in this appeal of the Douma to the Russian people, it remains evident that, by the irresistible logic of events, it was necessary for Emperor Nicholas to dissolve parliament. He had to do this or repeal the "Fundamental Law,"—that is, he was compelled to surrender part of his power or disperse by force the representative assembly which insisted upon sharing that power. To his majesty and all the partisans of the autocratic régime, the Douma was only a revolutionary club, which, Premier Stolypin declared, had wasted its time in talking and discussing and accomplishing nothing. Indeed, it is a fact that the freedom of speech permitted in the Douma, and the wide publicity given to its debates by the press, really made it a national organ of revolutionary propaganda. Millions of peasants throughout the country watched the struggle for "land and liberty" as reported in the press, and, by hundreds of telegrams, addresses, and resolutions of approval, cheered on parliament in its work and appealed for further advance. These documents and communications were also published abroad. Russia began to find herself. In the words of a Liberal writer in the *Nasha Zhizn* (Our Life), of St. Petersburg, "One third of the people understand the situation now. Give us two months more and we will enlighten the other two thirds." It may be safely predicted that the Russian people will never return to the autocracy.—From "The progress of the world," in the *American Monthly Review of Reviews* for September.

Special Summer Tourist Rates

via Nickel Plate Road, to Canadian and New England points. Fifteen-day limit one fare plus two dollars from Chicago; thirty-day limit, one fare plus four dollars from Chicago. On sale September 5 and 19. For reservation of sleeping-car berths, etc., write or call at City Ticket Office, 107 Adams Street, Chicago. 26-35-3t

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Early Habits.

The most important years, the years that give the trend for life, are the early ones, when the little dimpled hands are outstretched, when the baby soul is reaching forth and receiving ideas and impressions, when manners are formed and habits have their beginnings. To leave the babies to irresponsible hired hands and lavish care and expense on half-grown children is the blunder of those who are ignorant or inexperienced as to vital issues.

President King, of Oberlin College, in his admirable treatise on Rational Living, has this to say to young people, and I commend it to mothers:

"Nowhere are the psychical and physical so completely interwoven as in the phenomena of habit. The mind's intiative constantly comes in, but it is as constantly seconded by the nervous system. The time-limit in habits is one of the strong evidences of the close connection of body and mind. It is a startling fact to face that a man's personal habits are largely fixed before he is twenty; the chief lines of his future growth and acquaintance before he is twenty-five, and his professional habits before he is thirty. . . . . We are becoming bundles of habits. With every young person one must, therefore, continually urge: Are you willing to retain just the personal habits you have now? You can not too quickly change them if you wish to make thorough work. From your early morning toilet, through the care of your clothing and the order of your room, table manners, breathing, tone of voice, manner of talking, pronunciation, gesture, motion, address, study, to your very way of sleeping at night—all your habits are setting like plaster of paris."—Margaret E. Sangster in *Woman's Home Companion* for September.

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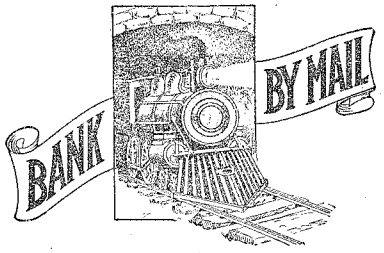

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The Saints' Herald

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

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LEON A. GOULD - - - - - ASSISTANT EDITOR

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R. M. MALONEY writes from Oklahoma City, Oklahoma, September 3, 1906, "We have just closed a very joyous reunion at Bro. John Minium's grove, near Piedmont. The attendance of Saints was not so large as I had expected, but the attendance of others at the night meetings was good. Seven were baptized."

Editorial

THE BOYCOTT.

For some time past we have been looking for the testing of the boycott as instituted and applied by the trades and labor unions throughout the country. The test of the question whether any number of men, laborers or otherwise, could band together by oath, contract, or agreement, to force other men into association with them in organizations for the accomplishment of purposes for the bettering of supposed unfortunate conditions, was necessarily bound to come; it must come in time, and now is an opportune time.

No one can justly censure the laborers for endeavoring by lawful means to better their condition, increase their wage, and shorten the hours of their labor. We believe it has been justly decided that a man may refuse to labor for any other employer than himself; and that he may protest against wrong usage, unjust discrimination, and even quit work with others in an endeavor to secure better conditions for himself; but it has not been decided as yet that men have the right to prevent other men from working for the same or less wages than they themselves receive, if these other men choose to do it.

And it is fair to presume that when this question is called into court it will be decided as heretofore in favor of the individual right to labor when, where, and for whom, and for what wages he may choose.

It is wrong for men to assume by unfair means to dictate to others the sort of labor and the amount of it to be done, the kind of work and the wage to be paid, and it must be unlawful for men to so attempt to do.

This is what is in process of development in the labor world, and all are anxious for a noble adjustment to be accomplished.

The following taken by us from a Kansas City, Missouri, paper is in point:

RACINE, Wisconsin, August 28.—Union labor was dealt a heavy blow by the decision of Judge Chester A. Fowler in the boycott suit for twenty-five thousand dollar damages brought by a baker, Otto B. Schultz, against the Trades Labor Council, Benjamin Dressen, and others.

By the decision the contract exacted from the boss bakers by the union men, in an effort to enforce the closed shop, is held illegal, the Trades Council and the individual members are enjoined from using the "unfair list"; the boycott is declared

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an actionable conspiracy to accomplish a criminal or unlawful purpose. Baker Schultz is allowed to recover damages of twenty-five hundred dollars for the loss of profits from the time of the commencement of the boycotting acts up to the time of the trial, and thirty-five hundred dollars in damages for the amount of injury to his business and property in relation to its selling value.

The decision in part follows:

"All boss bakers of the city signed this agreement except the plaintiff, who has steadfastly refused to do so. Upon the plaintiff's refusing to sign, concerted attack upon his business was begun by organized labor with the object and purpose of compelling him, against his will, to sign the contract, and has been maintained with more or less vigor up to the present time.

"The plaintiff has suffered a permanent and all but destructive injury to his business, which has been caused by the combined acts and the attitude of organized labor.

"An injury to one's business and trade is on the same footing as an injury to his tangible property, and the law furnishes a remedy for one as well as the other.

"The acts complained of are, in my view, plainly in violation of section 466A, Wisconsin statutes of 1898, as construed by the supreme court. This statute makes any two or more persons who shall combine, associate, mutually undertake or concert together for the purpose of willfully or maliciously injuring another, his trade, or business, by any means whatsoever, or for the purpose of maliciously compelling another to do or perform any act against his will, guilty of an offense punishable by fine and imprisonment.

"This contract was in itself an illegal contract, in that it would by its terms obligate the plaintiff to employ union labor only as distinguished from nonunion labor; it would obligate him to maintain a 'closed' as distinguished from an 'open' shop."

DIVORCE.

Independence is the county-seat of Jackson County, the county in which Kansas City, Missouri, is situated. There is a report published daily of court proceedings and scarcely a day passes in which there are not applications for divorce. It would be amusing, if it were not pitiful and bordering on wickedness, to note the causes alleged and relied on, all too successfully, for the disannulling of the marriage bond, all the way from the only scriptural cause to often the most trivial displays of temper and meanness.

A late inquiry made in New York is given below in a dispatch for the daily press, and shows the lax conditions prevailing in the divorce proceedings in the older States, strongly indicative of what might correctly expect to be repeated in the newer States of the West. One is fairly startled, however, if he notes the number seeking release from obligations so wonderfully cheerfully assumed in life's heyday, and under conditions understood to be sacred and prescribed by Deity as appertaining to the marriage state.

What a situation the following report as stated presents. Surely the Seer was right when he said, "The spirit of adultery will be poured out upon the world." It is a terrible prediction to be realized; but who is so blind that he can not see the evidences in the conditions referred to?

NEW YORK, August 21.—Amazing irregularities in many of the divorces granted in New York within the last twenty years have been discovered. So far there is a flaw in one divorce out of every five examined.

These defects were found by William H. K. Jarvis of the census bureau and his corps of fifteen "divorce girls" sent from Washington for statistics of divorces. If made known they would make bigamists of many couples married in good faith and illegitimatize many children. How much and how many of these discoveries will be made public depends largely on action to be taken by Mr. Jarvis. If he applies to the court for necessary data in thousands of cases, an order may be granted to "unseal the papers."

The fifteen examiners from the census bureau have reached the year 1887 in their examination and compilations. Already they have found that nearly 20 per cent of the papers filed away are incomplete. They do not contain any final award or decree signed by a judge. Without this they are invalid.—Kansas City *Journal*.

INFLUENCE OF DEVOTED EFFORT.

The story of the "Last Fight" in the Coliseum, A. D. 404, which we give below, shows what the spirit of devotedness to a righteous intent will accomplish.

All hail to Him who is the champion for the human race, and who will assuredly banish fighting and bloodshed from the earth, the heritage of man—Christ Jesus the Lord!

The grandest and most renowned of all the amphitheaters is the Coliseum at Rome. It was built by Vespasian and his son, Titus, the conquerors of Jerusalem, in a valley in the midst of the seven hills of Rome. Within, the galleries of seats projected forward, each tier coming out far beyond the one above it; so that between the lowest and the outer wall there was room for a great space of chambers, passages, and vaults around the central space, called the arena, from the arena, or sand, with which it was strewn. When the Roman emperors grew very vain and luxurious, they used to have this sand made ornamental with metallic filings, vermillion, and even powdered precious stones; but it was thought better taste to use the scrapings of a soft white stone, which when thickly strewn made the whole arena look as if covered with untrodden snow. The multitude, who poured in early, would watch the great dignitaries arrive and take their seats, greeting them with either shouts of applause or hootings of dislike, according as they were favorites or otherwise; and when the emperor came in to take his place under his canopy, there was one loud acclamation, "Joy to thee, master of all, first of all, happiest of all! Victory to thee for ever!"

When the emperor had seated himself and given the signal, the sports began. Sometimes a rope-dancing elephant would begin the entertainment by mounting even to the summit of the building and descending by a cord. Then a bear dressed up as a Roman matron would be carried along in a chair between porters, as ladies were wont to go abroad, and another bear, in a lawyer's robe, would stand on his hind legs and go through the motions of pleading a cause. Or a lion came forth with a jeweled crown on his head, a diamond necklace round his neck, his mane plated with gold, and his claws gilded, and played a hundred pretty, gentle antics with a little hare that danced fearlessly within his grasp. . . . But the Coliseum had not been built for such harmless spectacles as those first described. The fierce Romans wanted to be excited and feel themselves strongly stirred, and presently the doors of the pits and dens round the arena were thrown open and absolutely savage beasts were let loose upon one another—rhinoceroses and tigers, bulls and lions, leopards and wild boars—while the people watched with savage curiosity to see the various kinds of attack and defense. Almost

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incredible numbers of animals were imported for these cruel sports, and the governors of distant provinces made it a duty to collect troops of lions, elephants, ostriches, leopards—the fiercer or the newer the creature, the better—to be thus tortured to frenzy to make sport in the amphitheater. However, there was daintiness joined with cruelty: the Romans did not like the smell of blood, though they enjoyed the sight of it, and all the solid stone-work was pierced with tubes, through which was conducted the steam of spices and saffron boiled in wine, that the perfume might overpower the scent of slaughter below.

The carcasses were dragged off with hooks, the blood-stained sand was covered with a fresh, clean layer, the perfume was wafted in stronger clouds, and a procession came forward—tall, well-made men in the prime of their strength. Some carried a sword and a lasso, others a trident and a net; some were in light armor, others in the full, heavy equipment of a soldier; some on horseback, some in chariots, some on foot. They marched in and made their obeisance to the emperor, and with one voice their greeting sounded through the building: "*Ave, Cæsar! Morituri te salutant!*"—"Hale Cæsar! Those about to die salute thee!" They were the gladiators—the swordsmen trained to fight to the death to amuse the populace. Fights of all sorts took place—the light-armed soldier and the netsman—the lasso and the javelin, the two heavy-armed warriors, all combinations of single combat, and sometimes a general melee. When a gladiator wounded his adversary, he shouted to the spectators, "*Hoc habat!*"—"He has it"—and looked up to know whether he should kill or spare. If the people held up their thumbs, the conquered was left to recover, if he could; if they turned them down, he was to die; and if he showed any reluctance to present his throat for the death blow, there was a scornful shout, "*Recipe fearum!*"—"Receive the steel!"

Sacred vestals, tender mothers, fat, good-humored senators, all thought it fair play and were equally pitiless in the strange frenzy for exciting scenes to which they gave themselves up when they mounted the stone stairs of the Coliseum. Privileged persons would even descend into the arena, examine the death agonies of some especially brave victim. Gladiator shows were the great passion of Rome, and popular favor could hardly be gained except by ministering to it. Even when the barbarians were beginning to close in on the empire, hosts of brave men were still kept for this slavish mimic warfare—sport to the beholders, but sad earnest to the actors.

Christianity worked its way upward, and at last was professed by the emperor on his throne. Persecution came to an end, and no more martyrs fed the beasts in the Coliseum. The Christian emperors endeavored to prevent any more shows where cruelty and death formed the chief interest, and no truly religious person could endure the spectacle; but custom and love of excitement prevailed even against the emperor. Mere tricks of beasts, horse and chariot races, or bloodless contests were tame and dull, according to the diseased taste of Rome; it was thought weak and sentimental to object to looking on at a death scene; the emperors were generally absent at Constantinople, and no one could get elected to any office unless he treated the citizens to such a show as they best liked, with a little bloodshed and death to stir their feelings; and thus it went on for full a hundred years after Rome had in name become a Christian city, and the same customs prevailed wherever there was an amphitheater and pleasure-loving people.

Meantime the enemies of Rome were coming nearer and nearer, and Alaric, the great chief of the Goths, led his forces into Italy and threatened the city itself. Honorius, the emperor, was a cowardly, almost idiotical boy, but his brave general, Stilicho, assembled his forces, met the Goths at Pollentia (about twenty-five miles from where Turin now stands), and gave them a complete defeat on the Easter day of the year 403. He pursued them into the mountains, and for that time saved Rome. In the joy of the victory the Roman senate invited the conqueror and his ward, Honorius, to enter the city in triumph at the opening of the new year, with the white steeds, purple robes, and vermillion cheeks with which of old victorious generals were welcomed at Rome. The churches were visited instead of the temple of Jupiter, and there was no murder of the captives; but Roman bloodthirstiness was not yet allayed, and, after all the procession had been completed, the Coliseum shows commenced, innocently at first, with races on foot, on horseback, and in chariots; then followed a grand hunting of beasts turned loose in the arena, and next a sword-dance. But after the sword-dance came the arraying of swordsmen, with no blunted weapons, but with sharp spears and swords—a gladiator combat in full earnest. The people, enchanted, applauded with shouts of ecstasy this gratification of their savage tastes. Suddenly, however, there was an interruption. A rude, roughly-robed man, bareheaded and barefooted, had sprung into the arena, and, signing back the gladiators, began to call aloud upon the people to cease from the shedding of innocent blood and not to requite God's mercy in turning away the sword of the enemy by encouraging murder. Shouts, howls, cries, broke in upon his words: this was no place for preachings; the old customs of Rome should be observed. "Back, old man!"—"On, gladiators!" The gladiators thrust aside the meddler and rushed to the attack. He still stood between, holding them apart, striving in vain to be heard. "Sedition! sedition!"—"Down with him!" was the cry, and the man in authority, Alypius, the prefect, himself added his voice. The gladiators, enraged at interference with their vocation, cut him down. Stones or whatever came to hand rained down upon him from the furious people, and he perished in the midst of the arena. He lay dead, and then came the feeling of what had been done. His dress showed that he was one of the hermits who vowed themselves to a holy life of prayer and self-denial, and who were greatly reverenced even by the most thoughtless. The few who had previously seen him told that he had come from the wilds of Asia on pilgrimage to visit the shrines and keep his Christmas at Rome; they knew he was a holy man—no more; and it is not even certain whether his name was Alymachus or Telemachus. His spirit had been stirred by the sight of thousands flocking to see men slaughter one another, and in his simple-hearted zeal he had resolved to stop the cruelty or die. He had died, but not in vain. His work was done. The shock of such a death before their eyes turned the hearts of the people: they saw the wickedness and cruelty to which they had blindly surrendered themselves, and from the day when the hermit died in the Coliseum there was never another fight of gladiators. Not merely in Rome, but in every province of the empire, the custom was utterly abolished; and one habitual crime, at least, was wiped from the earth by the self-devotion of one humble, obscure, almost nameless man.—Charlotte Mary Yonge, in Kansas City, Missouri, *Times*, August 28.

WOULD LIKE TO KNOW.

The following presents a query that is in the minds of a good many Saints, and we publish with the thought that it may serve to bring out the information necessary to enlighten those who are troubled in mind in regard to it. The satisfaction or the nonsatisfaction of these minds may mean the success or the nonsuccess of the movement to build a sanitarium:

Editors Herald: In Bishop Hilliard's call for the sanitarium he says that ten acres of ground are required, which will cost ten thousand dollars. Why is so much ground needed, incurring such an expense for that item alone? Of course there must be a nice ground for the convalescent to get out in in the summer-

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time, but why would not an acre or two furnish ample room for a pleasant lawn, flower-beds, and shady walks?

Mistakes have been made in the past, and we have overreached. Mind, I am not condemning the present proposition under consideration, but I do not understand it, and should like light on the matter. We should be careful to try to avoid making mistakes in the future, and we ought to know what we are doing this time before we venture. I know a number of other Saints who are in the same state of mind as I am, and possibly we represent a large number in the church of the class who think for themselves.

As the membership of the church is expected to contribute the means for the establishment of the sanitarium, and all good Saints are surely willing to help to the extent of their ability when assured that the plans are in harmony with the Lord's admonition to observe moderation, I should like to ask that the committee in charge of the matter give us an explanation, through the columns of the HERALD, as to why so much ground should be needed for the sanitarium.

Very respectfully,
ONE OF THE MEMBERSHIP.

We learn from Bishop May's call in a late HERALD, that comparatively very little has been received thus far for the sanitarium fund. Is it not just possible that this query in the minds of the Saints prevents a willing compliance with the request for donations? Simply stating that ten acres are needed for the sanitarium, at such a great expense, is certainly not enough to satisfy the minds of those who want reasons rather than assertions. And have not the Saints, upon whom will devolve the responsibility of furnishing the means, the right to ask a question in regard to the why and the wherefore? Certainly, they have the right to an assurance that the admonition of the Lord is to be heeded, that the expense is to be kept within reasonable bounds:

In the establishment of the sanitarium and the home for children debt should not be contracted nor too large nor expensive buildings built at the outset. Those to whom this work is assigned should exercise the necessary degree of wisdom that the work be effectual for the intent and purposes designed.

Some are of the opinion that if these instructions are carried out a suitable building "at the outset" (with all the ground necessary for present requirements), could be erected for about the same, or very little more than is proposed to invest in the ground alone.

The city of Omaha has ten hospitals, occupying, some two lots, some a half block, some a block, and one isolation hospital outside the city limits, for consumptives and other contagious diseases, fifteen acres. But we do not understand that the Lord contemplated building a pesthouse.

We all know, as the writer above states, that we have overreached in the past. The college to cost eight or ten thousand, grew to nearly twenty-five thousand—possibly more, we are unable to learn exactly. The same tendency is noticeable in the local efforts of some branches. And is it to be wondered at that at last the people want to know something for themselves?

Now, why would it not be a wise plan for those who are running the affairs of the Lord and the people, to realize that they are servants of the church, and that they occupy and administer by the consent of the people? Why not, for once, put the whole matter squarely before the people; tell them what it is proposed to do, and why? Let them know beforehand what is expected of them, and the reasons for it; and if time and opportunity permit, the propositions could be presented to the people for their consideration and acceptance or rejection. Let the people decide whether they are willing to incur such expense or not, let their decision be followed to the letter, then we would have the general and united co-operation of the people without continual urging and prompting to remembrance of duty. The people being alone responsible for the proposed amount of expense, would feel an interest in it then, more than being merely the ones who furnished the means, blindly and in the dark.

We are satisfied that a course of that kind will do more to establish confidence, make willing workers, increase love and good will, and insure the success of the sanitarium, than any other one thing.

L. A. G.

ITEM FOR MEMORY.

Boycotting is unlawful in Alabama, Colorado, Illinois, Indiana, and Texas. Blacklisting, a species of boycotting, is forbidden by law in Alabama, Colorado, Connecticut, Florida, Illinois, Indiana, Iowa, Kansas, Minnesota, Missouri, Montana, Nevada, North Dakota, Oklahoma, Oregon, Texas, Utah, Virginia, Washington, and Wisconsin.

Some others of the States have laws which the courts may construe as prohibitive of both boycotting and blacklisting. It is probable that in time the question in regard to the laws referred to will be brought into court for decision, and decisions similar to the one referred to in Minnesota in this issue will follow the test in court.

Arizona, Arkansas, California, Colorado, Connecticut, Delaware, District of Columbia, Hawaii, Idaho, Illinois, Indiana, Iowa, Kansas, Maryland, Massachusetts, Minnesota, Montana, Missouri, Nebraska, Nevada, New Mexico, New York, Ohio, Oklahoma, Oregon, Pennsylvania, Porto Rico, South Dakota, Tennessee, Texas, Utah, Washington, West Virginia, Wisconsin, Wyoming have an eight-hour day's work provided for by law. The national government's day's labor is an eight-hour one.

J. R. MCCLAIN, writing from Hickman, Kentucky, says that himself and Bro. A. V. Closson are holding forth there with the tent, are having large crowds, and had baptized one. Another was to be baptized.

LET those who thoughtfully consider the brevity of life remember the length of eternity.—Bishop Ken.

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Original Articles

LIFE INSURANCE.

On the battle-ground of human thought, truth and error have ever clashed, throughout the program of history, for the settlement of the differences between the two contending forces. Back over the dim pages of the past we peer, and afar in the receding distance we see through the rifting clouds of contest, as year by year time unfurls her scroll to succeeding generations, error never tiring in her assault on the citadel of truth. Truth marshals her forces and sallies forth, the din of the conflict heightens, we hear the roar and feel the deep, rumbling shock of tumult, the conflict shifts from field to field, till, worn and exhausted and beaten into submission by her relentless foe, too often we see truth relegated to obscurity, while error parades victor over the ingloriously won field. But there is no defeat for him who fights on, and rallies as often as beaten, springing on the foe from an unexpected quarter, or marching forth in bold affront. Thus has truth ever contended with her archenemy, and we are living in an age when the conflict is deepening into unparalleled thunders, and error is losing position after position maintained with unbroken supremacy for centuries.

At present there seems to be an unusual amount of agitation in the church concerning not one question alone, but many important matters pertaining to the temporal and spiritual welfare of the church politic. There ought to be some definite means at hand for the permanent solution of the questions over which this unrest has arisen, and every one set at ease as to the proper course to take, where so many are pointing in as many different directions.

The subject of life insurance is up again, and it is a question which I have given much sincere thought. I never did come to the conclusion that I would take out a policy, of any denomination, under any consideration; nor have I seriously objected to others doing so. To ME, it has always seemed a cowardly surrender to the selfish principle in man. Others may feel differently, and see the matter in altogether another light from what I do. Such is the case in many other questions, and why not in regard to life insurance?

I know of no better means of bringing facts and reason to bear upon this question, than to offer a few of my personal objections to life insurance, and it shall not be in the spirit too often indulged in by our brethren, to swell up and caw over those who may differ with me, slap a chip off my shoulder, step out in the "big road," and toe the scratch, and "dare any of yez out," and accuse you of showing the dominecker if you happen to exhibit the proper spirit, and refrain from "shedding blood." Nor shall I delve with learned lore into "much scripture"; for, though I believe there is sufficient written to justify a scriptural review of the subject, and it is because of scriptural ATTITUDE that I am aloof and shall ever remain so from all fraternities, of the lodge and insurance character, it is very difficult to bring forth the best and most convincing argument, by basing a strong conclusion upon an obscure and contendable passage of scripture.

The great trouble with Christianity is, I fear, a failure to sense the spirit of life insurance. My son, if you invest in a life insurance policy to the sum of $1,000, to be paid at the death of the wife of your youth, and she should be taken from you on the first installment of the policy, you would clamor for the full amount called for in the contract, would you not? Why, of course you would. The company had agreed to pay it, and if there was any "hang fire" about the matter you would go into the courts, you would hire the best legal adviser to be had, you would prate of justice, and go on bended knees before the Lord, and look up with solemn supplication and beg that you be protected in the rights of your contract. Yes, my son, that "thousand" would look big about then, and you would become very zealous in the matter, and gloat up in silly expectation of getting a big thing. Why, you would almost want to marry again, you would rejoice and be so exceedingly glad. But suppose that the contract should be waived on the ground of a petty violation of some hair-strung "stipulation" stuck down in one corner of your policy, in the middle of a long, ambiguous sentence, then you would return to your grief and lamentation, would you not? You would see again the bride of your youth, clothed in pure white and trusting innocence; you would see her standing by your side in the time of trial and breathing sweetness and cheer into your troubled heart when misfortune had turned her gnashing teeth upon you; you would see her snow-white hand tilt the cradle that held the treasure of your heart, your first-born, the pride of a father's worshipful devotion; you would hear her sweet voice singing back from the realms of paradise. And you would still think of that "thousand" which you had been cheated out of. The little trick put in the policy was of no importance in the terms of the contract, and virtually had nothing to do with it, but the tricky old wheel turned one peg too far. You had it for a moment, but—but—oh, pshaw! it slipped one peg too far and you lost your bet, and the other fellow won!

Now, my son, come along, you have lost there. Let us go to the races to-day—I think that "Dandelion" is going to win; and we will stake a small sum, as there are heavy odds in our favor, and I am so sure that we will win. I have a tip that is worth hundreds to us, and I can not see the harm in it. No one loses very much; but there is big gain for those who stake their money on the unexpected winner. Back again and we have won! I knew it!

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Brother John lost his wife, and there being no "hitch" in the policy, got every cent of the contract, without a word; but he staked his money on "Picket" and lost. They signed insurance contracts the same day, and for the same sum; one lost and the other won. They went to races the same day; one bet on the winning horse, and the other on the losing.

For instance: it appears to us as a people that "so and so" is well founded upon scripture, and that nothing could be plainer; but how often are you able to make open- and fair-minded men understand what to you is the direct mind of the Lord given to govern in such and such matters? I can find plenty of scripture to *keep* me out of life insurance societies, etc., but would despair in searching for that which would *get* me out, were I once in, and wrapped up in the spirit which impels others into so ardent a defense of the "divinely appointed" and honest means of providing for one's needs in case of extreme exigency.

1. I object to life insurance because it appeals to me as the lowest form of gambling, a speculation on life and blood, a barter for the spoils of the race. I do not like the idea of taking what I have not earned, nor allowing my death or the death of another to decide the points of a contract in which there is to be paid a certain sum agreed upon, knowing that this means loss to some one else.

2. I object to life insurance, because its maintaining surplus must come from relapses; must come from the unfortunate ones who pay in their hard-earned money to pay death benefits to those who were unfortunate enough through life to keep up their payments.

3. I object to life insurance, because it is a game at which the rich can play with certainty of winning, and which "winning" must come out of the pockets of some one, hence those too poor to withstand the stroke of misfortune are severed from the society, and never pick up courage to renew. (This is true with some orders.)

4. I object to life insurance, because I believe the system to be at fault with the best means of providing for the "hereafter," and I have begun early in life, a competition method, or that which I am satisfied will prove more to me in the end than a fat policy, and that is a careful saving of every surplus cent and consecrating it to the Bishop. I believe the system to be that of the gambling nature, and I can not understand how it can be denied; I think the system out of harmony with the Lord, and I never could content myself to mount the Devil's sidewalk to keep out of the mud.

5. I object to life insurance because it is a system originated and fostered by cute business men of the world, who through the system have become rich, and powerful factors in the nation's politics; so much so that laws have been framed against, and to govern them. At their head have sat, and do sit to-day, the most rascally and thieving bunch of criminals ever escaping the confines of Sing Sing, who are regulated and held to public justice only by the most rigid system of State and Federal laws.

If it were right for honest Christian people to invest in life insurance, it would follow that the insurance system was a thing approved of by the Lord; but if on the other hand it can not conscientiously be maintained that the system is in harmony with honest, equitable principles of social economy, it follows that the Lord, whose sense of right and justice is so far in the advance of man as to scarcely be comprehended by him, disapproves.

What is the difference in getting $1,000 for $250, in a life insurance contract, and getting $1,000 for $250, in a horse-race? I had to give up college because of my absolute inability to handle figures, so will some adept please figure this out and let me know?

The money-changers who sat in the temple, and for some reason got up quickly and walked out when the Savior came in, might have been insurance agents. The record is not clear. If they were, of course they did not want to have anything to do with that fellow whom the Jews were trying to kill, for he would be a losing game. From the awful threats they had heard, they knew that he could not last much longer; and as he was an able-bodied man they would be compelled to take him on application, which had too many disadvantages to trap these wily Jews. So they got up and went out.

An insight into the insurance system ought to sicken any one against it. A year ago, the leading officers of the big insurance companies were receiving all the way from $150,000 down to $20,000 salary a year. President John McCall of the "New York" took unto himself the starvation sum of $150,000. James Hazen Hyde, the semi-French dude and society squirt, race-track fiend, pal of the Belmonts, and servant of Tom Ryan, high officer in the Equitable, was compensated for his unrequiting labor in the interest of the company the sum of $100,000 a year. Who paid it? Who carpeted the floor of the offices of these dummies with $2,000 rugs? Who paid Chauncey M. Depew $25,000 a year to allow his *name* to be connected with the Equitable? I guess they must have *found* the money. Who pays the officers of these insurance companies a larger and fatter salary to-day than the president of the United States gets? Oh, well, that makes no difference; perhaps they ought to have more. Poor fellows, you can see the strong lines of poverty which want (to get more) has written in their faces.

One brother, writing in a recent issue of the HERALD, quotes the well-known passage which has worried the sluggard and would-be preacher and anti-insuree, from the time Nimrod turned hunter

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and left his wife to struggle with the cold realities of the world to the present day. "He that provideth not for his house is worse than an infidel." The Lord requires that the husband be the head of the house; and all teaching, so far as the directing of the house is concerned, should be done by him, and for which he will be held responsible. If life insurance is legitimate, then he should by all means advocate it. If it is false, and he "provides" his "house" with a stock of error, he will likewise be held responsible. I have given the passage referred to very careful thought, and can not see where it can be applied to the man who fails to take out an insurance policy. If it can be so applied, will some one explain as to what its bearing is and will be upon an invalid "provider" whom the insurance agent would not allow? In that I think I am asking a fair question.

I have stated my objections to life insurance, and especially the present system, in as plain a manner as possible, and present to the reader the thoughts suggested without expecting to influence any one. For it is not likely that we are going to change our opinion on the subject, as it is so near our temporal needs. Neither is it likely that we will be convinced and persuaded to the system, for the reason that we have long ago fixed our determination not to do so. Thus as a race we are made up very much of a certain strata of set convictions. It is natural for me to hate insurance, being of an extreme radical mind, and democratic to the core, while others being constituted differently can not help but see the question in an altogether different light.

O Truth! thou veiled goddess who stands before the world enshrouded in mystery, unveil thy face to thy supplicating children, let thy brilliancy illuminate our existence, until the clouds of ignorance and blindness are lifted from the human heart, and a knowledge of things as they are dawns in full glory over the pathway of benighted man!

J. H. CAMP.

CHICAGO, September 1, 1906.

POLYGAMY AND FOREIGN MISSIONS.

Under the above heading the *Literary Digest* dated June 16, 1906, discusses one of the peculiarities of the marriage question that has been met in foreign lands by one of the religious bodies, and especially it gives account of the way one of the missionaries of that sect views the situation. His view of the matter shows how men hold that they are compelled by circumstances, in the prosecution of their proselyting work, to advocate certain allowances and to tolerate the customs and practices of people which they would look upon with great horror under other circumstances. And perhaps they would make no allowance if the same conditions were met by other proselyting bodies rather than by themselves.

The *Digest* editor says that because Mr. Smoot's church has practiced polygamy, therefore good Christians have demonstrated, also have petitioned Congress to cast him out, and that some of these people "may be interested in learning that foreign missionaries are receiving into their own churches people who are guilty of the same practice, and are allowing them to continue in such relations." Then the editor quotes the words of the Reverend H. H. White, a Presbyterian missionary in China, who boldly advocates such allowance in the following words:

"Inasmuch as when one in ignorance of the law of God has the responsibilities of a husband to more than one wife or concubine, to retract his course would be more sinful than to remain in it; therefore, in the case of apparently genuine repentance on the part of such a one, he should be received into the church with due instruction as to the heinousness of his sin, warning as to the future, and being reckoned as inelligible to hold office in the church."

Thus Mr. White advocates receiving such men into his church but with the instruction as to the sinfulness of polygamy and with the warning that they marry no more. But he goes further and says that for the polygamist to dismiss his wives "is to make him a liar and a violator of solemn covenants," and as for the women and children he says "it involves them in sorrow, disgrace, and ruin in this life and well-nigh inevitable damnation in the world to come." For this statement he gives the following reasons:

In taking these women as wives or concubines the man assumes responsibility for their welfare which he can not evade without sin, and sin made more grievous by the awful consequences thereof. What can he do with her? Send her back home? He will have all he can do to escape the vengeance of her family for disgracing her, without expecting them to assume the burden of her support and the odium of her disgrace. . . . Can he not set her aside on an alimony, some American will say. And then what is she? Not a wife, not a widow, not a maid; what but a helpless, defenseless, tempted, degraded, embittered woman, a bit of humanity at the mercy of the unprincipled.

But in advocating the course he does Mr. White claims that it is only temporary and that it does not condone the sin, nor would it open the way to greater evil to admit the few cases until the people having those customs become acquainted with Christian laws and ideas as to marriage and moral conduct. He says:

Nor is there any practical danger of its setting a precedent or lowering the standard of the church in China. The cases are few, and even when they are admitted, so stringently is the sinfulness of the relation impressed that the isolated cases are a warning rather than an encouragement.

The question might be asked as to what would missionaries of the Reorganized Church do if they were brought in contact with such conditions in foreign lands. What would our General Conference do, if the matter were referred to the body after such experiences by our ministry?

The following quotation from Mr. White shows

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that he takes like ground with us as to the polygamy of Abraham and other ancients, for he writes like this, saying:

We believe that polygamy was a sin in Old Testament times as in New Testament times, yet God accepted and honored the faith of Abraham, Jacob, David, and other polygamists. He did not thereby justify their polygamy, but accepted them as true men in spite of the fact that through ignorance or weakness they had fallen in with prevailing custom. God did not exclude them from the church, and we have the word of the Lord Jesus Christ himself that these polygamists are now in the kingdom of heaven. Shall we be wiser than God?

Thus he does not leave any real comfort to the latter-day advocates of polygamy, as to its continuance among civilized people, those who have complete opportunity of knowing what is right as to conduct and doctrine, who have not the excuse of ignorance, nor because of centuries of tribal custom in lands where Christ was never heard of until in recent years. H. A. STEBBINS.

LAMONI, Iowa, August, 1906.

PERFECT WILL OF GOD.

Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good and acceptable and perfect will of God.—Romans 12:2.

It seems from this that God has a "perfect will," and that there must come to man a "transformation" of the mind, from the ways of the world, in order that he may understand and be willing to apply it to his own life. "Thy will be done in earth, as it is in heaven." This is from the Lord himself and tells the same thing—that God's will is to be done "in *earth*." It points to the fact that God's will *is* done "in heaven."

The ways of the world are contrary to the will of God, hence lead men away from God's plans, which must be detrimental to man. Hence the necessity for a transformation from the ways of the world to an acceptance and application of God's will.

If we compare his works with man's works, we see at once their superiority, which bespeaks the magnitude and grandeur of his mind; therefore the product of the superior mind will also be the better method, having for its result to make man understand the divine will. He comprehends the "end from the beginning." "The works were finished from the foundation of the world." The plans were laid, prepared, perfected. A perfect means was designed, the product of the Father, Son, and Holy Ghost. They planned it, designed it, knew just what would occur. That plan *must* be applied, or they "labor in vain who build."

Jesus Christ came to save his people from their sins. They were made his by accepting him—his methods. For "as many as received him, to *them* gave he power to become the sons of God." (John 1:12.)

By walking "in the light as he was in the light," does his blood cleanse us from "all sin." (1 John 1:7.) We understand "walking in the light" to mean, doing "his will," keeping his commandments, making a practical demonstration of his commandments.

We have a fearless demonstration of his love for us, when he consented to come to this world and meet all the adverse conditions which he knew awaited him here, for he was "as a lamb slain from the foundation of the world." He was "delivered by the determinate counsel and foreknowledge of God." (Acts 2:23.) He knew then that many would not receive his message. He knew then that he would be slain, but he also knew that some would receive his message and become the accepted sons of God, and he knew there was not then, nor has there come since, any other means provided for man's perfection. He was God's sample of what he would have us be. He brought *the* way, the truth, and the life to men. His command was: "Be ye perfect." By what standard of measurement? Surely none other than the gopsel, if it is the "power of God unto salvation." "That which is to be hath already been." No benefit can come to us, only in the way designed of God. (See Isaiah 58:1–12, also Psalm 1:1–12.) "Wherefore, receive with meekness the engrafted word, which is able to save your souls."—James 1:21.

In the gospel law is contained all that relates to man, physically, mentally, and spiritually. "If ye would enjoy my intelligence, be ye *mine* and *mine only*." You have the privilege of doing otherwise.

To have the benefits of divine purposes we *must* comply with the terms or fail. All who desire celestial glory, *must* observe celestial law. They may make other choice if they wish. "And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom."—Doctrine and Covenants 85:5. "If ye are *prepared* ye shall not fear." "That which is governed by law, is also perfected by law, and preserved and sanctified by the same."—Doctrine and Covenants 85:8.

"Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." —2 Corinthians 6:20. "If ye bring forth fruit *then* is my Father glorified." (See Luke 8:5–18 inclusive.) St. John 15:2: "Every branch in me that beareth not fruit he taketh away." So we belong to God, body and spirit. "The earth is the Lord's and the fullness thereof; the world, and they that dwell therein."—Psalm 24:1.

We brought nothing into this world; and surely we can take nothing out. God gave us all we have, that is, he made us stewards over it, and demands that we render an account of our stewardship in time, as well as in eternity. (See Doctrine and Covenants 72:1.) "Thou shalt love the Lord thy

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God with all thy heart, might, mind, and strength" and "thy neighbor as thyself." Upon these two commandments hang "all the law."

This, then, clearly calls for a consecration of self, with all we have, for the purpose of carrying out the divine will. "The law of the Lord is perfect." The Lord works by law. "He does not walk in crooked paths" nor adopt any uncertain methods. "It *must* needs be done in mine own way."—Doctrine and Covenants 101:2. "It is wisdom in me; therefore a commandment I give unto you, that ye shall organize yourselves, and appoint every man his stewardship."—Doctrine and Covenants 101:2.

This was given to the church, the body of Christ, to be executed by the body through the *head*. God honors his own law. "It must needs be done in *mine own way*," I repeat. "This is the way, that I, the Lord have decreed to provide for my saints: that the poor shall be exalted, in that the rich are made low"; or, in other words, he proposes to make them equal, not that each one shall have the same amount, but according to "their wants and needs, if they are *just*."

I think this law will be put in operation through the channel designed of the Lord, namely—the Twelve and the Bishopric. "Unless the liberties of the people of the church should be in jeopardy, the *application of the law as stated by the bishopric should be acceded to*."—Doctrine and Covenants 126:10. Yes, and just as fast as the people of the church *comply with the law*, as asked for by the Bishopric, more details will be given, but be assured that God will not make us *run* if we are not willing to *walk*. Let the Saints everywhere live up to the law as stated by the Bishopric, be pure in heart. Oh, that means a great deal!

We can be Zion—a part of it in California just as well as at Independence, Missouri. If we are Zion in heart—in deed, and of a truth—we need not fear. This is the preparation God wants us to make. The *parts* of the great temple fit, they were designed to fit; if we are wedded to God and to his plans for us, when we come together we will fit, every one in his own place in the great building of Christ. If the law of Christ has redeemed us, it will perfect us and no other will. If we go to the *place* of Zion and we are like the man at the wedding—without the wedding garment—the righteousness of saints, being at the *place* will benefit us NOTHING. "What shall it profit a man, if he gain the whole world and lose his soul?" "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what *is* that good and acceptable and perfect will of God."

"In observing the law of God, we have no need to break the law of the land."

The law of the land demands a statement from each person, once a year, of his financial standing. Why is this? there is a need for it. There is a need for it in the church, as often as we have gains or losses, that those in charge of this department of work may be informed as to the standing of the church financially; then if all are integral parts of Zion the Bishop could make a call for so much funds—to do a work commanded of the Lord—and be sure the work would not be hindered. We need have no fear, if we are the pure in heart, built up on the commandments of God. "I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise."—Doctrine and Covenants 81:3.

Let us do according to what "is written," that we may be accepted of him no matter where we are.

CHARLES A. PARKIN.

SACRAMENTO, California, August 23, 1906.

"ZION AND HER LAW."

When Zion is built up and "her law" fully carried out, none will have occasion to complain of the oppression of the present competitive system of finance or the greed of monopolists; for these will have passed away. Until that time, there is likely to be suffering and dissatisfaction imposed upon Saints and others by worldly methods of financiering.

So the children of Zion are longing for the execution of "her [Zion's] law." But, like the children of Israel in Egypt, they may have to wait awhile yet for their deliverance. They may be compelled, respecting the execution of this law, to "stand still and see the salvation of the Lord." Difficult task. But the Lord has said: "And let those commandments which I have given concerning Zion and her law, be executed and fulfilled, after her redemption."—Doctrine and Covenants 102:10.

No execution and no fulfillment of those commandments "which I have given concerning Zion and her law" until after her redemption.

MANNER OF REDEMPTION.

Zion's "redemption" means the restoration of the land to its rightful owners. Proof: "This is the blessing which I have promised . . . your redemption and the redemption of your brethren; even their restoration to the land of Zion."—Doctrine and Covenants 100:3. And while the Lord had said, "Purchase all the lands by money which can be purchased for money, in the regions round about the land which I have appointed to be the land of Zion"; also, "Were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now" (Doctrine and Covenants 102:2); yet the redemption of Zion will finally be completed in this manner:

Behold, I say unto you, The redemption of Zion must needs come by power; therefore I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel, for

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ye are the children of Israel, and of the seed Abraham; and ye must needs be led out of bondage by power, and with a stretched out arm; and as your fathers were led at the first, even so shall the redemption of Zion be.—Doctrine and Covenants 100: 3.

If there is not a display of power in the redemption of Zion very similar to that which occurred in the Mosaic dispensation, the above comparison is unfortunate and misleading; nor is there much consolation in the language following:

Therefore, let not your hearts faint, for I say not unto you as I said unto your fathers, Mine angel shall go up before you, but not my presence, but I say unto you, Mine angels shall go before you, and also my presence, and in time ye shall possess the goodly land.

Query: Will we ever possess the "goodly land" for our occupancy as a people, until the Lord displays the power promised?

The Fishing River revelation provides that the Saints shall overcome selfishness and learn obedience (paragraph 2); wait for the redemption of Zion until the elders receive a "great endowment," with repetition of the promise that the Lord will "fight your battles" (paragraphs 3 and 4). But first the Lord's army is to become "very great and be sanctified" (paragraph 9).

The late revelation says of the gathering, that it "must be done in accordance with the revelation given to the church upon Fishing River."

Very well; if it "must be done" in that manner, our duty is clear. We should labor diligently that the Lord's army become "very great"; that as individuals we may become "sanctified"; as elders, prepare ourselves to receive the "great endowment" promised; and, as a people, be prepared to "possess them [the lands] according to the laws of consecration" which the Lord has given in Doctrine and Covenants 102: 8.

But is it not also written in the Fishing River revelation that "Zion can not be built up unless it is by the principles of the law of the celestial kingdom"?

The language, "built up," evidently refers to the city of Zion. Such language would hardly apply to the people of Zion, "the pure in heart." Such a people must be had before Zion, the city, can be "built up." Of course, "her law" could not be "executed and fulfilled" until the city is built, or in process of construction.

HOW ZION WILL BE "BUILT UP."

For the gathering of his saints to stand upon Mount Zion, which shall be the city New Jerusalem; which city shall be built, beginning at the Temple Lot.—Doctrine and Covenants 83: 1. Verily, this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple.—Doctrine and Covenants 83: 2.

The building of the city of Zion will begin, therefore, by the erection of the temple.

WHEN ZION SHALL BE "BUILT UP."

As the building of the city will be cotemporaneous with the erection of the temple, the time for the accomplishment of this work is indicated, approximately, by the following language, from the revelation quoted above, viz.: "Which temple shall be reared in this generation; for verily, this generation shall not all pass away until an house shall be built unto the Lord," etc.

As the Lord has promised to reveal the exact date for the accomplishment of this work, the above approximate intimation of the time ought to be quite satisfactory. "It shall be revealed unto you from on high, WHEN the city of the New Jerusalem shall be prepared."—Doctrine and Covenants 42: 3.

The only thing that need concern us is that we obey all laws that are now operative and discharge faithfully every known duty. In this way, we may hasten the time when Zion shall be "built up" and "her law executed and fulfilled."

WILL S. PENDER.

BISBEE, Arizona, August 31, 1906.

WHERE ARE WE AT?

A great deal has been said in the HERALD of late about gathering, consecration, parables, shadows, lions, banking-stock, etc., until the mind becomes almost bewildered, and we are led to ask the question, "Where are we at?" To whom shall we look for a true rendition of the law which should form the *true basis* upon which to proceed and base our actions in order that we might be in harmony with the spirit and letter of the law? One thing, however, is gratifying to see; that all parties are permitted to be heard who may vary in their views, thus additional light be given.

The suppression of anything which may be out of harmony with the editor's view is certainly not very commendable, to say the least of it. For an editor to say that a minister sent out by the voice of the church, and in whom the church has placed sufficient confidence to be a general representative of the church, empowered and delegated with the responsibility of being an exponent and advocate of the faith—for him to say that he is unqualified to give expression to the principles of truth in writing, but is authorized to do so in preaching, is somewhat bordering onto inconsistency.

I am somewhat inclined to believe that all writers on the above-named subjects have taken more or less extravagant views of the questions under consideration, and unless the act of suppression is again exercised in my behalf I desire to be heard through the columns of the HERALD on certain points, which may have been unnoticed.

The banking system has of late been the subject of severe criticism, hence will notice that first in com-

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parison with other institutions set up for profit and gain; if one is wrong the others are. One writer says that, "so far as the matter of bank stock is concerned, there certainly is no evidence presented that sustains the claim that banking is a *legitimate* business under the law."

While I may to a certain extent agree with the brother, yet I should have to take the position that it is nowhere pronounced *illegitimate.*

The legitimacy or illegitimacy of any institution conducted on honest principles, and by honorable methods, is nowhere spoken against in the scriptures; but it is the dishonest and disreputable that are condemned. Just because one institution may be of the latter class is certainly not good reason why they are all of that caliber. I believe it is conceded by most writers that the banking system is a means of convenience. So is the grocery or dry-goods store, or departmental store. Would you expect a man to invest his means in the grocery or dry-goods business, pay heavy insurance, big store rent, hire a number of clerks, and all work hard just for your convenience, and without any profit or return for service done you? Certainly you would not; but you would expect a banker and his clerks to do it, eh? One is a convenience and accommodation; so is the other. One is sanctioned and indorsed, yea, even commanded by the Lord in Doctrine and Covenants 57:4, in order that he (Sidney Gilbert) may obtain money to buy lands and other necessities for the good of the Saints, thus recognizing the individual responsibility of men; and if true of one institution, why not of others, if conducted without "*fraud,*" and for the benefit and convenience of the church, as well as self, for the purpose of making an honest living, and to add to the comfort and convenience of others?

The question of usury as quoted so frequently by the writers is a very difficult question to handle, when considered in the sense that one writer gives it, "anything taken for the use of." Let us look that question squarely in the face. A man invests all his money in setting up a bank in order to accommodate the public; and this does not mean the poor alone but the rich also. Supposing Mr. A has a chance to buy a piece of property, either through a forced sale or otherwise. He goes to the banker, or perchance to the Bishop, and asks for a loan that he may buy this property, because it is way below its actual value, and he sees an opportunity to gain something in the transaction. Is that dishonest or fraudulent? Certainly not. Yet that banker must loan Mr. A the use of his money and get nothing for the use of it. While Mr. A is making a big thing out of his deal, the banker must stand behind his counter, accommodate Mr. A and others, get some bad customers on his hands, and some trouble in making his collections; all this he must do, but must take nothing for his work.

Let us take another. A man invests his money in a mercantile institution and to guard against loss by bad accounts, insurance, clerk hire, and other incidentals, he appraises his goods at a fair margin, so as to have some left for his own living after his expenses are met, and this also to accommodate the public. Nothing is said against this kind of usury, and yet to me it appears to be the worst of the two. What you buy in the store, you buy for consumption, and can make nothing in return by it. The other you have the opportunity of making a profit and increase by.

We can still go on with our illustrations. We may hire two day-laborers and pay each one dollar and fifty cents per day. One of them will take an interest in his work, and earn his wages by doing a good day's work; the other will simply be longing for quiting time to come, and does not care a great deal how much or how little he does. Is he not receiving something without giving an equivalent? It is worse than usury. We may hire a mechanic to do a piece of work at a good salary; but when done, it is only half done, the material is wasted and the job spoiled. His pay is worse that usury. Hence, the belief that the poor are equally guilty if not more so in taking that which is worse than usury.

Let us consider this side when we talk and write of usury and speculation. Then let us pass on to land agencies, whose purpose it is to advance the prices of land, and extract fictitious prices from the poor tiller of the soil, in order to enrich their own pocket, without giving value received, and whose aim is to conceal the true qualities of the land or property to be sold, and thus prey upon the ignorance or confidence of the purchaser. Why! the banker with his usury does not begin to compare with this class.

Then let us look with modest astonishment upon the lawyers and doctors who are authorized by law to charge exorbitant rates for their services, and all the rest fall into silent insignificance, and usury is no name for it; and yet these things are all carried on by those who profess to be followers of the meek and lowly Jesus.

Then let us take a hasty glance, because more than that would sicken us, at those who, either rich or poor, take advantage of the law of bankruptcy in order to escape paying just debts, and thus defrauding their creditors, and which we were reminded of in an editorial in HERALD for July 4, 1906, which says: "Congress has enacted a general law of bankruptcy, by which the unfortunate debtor is enabled to free himself from the burdens of his debts, if he finds that he can not recover his fortunes and pay his debts. It is the equivalent of the year of jubilee freedom under the old law."

Whether this is intended to indorse such actions is not stated; but if not I fail to see the force of it or its application, and hope that none who have entered

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into covenant relation with God will be found guilty of such action, and disgrace themselves and the church too.

Is it any wonder that the Lord should speak to his servant Joseph Luff and tell us that, "My covenant with Israel is not forgotten, nor is my will slow to perform; *but to whom shall I speak*, and by whom shall my counsel be observed?"

The day is fast approaching when the pure in heart will be manifest and a dividing line drawn; and we should learn to discriminate between evil and that which leads to evil, and that in which there is no evil in itself only so far as men may abuse their privileges and their individual responsibility before God. S. K. SORENSEN.

Selected Articles

INTENDED HELPS TO THE MINISTRY.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed."

This text has lost none of its force by the lapse of time. It is applicable to every deacon, teacher, priest, and elder in the church of God to-day. The priesthood conferred is honored, and the office held magnified only as each occupant meets with divine approval. And necessary to divine acceptance it is quite essential that those chosen to act should do their utmost by study to qualify themselves for the work.

We believe some have in the past foolishly supposed there was no necessity at all for an elder to study in order to become a preacher. Inspiration took the place of study so that there was no need for the latter, it being all inspiration. From our viewpoint it requires both study and inspiration to make a successful preacher, and we believe this is the general impression. God will inspire when we "open our mouth," other things being equal; but when we omit the "other things" the inspiration is lacking. No telling how many have been disappointed and given up the work of the ministry, to which they were truly called, because they thought there were but two requisites to preaching, namely, ordination and the opening of the mouth; and failing to preach fluently in the language and power of angels, they began to doubt their calling and wondered why they could not preach. Simply because they had no message. The knowledge necessary to the production of the sermon was conspicuously absent. Preaching is based on intelligent knowledge. The inspiration of the Holy Spirit promised is, "He shall bring all things to your remembrance." Unless the knowledge of truth is stored away in our mind there is nothing for the Spirit to work on—nothing within our memory to recall.

With these introductory remarks we desire to offer a few suggestions for the consideration and benefit of the inexperienced, hoping to aid some struggling fellow laborer on to greater degrees of success.

Years of experience and observation create within us a sympathy for the newly-ordained deacon, teacher, priest, or elder; as also the discouraged ones, who, laboring as best they know, yet feel themselves inefficient workmen. Gradually their zeal slackens and many die for the lack of help in the hour of need. Others, more courageous, hold on, and meet with fair success. The credit, however, is especially due to the courage of the individual.

We regret the absence of the school of the prophets. If such an institution existed, our ministry from the highest to the lowest officer would receive thorough instruction, removing the incompetency now existing. Such a ministerial house of learning is provided for, and until it is established we see but little chance for any great improvement. We can not suppose the Lord has designed some other means of bringing about the perfection of the ministry. Consequently we shall hail with delight the day of its establishment. In the meanwhile we must plod along as best we can. As it is, the church is doing nothing to educate its ministry. Each one is left to educate himself. We believe the church owes this duty to her ministry, and until such a "school" is established incompetency will exist.

Coming now directly to our purpose, we take it for granted that every officer in the church believes it his duty to preach when occasions demands. We have heard elders as well as deacons say they were not called to preach, but they make a mistake. If God called them it is their duty to preach as best they can, as much as to perform any other part of their work. If God did not call them, then they are excused of everything, but to refuse to use our priesthood in preaching the gospel means that we are unfaithful insofar as we refuse. We are supposed to discharge *all* the duties of our office, unless physically disabled; then we should be willing always to do our best, which, when done, will never dishonor the office nor him who holds it. The will to preach is the first essential with many of our local men. Success is impossible where the desire to succeed does not exist. Finding the will one is almost sure to find a way.

We now draw attention to some few things, which, if observed, will materially aid professional as well as amateur speakers in the making and delivery of a sermon.

First, you must establish the truth in your own mind before you can hope to tell others about it. One can not teach others what he does not know himself. Familiarize yourself with the word of the Lord. Commence with the principles of the gospel. Study them thoroughly. Then take up the Christian conduct, the organization of the church, the apostasy, the restoration, prophecy, and every other subject associated with the redemption of man.

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Investigate separately and be sure to understand what you say about any one subject. Have your proof at hand always. Leave vexed or unsettled questions alone. The simplest preaching is the best.

If a beginner, do not start out with the idea of doing something astonishingly great. Be content to accomplish the ordinary, and do not imagine that you have to talk an hour and a half to preach a good sermon. When you enter the stand, be sure you have something to say. Use your best judgment and pray for light in the selection of your subject. If led to speak differently after entering the stand follow the Spirit's leading, but do not leave your subject unless you are sure it is the Spirit's leading. In any event, when you have exhausted your store of knowledge, do not repeat, but sit down regardless of the clock. The notion of preaching big, exhibition sermons is always fatal. It haunts you all through the discourse and almost invariably produces confusion of mind, which destroys freedom of utterance. There will come great, or at least greater, sermons in every elder's career, sermons that stand out for vigor and beauty, distinctly above his ordinary sermon, but they come without any undue pressure, the offspring of happy moments which found his powers at their best. Hunting away in strange corners of the Bible for some curious text is a bad habit; the same also of the reading of a lengthy chapter prior to commencing the sermon. The latter indicates fear of speaking upon the part of the preacher, and unconsciously he advertises what he laboriously tries to hide. Do not attempt to make a big spread. Use commonplace language and speak as if you were addressing children from five to fifteen years of age, without recourse to baby talk.

Do not try to imitate another speaker. There is no need for it. Speak what you know in the way you know it. If you hear some speaker advance a good idea and you sense it, you may adopt it. If you do not sense it clearly enough to express it in your own words you had better leave it alone. No man has a patent on ideas, so all are at liberty to gather what they can intelligently use. Be sufficiently independent to use your brains and follow your own judgment. If you had no brains there would be good excuse for imitating others, but in that case such a one would need to abandon for ever the idea of becoming a preacher. Reading, thinking, and observing are essential to the making of a good preacher. He who does neither and pretends to preach is a mere parrot.

Speak slowly and distinctly, just loud enough to be heard nicely. Many sermons are rendered unintelligible because of the loud, boisterous manner of the speaker. Others talk with such rapidity that it is impossible to distinguish one word from another. Liberty of this kind is not appreciated, and no speaker should allow himself to become boisterous or speak so fast that his talk becomes a senseless jumbling of words. Most people desire to hear, and appreciate clear utterances. Again, do not key yourself up to a monstrously high pitch. It is painful to listen to a speaker who has formed that habit. Speak as you would in ordinary conversation in a moderate tone, raising and lowering the voice as may be necessary. Avoid speaking in a singing manner. Some have that habit, which is a most disagreeable one. Speakers addicted to any one of these curious freaks may not be conscious of their bad effects, but such things are readily noticed by the people, and their pleasure in listening is marred by the peculiarity of the speaker, which does not need to exist.

Stereotyped phrases and hackneyed expressions should be avoided. Whenever you have occasion to repeat a thought add variety by at least an exchange of words. Study synonyms and enlarge your vocabulary if necessary, rather than repeat set phrases. They are objectionable to the sensitive ear since they do not command the thought of the people, and are of no practical benefit whatever to the speaker. Indeed the tendency is to harm. Speak as correctly as you know how and avoid exaggeration. Many public speakers have contracted this dangerous habit, and find it hard to correct themselves. The story is told of a young minister being severely reprimanded for exaggerating in a most ridiculous manner. Acknowledging his guilt and expressing himself as very sorry he added in all seriousness: "My mistake has indeed caused me to shed *barrels* of tears." Exaggeration is not necessary. It misrepresents rather than emphasizes.

Illustrations are helpful when not too numerous or drawn out too long. They should be strongly suggestive, and vividly portray the desired truths.

But little gesture is required, according to the best authorities on oratory. Too much gesture makes the speaker more attractive than the truths he utters, thus defeating the very object of preaching. Reminiscences are also to be used sparingly.

Preaching has in it two elements, viz.: Truths and personality. In no case should the personality of the speaker exceed the power of the truth to attract. Do not forget that you are preaching Christ. The latter requires the stronger emphasis, and for that reason gesture, reminiscences, humor, etc., are to be used sparingly.—Editorial, *Canadian Messenger*, September 1, 1906.

THE HOLY LAND AWAKENING.

William T. Stead would have more interesting conditions to describe were he to write "If Christ came to Palestine" than he had when he wrote "If Christ came to Chicago." The Holy Land is now experiencing an industrial revolution, and having slumbered for some eighteen centuries is awakening to its commercial possibilities.

Much that has preserved for Palestine its inex-

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pressible charm has lain in its utter disregard of the world's progress. It has taken no note, until quite recently, of the passing of years and centuries, remaining to all intents and purposes in virtually the same condition which marked the life of Christ.

But a decade has been sufficient to create a new Palestine. The railway from Jaffa to Jerusalem was opened in 1892, since which time the upward movement had been felt, very slightly at first, but with gaining strength each year. Recent consular reports prove the present commercial activity. Twenty years ago the revenue of the customs house at Jaffa was $50,000; last year it was $300,000. The exports and imports for Palestine for the past year aggregated $4,047,000, an increase of $308,000 over the previous year. The imports alone aggregated $2,258,000. The exports of oranges increased ten per cent, the value of this export last year being $558,000. Watermelons, grapes, and wine also figured extensively in the exports. The Palestine imports embraced for the past year hardware, petroleum, cotton goods, sugar, and building materials. The latter go almost exclusively to Jerusalem and Jaffa, showing that both cities are increasing in population.

Nor is the awakening confined to these two cities. At Gaza the government is to build a sea jetty for the protection of shipping. With this improvement that city, now numbering forty thousand souls, thinks it will radically gain both in population and in wealth. Beersheba at present has but fifty dwellings, but its people believe it has a future and the governor is doing his best to encourage building. A carriage-road has been constructed from Beersheba to Hebron, and these points are connected by telegraph. A carriage-road is being constructed from Jerusalem to Nablous, the ancient capital of Samaria, to be completed within a year. An easier, though slightly longer road than the present one, is being made down to the Dead Sea and Jericho and will be finished by the close of this year. It will for the most part follow the ancient roadway, the scene of the parable of the man who went down from Jerusalem to Jericho and fell among thieves.

The railroad locomotive has opened the way for improved farming machinery until to-day the turbaned Bedouins look on in wonderment at American mowers and thrashers. For centuries the grain has been gleaned by hand, following the manner depicted in the book of Ruth, but the picturesque custom is being supplanted by the occidental method. The railroad is now prosperous and earning a good return on the capital invested. In 1904 the receipts were $171,000, of which sixty-one per cent was profit. The number of passengers conveyed was 9,555 first-class and 84,569 second-class. Twenty-five thousand tons of merchandise were hauled.

The Americanization of the Orient has begun in earnest, at last. The next ten years should find even greater changes. Students of history and theology may wish the old order to have remained, but commercialism has seen the opportunity to make another dollar, and such opportunities are never rejected.—Editorial, Iowa *Register and Leader*, July 23, 1906.

Mothers' Home Column

EDITED BY FRANCES.

Preachers' Children.

I wish it was not always quoted,
That a preacher's boys are bad—
Even worse, some love to have it,
Than that godless skeptic's lad.

I'm a preacher's child, it happens,
And I'll try to half explain
How, when he's at work for others,
That the children play the game.

First he must do some deep thinking,
Fill with Bible truth his mind,
And condense to picturesque language
The chains of thought as they unwind.

And while busy sermonizing—
Bang!—a chair-back strikes the floor.
He looks up both vexed and startled,
But the scufflers take the door.

"Stop it now!" but there 'tis ended,
For his thoughts are caught away.
He must keep right at his subject,
For to-morrow's preaching day.

Now his thoughts come clear and striking,
Text recalled with stirring force.
Slam!—the door goes; fixings jingle,
The romps forgot again, of course.

"Now, then, children, you must mind me,
And I'll see you later on,"
But they know he'll not remember,
They have learned the old, old song.

For the children watch the signal
Which they see in father's eye.
While he's looking they'll obey him,
And be naughty on the sly.

So the preacher's ears are deafened,
Like a sawyer's at his mill,
Even sleeping while it's singing,
But will waken if it's still.

Boisterous children bring a weakness
To the preacher's sermons deep;
For the people see his slackness,
And for want of interest sleep.

"In subjection have thy children,"
Is the Scripture's strict command.
If we swerve from this we'll suffer
As so many through the land.

Why did judgment come to Eli?
Why did God's wrath kindle hot?
"His sons are vile," God spoke to Samuel,
"And the priest restrained them not."

Take the rod, and, using wisdom,
Who can find a better plan?
'Tis the way that God has given
In his message sent to man.

—William Worcester.

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Our Trip to Tiona.

Dear Sister Walker: So many of the Saints in America, especially in the East, have asked me to write *my impressions* of things here, that I thought I would try. I send this to you, and if you think it worth publishing, all right. I find, though, it is one thing to receive impressions, and another thing to write them. This mission has had such an able correspondent that I feel loath to attempt it. But to keep my word I will try this once, anyway. I do not plan, however, to take up that part of the work until it devolves upon me. Probably what I would write has already been written, anyway. But still I know when the word came of our appointment to the South Sea Island Mission, I tried to piece together all I knew about the Islands, and I found my knowledge was very meager indeed, notwithstanding so much has been written about them. So if I should chance to repeat some things it will do no harm and possibly it may be new to a few.

I hardly know what to choose to write about. Everything here seems so new, strange, and odd to me. The trees, the flowers, the birds, the fish, the fruits, the houses, customs, people, and language, all are so different from those I have been accustomed to. But since Sr. Emma has written of our arrival at Papeete, I will try to tell of our trip to Tiona.

Tiona is the native word for Zion, and is a Latter Day Saint village about five miles out in the country from Papeete. We had been looking forward for a week to the outing, as an opportunity to see more of the island, and also to see how the natives lived when away from the restrictions of the city.

The brethren had sent word that they would furnish our food, but if we needed dishes to bring them along, as they had none.

So early Saturday afternoon we had our grips packed and were all ready when our "span" drove up. I do not think this account would be complete if I did not mention our "team." The carriage was an ordinary two-seated surrey; but, oh, the horses! Such scraggy, scrawny, little, half-starved things as they were. Every bone seemed almost protruding through the skin, and they were not larger than a one-year-old colt should be, though we were told that one was four and the other twenty years old. I am sure had there been an agent of the Society for the Prevention of Cruelty to Animals around we never would have been allowed to take that ride!!

On the way we stopped for a short call on a native princess who had sent word she wanted to see us. Although her parents had been deposed when the French took possession, she was still called "the Princess." We found her very cordial, and much interested in the welfare of the natives, helping to locate many of those who had been rendered homeless by the rec nt tidal wave. She spoke English well, also French; but when describing the storm would sometimes lapse into her native tongue. Her tale of the sufferings of some of the natives from other islands was pitiful indeed; their homes; clothing, food, everything, washed away. In some instances whole islands had been submerged, and the people barely escaped by climbing tall cocoanut-trees. When the water receded it carried away even the soil, thus killing the trees and cutting off the food supply. Here the people remained for a long time in a half-starved condition, subsisting on fish, until a boat was sent and brought them to Papeete, naked and hungry. I could have listened to her talk all the afternoon with pleasure; but we remembered that our "prancing steeds" were waiting, so accepting her invitation to "come again" we were soon on our way.

I would like to have driven slowly and enjoyed the ride; but no, there is one thing the natives will not submit to, and that is to keep horses that have to walk. Ours were kept on the "dead run" as we would say, up hill and down dale until we got to the place of stopping. The only time they stopped before this was when one of them shook his wizened little head clear out of his bridle. So all that I saw of the island was a fleeting view of the ocean on one side, and tall mountain peaks on the other, their tops hidden in the fleecy clouds. On the slopes of the near-by hills were large groves of cocoanut-trees, and along the road were patches of bananas and sweet potatoes. We passed a few bungalows, and a few nice cottages. One pretty spot was a Chinese vegetable garden; and the summer residence of the American ex-consul, Mr. Doty, was pointed out to us as we whizzed by. An old scow landed high and dry close beside the road, a few fallen trees and debris scattered around, were gentle reminders of the recent storm. But for the most part a high bank running along beside the road prevented much damage from the water.

It was not long before the dripping horses were pulled up, and Uncle Joseph said, "Here we are. This is Tiona." Nothing but one lone Chinaman's house in sight. We found the rest of the journey was to be on foot, for this was Mount Zion, and the Zion part was on the mount, and it was quite too steep for a carriage; but when we reached the top we were reminded of these words:

"Ye who would behold the beautiful and the grand
Mingled in harmony on Nature's face,
Ascend our rocky mountains.
Let your foot fail not with weariness, for on their tops
The beauty and grandeur spread wide beneath
Shall make thee to forget the steep and toilsome way
By which thou camest."

The path wound up the hill between the tall cocoanut-trees until we came to the village, the view from which was beautiful. We could look across the groves of cocoanut-trees, through which we had just passed, to the ocean beyond. Near the shore the water was shallow, and here and there were fishermen wading about catching fish. Then came the coral reef, which is so dangerous to boating. The waves were breaking over it with a thunderous roar. Beyond the reef the water is very deep, and of a deep blue color. At quite a distance from the shore could be seen the mountainous island of Moorea, the white fleecy clouds resting in the ridges far below its highest peaks.

The village consists of a dozen or more bungalows, or native houses, scattered about among the trees. The Saints, men, women, and children,—yes, and I might add cats, dogs, hens, and pigs, were all out to meet us! I never in my life saw such a hospitable people. One family had turned themselves out of their house, bag and baggage, for us; and it was plain to be seen that the whole village had been ransacked for the two beds, the chairs, table, and curtains that it contained.

All the houses were made of plaited cocoanut branches, laid over a wooden frame. On the outside the long ends left hanging gave them a very rough, sort of pig-sty appearance; but on the inside it was all smooth and seemed just like living in a house made of brown matting—ceilings, walls, and floor. They have no windows or doors, but for a door prop up one section of the wall.

How nice and cool and shady it all seemed, after the hot, dusty drive! Something of the same feeling came over me as when entering the reunion camp-ground at Silver Lake, Massachusetts. A sort of glad, happy, homelike feeling that Saints have when they get together. One could not see greater love or happiness among any people than that which beamed from the faces of the natives as they squatted around on the ground in front of us, as we sat rocking by the open "wall." They seem to think everything of "Iosepha and Ema," as they call Uncle Joseph and Aunt Emma; but they try to be very careful to show no partiality between us. We have learned to love their dark, swarthy faces already. One could hardly help it, they are so kind-hearted and ready to do anything for you. Soon one of the brethren brought a couple of water-cocoanuts. Talk about "water to a thirsty" soul; it does not compare with a water-cocoanut. That is a luxury people in America can not have, as they will keep good for only two or three days after

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picking. But what is more refreshing, when one is warm and thirsty, than to whack off the top of one of these, and drink one's fill? For, strange as it may seem, no difference how hot the climate, the water or milk in a cocoanut is always cool.

ALBERTA LAKE.

(To be continued.)

"He's the One."

When passing through deep sorrow and disappointment in the loss of an only child, a certain child of God was feeling it most keenly, and her heart was sore and bleeding from the wound sorrow had made.

Many came to comfort in their way and told of like sorrows and greater ones that had come into their lives, and this sorrowing one was made to feel she was not alone in drinking the bitter cup, but the knowledge of this stern fact brought no sweetness to the "cup"—no real comfort to the heart. One of God's sweet messengers came to her side with only the words, "*He's* the only one that can help us," and then she was out and was gone again to pursue other duties, but ah! the fragrance and comfort was left behind her. It was because she pointed the sorrowing one to *him*,—him who can comfort and help, and the fragrance of that sweet message is still fresh in that one's heart, and in hard places she remembers, "*He's* the only that can help us."

There is no one like Jesus. No one else can do his work of comforting the mourner, encouraging the disheartened, strengthening the weak, and bearing his children and all their sorrows and burdens on his blessed bosom.

"Is there any one can help us, one who understands our hearts,
When the thorns of life have pierced them till they bleed;
One who sympathizes with us, who in wondrous love imparts
Just the very, very blessing that we need?"

—Selected.

Christ Described.

The following is the only reliable pen picture of Christ as seen in actual life, and is an exquisite piece of word painting. It is taken from a manuscript now in the possession of Lord Kelley, and in his library. It was copied from an original letter of Publius Lentulus, at Rome, it being the usual custom of Roman governors to advise the senate and the people of such material things as happened in their provinces in the days of Tiberius Cæsar. Publius Lentulus, procurator of Judea, wrote the letter to the senate:

"There appeared in these, our days, a man of great virtue named Jesus Christ, who is yet living amongst us, and of the Gentiles is accepted as the prophet of Truth. He raises the dead and cures all manner of diseases. A man of stature somewhat tall, and comely, such as the beholder may both love and fear. His hair of the color of a chestnut full ripe; plain to his ears, whence downward it is more orient and curling, and waving about his shoulders. In the midst of his head is a seam, a partition in the hair, after the manner of the Nazarites. His forehead plain and very delicate; his face without spot or wrinkle, beautiful with a lovely red. His nose and mouth so formed that nothing can be reprehended. His beard in color like his hair, not very long, but forked. His look innocent and mature. His eyes gray, clear and quick and luminous. In reproving he is terrible, his eyes piercing—as with a two-edged sword—the greedy, the selfish and the oppressor, but look with tenderest pity on the weak, the erring, and the sinful. Courteous and fair-spoken. Pleasant in conversation, mixed with gravity. It can not be remembered that any have seen him laugh, but many have seen him weep. In proportion of body most excellent—a man for his singular beauty surpassing the children of men."—*New York Press.*

Letter Department

DES MOINES, Iowa, September 3, 1906.

Dear Herald: The reunion season of 1906 is soon past, and the many reunions held have been of value to those who have attended. The gathering at Nauvoo will not soon be forgotten by those present there.

Our Des Moines District reunion closed Sunday, September 2. The outlook during the summer and at the opening was not encouraging; but those present at the close were unanimous in favor of holding another meeting in 1907. The meeting opened on Saturday, August 25, on the same ground at Rhodes occupied by the camp three years ago. Heman C. Smith was present during the first part of the week, and James McKiernan remained throughout. The attendance was not large, but the meeting a success in every way. Several of the aged ones of the district were present: these were Bro. and Sr. W. C. Nirk of Rhodes, and Sr. Rachel Smith, who came into the church in 1868, and Sr. Paulina Park who came in 1877. Each bore a strong testimony, the same that they have borne so many years, and these testimonies have much weight with the younger ones. The missionary force of the district present were, Elders M. H. Cook, J. S. Roth, W. Christy, and S. M. Reiste. The prayer-meetings were much enjoyed, and the voice of the Lord in one of them was that the work of one of the brethren would be in the north country. This was a new thought and at present is not understood. Some effort was made in the auxiliary work by the district officers present.

The committee on location, time, and arrangement of the reunion of 1907 is, E. O. Clark of Des Moines, C. M. Richeson of State Center, and W. Christy of the missionary force. Eight were baptized during the week, these the fruits of the Sunday-school work in different parts of the district. As the parting-time came all expressed the thought that the associations of the week had been most pleasant.

This week witnesses the change of the loving associations with the Saints where the surroundings lift one up to a higher life, to the home duties and the contact of those who in many cases are ungodly people.

In our capital city the one great event of the past week was the Iowa State Fair. In several ways the exhibits were the finest ever seen in the West, and an exhibit of this kind shows the wonderful development of the resources of these times. The attendance at the fair was the largest gathering ever held in the State. Des Moines, a city of nearly one hundred thousand people, was taxed to almost her limit to accommodate the very great multitude of the good people of the State who center here during fair week. Several members of the church were in the city during the week.

The event of all-absorbing interest was the ascension of the airship. This aerial monster was under the perfect control of the operator, ascending, traveling, and alighting at his will. At some risk the operator used a camera and made photographs from the clouds, as it were. Navigation in the air has thus begun; who can see the end thereof?

The six weeks' missionary effort with the tent in the city but further shows how hard it is to interest people in a large city. The effort was made with little visible results. The effort will be continued with the tent so long as the weather will permit.

A. A. REAMS.

TORONTO, Canada, September 1, 1906.

Editors Herald: Whilst taking the present opportunity of thanking you for the kind insertion of my letter last week (August 22), may I be permitted the further courtesy of your columns to elucidate just one point in my argument which I now perceive that I did not render quite so plain to your numerous readers as I earnestly hoped and desired to have done?

While reasoning the point concerning progressive revelation,

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I omitted to state that, owing to our present condition of human limitations and terrestrial environments, *all revelation* is, from the very essence and nature of the case, merely partial and tentative, or, as the sublime prophet Isaiah expresses it, (28:10-13,) "precept upon precept; line upon line; here a little and there a little"; and, as our divine Lord himself stated to his disciples while on earth (and therefore subject to earthly environment), "I have yet many things to say unto you, but ye can not bear them now."—John 16:12.

It follows, therefore (as I intended to more fully demonstrate in my last letter), that a revelation or prophetic message delivered say fifty or sixty years ago to a specified individual, or set of individuals, is no longer of value or of binding force after the death of the person or persons to whom it was specifically written or addressed, as in the case of those elders commanded of the Lord in 1831 to go and preach to the Shakers of Mount Lebanon, or in the case of the elders commanded to go to the Ohio. (See Doctrine and Covenants 49:1; 52:3.)

Nor is a revelation or commandment of any binding force after it has been obeyed and fulfilled by the parties to whom it was given in the first instance. To prove this point I cited your readers to Book of Mormon, pages 30 to 33, large edition, a citation which, besides being somewhat vague, is also inaccurate, for it should have read, page 29, verses 11 and 12, and page 30, verses 30 to 33. But as this conveys very little information except to those of your readers who are in possession of the large edition of the Book of Mormon, will you kindly permit me to explain that it refers to the "round ball, of curious workmanship" and "of fine brass," which "did work according to the faith, and diligence, and heed" which the Nephites gave to it; "and it was written and changed from time to time" according to the changing needs and circumstances of their human environment and situation. Then, if it was *changed* from time to time, it follows as a matter of course that the *preceding commandment* was *no longer in force:* it was "null and void" as shown by the fact of its being entirely obliterated from the exterior of the ball (or compass). For instance, after Nephi had done as the ball commanded him by going to the "top of the mountain" to obtain wild beasts for food, (page 30, verses 35, 36,) and had fed his starving brethren and their families, the commandment to go to the mountain's top was no longer in force (being fulfilled), and he would then have to be guided by some *new* and altogether *different* injunction or commandment.

This is why I stated in my letter that I can not see why the revelation of seventy-six years ago to the sisters then living, telling them that their garments should be plain and the workmanship of their own hands, is any longer in force; for, in the first place, all those sisters are dead long ago; and in the second place, they fulfilled the commandment itself while they were alive.

F. R. TUBB.

PORTLAND, Oregon, August 27, 1906.

Dear Herald: On May 1 I left Condon, Oregon, my former home, and moved my family to the great city of the West, hoping thereby to assist in building up this work where as yet only a little handful of Saints live, the majority of them being saints indeed, laboring with all their ability under circumstances to keep the gospel banner unfurled to the breeze.

Bro. John Kaler and family came here also, he being appointed at the last General Conference to labor in this mission. But his labors have been somewhat retarded because of the serious condition of Sr. Kaler's eyes, thus keeping him at home. Yet he is not idle.

Some time past the Saints concluded that they were not dealing wisely in paying rent for a small hall wherein to hold their meetings, and the matter of centralizing and buying a lot and building a little chapel was discussed. Of course each had his choice, and each thought his was the best. But after intelligently looking over the matter, and after fasting and prayer, the Lord, through his properly chosen officer, directed that the Saints should assemble at "Montavilla," a suburb of Portland. So a committee was chosen to look out a site, which we found, and have bought, and now will endeavor to erect a small, neat chapel upon it. We hope to have it for winter services. But while all seemed well along this line, sickness came among us. My little girl (Nellie) was taken with sore throat, and after doing what we usually do, it still grew worse. We called Doctor McIlwain in, who pronounced it tonsilitis. He gave her medicine, and yet she grew worse. I called another doctor in, but after examination he pronounced the disease membranous croup, or a mild form of diphtheria, and said he could not take the case; but I would better call some one else. I then called Doctor Gullette, a man of large practice. He and Doctor McIlwain consulted, and Doctor Gullette called the disease diphtheria, and advised Doctor McIlwain what to do.

Next came the city health physician, Doctor Wheeler, who in short order pronounced it diphtheria, and ordered Doctor McIlwain to inject four thousand units of antitoxine. At about six o'clock in the evening he gave the antitoxine, and when I came in I saw the child could live but a short time unless she got help. My wife suggested that I go to the city for Doctor Tucker, one of Portland's leading doctors, being one of the staff in both the St. Vincent and Good Samaritan Hospitals. I went as fast as possible, and at eight o'clock he was at her bedside. I asked him to tell me the worst before he went. He took a good look at her, and slowly shook his head at me, then called me out on the street, and said, "Mr. Goodwin, your child can not live an hour. If she survives fifteen minutes I will be surprised. I have a tube in my pocket which I could insert, but her vitality is so low she could not survive the operation. I would advise to let her die peacefully." I went into the house and sent for Bro. Willis Witherbe. When he came there were myself and wife, Sr. Clark, Sr. Waite, Bro. Witherbe, Bro. Livingston, Bro. Becker, and Doctor McIlwain in the house. We all knelt down. I anointed her with oil, and prayed that God would restore her. I was followed in prayer by Bro. Witherbe, my wife, Sr. Clark, and Sr. Waite. In a few minutes the color began to come to her lips and finger-nails, and in a little while she called mamma. I administered to her six times during the night, and in the morning (Bro. Kaler having come home in the night) we administered together. This was on Thursday evening, August 23, and to-day, August 28, she is up and dressed and running around the house. To God be all the glory for his goodness to us. The suburb of Montavilla is all alive, because Doctor McIlwain tells that nothing the doctors did ever saved the child. I hope we may never fail to do our duty toward a Father who is so gracious to mortals.

Your brother and sister,

MR. AND MRS. W. A. GOODWIN.

SIOUX CITY, Iowa, August 31, 1906.

Editors Herald: This is the first day of the Moorhead reunion, and we hope that they will all have a spiritual time. I would love to be there, but I am assisting Bro. J. M. Baker in tent-meetings at this place, and we hardly think it wisdom to close yet. The interest is just fair.

I have baptized five at this place. That makes sixty-five this conference year that we have led into the water.

Bro. and Sr. Baker have done a good work here, and Sr. Baker has been at the organ for the past seven weeks nearly every night. The Saints have done well in helping the work along, and they are feeling fine, with very few exceptions. We have some promising young men here: Bro. Plum, priest; Bro. Parker, teacher; and Bro. Newberry, deacon and Bishop's agent; and they have the esteem of all that know them. So the good work is moving along. I pray that God will bless us all.

Your brother,

W. A. SMITH.

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OAKLAND, California, August 30, 1906.

Dear Herald: It is encouraging to us to notice among the Saints the great love they have for the truth. To me it seems a certainty that those who contribute to the church papers are honest, and love the truth. It is also certain that some who love the truth (in regard to certain conditions) do not know the truth when they see it. Else when they saw it they, knowing it, would love it. It seems that no individual living is free from all error. Therefore, when we write for the public, it is held up in the light of examination and judgment; and if it contains all truth we need not feel bad because others love it not.

Truth is from the Almighty, therefore though it be mistreated, it is impossible to damage truth in any way, for it is like its Father, powerful and almighty. We may cover it with error until it appears to be black, yet under the errors truth remains uninjured. I say though it be mistreated, yet it still remains pure, and of great worth to those who find it. Let us not be worried or disgusted with views held by others. The brethren are honest. All that need concern us is, if, when we have written what we consider to be the truth, others disagree, to receive it in the spirit of meekness and love; examine ourselves and determine if we have "clean hands and hearts." Should we, through our anxiety to defend the truth, lose in spirituality, because we think the truth is being wronged, would we be wise? Certainly not. Until we understand all things, there will be disagreements and misunderstandings.

One question to the point we wish to bring out. How can we please God most? Answer: By loving each other as much as we can, striving to increase in love toward others who do not understand just as we do, planning how we can grow in love. We are the ones to be looked after; and, if worry is needed, worry about ourselves and not about the injuring of the truth, for truth is eternal and invincible.

One good brother exclaimed not long ago, "He needs to be hit with a club." Who? Some one with saucy statements and insults for one of God's prophets. A living prophet. One whose white hair and kindly face may not be seen very long among earth's children, and who after keeping the faith is prepared for the paradise above. It is shameful should we act in any other spirit than the Spirit of the Father; so let us smile and have a happy, peaceful Spirit, striving earnestly to see our mistakes and correct them, being charitable to all, forgiving and seeking forgiveness.

Yours in the grand gospel of Christ,

1255 Eighth Street. JOSEPH FERRIS.

SULPHUR, Indiana, August 29, 1906.

Editors Herald: Perhaps a few lines from this part may be of interest to you. I do not weary your columns very much, contributing only two different times since being a member of the church.

Our two-day meeting here was not attended as it should have been, and the one the week prior was attended with still less interest, at Leavenworth Branch. This, however, was partly due to the sickness of Sr. Peter Flinn, who since that time has passed away, being a sufferer for almost a month. She was known to many of our elders, and always was ready to do her part to make an elder feel welcome at their pleasant home. Her departure will be keenly felt by the Saints. She leaves no children to mourn over her departure, but a husband, some relatives, and many friends. She died in the faith and trusted in the Lord until death. She was baptized a number of years ago by Elder George Jenkins. May the God of peace kindly remember her husband, supply his wants and needs, as they will be many.

We have several two-day meetings in the district yet to attend. We find that spiritually the Saints are not up to the standard, taking them as a whole. I find so many Saints who do not take the church papers. This must be the sleeping-time. When will the Saints arise and come forth and shine? We feel well in the message of peace. We were handicapped last year, spending forty-two days in bed with typhoid fever, and it left us in a very weak condition. While I was sick my wife and I were at the home of Bro. J. A. McKinnie and wife, who did all in their power for us; and their kindness will never be forgotten by the writer. They gave up their best room for us; and we thought ourselves fortunate to be at the brother's place. May God kindly remember them for their kindness to us. The elders always find a welcome at their home. They have two children, who did all they could for us during our sickness. We have escaped having the second attack this year. Indiana is noted for malaria. Ask Bro. W. D. Ellis or James Davis.

We baptized a young lady here last Saturday morning, a near relative of Bro. I. P. Baggerly, and granddaughter of Bro. and Sr. William Robertson of Eckerty, Indiana. She promises to be a fine Saint. May God bless her to this end.

We are busy all the time, being elders laboring in this large field, fifty-five counties, and one elder laboring alone, when years past we had as high as six elders. But our loss is the gain of others. We will do the best we can, and wait for results. I notice the question of Zion is still being agitated. When will we all see eye to eye? We hope some sweet day.

Yours in gospel bonds,

CHARLES E. HARPE.

ROCK ISLAND, Illinois, August 29, 1906.

Dear Herald: I can say that I have not the least regret for the steps taken some five or six years ago. It was spoken by the Spirit when I was confirmed, that if faithful my wife would come into the church, and we would go through life hand in hand. She obeyed the gospel a couple of years ago. It is my desire to do all that lies within my power for God and his work; and I ask the earnest and fervent prayers of all God's people that I may be faithful, and an instrument in God's hands for good. Your brother,

4416 Sixth Avenue. C. E. BALL.

MANCHESTER, Texas, August 23, 1906.

Editors Herald: A few lines may not be amiss from the lone pine hills of Eastern Texas, the place where I first heard the beautiful gospel and saw my first vision when I was made to drink of that heavenly Spirit that filled my heart full of love for God and all of his creation, and brought within my bosom a star of hope that has ever been a bright light to my feet, to guide me over this rough and rugged path of life. And amid all the trials I have to pass through, that star of hope shines brighter as the days come and go. I can say, like Paul of old, that afflictions await me everywhere. I have been under that hammer for three years; but all the time I keep trying to tell the beautiful gospel, often preaching when I did not know whether I would be able to get out of the stand or not, but thank the Lord that he has always given me sufficient grace to tell the angel's message; and I could see the fruit of my labors. I am willing to bear the cross, that I may obtain the crown.

I had the pleasure last Wednesday evening of leading Doctor John A. Shields, of Wood County, into the waters of baptism. He came one hundred and forty miles to be baptized. He is seventy-two years old. He said he had believed all of his life long that Joseph Smith was a prophet of God. We baptized his son last summer; and when we did so the citizens in a little town in Wood County said we were baptizing one among the best men in that county. The good old doctor said he was going back home and tell his neighbors of the beautiful gospel.

I have baptized five men and one woman in the Manchester Branch, who came a distance of twenty-five, thirty-five, eighty, and one hundred and forty miles to be baptized. Four of the men never heard a sermon until they came to be baptized. They stated that the Lord showed them in an open vision to come to this place and be baptized into the kingdom of God.

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So, kind readers, you see God is moving on the honest in heart. And let me say, here, the time is close at hand when we elders will not have to wear ourselves out to get a few men and women to see the light of the beautiful gospel; but one sermon will bring hundreds into the kingdom of God, and multiplied thousands will come from the east, and west, and north, and south seeking shelter and peace under the gospel banner of Jesus Christ. I have seen by the Spirit of God the success of this great latter-day work. And it is going to roll on until the work is accomplished, Zion built up, and Jesus Christ comes to reign with his Saints, when we will have the pleasure of taking our brothers and sisters by the hands in Zion, who have been cold in death for years and years. And, oh, what a happy day that will be, when there will be a reunion of the dead and the living, and we will know each other, too!

I am serving the God of Abraham and Isaac and Jacob, a God that *is*, now. The gospel is progressing very well in these parts, considering all things. We hear of great demand for preaching. Bro. P. B. Bussell has been helping me in my meeting. He is a good preacher, and a faithful worker. I hope he will be in the field ere long. I ask an interest in the prayers of the Saints for my health.

E. A. ERWIN.

WAYNESBORO, Virginia, September 4, 1906.

Dear Herald: It has been some time since I wrote you, not because I had nothing to say, or that I had lost my interest in you, for I think now, as I have always thought, that you are the best paper I ever read. My son and I arrived in Virginia, our mission-field, in the month of June. We at once entered upon our mission work, from house to house, scattering tracts and talking with the people, showing the truth plain and simple.

The people listened attentively, claiming they believed what we taught was the right gospel, etc. We enjoyed our visits with them very much. They treated us kindly, fed and sheltered us all in the very best way they were able to do. We certainly did appreciate their kindness. We did all we could reasonably do to get them to embrace the gospel; but to no avail. Many excuses were made for not obeying the truth. So we had to leave them, as we found them, outside the kingdom of God. There seems to be the greatest struggle for gain in a financial way that I ever have seen. But little interest is taken in any of the sects. There seems to be division and contention in all the churches in this country. Their meetings are poorly attended, and when we ask the reason the answer is, The preacher is of no account, and such and such persons I do not like. That seems to be the cry all the time. We have observed in our travels here that there are but a few on good terms with each other. Family differences are plentiful. We tried hard to get them to settle their differences and obey the gospel, but have failed to get them to do so. They admit that it would be the best thing to do. But every one wants it settled his way. I have traveled for over thirty years, and met almost all kinds of people, but these are the most peculiar of all. We are truly thankful to our heavenly Father for the gift of the Holy Spirit to comfort and cheer us up in our labors of love to the people. We have both of us been greatly blessed in presenting the truth, and defending the divinity of the work of God. We have done work enough to convert at least half of the people we have labored with. We have scattered a large amount of reading-matter, and by a close observance we notice that but few read.

We came here the 29th of August; were met at the train by our worthy Bro. Isaac Coffman and conveyed to his home some five miles in the country. To say we were glad to meet some of our brothers and sisters in the faith is putting it mildly. Bro. and Sr. Coffman are still trying hard to hold up the banner of truth. We have held meetings every night but one since we came here; our attendance has been very small—from two to seven and eight, besides the family.

My health has been pretty good. We have done a great deal of walking, which has been very hard on us both. We never had the heat take such hold on us as it has this summer. What the outcome of our labor in the Old Dominion will be, the future will tell. As far as we can see now, there is nothing for us here. Wishing all well, and prosperity, we are, as ever,

Yours in the faith,

I. N. ROBERTS.

HALE, Michigan, August 29, 1906.

Editors Herald: We are alone here, as there are no other Saints except Bro. and Sr. Frappier and me, but can say I have enjoyed the Spirit here, for our heavenly Father knows his sheep wherever they are. We have been greatly blessed since we moved here from Flint, Michigan. I love to read the sermons in the HERALD and *Ensign*, and the letters are so helpful to me. I do love this beautiful gospel, and am praying that one of the servants of God may come here and preach the true gospel. Will some of the Saints at Tawas and Rose City, and also Whittemore, please write by way of getting acquainted; and will Mrs. Hugh Havey please answer this as I have forgotten her address? Greetings to the Saints of Shabbona and Flint, Michigan. Pray for me, dear Saints, as my prayers are always for the upbuilding of this noble cause.

Yours in the faith,

MINNIE HARP.

GLADWIN, Michigan, August 31, 1906.

Editors Herald: The two-day meetings at Sage and at Smith Creek have passed into the pages of history, and the results of that which was accomplished (if any) will never be known until the books are opened on the other side of the shores of time. To the writer they seemed to be quite a decided success, both as to numbers and the divine recognition of the great Author of life. All who were in attendance seemed to enjoy themselves, both spiritually and socially, and we trust a lasting blessing was received by each one that will better qualify him to cope with the unequal conditions and the powers of darkness with which we are surrounded in this present, wicked world.

At Sage, the speakers were G. W. Burt, A. E. Burr, E. S. White, E. Fultz, and the writer. Three were baptized on Sunday by Bro. Burt, and were confirmed at the evening service. At Smith Creek the speakers were A. E. Burr, G. W. Burt, T. Goheen, and the writer.

We reared the tent here in the little city of Gladwin last Monday, and have held four services thus far, which have been fairly well attended. What the results may be, time only can tell. Our faith and hope are well founded in the final culmination of the work of our great Captain and King, and we are desirous to accomplish all that is required of us, that we may be worthy to meet him with joy at his coming.

Brn. Burr and Burt went to Glover yesterday, the former to return to-day; the latter will go to Lewiston to attend a two-day meeting there September 1 and 2.

We hope that all the Saints of Central Michigan District will exert their energies in an effort to assist in accomplishing the work which has been committed to all, so that when the books are opened we may have sufficient to our credit, that the good and just judge may say, You are worthy; enter ye into life eternal.

J. A. GRANT.

MOUNTAINVILLE, Maine, September 3, 1906.

Editors Herald: On account of the business and many cares of life I have been unable to contribute much to the HERALD lately, but write to say that I am in no wise discouraged in the Lord's work, and intend to be with you in the ranks as a true soldier until I receive an honorable release. May the Lord help me so to do.

The work here is progressing quite satisfactorily in many

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ways, considering all things calculated to discourage and hinder. We have our chapel about completed, and hope to have it so that we may be able to dedicate it at our district conference in November. We have recently had two dozen settees put in which makes a great improvement in the seating capacity.

On the 1st and 2d the Sunday-school convention of this district met here, and a most enjoyable and instructive time was had by all. Several fine papers were read, instructive lectures given, and many helpful ideas advanced and considered, which as a whole must prove of benefit to teachers and scholars alike.

We have also been benefited and helped by the preaching of Bro. J. C. Foss, who has been here, and also Bro. F. M. Sheehy. Was sorry their stay was necessarily so short. Elder W. E. LaRue is with us at present, and we are hopeful of some good work, which generally follows him about.

I wish to say in closing that I am convinced more and more of the need of the help of the Father, as I travel through the road of earth life so thickly beset with Satan's snares; and feel more and more every day I live the wonderful blessedness of the Spirit's power, and the strength which comes in answer to prayer and obedience. My earnest aim and desire—yes, my *only* desire, is to live a life so good and pure and true that when done here I may be permitted to enter that condition of rest and light reserved only for the Saints of the Most High—the celestial glory. To this end, dear Saints, I desire your prayers. And may the dear Father in return help you and enable you by his grace to overcome, that we may at last receive a crown of life which fadeth not away.

Still in the conflict,

WALLACE A. SMALL.

HITCHIN HERTS, England, August 23, 1906.

Editors Herald: I returned to this my native town on the 20th after visiting friends in Guildford and Bournemouth. Through the kindness of my brother "Tom" I was invited to speak in the Congregational church here by the pastor, the Reverend Brior, my brother being a prominent member of said church.

I occupied in the afternoon and felt well in presenting to them the truth. To-night I am invited to address the members of the Christian Endeavor Society at the Baptist church which I attended from my earliest recollection until I was a youth, when with some others I was baptized, but soon after left home. My father and mother were members of this church. My mother, twenty-seven years ago, was buried in the adjoining burial grounds. On Thursday night I have the church for a service, and on Sunday next I am to address the Sunday-school scholars. This privilege has been the dream of my life, so to speak, for the past twenty-two years, and confirms me in the truth of what has been revealed to me, and in fulfillment of a prophecy given me through Bro. George W. Robley eighteen years ago, that I should declare this wonderful gospel to my kindred, etc.

This is a large and beautiful church, and stands upon the spot where preached the famous John Bunyan, Bedford's illustrious tinker, writer of the Pilgrim's Progress. What peculiar memories surge through my mind in connection with my boyhood experiences, and of after-years. My heart-yearnings for some truth which I found not, my pleadings with God for light and satisfaction—these experiences are intertwined in my memory, and deeply impress me. But the angel message through Joseph the Seer came to me after years of longing and disappointment; and now, the way I know. Thanksgiving and praise to the mercy and love of a long-suffering Father.

I am invited by Bro. W. Worth of Stockport to labor among the Saints of this branch. I will cheerfully respond, if favored by the missionary in charge, Bro. Rushton. I have anxiously waited for a word from him, but as yet have not heard from him. What is the reason, Bro. John? I have twice asked that my address be put in the SAINTS' HERALD, and although I have not seen a church paper since leaving, I know my address was in the HERALD because Bro. Worth wrote me through the address he obtained therein. I feel I am "on leave of absence" as they put it on this side, and would like to hear from those who could furnish me with some news of what is transpiring of church interest. I did not wish to convey the thought when I wrote of "not expecting me to write" that I would not answer those who might write to me, for I think I am always considered fairly prompt along that line; but many asked me to write to them as to how I fared, etc., this side of the Atlantic. I thought the easiest, best, and least expensive way would be to write now and again through the church organ, our HERALD. If the Saints of Massachusetts District would sacrifice a few minutes to write me, I should appreciate hearing from them. My reception thus far has been of a very friendly and affectionate character; and I have hundreds of friends who really make my heart glad because of their cordial greetings. What credence they will give to my testimony and gospel message is another thing, and must be left where it belongs, between them and their future judge. I am not trying to force my religion upon any one, but fail not to drop a word wherever and whenever I consider it in season. I am a marvel, however, to most of those of former acquaintanceship—appearing among them as a minister of Jesus Christ—for the trend of my life was not at all after that order when last among them; for I had almost entirely abandoned myself to pleasure, and had become skeptical. I appreciate true and warm friendship wherever I see it, and am made the object of it. I am known as a Latter Day Saint wherever inquiry is made as to my faith and church—and as an American always; yet, still a lover of my ever beautiful native land.

Our grand gospel has certainly made a better man of me than my old religion has made of many of my former acquaintances—for most of them still indulge in habits which to me are vices, and which are strictly prohibited by the church which has sent me out as its representative. That I should now be able to stand free from such vices is what places somewhat of a gulf between us.

"My kingdom is not of this world," says the great Master, and the farther we remove ourselves from these elements of destruction and spiritual decay the greater appreciation we have of our wonderful transforming gospel. Many of my former companions have passed away through becoming slaves to vice; for this I am sad—yes, very sad—some whose life seemed much more promising of usefulness than mine. Our Father through his infinite mercy and grace has felt after me—yes, sent his Holy Spirit to strive with me when I was without God in the world. I feel as I pen these lines an overwhelming sense of gratitude and love for his goodness to me.

My visit thus far has not been in vain. The tear has started in the eyes of my kindred when relating some of my experiences, and the blessings of our heavenly Father to me, and they have said, "Dick, I believe what you say." May the good Spirit work with them as it has done with me, and give them a love for the truth, and courage to cast in their lot with the household of faith. To this end, dear Saints, join with me in prayer. I go to-morrow to visit my brother William, a Baptist minister. What will the result be?

Your brother in God's work,

RICHARD BULLARD.

13 Church Yard, HITCHIN HERTS.

The man who has failed at running a shoestring stand can always give the Almighty a lot of valuable pointers on running the universe.—*Ram's Horn.*

Dost thou love life? Then do not squander time, for that is the stuff life is made of.—Franklin.

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Miscellaneous Department

Conference Minutes.

Seattle and British Columbia.—Semiannual conference convened with the Seattle Branch August 18 and held over Sunday the 19th, with William Johnson in the chair; Frederick W. Holman, secretary. By motion Brn. G. T. Griffiths, E. Keeler, and William Johnson respectively were made to preside over the conference, and Bro. Frederick W. Holman retained as secretary. All branches, viz.: Seattle, Roslyn, Castlerock, Tacoma, New Westminster, and Chilliwack reported, showing a total gain of 44, 20 of whom were received by baptism and 24 by letters of removal. Bishop's agent's (Frank Holmes, of Roslyn, Washington) report showed a balance on hand, February 1, 1906, of $325.65; receipts, $304.64; total expenses, $471.23. Ministers reporting: Elders William Johnson, James S. Rainey, N. C. Enge, John W. Holmes, Frank Holmes, Frederick W. Holman; Priests G. S. Wightman, Arthur W. Gorbutt, J. E. Rhodes; Teachers J. E. Rhodes (acting), and John N. Sanders. Testimony-meeting was held at 3 p. m. on Sunday, in which the Spirit of God was enjoyed to a goodly degree; the gift of tongues and the interpretation was manifested twice. At this service Bro. E. Keeler was ordained to the office of an evangelical minister, under the hands of Apostle G. T. Griffiths and Seventies George Thorburn and N. C. Enge. Seattle was designated as the place for holding next district conference on the first Saturday and Sunday in February, 1907. As a whole all branches were better represented, and the largest turnout was had of any conference ever held in the district.

Sou heastern Illinois.—Conference convened with the Brush Creek Branch, June 16 and 17, 1906. Elder David Smith was chosen to preside, assisted by F. M. Davis. Branches reporting: Brush Creek, Springerton, Dry Fork, and Parrish. Ministry reporting: Elders David Smith baptized 12, F. M. Davis, M. R. Brown, I. A. Morris baptized 1, John F. Henson, F. L. Sawley; Priests Lewis Brown, J. A. Ferguson, Joseph Kurtz; Teacher James Brown. Bishop's agent, F. M. Davis, reported: On hand last report, $82; received from all sources, $101.25; paid out $122. Three were baptized after the forenoon service on Sunday. Conference adjourned to meet the last Saturday and Sunday in September, 1906, at the Green Schoolhouse, ten or twelve miles west of Brush Creek church, near the home of Douglas Goosetree. F. L. Sawley, clerk pro tem.

Eastern Colorado.—Semiannual conference met with the Saints in Denver in the new district tent, located at Arlington Park. Ministry reporting: Elders E. F. Shupe, J. W. Morgan, A. M. Chase, James Kent, W. C. Duncan, J. J. Young, J. F. Petre, A. E. Tabor, E. Curtis, Charles E. Everett, E. D. Bullard, B. N. Sims, and J. D. Curtis; Priests R. E. Crawford, F. D. Bullard, and M. F. Ralston; Teacher F. E. Bullard. Branches reporting: Denver 192, Alva, Wyoming, 8, Pueblo 45, Enterprise 26, Colfax, New Mexico, 49, Wray 64, Rocky Mountain 31, Colorado Springs 78, Durango 27, Rocky Ford 24. Conference adjourned to meet at Colorado Springs the first Saturday and Sunday in March, 1907. J. D. Curtis, secretary.

Sixth Quorum of Priests.

BRITISH ISLES MISSION.

We, your brethren, would be pleased to receive communications from priests not as yet members of quorums, also new addresses of members who have changed their addresses during the past year. Send to John W. Green, president, 127 Stockport Road, Ardwick, Manchester, or to the secretary, James R. Baty, 105 Meadow Street, Moss Side, Manchester.

Your brother in gospel bonds,
JOHN W. GREEN.

Conference Notices.

The conference and reunion of the Southern Missouri District will convene with the Cane Hill Branch, four miles east of Thayer, Missouri, September 29, 10 a. m., 1906. Send all reports to Elder W. A. Brooner, Thayer, Missouri, care J. F. Cunningham. A. M. Baker, president.

The conference of the Southeastern Illinois District will convene September 29 and 30, at the Green Schoolhouse, about ten or twelve miles west of the Brush Creek church and south of Iuka, Illinois, near the home of Elder Douglas Goosetree. Branches will see to it that their reports are properly filled out and either taken by your branch delegates or sent to Elder D. Goosetree, Iuka, Illinois, in time to be had at the conference. P. G. McMahan, clerk.

The St. Louis District conference will convene at Belleville, Illinois, Saturday and Sunday, September 15 and 16, 1906. Full and complete reports from all the branches, and the priesthood in the district, are desired. Forward to secretary by September 12, 1906. Charles J. Remington, secretary.

The Massachusetts District conference will convene October 13, 1906, 2.30 p. m., at Fall River, Massachusetts. Secretaries will please send me statistical reports by October 1. We would like to have reports from all the branches in the district. We are in hopes of having a good time. Let everybody come and bring their best feelings with them, and a good time will be assured. As per order of district, all elders and presidents of branches are expected to report their labors. W. A. Sinclair, M. D., 163 Pearl Street, Somerville, Massachusetts.

Clinton District conference will convene at Richhill, Missouri, October 6 and 7, 1906. Reports and communications sent by mail should reach the undersigned on or before October 3, 1906. A. C. Silvers secretary, Walker, Missouri.

To the Saints of Wisconsin: We expect to have Bro. J. W. Wight and Patriarch J. J. Bailey, of Michigan, in attendance at our district conference, at Valley Junction, September 22 and 23. Come one and all, and pray God that we may have indeed a blessing. W. P. Robinson, president.

Convention Notices.

The Nodaway District Sunday-school association will hold its convention Friday, September 28, 1906, with the Pleasant Hope school (Ross Grove Branch), commencing at 2 p. m. Let all of the delegates and ex officios, and as many others as can, come; be there promptly with a prayer in their hearts for the success of the work. Let us uphold each other, and pray for divine guidance for the officers and teachers. Bro. I. M. Ross and Srs. May Bond and Rebecca Jensen are appointed as program committee. Let all cheerfully respond to their requests or assignments to a part on program. The matter of dispensing with so many conventions, and the holding of institute work in their stead, will be considered. W. B. Torrance, superintendent.

Northern Nebraska District Sunday-school association will meet for institute work at Platte Valley, Friday, September 28, 1906, at 2.30 p. m. All schools please send delegates. A good program has been prepared, which will be of benefit to all. LeRoy Wood, secretary, 2423 Binney Street, Omaha, Nebraska.

Appointment of Missionaries in Charge.

The following changes have been made in the Ohio and West Virginia Districts: Elder F. J. Ebeling, who has been acting as sub-minister in charge of the above mentioned districts, has resigned. Elder Columbus Scott is placed in charge of the Ohio District, and Elder O. B. Thomas of the West Virginia District. Missionaries are requested to confer with and report to them, using the blanks furnished them for this purpose. It is with sorrow and regret that we accept the resignation of Bro. Ebeling and release him from his responsible position. His continued ill health is the only reason. He has been a faithful laborer, endearing himself to all Saints. The work has prospered under his direction, and the Saints are urged to remember him in prayer that he may be fully restored to health. He will labor as his strength may permit and wisdom direct.

I take pleasure in recommending Brn. Scott and Thomas as men of experience and spirituality, who will strive to advance the work.

ULYSSES W. GREENE,
Minister in Charge.

Ten-day Meeting.

There is to be a ten-day camp-meeting near Bethany, Oklahoma, commencing September 28, at 8, and I write to encourage the Saints and friends of Western Oklahoma to rally to this meeting. They were prevented from attending the good reunion just closed, and we know there is much good received at such reunions. We kindly urge all the Saints who can to come to Bethany, that they may be blessed and encouraged in the work of the Lord. The rush of farm work will surely be over. What will hinder your coming? We often hear people make this kind of a promise: "Yes, I will, if I can." Saints, please use those same words in this form: "I can, if I will." Now repeat that over a few times; make the needed arrangements for your home affairs, etc., and start out for Bethany. How can we expect to grow in the life of Christ, unless we feed upon the bread of life? There will be three or four of the general ministers present, and we hope to have an able leader

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in singing. It will be a proper time and place to receive encouragement and strength in the cause of Zion. Trusting that all will make the effort necessary, and be permitted the enjoyment of the reunion among the Saints, I am,

R. M. MALONEY, District President.

Notice.

This is to notify the Sunday-school workers of the Southern Wisconsin District, that I hereby tender my resignation as your district superintendent. Geo. J. Brookover.

Died.

JINKINS.—William Jinkins, at Vallaint, Indian Territory, August 20, 1906; cause thought to be heart trouble. Born in 1852, in Tennessee; baptized by A. J. Moore twelve years ago. Since that time lived a noble life. He was always talking the gospel. His home was a place of comfort and rest for the elders. He always looked after their needs. At his burial a man said, "You are burying the best man in town." Funeral sermon by E. A. Erwin.

SHIERS.—Robert Shiers was born January 23, 1851, at Eldon, Victoria, Ontario; baptized February 27, 1885. At the time of his death he was teacher of the St. Gideon Branch, where he presided at the prayer-meeting six days before his death. He died at Badaxe, Michigan, August 18, having come to the village the day before on business and being suddenly taken sick the same day. He leaves a wife and four sons to mourn their loss; also many other relatives and friends. Funeral-services at his home near Ubly, Michigan, conducted by William Davis. Interment in the Badaxe cemetery.

JONES.—Sr. Nettie M. Jones, daughter of Sr. Helen Tidwell, and wife of Bro. Edmon Jones, born January 22, 1870, near Neola, Iowa; united in marriage with Edmon Jones, July 31, 1891. She was baptized in 1894, by J. S. Roth. She fell asleep in Christ, August 23, 1906, at her home, near Oto, Iowa. Funeral-sermon by W. A. Smith, in the Methodist church. Her spirit rests in the paradise of God, and her body lies in the Bethel Cemetery, near Oto, Iowa. She leaves husband, three children, mother, and one brother to mourn their loss.

HAWKINS.—Mary A. Plaster was born in Bristol, England, October 8, 1831. She emigrated to South Wales, with her parents, when a child, and lived at the Varteg and Nantyglo in the principality. When young she united with the Methodist Church. In 1854 she was married to Richard Dobbs, at Dudley old church. Mr. Dobbs died. She came to America in 1856, was married to Christopher Hawkins at Farmington, Iowa, 1860. This union was blessed with five children, four of whom, with the aged husband, mourn their loss. United with the church in 1879. Died of cancer at Lucas, August 16. Buried at Rose Hill Cemetery, E. B. Morgan conducting the services, assisted by J. R. Evans and P. Batten.

GAYLORD.—Bro. Christopher Columbus Gaylord was born July 6, 1826, in Oneida County, New York. Died at Orson, Iowa, September 4, 1906. Funeral-sermon preached in Magnolia, and the remains laid away in the Cadwell Cemetery. He leaves one daughter; wife and one daughter having passed on before. Joined the church one year ago. Sermon by Elder J. C. Crabb.

"Thy Kingdom Come."

Our guide through one of these great breakers was Steiney Bolinsky. He is eighteen years old, and has been working in the mines and breakers since he was twelve. He is a fair type of the fittest of those who survive the dwarfing effects of this environment. The meagerness of his life is the goal toward which the majority of the breaker-boys are hastening. He knew the meaning of "jigs" and "spires" and "bony." "Nippin' and spraggin'" were familiar words, but this technical knowledge was the limit of his education. On his coat were two badges—one the picture of President John Mitchell, the other a small cross. He had seen the famous labor leader and adored him. The cross he "got off one of de sisters." Under Mr. Mitchell's picture were the words "Labor's Best Friend." On the cross was written "Thy Kingdom Come." He was absolutely unable to read either expression. When the words "Thy Kingdom Come" were read to him the blankness of his countenance betrayed his utter failure to comprehend their meaning. When he was told these words were a prayer that right and justice may come; that a man by honest labor may be able to feed and clothe his family; that every boy may learn to read and may not have to go into the breakers when he is ten or eleven years old, and that everybody may be kind to his neighbor—his slow eyes kindled and he answered, "Is that it? That's what I want!"—Owen R. Lovejoy in the *Woman's Home Companion* for September.

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J. R. KOONTZ.

Send your orders direct to her as follows: Nellie C. Nichols, Solon Springs, Wisconsin.

Foresting Sand Hills in the Middle West.

Reclaiming the barren sand hills of the Middle West with forest cover, to supply timber when there is a dearth of it, is one of the more striking of the important forest planting projects of the Forest Service. Four of the National forests have been established in the nonagricultural region with the express purpose of getting a firm grip on methods which will overcome natural difficulties and set up object-lessons for the benefit of the people. These are the Niobrara, the Dismal River, and the North Platte reserves in Nebraska and the Garden City reserves in Kansas. The Nebraska reserves have responded so well to careful treatment that hundreds of thousands of seedlings have been planted out and millions more are being raised in nurseries for use in other reserves. Thus, for the first planting on the Garden City reserve, just completed, most of the trees were taken from the nurseries in the Dismal River reserve.

The Kansas reserve lies in a region of scattered, barren sand hills, interlaced with prairie on which grass thrives well enough to support live stock. The origin of the hills, in itself interesting, reminds one in a way of that of the sand dunes which encroached from the sea upon the fertile fields of western France and laid them waste. In both cases the wind has been the enemy of the soil, for in France wind drove the sand of the seashore inland, and in the middle-western region of our own country wind drove eastward the sand which the Arkansas River had carried down in floods and afterwards exposed to dry. The sand-hills were formed long ago, and the action of the wind is now largely checked by the spread of the carpet of grass, which binds the sand wherever there is enough moisture to encourage it.

The semiarid conditions of the region necessarily restrict the selection of trees. Right choice of species, the crux of forest planting generally, is here especially decisive. By its aid, together with right piloting methods and right care of the plantation, a treeless region, one therefore in which wood is a scarce and a highly valuable commodity, can be made to produce useful woods, and at a cost so slight as to satisfy good business judgment. Thus on a light, sandy surface, whose only cover is wild grass and weeds, a merchantable forest crop is to be grown. In addition to the general demand for wood, there will be a special demand in connection with the Garden City Irrigation Project, which is within a few miles of the Garden City Reserve.

Honey locust, Osage orange, Russian mulberry, red cedar, and western yellow pine are the trees used in the new project, of which fifty-one thousand came from the Government nursery, near Halsey, Nebraska. The planting this season progressed under highly favorable conditions as regards weather and the physical condition of the soil, and at the expiration of six and one half days thirteen men had completed the task at a total

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cost, exclusive of the trees, of three dollars and eighty-eight cents per acre.

A fence was built about the three fourths of a section in which the planting was done, though part of this area remains to be planted next season. This was to exclude stock. To exclude prairie-fires a fire-guard was ploughed about the plantation.

Oklahoma Camp-Meeting of Reorganized Church.

I want to say to all those that want to make a visit at Meade and Seward Counties, Kansas, and Beaver County, Oklahoma, that we would like to have you come on the excursion of September 18. By so doing you can have a few days to look over the country here, then go on down to the camp-meeting which is seventy miles southeast of here. I can furnish two tents for camping purposes. The trip overland will not cost to exceed $2.00 for transportation for each person, each one to furnish his pro rata of provisions, except missionaries. I would like for Brn. Ellis Short, E. A. Davis, Lee Quick, and F. C. Keck to take note of this and join us, and all others that want to see a good time and see a good country. Expect to leave Plains on September 25 for Bethany. Let me hear from you at once if you will go, so I will know how many to provide transportation for. When you arrive at Plains inquire for Maloney's restaurant opposite the depot. W. S. MALONEY.

PLAINS, Kansas.

P. S.—The camp-meeting begins the 28th of September and lasts ten days.

Four articles on educational topics appear in the September *Review of Reviews*. The editor, Doctor Albert Shaw, treats at length, in a copiously illustrated article, "What Hampton means by 'Education' "; Mr. H. V. Ross tells of certain successful experiments in New York City in the line of instructing business and professional men in their own vocations in an illustrated paper under the title: "School for the out-of-school"; Mr. Alexander Petrunkévich, son of the well-known Constitutional Democratic leader of the now defunct Russian Duma, discusses "Education and revolution in Russia"; and there is a sympathetic editorial description of the apprentice school maintained by the Hoe Printing Company in New York.

Low Rates West and Northwest via Burlington Route.

Daily until October 31, 1906, one-way tickets will be sold at extremely low rates from Lamoni, Iowa.

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The Confessions of a Monopolist.

This is a book written by Frederic C. Howe, published by The Public Publishing Company, First National Bank Building, Chicago. Price, $1.00 (postage, 10 cents). The monopolist studies law, enters politics, develops a land boom and a street railway and gas company, learns the value of the franchise and of the control of political machinery, works a city council, etc. In chapter 6 he enters the coal business, becomes a railway magnate, and discovers the secret of monopoly. He says:

"I presume few people understand why it is that certain business ventures achieve immediate success, while others plodding along the ordinary paths of industry end in failure. Some explanation of all this I had learned in my street railway and electric lighting enterprises. I had gotten an insight into it even as a boy, but the full beauty of the modern short cuts to success was revealed to me by the coal business. Up to 1895 my interests were confined to municipal enterprises and the banking business. About this time the United Trust Company, of which I was president, undertook the underwriting of an issue of bonds of the North & River Railroad.

Through this I learned the explanation of the growth of monopoly in recent years. It is done in this way: The savings of the people, running into the millions, are deposited in the banks, savings institutions, and trust companies. The latter enjoy immense powers under their charters. They can do almost anything. Thus intrusted with the people's money, they are able to use their savings as they wish. The bank is controlled by its directors. They desire to build a railroad, street railway, or consolidate some industries or coal-mines. They organize a syndicate among themselves. They secure options on the property. They then arrange to secure a loan on mortgage. On this they issue bonds. These the bank or trust company, which the syndicate really controls, agrees to underwrite, or take off the syndicate's hands at par, or something below par. On these bonds money is advanced to buy the properties. Then the trust company sells the bonds to its depositors or customers at an advance, while the capital stock of the railroad, street railway, trust, or coal monopoly, for which it has paid nothing, is retained by the syndicate. The bank has advanced all of the money used. And this money was earned by the people, the depositors. Then the people, and in many instances the depositors, buy back the bonds for an investment, leaving the cream of the deal in the hands of the syndicate, which is in fact but the officers of the bank who have borrowed from themselves and kept the stock for themselves. The next step is to make the stock valuable. This is done by putting up railroad rates, the price of commodities, of coal, or whatever else the syndicate is operating in. Thus the circle is completed. The people's money is used to buy properties which are taken in the name of the syndicate, who are really the directors of the bank. Then the people pay again to their own trustees a big profit, by being compelled to pay monopoly prices for the things they consume."—The *Public*, September 1, 1906.

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Man to do general blacksmithing and horseshoeing. Apply or write to J. J. Rabidou, Lamoni, Iowa.

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ESTABLISHED 1860.

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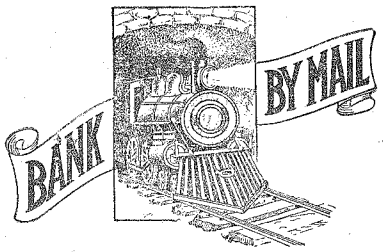

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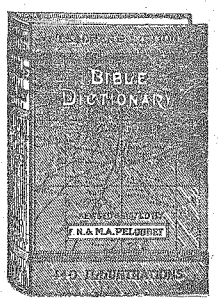

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The Saints' Herald

J N Campbell 11 Nov 07
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32
"There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

JOSEPH SMITH - - - - - - - - - EDITOR
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BRO. T. W. CHATBURN, writing from Lewiston, Idaho, says: "I am preaching in the Baptist church and having fine audiences. But it is hot. This country has lost all its laurels for a cool country."

Editorial

MISTAKES.

In noticing the mistakes in building for the church or by the church with reference to the erection of a sanitarium, it is hardly necessary or fair to note the church-building at Independence, Missouri. The church at Independence was conceived and built by the branch through a committee of its own selection. Whatever mistake may have been made in the erection of it was not the mistake of church officials directed or authorized to act by the church; and it is quite open to question whether it was a mistake as things have later shaped themselves, as under the conditions existing at present the building is none too large to accommodate the church work and is not too elaborate to reflect credit upon the people and to give prestige to the work in what was supposed to be a central location.

The first building that the Reorganized Church authorized to be built in our recollection was the little church at Plano, Illinois, which cost when completed some $6,700. The committee were Joseph Smith, Isaac Sheen, and William Bronson. Of these the only one who had any personal means or property at the time was Bro. Isaac Sheen. The building was erected and turned over to the use of the church without any debt hanging over it, and we do not now remember ever to have heard any fault found with the committee or a criticism upon the building except its lack of a spire. That we could not afford, and we would not go into debt to put it on, though one man refused the payment of his twenty-five dollar subscription because we would not put the spire on it.

The office building at Lamoni was built by implied direction of conference. The committee were Israel Rogers, David Dancer, and Joseph Smith. We do not remember the exact cost, but we believe we have never heard nor seen any extensive criticism upon either the cost of the building or upon the committee for lack of wisdom in the accomplishment of the design. Improvements have been made upon the building by the Board of Publication when needed. These too seem to have escaped criticism. The HERALD Office was changed from one side of the public square in Plano to the other, out of a rented building into one bought by the church or the Bishop for the church, and criticism has not been manifest

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upon that as a church measure. The Bishopric did what they believed to be right at the time. It has passed into history and was evidently the right thing at the time.

A late writer suggests that the college was to cost $8,000 or $10,000 and resulted in an expenditure of $25,000, and "nobody knows how much more." The repeated report of the Board of Trustees shows that the cost of the college was some $16,000. The excess of this was for running expenses and other apparently necessary costs. The least cost of the college provided for in the donation of the land was to be $6,000. The contract with the architect was for $10,000. The mistake of the committee, if it is accounted a mistake, was the submitting to the principle of ornamentation upon the outside of the college, which did not add to its effectiveness as an institution, but to increase the cost of its construction.

While in Manchester, England, in 1903, in company with Bro. Ernest Dewsnup, we visited the buildings of the college there, a noted institution of learning, and found those buildings strong and substantial and suitable for the purposes designed, with great plainness of outside presentation. They covered ample ground, and were apparently built to last for centuries rather than for the brief period in which American buildings generally exist. We were struck at the time with the simplicity of construction, but found the inside and the rooms through which we passed to be well provided and adapted to the purposes of the university.

It is hardly fair to severely condemn those who may have made mistakes in the past for those mistakes, provided that the efforts which were put forth by them to accomplish the work committed to them by the church were honest and earnest, without selfish intent or purpose, and did not result in any pecuniary or other benefit to those serving as a committee.

We believe it has never been charged that any one of those engaged in this unfortunate college affair, if it is an unfortunate one, have been accused of "graft"; nor do we believe that any one entertains the thought that any of these committees have ever misappropriated a single dollar that has been handled in the prosecution of the college work.

If mistakes have been made by any of the several committees appointed by the church to specific work of a temporal kind, the church as a body have been parties to such mistake in this wise: They have chosen men of reputation and standing for spiritual character in the church, of position or place perhaps, rather than for financial, executive ability, or experience. It may be that the fact is that the church had not any men of experience in the line indicated to appoint, but when criticisms are passed, one element in these criticisms should be stated in fairness to the committees and in justice to the church as a body, to take into consideration what must be obvious to all upon reflection; that spirituality and fitness for a ministerial career, either as a local laborer or a laborer in the field abroad, and the possession of the "priesthood," do not and can not necessarily give qualifications for the discharge of duties in temporal things. For instance, a superintendent of a well-known factory was dismissed by the stockholders and in seeking to supply his place the name of a young man was suggested who had been quite a successful minister of the organization to which he belonged, as it was thought, and possessed of some spiritual and mental ability. One remarked, "Why, how can you expect him to take charge as a superintendent; he does not know anything about the woolen business by experience?" The reply made by the one suggesting, who seemed to be one in authority, was this: "What is the reason he can not succeed as superintendent; has he not got the priesthood?"

It ought to be borne in mind this thought, that while the priesthood lies latent and inert in those who may be within the province of the statement, "Your lives and the priesthood have been hidden with Christ in God," it is only upon the appointment of the Lord, acquiesced in by the choice of the church, that the priesthood in the individual is brought to light and he invested with the right to exercise in the province of the office in the priesthood to which he is ordained or appointed; and if it be true as we all seem inclined to believe, that God calls to the activities of the priesthood those qualified spiritually for the discharge of the duties devolving upon those called for the carrying on of the gospel dispensation, it does not necessarily follow that these spiritually wise men may be equally wise in temporal things; and if the church should choose these or any of them for work in temporal things and they should make mistakes, the church should be willing to share a portion of the blame which criticism may impose and to assume an equal portion of the responsibility and the results that may follow such choice.

It should also be understood, as we also believe together, that God calls those to duties in temporal things who are qualified for the work unto which they are called as understood by himself. If not, then there must have been a mistake made when the Levitical priesthood was conferred upon Aaron, and we have a right now to expect that there may be those whose birthright involves possession of the Aaronic priesthood, and where one of this family may be found, is qualified to act without counselors; but in order to save not only appearances but the possibilities of mistake, one of the Melchisedec priesthood, called of God and chosen by the church to act in temporal things, may thus conserve the

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work in temporalities as he shall be aided and assisted by the Spirit of revelation and wisdom. And those who work in temporal things should receive the support and respect of the people whom they serve by choice as authorized and qualified of God for the duties of the office in which they are called to act.

If they make mistakes which are detrimental to the interests of the people of the church, or which bring reproach upon the church among those who are without, the law given to the church has made ample provision by which they may be made amenable to law and be made to answer to the people for the discharge of their duty.

It is not the province of individuals who may feel themselves aggrieved by the action of church officers in temporal things personally to undertake to remedy the possible wrong by a system of public or private criticism, without complying with the law which requires a personal effort to be made by the offended with the offender, which effort, if barren of results toward a settlement, may be taken into the accredited courts of the church for sufficient inquiry and definite action. This includes both agitation upon the street-corners, in the official assemblies, in localities, conversations of the elders in private, or the efforts in the pulpit. If they have grievances and they have not made an effort to secure an understanding with those by whose action they may have been aggrieved, the greatest and grandest qualification within the declaration of the gospel economy as understood by the apostle Paul, the charity which never faileth, is disregarded and outraged. They should exhibit the role of silence as a duty, and not prejudice the minds of those among whom they may labor against these officers who are doing the duties imposed upon them according to the best light within them.

Personal reflections upon the character of those who are serving the church either in spiritual or temporal capacities, where the law has not been complied with as stated above, are entirely uncalled for, are discourteous, and absolutely unlawful to engage in in personal gossip against those who may seem to have been offenders.

So peculiarly balanced are the provisions of the law of God as given to the church that no officers in it anywhere can escape a proper inquiry upon proper charges laid before the proper tribunal and investigation follow for either the exculpation of the one charged or his punishment to the limit to which the church may go.

While we do not desire to thunder the anathemas of the law at anybody, as we believe too much of this has been done, we believe that kindness and courtesy would require leniency for a supposed culprit until the heinousness of his erring or wrong-doing has been made apparent; and we plead that this shall prevail. Assertions, invidious remarks, unfortunate comparisons, and illogical statements and arguments are not effective weapons to use either in support of what we believe or in antagonism of that to which we object.

We would ask the readers of the HERALD in hereafter examining the questions which they deem to be of vital importance to the church to leave out of their argument and statement anything which may be construed into personal reflections derogatory to the character of those who may not believe as themselves.

AN EXPLANATION.

Let me say to those who have been congratulating me on editorials which they considered good and to those who have blamed me for editorials which they thought bad, that I have written no editorials for the HERALD,—either good or bad. Nor have I done any editorial work of any kind on the HERALD. If I do at any time take up that work it is my intention to write over my own signature, as that is undoubtedly the best way. People have been speculating constantly for many years as to who wrote certain editorials. It is best that the reading public should know who stands back of a printed statement.

So many questions have come to me regarding my appointment on the HERALD force that it might be in order to explain. I received notice during the month of May that I had been appointed upon the staff. Without waiting for my acceptance my name was placed on the list of editors. I was not anxious for the position, but was willing on advice of the First Presidency to labor there; but I was under previous appointment by General Conference to labor in Burlington. No one has yet been provided to take my place there, and I have refused to leave without proper release and proper provision for that place. Nor have I thought it wise to attempt to do any work on the HERALD while my time was fully taken up in my field. So the matter rests at this day. It is not my wish that others should do all the work on the HERALD and I receive any part of the credit.

It is not best to make many promises for the future, because the future is unknown. I may or may not do work on the HERALD. But one thing is fairly sure, if the HERALD copy ever does pass through my hands, the man who never writes to the church papers except to "lambast" his brethren will get the blue pencil.

I can not indorse the theory which some hold that the editor has no right to suppress anything. Anything which makes the church paper a strife-maker instead of a peace-maker, an irritant instead of an emollient, ought to be suppressed.

If any man comes into a branch meeting and makes an unwise attack upon any member, the branch president has a right to silence him. It does not

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matter that the intruder may have been ordained and sent out by the church, thus being recommended as one fit to preach the gospel to the world. Surely the editor of a journal like the HERALD has as much right under similar circumstances as has the branch president.

The church may indorse men as preachers of the gospel but that does not give them free license to stir up needless trouble in some branch; and by the same token it does not give them the right to foment discord and strife through the columns of the church paper,—which takes its message of good or of ill to many branches and to many individuals who some way fail to appreciate the loving hand which habitually wears the brass knuckles.

The right to suppress of course must be used with as much wisdom and impartiality as one man can command, without regard for men or factions, and with the aid of the Holy Spirit; just as it should be exercised by every officer presiding over assemblies of debate or deliberation.

If we are mistaken, and the editor has no right to suppress anything, then we do not need an editor —what we need is a hopper. Something into which the mail-carrier can shovel every communication addressed "SAINTS' HERALD."

ELBERT A. SMITH, Associate Editor (?)

EXPENSIVE HORSE-FLESH.

Dan Patch, a celebrated pacing horse, son of Joe Patchen, also celebrated as a racing horse, lately sold at private sale for $60,000. Some prices for other horses before the sale of Dan Patch are: Adrian, $125,000; Axtell, $100,000; and Director, $75,000. The proverb is correct: "A horse is a vain thing for safety."

What prices these to pay for the gratification of the desire to possess! Three hundred and sixty thousand dollars for four horses; enough to pay the college debt several times over, build the sanitarium, and have an endowment left.

GRACELAND NOTES.

The fall term of the college opens Tuesday, September 25. Registration on Monday. The indications point to a much increased attendance.

Miss Hannah Frank, of the University of Chicago, has been secured as professor in Latin, German, and Spanish. The college has long desired to offer a course in Spanish, and now that it is possible we trust that our young people will avail themselves of the opportunity.

As a result of the devotion and zeal of the Patronesses' Society, a cement walk eight hundred feet long will be laid this week, completing the walk from the college door to the foot of the hill. The college is certainly to be congratulated on having such energetic supporters.

A new dormitory of twelve rooms is nearing completion for the accommodation of the young ladies who attend. Room and board, including light and heat, will be $2.50 per week.

A movement has been started to induce two hundred of the former students to contribute ten dollars each to pay for the new dormitory. Several have already responded, and those who have not done so should respond at once.

President Stewart and some others of the faculty have returned to Lamoni and are busily engaged preparing for the opening.

EDITORIAL ITEMS.

It may be a satisfaction to some to know that the Editor resident at Independence, Missouri, did on the 7th inst. receive another seal to his ministry by the baptism of his grandson, Arthur A. McCallum, who was baptized and confirmed on that date.

One of the veteran missionaries for Christ in forwarding his offering for the sanitarium and children's home writes: "Some time ago I made up my mind to help in providing the sanitarium called for in the late revelation, also for the children's home. I have been saving as I could to that end. Inclosed find a draft for fifty dollars to be equally divided between the two above-named purposes. Please credit myself and wife with the same, but do not publish our names. You may say 'a brother and sister' sent it without naming us, or the place it is sent from. Hoping that the two purposes will be speedily carried to perfection and God's will be accomplished in their use, I remain one of the weak soldiers for the truth and God."

By letter from Bro. G. J. Waller, dated August 25, we learn that on the 26th five were baptized by Elder J. D. White at Honolulu; one Hawaiian woman who had been regularly attending the services for some months with her husband who was already a member of the church; the other four were children whose parents belonged to the church. Bro. J. D. White was feeling well except that he was affected to some extent by the change of climate, food, etc., but he was endeavoring to be active in the field. Bro. Waller, writing on the 27th, adds: "The individuals referred to [those referred to above] were baptized on the 27th, and we expect that three more will be baptized in a short time. One young woman, a member of the Utah church, is to be baptized next Sunday morning, September 2." Bro. Waller adds: "We are encouraged with the outlook."

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Original Articles

HARMONY.

Four fragmentary records of our Lord's prophetical discourse as he sat upon the mount of Olives, given unto, and in the presence of Peter, James, John, and Andrew, no record of others being present, probably Sunday eve, April 11, A. D. 70.

It will be perceived at once that the "Harmony," herewith submitted, is arranged after a new method. The design which led to the formation of this "Harmony" made it desirable that all which was spoken by our Lord upon this occasion should be constantly and connectedly before the eye. It is certain that neither one of the three evangelists has preserved *all* that the Savior uttered; for we find in each, some things omitted by the others. And it is also certain that whatever we find in any of the three—as a part of the discourse—must have been spoken upon that occasion. And it is for our good that we ascertain as nearly as possible the exact order in which the various items of the discourse succeeded one another in the original delivery. This is attempted in this "Harmony."

It has been our intention to bring into one continuous narrative all that has been recorded by the three evangelists, and also the forty-fifth section of Doctrine and Covenants. Let this ever be borne in mind: The omissions of one and the additions of another, when all are framed together, form a beautiful and perfectly harmonious testimony.

Truly, the words of the Savior upon another occasion are very applicable here: "Gather up the fragments that nothing be lost." By carrying out this plan, our minds are less confused and we may be more the children of the light, that day may not overtake us unprepared.

The Bible credits in the following marginal notes are all from the Inspired Translation, except the one from Mark 13:3, which is from King James. The "Harmony" as I have arranged it as follows:

[1] Matthew 24:3, 4. —[1] And Jesus left them and went upon the mount of Olives. And as he sat upon the mount of Olives, the disciples—[2] Mark 13:3, [2]Peter and James and John and Andrew—[3] Matt. 24:4. [3] came unto him privately, saying, Tell us, when shall these things be which thou hast said concerning the destruction of the temple, and the [4] Luke 21:7. Jews; —[4] And what sign wilt thou show, when these things shall come to [5] Matt. 24:4–6. pass?—[5] And what is the sign of thy coming; and of the end of the world? (or the destruction of the wicked, which is the end of the world.)

And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many.—[6] Go ye not therefore after them.—[7] And then shall many be offended, and shall betray one another. And many false prophets shall arise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that remaineth steadfast, and is not overcome, the same shall be saved.

[6] Luke 21:8.

[7] Matt. 24:8–11.

—[8] And when ye shall hear of wars and commotions, be not terrified; for these things must first come to pass; . . . Then said he unto them, Nation shall rise against nation, and kingdom against kingdom; and great earthquakes shall be in divers places, and famine, and pestilences; and fearful sights, and great signs shall there be from heaven. But before all these things shall come, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons; being brought before kings and rulers for my name's sake.

[8] Luke 21:9–19.

Settle this therefore in your hearts, not to meditate before what ye shall answer; for I will give you a mouth and wisdom, which all your adversaries will not be able to gainsay nor resist. And it shall turn to you for a testimony.

And ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all the world for my name's sake. But there shall not a hair of your head perish. In your patience possess ye your souls.

And when ye shall see Jerusalem compassed with armies—[9] the abominations of desolation, spoken of by Daniel the prophet, concerning the destruction of Jerusalem, then you shall stand in the holy place. (Whoso readeth let him understand.)

[9] Matt. 24:12–15.

Then let them who are in Judea, flee unto the mountains. And let him who is on the housetop, flee, and not return to take anything out of his house. Neither let him who is in the field, return back to take his clothes,—[1] and let not them who are in the countries, return to enter into the city.—[2] And woe unto them that are with child, and unto them that give suck in those days! Therefore, pray ye the Lord, that your flight be not in the winter, neither on

[1] Luke 21:20.

[2] Matt. 24:16, 17.

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[3] Luke 21:21. the Sabbath day.—[3] For these be the days of vengeance, that all things which are written may be fulfilled.—

[4] Matt. 24:18. [4] For then, in those days, shall be great tribulations on the Jews, and upon the inhabitants of Jerusalem; such as was not before sent upon Israel, of God, since the beginning of their kingdom until this time; no, nor ever shall be sent again upon Israel.—

[5] D. C. 45:3. [5] And it shall come to pass that this generation of Jews shall not pass away until every desolation which I have told you concerning them shall come to pass. Ye say that ye know that the end of the world cometh; ye say, also, that ye know that the heavens and the earth shall pass away; and in this ye say truly, for so it is; but these things which I have told you shall not pass away until all shall be fulfilled.—[6] All things which have befallen them, are only the beginning of the sorrows which shall come upon them; and except those days should be shortened, there should none of their flesh be saved. But for the elect's sake, according to the covenant, those days shall be shortened.—[7] And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled. For these be the days of vengeance, that all things which are written [of them] may be fulfilled.

[6] Matt. 24:19, 20.

[7] Luke 21:23, 21, 24.

Now these things he spake unto them,—[8] concerning the Jews, [and] —[9] the destruction of Jerusalem. And then his disciples asked him, saying, Master, tell us concerning thy coming?

[8] Matt. 24:21.

[9] Luke 21:24.

Matt. 24:22-31. —[1] And again, after the tribulation of those days which shall come upon Jerusalem, if any man will say unto you, Lo! here is Christ, or there; believe him not. For in those days, there shall also arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if possible, they shall deceive the very elect, who are the elect according to the covenant. Behold, I speak these things unto you for the elect's sake. And you also shall hear of wars, and rumors of wars; see that ye be not troubled; for all I have told you must come to pass. But the end is not yet. Behold, I have told you before, Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth. Behold, he is in the secret chambers; believe it not. For as the light cometh out of the east, and shineth even unto the west, and covereth the whole earth; so shall also the coming of the Son of Man be. And now I show unto you a parable. Behold, wheresoever the carcass is, there will the eagles be gathered together; so likewise shall mine elect be gathered from the four quarters of the earth. And they shall hear of wars, and rumors of wars. Behold, I speak for mine elect's sake. For nation shall rise against nation, and kingdom against kingdom; there shall be famine and pestilences, and earthquakes in divers places. And again, because iniquity shall abound, the love of men shall wax cold; but he that shall not be overcome, the same shall be saved.

—[2] And they say that Christ delayeth his coming until the end of the earth. . . . And when the time of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fullness of my gospel; but they receive it not, for they perceive not the light, and they turn their hearts from me because of the precepts of men; and in that generation shall the times of the Gentiles be fulfilled.

[2] D. C. 45:

—[3] And again, this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked. And again, shall the abomination of desolation, spoken of by Daniel the prophet, be fulfilled. And immediately after the tribulation of those days, —[4] In the generation in which the times of the Gentiles shall be fulfilled, there shall be signs in the sun, and in the moon, and in the stars;—[5] the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from the heavens, and the powers of heaven shall be shaken,—[6] and upon the earth distress of nations, with perplexity, like the sea and the waves roaring. The earth also shall be troubled, and the waters of the great deep; men's hearts failing them for fear, and for looking after those things which are coming on the earth.

[3] Matthew 24:32-34.

[4] Luke 21:25.

[5] Matt. 24:34.

[6] Luke 21:25, 26, 32.

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Verily I say unto you, this generation, the generation when the times of the [7] Matt. 24:35. Gentiles be fulfilled,—[7] in which these things shall be shown forth, shall not pass away until all I have told you be [8] Luke 21:33. fulfilled.—[8] Heaven and earth shall pass away, but my word shall not pass away.

[9] D. C. 45:5. —[9] Be not troubled, for when all these things come to pass, ye may know that the promises which have been made unto you shall be fulfilled; and when the light shall begin to break forth, it shall be with them like unto a parable which I shall show you; ye look Matthew 24:41 49. and behold the fig-tree.—[1] When its branches are yet tender, and it begins to put forth leaves, you know that summer is nigh at hand. So likewise mine elect, when they shall see all these things, they shall know that he is near, even at the door. But of that day and hour no one knoweth, no, not the angels of God in heaven, but my Father only. But as it was in the days of Noah, so it shall be also at the coming of the Son of Man. For it shall be with them as it was in the days which were before the flood; for until the day that Noah entered into the ark, they were eating and drinking, marrying and giving in marriage, and knew not until the flood came and took them all away, so shall also the coming of the Son of Man be.

Then shall be fulfilled that which is written, that, In the last days, two shall be in the field; the one shall be taken and the other left. Two shall be grinding at the mill; the one taken, and the other left. And what I say unto one, I say unto all men: Watch, therefore, for ye know not at what hour your Lord doth come.

Matt. 24:37 40. —[2] And as I said before, after the tribulation of those days, and the powers of the heavens shall be shaken, then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn. And they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And whoso treasureth up my words, shall not be deceived. For the Son of Man shall come, and he shall send his angels before him with the great sound of a trumpet, and they shall gather together the remainder of his elect from the four winds; from one end of heaven to the other.—[3] And [3] D. C. 45:6, 7. the remnant shall be gathered unto this place, and then they shall look for me, and behold I will come; and they shall see me in the clouds of heaven, clothed with power and great glory, with all the holy angels. But before the arm of the Lord shall fall, an angel shall sound his trump, and the saints that have slept, shall come forth to meet me in the cloud; wherefore if ye have slept in peace, blessed are you, for as you now behold me and know that I am, even so shall ye come unto me and your souls shall live, and your redemption shall be perfected.

—[4] Let my disciples therefore take [4] Luke 21:34,35. heed unto themselves, lest at any time their hearts be overcharged with surfeiting and drunkenness, and cares of this life, and that day come upon them unawares. For as a snare it shall come on all them who dwell on the face of the whole earth.

—[5] But know this, if the good man of [5] Matt. 24:50-56. the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to have been broken up; but would have been ready. Therefore be ye also ready; for in such an hour as ye think not, the Son of Man cometh. Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing; and, verily I say unto you, he shall make him ruler over all his goods.

But if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and shall appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.

And thus cometh the end of the wicked according to the prophecy of Moses, saying, they shall be cut off from among the people. But the end of the earth is not yet; but by and by.

—[6] And what I say unto one, I say [6] Luke 21:36.

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unto all, Watch ye therefore, and pray always, and keep my commandments, that ye may be counted worthy to escape all these things which shall come to pass, and to stand before the Son of Man when he shall come clothed in the glory of his Father.

D. C. 45:8-11. —[1] Then shall the arm of the Lord fall upon all nations, and then shall the Lord set his foot upon this Mount, and it shall cleave in twain, and the earth shall tremble and reel to and fro; and the heavens also shall shake, and the Lord shall utter his voice and all the ends of the earth shall hear it, and the nations of the earth shall mourn, and they that have laughed shall see their folly, and calamity shall cover the mocker, and the scorner shall be consumed, and they that have watched for iniquity, shall be hewn down and cast into the fire. And then shall the Jews look upon me and say, What are these wounds in thy hands, and in thy feet? Then shall they know that I am the Lord: for I will say unto them, These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus who was crucified. I am the Son of God. And then shall they weep because of their iniquities, then shall they lament because they persecuted their King. And then shall heathen nations be redeemed, and they that knew no law shall have part in the first resurrection; and it shall be tolerable for them; and Satan shall be bound that he shall have no place in the hearts of the children of men. And at that day when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins; for they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived, verily I say unto you, They shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their lawgiver. M. SHAW.

ST. JOSEPH, Missouri.

THE SCANDALMONGER IN THE CHURCH.

For I the Lord God delighteth in the chastity of women.—Book of Mormon, p. 116.

Who can restore the blush to the beautiful rose crushed by a careless hand? You answer, It is impossible. Then is it excusable to wantonly and ruthlessly destroy a sister woman's reputation which God has made precious and should be sacred from the poisonous venom of the scandalmonger's tongue?

No language is too strong, no condemnation too severe, against this crying evil in the church of God.

Shakespeare the immortal says, "He that steals my purse steals trash . . . but he who filches from me my good name . . . robs me of that which not enriches him, but leaves me poor indeed."

To blast a sister woman's reputation! The man or woman who can enjoy such work knows something of the infernal joy of the devils in the pit. How foul must be the fountain from which comes such degrading thoughts. "The stream can not rise higher than its source."

The foul raven which gloats over its feast of rotton carrion is even one remove higher than the vile trafficker in a woman's good name.

There is no place too sacred for this octopus of evil. It does not confine itself to the outside world but dares to invade the holy courts of the house of God clothed in the garb of a profession of religion. How like a sounding brass or tinkling cymbal our lives must appear to those who are watching our daily walk and conversation, when we so far forget ourselves and what we owe to the gospel as to plant the sting of dark suspicion abroad. Jesus said, "He that is without sin among you, let him first cast a stone." It is no light thing to offend one of God's little ones. God is watching over them and he says, "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea."

It is not alone the writhing victim of malice that is the sufferer, but the consequences are far-reaching and eternity alone will reveal how many weary, discouraged souls were hindered from entering the fold of God by acts and words that should never have been spoken.

One of the characters in John Bunyan's works is portrayed with a muck-rake busily employed raking among filth while an angel stands by his side offering him a beautiful golden crown, but he is so busy raking "muck" he refuses to see the crown. Those who overcome will obtain the crown of eternal life. "He that overcometh the same shall be clothed in white raiment." That means a terrible fight, a hard struggle; we will have to throw away our muck-rake if we ever get the crown. Our foes are unseen, they prey on our weaknesses, "we wrestle not against flesh and blood, but against principalities, against powers,

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against the rulers of the darkness of this world."

This is truly a "sifting time." "Many shall be purified and made white and tried."—Daniel 12: 10. "But who shall abide the day of his coming?"

MRS. A. MCKENZIE.

ST. CLAIR, Michigan.

IGNORANT LITTLE BOY.

Not long ago I listened to one of our elders preaching, and in his remarks he stated that God selected a little ignorant boy of fourteen years old to establish his work upon the earth for the last time.

I well remember when I first began to preach the restored gospel, about thirty-eight years ago, that frequently ministers would seem to think that it was a recommendation to them to say that they had no education. Once going home from preaching I was walking behind a man and lady, and I heard him say, "The preacher told one thing that was true—that he was 'ignorant.'" She answered, "Yes, we would all have known that without his telling us."

I do not think that ignorance is any recommendation. And when we say that God selected a little ignorant boy, let us stop and see if this is a fact.

I felt sorry when I (lately) heard the elder make the remark. He repeated it several times; and I thought it proper to write you, dear HERALD, so that this erroneous statement might be corrected. I am well aware that many members in the church mistake just as this elder did.

The last time I saw Elder William B. Smith, brother to Joseph Smith the Prophet, he remarked to me, saying, "I feel indignant when I hear any one speak of my brother Joseph as a little ignorant boy, because I know it is not true." But I will refer to his statements later on.

I have before me a pamphlet published by the church, known as Oliver Cowdery's Letters. I refer to this to show how this error that Joseph Smith the Prophet was only fourteen years old first happened to come into existence. I am well aware that when an incorrect statement goes out in print it is very difficult to correct it; but I hope to be able to get some of the facts before the minds of many in the church, that Joseph Smith was not a little ignorant fourteen-year-old boy when God first made known to him the truth of the religious condition of the world in answer to his prayer, when he asked the Lord which of all the churches was right; and was informed in regard to his duty before God, and of the great and marvelous work that God was about to establish upon the earth.

We read in Cowdery's Letters, which abound with valuable historical facts, Letter 3, page 10:

> You will recollect that I informed you, in my letter published in the first number of the *Messenger and Advocate*, that this history would necessarily embrace the life and character of our esteemed friend and brother, Joseph Smith, Jr., one of the presidents of this church; and for information on that part of the subject, I refer you to his communication of the same, published in this paper. I shall therefore pass over that, till I come to the fifteenth year of his life.

The above, printed in our paper, was read with much interest, and preached by the elders, that he was in his fifteenth year; that is, he was fourteen years old. Thus came into the minds of the members of the church this erroneous belief that Joseph Smith was only fourteen years old at the time of his first communication with and from God.

The objector may say, "Do you think Oliver Cowdery did not know the facts of what he was writing about?" Yes. I believe he did. Oliver Cowdery was Joseph Smith's scribe, and was with him almost constantly. I do not think that any person knew more perfectly about the things of which he wrote than Oliver Cowdery.

Turn to Letter 4, page 12; there we read:

> You will recollect that I mentioned the time of a religious excitement in Palmyra and vicinity to have been in the fifteenth year of our brother J. Smith, Jr.'s, age—that was an error in the type; it should have been in the seventeenth. You will please remember this *correction*, as it will be necessary for the full understanding of what will follow in time.

Thus, dear Saints, we see the whole matter is explained in regard to Joseph Smith's age, when he went out into the woods to pray for God to guide and direct him, which desire was created within him during the union revival meetings being held in his neighborhood. We do not know the month of the year; but as such meetings are almost always held in the fall and before cold weather, it is likely that it was about September or October. Joseph Smith was born December 23, 1805; so these meetings were in 1822; thus we have the age of Joseph Smith to be sixteen years and about eight or nine months.

Let us turn to Elder William B. Smith's statement, who was a brother to Joseph Smith, Jr.:

> First, look at me? I am a fair sample of the Smith family in size; six foot tall and weigh about two hundred pounds. I do not know of a small man or woman among all our relatives. My brother Joseph was large for his age from my first recollection; and at the time that God first manifested unto him of the work that was before him, he was nearly seventeen years old, about five feet seven inches tall, and I judge in weight about one hundred and forty pounds. [So much for the mistake of fourteen years old, and being little.]
>
> As far as being ignorant is concerned, no one who knew him could truthfully say that. Joseph was a bright, intelligent boy from my earliest recollection; quick to perceive, with an excellent memory, and a close observer. He was industrious both in school and out of school. Our schools in those days were not like they are to-day, and our opportunities were not like those of the children of to-day. But we had schools in which we were taught reading, spelling, writing, and arithmetic, and in these studies my brother, myself also, were very well versed. But few of our neighbors' and associates' children were better educated than we were. Joseph had a very bright and intelligent mind, and was able to learn very readily; and for any one to say that he was a little, ignorant boy, is doing him a great injustice.

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I present the testimony of Doctor W. E. McLellin, one of the Twelve, as he related it to me:

I attended the School of the Prophets, and taught part of the time in Kirtland, Ohio; and as a student Joseph Smith had the brightest mind of any man I ever saw. Sometimes I as teacher would present a lesson to the class, and next day he would have his lesson and the subject-matter so perfect, that I had to do my very best to study to keep him from running over me, knowing the lesson better than I did.

I have presented this matter very briefly and hope that those who have in the past thought and said that Joseph Smith the Prophet was a "little ignorant boy" when God called him to do his great and marvelous work, will carefully consider the above, and not do him such injustice again.

Again, the objector will say: "Does not the prophet Isaiah speak of him as one unlearned?" Yes, but not as one who is ignorant. The prophet Isaiah was writing about the translating of languages. In this he was not learned. We have many bright, polished, educated men and women; but when it comes to their translating languages they are not able, because they are not learned; but by no means are they ignorant.

The facts are, Joseph Smith was a bright, intelligent young man nearly seventeen years of age. Not a little ignorant boy; but just as the prophet Zechariah said: "And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this *young man*, saying," etc.—Zechariah 2: 3, 4.

F. C. WARNKY.

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Selected Articles

CO-OPERATIVE PROGRESS.

Just before his departure for Birmingham for the Co-Operative Congress next week, Mr. E. O. Greening, founder of the Congress, was seen yesterday by a representative of the *Daily News*, who gathered from him some interesting facts as to the past, present, and future of the coöperative movement, and the next step before it.

Its progress in less than fifty years has been enormous. "The Rochdale Equitable Pioneers, who were disciples of Owen, started their little store some forty-six years ago; and its turnover to-day," said Mr. Greening, "is £350,000 a year.

"Further, the turnover of all the coöperative societies now is well over one hundred million a year, whereas the whole foreign trade of Great Britain when Queen Victoria ascended the throne was only sixty millions.

"The capital funds now invested are over forty millions, and the net profit for the members ten millions, and there are about two million members."

"Is the desire to make dividends too keen?"

"Yes, unfortunately that is so. It is a feature that has come with success. We must counteract it by developing great ideals. Thus, we want to get the members themselves to realize that there is something in the movement beyond mere shop-keeping; to see that the next great step is the emancipation of labor on copartnership lines; to make the workman no longer a mere wage receiver; we want to make him a sharer in profits, responsibility, management, and also, of course, losses. In short, we want the workshop to be a coöperative commonwealth."

LABOR COPARTNERSHIP.

Mr. Greening, it should be said, founded the Labor Co-Partnership Association in June, 1884; and though it has not increased to the dimensions of the coöperative stores, yet there are now nearly three hundred workshops conducted on those lines.

In the coöperative movement to-day, therefore, there are the retail stores, the wholesale, which is a federation of the shops, and the Labor Co-Partnership Association.

"We must," continued Mr. Greening, "get the shopkeeping members to use their power and capital to emancipate labor by having workshops in which the producers—the work people—have a share. The ideal is that the coöperators should take a real, living, vital interest in the matter—workshops and stores working together. Out of this will come the better housing of the people. I reiterate and emphasize the ideal that the workers must have a share in profits, losses, responsibility, and management."

"Can they do this?"

"Oh, yes, it can be done. It requires patience no doubt. Our difficulty is that our coöperators are timid; they hesitate to invest their capital. They are getting, perhaps, a safe five per cent now, and they hesitate to launch out into starting coöperative workshops."

IDEAL NOT LOWERED.

"Then would you say that their coöperative ideal has been lowered?"

"No; it is scarcely fair to say that. What really has happened is this: We have drawn a large section of the working people into the business side of the movement, and that side has become enormously successful; but the mass of our working people are commercially untrained and inexperienced, and are, therefore, timid and conservative in business matters.

"For instance, the great Leeds Society—which is now the biggest retail society, doing one and a quarter million a year—started as a flour-mill, but when it was proposed they should go in for groceries the members were so alarmed that they threw over the committee, and elected more cautious men!

"People will applaud the coöperative ideal at meetings—namely, that Capital and Labor should be

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wedded, and that every working man should become a capitalist, and every capitalist be more or less a worker; but it is difficult to lead them to take the steps to realize this ideal."

"How do the coöperative societies at present treat their employees?"

"The eight hours' day does prevail in many stores and in most workshops, but not in all. In a number of stores the condition of employees as to hours and as to wages is not ideal. We must remedy this by raising the sentiment of the store members; further, the employees should become members themselves, and exercise a good influence.

"If only we could get the two million coöperators to take up the labor copartnership branch of the great coöperative movement they could abolish sweating, though, of course, the general public must come in to help them.

"Now I am off to Birmingham for the Congress; the first was held May 31, 1869."

Mr. Greening's remarks as to the sweating match-box-making will be found in another column.—*Daily News*, (England,) June 2, 1906.

A NEW BIOGRAPHY OF ROBERT OWEN.

In the preface to these deeply interesting volumes, Mr. Frank Podmore tells us that he supposed himself in the first place moved to add to the number of Robert Owen's biographers by his desire to "treat of so congenial a theme." He began to write because he "wanted to write." "But a subsequent series of coincidences has led me to question whether in following my own pleasure I was not the unconscious instrument of larger forces, and the impulse which I held at the time to be the spontaneous outcome of my own volition part of a wider movement in the world of thought, the existence of which I had scarcely suspected." I quote this passage because there is little evidence in Mr. Podmore's book that the author finds a congenial spirit in his subject, while if there is anything in the world of thought to-day which should move a man to write of Robert Owen, it is a movement and a sympathy which might well inspire a biographer to a greater kindliness than is shown in some parts of the present work.

Mr. Podmore puts his hero in a fierce white light, and, perhaps, at too many points in his account of Mr. Owen's long life pauses to dwell upon his personal follies and his economic errors. He concludes by denying that Owen was either a social reformer or a captain of industry. He allows that he was a prophet, but of what? Of a society in which, according to Mr. Podmore, it was to suffice "to eat and drink and be clothed, and therewithal to be content." It is only fair to say that the biographer supplies us with material with which to qualify his censures, and in his final paragraph he says: "And when a later generation shall pronounce impartial judgment upon the men and the forces which worked for righteousness in the nineteenth century a place will be found for Robert Owen amongst those whose dreams have helped to reshape the world." It should be represented to Mr. Podmore that if these words be true, as I think they are, then the denial that Owen was worthy of the title "social reformer," on page 644, and the summary of his gospel as a summons to a Paradise of sloth, on page 649, should not have been written.

OF THE SALT OF THE EARTH.

I am not sure, however, that the severity of judgment to which Robert Owen is subjected in the present volumes does not serve his memory better than would the unalloyed praise of an uncandid friend. Mr. Podmore has set down nought in malice, and the greatness of the man shines through his life story. Robert Owen was of the salt of the earth, and in the dark early days of our factory system his sweet savor was the salvation not alone of those in his own employ, but, through the impetus it gave to labor law, of tens of thousands who never saw the face which, we are assured by Mr. Podmore, with curious insistence, was more than commonly ugly.

The history of the New Lanark Mills is very faithfully recorded in chapter 5, and may be left to decide whether or not Robert Owen deserves to be entitled a "captain of industry." It was surely no small task, in defiance of established practice, with the hinted disapproval of his partners, and in the face of keen competition, to raise the status of his workpeople, shorten their hours of labor, and even to pay wages when machinery stood idle. It was surely a captain of industry no less than a man of heart who formed a new partnership, and triumphantly purchased the mills in 1814 amid the public rejoicings of the people of Lanark. Mr. Owen "of New Lanark" could not have come to be thus known had he not been captain of industry as well as philanthropist. True it is that Owen failed in other schemes, but this is no rare thing with captains of industry in general. It is given to few men to succeed in everything they touch, and nothing is more remarkable in the careers of great business men than their failures as soon as they leave the grooves in which they made their fortunes. Moreover, the foundation of small model communities is a business of uncommon kind, failure in which should be regarded as the necessary price of all constructive experiments. When so few such experiments have been made, we ought to be exceedingly grateful to those who, like Robert Owen, have embarked their fortunes in them.

Mr. Podmore does full justice to Robert Owen's work in connection with the beginnings of factory law. "It may be claimed for him that he first forced the state to open its eyes to the new duties which

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the changing circumstances of the time were thrusting upon it; that he was, in fact, the pioneer of factory legislation in this country." What Owen did was first to show, in his own mills, that regard for the worker was not incompatible with profit-making, and next to convince Peel and others that what was possible at New Lanark was not impossible elsewhere. The bill which Sir Robert Peel introduced in 1815 was an embodiment of the suggestions of Owen's pamphlet of the same year.

Thus also it was with the New Lanark schools. The combination of Owen's precepts with his practical example had a tremendous effect upon the many men who made pilgrimage to Lanark, and led to the establishment first of an infants' school at Westminster and then to the foundation in 1824 of the London Infant School Society. We are grateful to Mr. Podmore for dwelling upon these phases in the career of one whose fame in other directions has often obscured his fruitful services in that important cause, the cause of the child.

NOT A FAILURE.

Robert Owen's socialism, which became the chief work, and not as it would appear on the surface the least successful work, of his life, was a conception of small communes engaged in spade husbandry and manufacturing pursuits, to a large extent self-contained and consisting of some 500 to 3,000 persons. In attempting to realize these communities in practice Owen spent his fortune, dying a poor man. From his preaching of the doctrine of association as the cure for the evils of the competitive system, there resulted, it is true, not one single permanent commune, but there sprang the healthy and vigorous coöperative movement which to-day counts its members by millions, and recognizes Owen as its author. Robert Owen was an old man when, in 1848, Maurice and Kingsley and their fellow Christian socialists began their work. They, too, in their turn, appeared to fail. The workshop of the Christian socialists shared the fate of Owen's communes, but the influence of both alike fed the great coöperatives movement, and will feed a greater movement still.

Indeed, Owen was on assailable ground when he asserted that the progress of science and mechanical invention rendered poverty unnecessary. In an undeveloped land, with few means of communication, dependent upon its own harvests, without tools or machinery, poverty must sometimes be. In a community possessing the means to multiply each man's labor a hundredfold, and free to exchange its products with all the world, poverty is clear proof of bad organization. If Owen erred in imagining that individuals, trained in one condition of society, could successfully withdraw themselves to found novel conditions in a self-contained commune, he made no mistake in indicating association as the ultimate solution of the social problem. Mr. Podmore complains that Owen's "solitary economic premiss was that with proper management there was enough and to spare." Owen's clear grasp of this axiom is unfortunately not yet shared by his biographer and the public at large, or we should not have to wait longer for that organization of industry which could give us, with less labor than is now put forth, enough and to spare of material things. The educational process is a long one, but the leaven of Owen's ideal increasingly works in the minds of men.—*Daily News*, (England), June 9, 1906.

Mothers' Home Column

EDITED BY FRANCES.

Sometime.

We are going to do a kindly deed
Sometime, perhaps, but when?
Our sympathy give in a time of need,
Sometime, perhaps, but when?
We will do so much in the coming years;
We will banish the heartaches and doubts and fears,
And we'll comfort the lonely and dry their tears,
Sometime, perhaps, but when?

We will give a smile to a saddened heart,
Sometime, perhaps, but when?
Of the heavy burdens we'll share a part,
Sometime, perhaps, but when?
Sometime we're going to right the wrong;
Sometime the weak we will help make strong;
Sometime we'll come with Love's old, sweet song,
Sometime, perhaps, but when?—Selected.

Our Trip to Tiona.

(Concluded.)

After resting awhile we all went up to see the leprous woman. She is a sister in the church and was once what they call here a leading woman, and her husband a leading man; but she was stricken with that dread disease, leprosy. When she realized she really had the disease, and there was no help for her, she went to work and made up bedclothes and dresses for herself and laid them away for a time when she could no longer work. They had a little house made for her farther up the hill on the outskirts of Tiona. There she now lives all by herself, year in and year out, waiting for the disease to do its deadly work. When we saw her the ends of some of her fingers were gone, and her face hung in little puffy, dark-colored bags; but otherwise she did not look different from other people. She seemed much pleased to see Uncle Joseph and Aunt Emma. We stood a few yards from the platform and talked to her. All her food is brought to the platform, and she comes and gets it. Poor woman! what a sad, lonely life she must lead!

On the way back we came upon a brother down on his knees before a trough, scraping maniota-root preparatory to making poi, the great Tahitian dish, for the feast on the morrow. I had heard so much about poi that I was anxious to see it in all its stages of preparation. We watched for a while, then concluded if we wanted to relish the dish we had better see it only as it was brought to the table. In the evening we all gathered at the chapel for song-service. The chapel, like the houses, was made of woven cocoa branches. In place of the floor the ground was overlaid with the long, dried leaves, and matting spread over it. There were a few benches placed lengthwise of

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the room. They were occupied for the most part by the men; the women prefer sitting "tailor fashion" on the floor. It seemed odd at first to see the women sprawling around on the ground. The children got in a bunch right in front of us and gazed at us all the time. Their singing would have to be heard to be appreciated. None of them use books, and most of them close their eyes as they sing. They look as though they were half asleep and the music sounds that way, too, sometimes,—and such prolonged holds! I think they could sing "Yes, we trust the day is breaking" without any difficulty whatever. They end every tune the same way, hold it as long as they have breath, then finish with a grunt. It was hard work to keep from laughing at some of their customs at first; but now we are getting used to it, and possibly before we go home we may find some of these same customs superior to those of America. Even now, when I see them sitting on the ground or on their platforms eating their meals with their fingers out of one dish or trough placed in the center, I can not help thinking, "What a great saving of time and labor," etc., etc.

Well, the next day was Sunday and the camp of Zion was astir quite early; for besides the five sessions of meetings there was the feast to be prepared. As soon as I had dressed I went out to watch proceedings. Sr. Tuane was on the ground, both hands into the trough, mixing the poi. Dishes of shredded cocoanut, maniota, cocoanut-milk, squash, and I do not know what others were scattered around, each waiting its turn to be added to the famous dish, (the chickens gobbling up what they could in the meantime). Metuaore, her husband, had a heap of stones at a white heat, and was busy taking out the stiff centers of the long banana leaves. As soon as the poi was mixed to the right consistency, little wads of the sticky mass were wrapped carefully in their green blankets and laid on the hot stones, covered, and left until dinner-time.

I had soon to hurry back, for breakfast must be over with and the work done up, for the first meeting began at eight o'clock. A native brother preached. Then at ten was another preaching-service, Uncle Joseph doing the preaching. Then followed the Sunday-school. After the Sunday-school some of the brethren held a consultation and decided that as they would not have time to get the feast over with before the afternoon session they would have the meeting first. So at one o'clock we again assembled, this time for prayer and testimony. Sitting through four sessions and not understanding a word said was rather wearisome, so we were all ready for dinner when it came, and it was not long in coming, either. Our table was whisked out of our tent and carried over to the feast-house, and in an incredibly short time we were summoned to follow. Our table, spread with a sheet and set with our dishes, was laden with a variety of food and occupied the head of the room. There were four long rows of banana leaves laid on the floor, or ground, and in the center of the room were a number of troughs filled with food. The natives were seated on the benches around the room. They waited until we had got well started, then they began.

First they appointed two of the brethren to divide the food. A certain number of troughs were portioned to each branch present. Then with their two hands the food was ladled to the banana leaves, a heap to each person, poi, fish, and meat all in one pile, and then to see it disappear!! Surely in five minutes the last morsel had vanished, and the dogs were licking the leaves. If some had more than they could eat the table-cloth (or leaf) was wrapped around it and it was taken home. They had waited until we were started; then divided the food, had eaten their dinner, and were out of the house long before we had finished ours; and I do not know as we were longer than usual either, although we did ample justice to the food set before us, poi included, which tasted to me something like baked sweet-apples, a little smoked and a little gummy. So this was our first experience at a feast in the South Sea Islands.

One more meeting in the evening, one more night in our brown-matting house and then Monday morning, accompanied by the most of Tiona, and laden with shells, cocoanuts, eggs, etc., we again descended the hill to where our "span" was waiting for us. We said "Ia ora na," and shook hands all around, I will not say just how many times, and were off for home.

Did I say "off"? Well, I thought we *were*. The driver had taken out the whip, we had waved a last adieu, expecting to be jerked forward as the horses started; but they did not start. The little "worms had turned" at last, and I did not blame them, either. The driver lashed the whip, shoved on the reins; but not one step would they budge. Two of the brethren got at their heads, others at each wheel, and again and again were they urged; but instead of going ahead they braced back. The poor things knew if once they started they would have to race up hill and down without any let up; and they were not willing to attempt it. Poor mute, helpless creatures, what could they do? The only way they could voice their righteous indignation was to refuse to go. I fancied could they have talked, they would have said, as did Balaam's ass, "What have I done unto thee, that thou hast smitten me?"

Finally we piled out and started to walk. With the load lightened, the whip laid on, the wagon forced onto their heels, they at last started. When they overtook us we clambered in as quickly as possible so they would not realize they had stopped, and this time we were really off; and they were made to know they had lost time that must be made up. Twice on the way home, as we were obliged to stop at certain houses, did we have the self-same performance to go through, until we resolved not to stop again for anything. Once, as on the way going, one of them shook off the bridle, but the driver got out, and hopping along ahead, got it on, and into the wagon again without stopping. And again when reaching town Charlie jumped out, ran ahead, did an errand, and back in again without halting, and so we reached home, having enjoyed the visit to Tiona more than anything else since coming to Papeete.

Your sister,

ALBERTA LAKE.

[We feel sure that our readers will be greatly interested in the above letter from our well loved missionary to the far away islands of Oceanica. They will also agree with us that no apology upon her part for sending it was necessary, for while much, as she says, has already been written upon the same subject, yet her graphic description presents both the country and the people in a new and to us a more realistic light than it has ever been presented by any of our previous correspondents. And beside this it surely is time that some one came to the assistance of our faithful correspondent, Sr. Burton, who has so long borne the heat and burden of the day.—EDITOR.]

The Old Folks.

If you would make the aged happy, lead them to feel that there is still a place for them where they can be useful. When you see their powers failing, do not notice it. It is enough for them to feel it, without a reminder. Do not humiliate them by doing things after them. Accept their offered services, and do not let them see you taking off the dust their poor eyesight has left undisturbed, or wiping up the liquid their trembling hands have spilled; rather let the dust remain, and the liquid stain the carpet, than rob them of their self-respect by seeing you cover their deficiencies. You may give them the best room in your house, you may garnish it with pictures and flowers, you may yield them the best seat in your church pew, the easiest chair in your parlor, the highest seat of honor at your table; but if you lead, or leave, them to feel that they have passed their usefulness, you plant a thorn in their bosom that will rankle there while life lasts. If they are capable of doing nothing but preparing your kindlings, or darning your stockings, indulge them

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in those things, but never let them feel that it is because they can do nothing else; rather that they do this so well.

Do not ignore their taste and judgment. It may be that in their early days, and in the circle where they moved, they were as much sought and honored as you are now; and until you arrive at that place, you can ill imagine your feelings should you be considered entirely void of these qualities, be regarded as essential to no one, and your opinions be unsought, or discarded if given. They may have been active and successful in the training of children and youth in the way they should go; and will they not feel it keenly, if no attempt is made to draw from this rich experience?

Indulge them as far as possible in their old habits. The various forms of society in which they were educated may be as dear to them as yours are now to you; and can they see them slighted or disowned without a pang? If they relish their meals better by turning their tea into the saucer, having their butter on the same plate with their food, or eating with both knife and fork, do not in word or deed imply to them that the customs of their days are obnoxious in good society and that they are stepping down from respectability as they descend the hillside of life. Always bear in mind that the customs of which you are now so tenacious may be equally repugnant to the next generation.

In this connection I will say, do not notice the pronunciation of the aged. They speak as they were taught, and yours may be just as uncourtly to the generations following. I was once taught a lesson on this subject, which I shall never forget while memory holds its sway. I was dining where a father brought his son to take charge of a literary institution. He was intelligent, but had not received the early advantages which he had labored to procure for his son; and his language was quite a contrast to that of the cultivated youth. But the attention and deference he gave to his father's quaint though wise remarks, placed him on a higher pinnacle in my mind, than he was ever placed by his world-wide reputation as a scholar and writer.—*Congregationalist.*

Letter Department

COLUMBIA, South Dakota, September 5, 1906.

Editors Herald: In writing to you concerning the work in the east half of South Dakota, I will use the pronoun *we*, because Elder L. G. Wood is associated with me in this mission; we are married in gospel work; we are one.

We met for the first time at Akron, Iowa, at the home of C. H. Anway in the early part of May, and held about seven meetings in their home. On the 12th, we went to the home of Bro. E. C. Dougherty, near Hudson, South Dakota; remained one week, held several meetings, took part in the "home class Sunday-school," and baptized Bro. Dougherty's five boys. Rain and a busy time for farmers prevented continuous meetings. On the 29th we went to Brookings and found an abiding-place at the home of Bro. and Sr. L. L. Delaps. Rain, circus, commencement exercises at the public schools and at the agricultural college prevented any public preaching. The writer called on one of the ministers and tried to sell him a Book of Mormon, but he said his time was too precious, he had too much to do to waste his time in reading what he believed to be a humbug. I offered him some booklets explanatory of our faith. He had no time to read them, and so refused to take them. The spirit manifested was to refuse to learn; and at the same time severely condemn us. Query: To what extent is he under condemnation for refusing to listen as compared with the one who listens and then refuses to accept?

From this place we went to Arlington to the home of Bro. A. C. Stone, and on June 6 commenced meetings in a near-by schoolhouse, and found a larger attendance and more interest than is usually found at that time of the year. While there Bro. Eli Hayer came on the scene, and the writer departed for Hecla, and on the 15th arrived there. On Saturday received a telephone message to go to Kidder, twenty miles away, to preach the funeral-sermon of Bro. and Sr. Davis' infant child. I remained at the home of Bro. George I. Barry until July 4, holding eleven meetings in the schoolhouse. From Hecla I went to Columbia, and was gladly received at the home of Bro. and Sr. R. D. Addison, and notwithstanding they had been away from the Saints for about ten years, and had passed through some bitter trials, their faith was unshaken in the divinity of the angel's message. On July 8 they took me to Sunday-school, and I was invited to preach, and did so, and was very earnestly requested to come again.

Bro. Wood remained near Arlington until July 4; baptized one and then went to Wessington and held several meetings, and we met at Huron on the 11th and remained about one week, making our home with Bro. E. E. Willard (who keeps batch, and we can recommend him as a good housekeeper, but he ought to be married because he is young, and has many other qualities to recommend him; but 1908 is leap year).

While here, after a severe mental struggle we finally got brave enough to go on the street and try to preach. We had a fair-sized crowd, and they were of a much better class than you usually find listening to the Salvation Army. They treated us with respect, and in no way sought to molest us (the people out here eat good eggs instead of throwing them at inoffensive citizens). We had neither music nor light, of our own, and this was a hindrance; but possibly the worst was our timidity and bashfulness. We felt like schoolboys making their first declamations; and it was not so easy to talk as in a regular place of worship. Our little experience has taught us that the street is a good place to reach the public, and especially in a city of that size (four thousand). It is free from the rowdyism of a small town, and the surging masses of a large city. Every corner has a group standing or sitting down, spending their time in a social way. All our elders can not make street-preaching a success, any more than they can any other business. It requires a strong voice, an aggressive temperament, well-posted mind on the doctrine and history of the church, quick at repartee, so he can hold his own in debate; those who possess the qualifications of a good street-preacher can make it honorable and dignified in the eyes of the public, and it will be largely relieved of the odium in which it is held because of so much of the fake kind that is indulged in. And let the writer here suggest, is it not a mistake that is too common in our missionary work, that the novice, the inexperienced, the timid, are pushed to the front with the instruction to "open up new places," while the experienced and well-qualified one is spending his time in branches, districts, and reunions. In war the veterans are given the post of honor and danger. They storm the trenches, and go where firmness is needed and the fight the fiercest, and the raw recruits are their supports.

Bro. E. E. Willard went to the Nauvoo reunion, and we returned to the north, Bro. Wood to remain at Bro. Addison's to help him in harvest, and preach on Sunday, and the writer to Bro. Barry's, near Hecla, to engage in the same kind of labor. I went to Newark and Kidder and preached at the former place three Sundays. Having been requested by the Bishop to assist in the financial affairs in this mission, I preached on the temporal needs of the church, and the Saints of the above places have contributed quite liberally; and if the other fifty families do as well South Dakota will have done that which will be very commendable in the eyes of the Lord.

Straubville, North Dakota, was visited and plans made for a series of meetings in the winter-time.

When I returned to Columbia, Bro. Wood was about to finish his contract. His brown hands and sunburned face gave evidence that he had been faithful, and he also had some gospel

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experiences. He preached each Sunday where we had made an opening in July, and things went lovely for a while; but some one got scared and soon the cry went abroad, "Mormons, Mormons." Some got mad and would not come any more; the minister of one of Columbia's churches was away on his summer vacation. Some of the congregation learned that there was a preacher at Bro. Addison's, and they sent an invitation for him to come and preach to them, which he did, and they invited him to come again. I do not know whether or not they considered the matter of hiring him as pastor; but the following week Sr. Addison received a letter which stated that the janitor and organist were away, and there would be no meeting the following Sunday; and when they wanted him to come they would send a letter—but it has not come yet. How strange! "Good preaching"; "best I ever heard"; "come again," and similar expressions of approval; but some one whispers "Mormon," and then we are "horrid things."

The Saints and others of South Dakota are typical of Western people, generous and hospitable, open and free-hearted. We have never been any place where we felt more welcome than in their homes.

Those not of our faith have no more interest in religion than people in other communities. They are interested in money-making and pleasure-seeking. It is quite common for the stores to be open on Sunday and harvesting and threshing going on. One Sunday Bro. C. H. Lamport tried to hire a buggy to take me to Newark to preach. None was to be had. All were engaged several days ahead to go to a neighboring town to a baseball game. On one occasion we went to a neighbor's and invited them to come to church. The lady said, "We would like to come, but we can't get away before company comes." Another was phoned to. The answer was, "We would like to come awfully well, but we have company coming." But these things do not discourage us. Missionaries are accustomed to difficulties and disappointments; and in this mission we find more to encourage than to discourage, more to cheer than to sadden our hearts. Several more missionaries could be used to good advantage if we had them.

Since commencing this letter I have come to Letcher and baptized Ruby I. Harvey, eleven-year-old daughter of Bro. and Sr. R. Harvey, a Sunday-school home class scholar. The entire family have now entered into covenant to serve God and keep his commandments; and may they be kept by his love so they can receive their full reward.

Yours in gospel bonds,

EDWARD RANNIE.

Home address: Omaha, Nebraska, 3318 Taylor Street.

LOS ANGELES, California, September 2, 1906.

Editor Saints' Herald: Another annual Southern California reunion over. "The best in the history of the district," is the general verdict.

We approached the reunion with misgivings. Up to the last week we did not give up looking for either Bro. F. M. Smith or E. L. Kelley or both, and when neither came we were crestfallen. The chairman of our reunion committee was called east just before the reunion to attend the funeral of his father. This left much for us to do, but by general coöperation we got through nicely. What we lacked in the preaching line, God made up in the social service. What a glorious season it was to us to sit in the assembly of the Saints where nearly every eye was wet with tears, where an uninterrupted series of testimonies interspersed with spiritual manifestations gave evidence of supreme trust in God. The voice of the Spirit was very encouraging. The old pioneers in gospel work were not desirous of recounting the experiences of the "long ago." They voiced the general sentiment, "This is the best reunion we have ever held." The preaching was by Brn. A. Carmichael, A. E. Jones, H. Hemingway, and the writer. All of the local brethren cheerfully responded when called upon. There were eight baptisms. This makes twenty baptisms in Los Angeles since General Conference. The other branches made a good showing in this line also. The business of the conference passed off without a jar. All of the officers of the district were sustained for the coming year. The Lord is working with a number of the young men of the church, and if faithful they will soon be called to service. Prospects are bright for the coming year. We must again voice our disappointment because our feeble efforts were not augmented by one at least of the general ministry. While I believe the Saints in Southern California appreciate their missionaries, still you know a new broom sweeps clean, and a change is frequently salutary. Men like change in everything. I never heard a murmur because the brethren did not come, and I wish to assure them that they will be welcome when they do come.

Your brother in Christ,

GARDENA, California. T. W. WILLIAMS.

PACKARD, Iowa, September 8, 1906.

Editors Herald: The condition of the work in Eastern Iowa is encouraging; there having been quite a number of baptisms so far this conference year, and the Saints manifesting an interest that to us is an indication of a desire to reach a higher plane.

Since May the writer has been with the district tent which has been used with quite a degree of success in Center Junction, Baldwin, and Monmouth, being associated most of time time with either Bro. J. B. Wildermuth or L. E. Hills, and preaching to good crowds nearly all of the time.

We find, as seems to be the experience of most of the missionary force of the church, that in the cities and larger towns it is almost impossible, by the use of present prevalent methods, to get a hearing. But in the rural districts, the people are ready and willing, and in many instances eager to hear the angel's message. This leads one to the belief that the time spoken of in the parable, in Luke 14:17–23, is at hand, and that the servants of God will be compelled to go into the highways and byways to get a hearing.

Previous to our going to Monmouth we were informed that the citizens of that place were much opposed to our coming; and sure enough when we arrived and started to erect the tent on the school grounds, having gotten permission to do so from the directors, one of the wealthy men of the town came tearing over and ordered us not to put it up, and threatened serving an injunction if we persisted.

Having seen a great many Iowa wind-storms, we were not to be frightened by a little puff like that; and, leaving his little majesty to storm and telephone to the county attorney, etc., we went ahead and preached to a large crowd that night; thanks to our good advertisement. At every sermon we could see the prejudice melt, and in four days the people who had been so bitter were sending us pies, cakes, and invitations into their homes.

The Methodist minister also did his best to entertain us, the tent being so close that unless he closed his door and windows he was compelled to hear. We furnished him with sermon topics; and the writer having preached on the justice of God and located hell, he announced to preach on the same subject the following Sunday, and those who were present said he had a hard time locating it; but subsequent events caused the suspicion that there was a possibility of his knowing more some day, as he was arrested for assault on the person of his organist, a widow lady. Great excitement prevailed, and a mob gathered threatening tar and feathers, but better council prevailed; and although he pleaded guilty and paid his fine, he was left in peace to enjoy his pleasant thoughts.

He was very bitter against us, warning his flock and telling them to stay away from us. Poor man, retribution was swift and sure.

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Now the people there, some of them members of his church, are offering to buy or build us a church, and just begging us to come and take advantage of their offers, and I think we shall.

On August 25 and 26 we had, at Fulton, one of the best conferences I have ever attended, two being called, one to the office of elder and one a priest. They were ordained on Sunday night by James McKiernan and L. E. Hills. The prayer-meetings were very spiritual and much enjoyed, and all feel that it was indeed good to have been there.

The writer is home to see a sick mother, and get a little needed throat rest.

The organization of a branch at Chattonuga was provided for. It will be a large branch, nearly all new members, the result mainly of the labors of Bro. J. B. Wildermuth and the writer in that vicinity last year, being judiciously followed up by L. E. Hills and writer this year, twenty-six having been baptized there since a year ago last June, and more to follow. Giving to God all the praise, and praying that the good work may go on, I am, Your brother,

FRED B. FARR.

AUDUBON, Minnesota, September 6, 1906.

Editors Herald: I beg to be allowed space in your columns for a few words. The following assertion by such a man as Professor G. H. Smith, of the University of Chicago, deserves more than a passing comment from every lover of the true gospel:

"It is easy for us to take up some historical interpretation or theory and put it above our religion. It is so easy, in fact, that we have hundreds of sects in our one religion. Each sect represents some slight difference of theory.

"These differences have grown so great that nowadays it is a comparatively easy thing for one to be a good member of any particular creed, while it still and always will be difficult to be a true Christian. I say, Away with rituals and creeds, and let us have a true Christian religion."

I reëcho the words of Professor Smith, "Away with rituals and creeds, and let us have a true Christian religion." The true word of God, as taught in the holy book, is all we want, all we have; and as we see the world awakening to the desire to have this *true* gospel, can we not see the glorious dawn of the upbuilding of his truth on earth? God is the same to-day, yesterday, and for ever, unchangeable. None could adore or worship a God who was fickle and changeable, therefore the old Jerusalem gospel preached in former days, hidden for years from mankind, "brought forth from the bowels of the earth," fulfilling the scripture, reorganized, suffering persecution, yet through all, by his divine power, to-day stands witness to his glory. From ocean to ocean, across the raging deep, on the foreign lands, are bands of God's children proclaiming the truth of his holy word,—the truth as found in Hebrews 6:1, 2.

The inconsistency and hypocrisy as practiced in many of the so-called churches of the world to-day are becoming obnoxious to the deep thinkers, and they are beginning to ask, "Is this the teaching of the Bible? Is this God's commandment and law?" And as Professor Smith says, they want a [the] true religion. Realizing the uncertainty of life, with an eternity before them, surrounded by his Satanic influence, mankind feels the need of a holier dependence, the true word of God. They can not read 1 Corinthians 12:28, they can not read Ephesians 4:11, 13, without asking themselves, "Why have so many churches not accepted these teachings?" But we can best answer this by referring to Matthew 7:15, 16.

Oh! dear Saints, we that have found this glorious truth, how expedient that we live in accordance with his holy teachings, not allowing the little, petty things of life, which in truth are mere trifles, to come into our hearts and take up all the room, so God's Spirit can not enter; but rather let us free ourselves, by God's help, from all uncharitable, all unkind thoughts that we may harbor, remembering always, "It is human to err, but divine to forgive," and that God will forgive us our trespasses only so far as we forgive those who trespass against us. So long as we hold some unkind thought toward a brother or sister, we are only losing some blessings which God is anxious to give us.

My dear brothers and sisters, let us "clean house," let us rid our temples of all rubbish, that our Lord may enter, that we may receive the fullness of God's blessings. The world stands pleading for the true gospel; the harvest is great. God needs each and every one of us in this great field. Let us say, with the words of that beautiful hymn in Zion's Praises, "Master, here am I, send me."

Pray for me, that I may be faithful to my labors in God's vineyard. Yours in the true gospel,

MYRTLE ROSE STEWART.

LEICESTER, England, August 31, 1906.

Saints' Herald: I am often cheered by the joyful news which comes to hand from time to time of the progress of the work in different parts of the world. It does one's soul good to read the testimonies of the Saints, of God's goodness to them since they obeyed the gospel of the Son of God. And I am sure, if we still remain humble, with the same confidence in God we had when first we obeyed the truth, that his goodness will still be with us.

I often wonder why so many grow cool and indifferent after a few short years of sojourn in the work, and almost forget that they were baptized into the church of the living God. What a sad condition to get into! May we never do anything to cause them to stumble. I long to see the day when the church shall be endowed with that spirit that will keep each one alive and more anxious about the work.

We can not boast of great things in this part of the world, as we have to meet with many discouragements. It seems that the people have no desire to come where we are. The ways of God they seek not after. But we still continue to meet together, and rejoice with joy unspeakable. I hope to continue in so noble a cause. It is now twenty-four years since I obeyed the gospel, those many years of blessing to my soul. I want to remain faithful to the end. Kind wishes to all Saints.

In the one faith,

WILLIAM ECCLESTONE.

BURLINGTON, Iowa, September 2, 1906.

Dear Herald: Much has been said lately about the gathering to Zion and many other things; but it seems that we are drifting farther and farther away from the original plan of God; to establish the kingdom of God or the kingdom of justice on earth; and imitate more and more the other sectarian churches.

The writer himself was present at the reunion in Nauvoo, when arguments were raised against all kinds of innocent amusements, against drinking of wine and beer and everything; and he thought it rather strange to raise such arguments in a place where the Latter Day Saints once were driven out and persecuted, and now, where the population had changed their views and treated them cordially, to again stir up ill-feeling and prejudice. Those elders and officers that brought up those arguments forgot that they were in the midst of a population who make their living by raising grapes and making wine; and certainly those people will not be favorably impressed with such arguments, which soon will be the cause of ill-feeling and prejudice again.

Christ made us free, and the Pharisees, when his disciples were accused of violating the Sabbath, as they picked a few ears of corn and ate them, walking through a field on the Sabbath day, were rebuked by him, telling them the Sabbath was made for men, and not men for the Sabbath.

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And he said of himself, St. John came, did not eat and drink, and they said, he has the devil; the Son of Man came eating and drinking, and they say he is a wine-bibber and a gluttonous man, and a friend of the publicans and sinners. Christ should be authority for us. For instance, why did Christ select the wine as a symbol of his blood in the Lord's supper? and he did not use the unfermented grape-juice, but the pure fermented wine. For what reason? To remind his followers when drinking of the wine, just as the wine first gets pure by working and fermentation, so the newly born, of the water and the Spirit, shall get pure by the working of the Holy Spirit, that the impurity of the former life will be cast out, and a new and pure life will be established. Therefore no water for me, or boiled raisin water and so-called (impure) unfermented grape-juice at the Lord's supper.

But the main argument is, What have we to do with the outside world, especially as long as we must live among them and depend on them for our living? Our only duty is to obey the law of God, to proclaim the doctrine of Jesus Christ as the doctrine of eternal justice, and to try to do what is in our power to help establish the kingdom of justice, or the kingdom of Jesus Christ on earth.

That reminds me, when myself and my father-in-law, the late Bro. Bauer, offered all our possessions about thirty-five years ago to the church, to commence to fulfill the plan as commanded to the church, it was refused to us, and we even had to suffer from the church. Nearly thirty years ago I had bargained for a piece of property on the southeast corner of the square opposite the court-house in Independence, and had paid one hundred dollars on said property to bind the bargain of three thousand dollars—a three story brick house; but it was impossible for me to raise the purchase money in due time, and I lost the one hundred dollars.

At that time, Kansas City was a city of only a little more than forty thousand inhabitants, and the property in Independence could have been bought very cheap. But now the entire situation is changed. Kansas City is now a city of several hundred thousand, and the property in Independence has a high valuation and it is almost impossible to obtain land around Independence at a reasonable price. And land is the first thing that we must obtain to establish a prosperous community.

Further, it is all right that Independence is established as a stake of Zion; but we must not flatter ourselves that we will turn the great city of Kansas City in our favor at once. On the contrary, we soon will arouse the petty jealousy of those people, stirred by a prejudiced, fanatical clergy, which will only cause trouble and persecutions.

Still the time has come that we must get out from among the wicked and unjust, as the pressure gets greater from day to day. But where shall we go? What shall we do, if we do not have the proper means in our hands? It is all right that the Lord will provide for us in due time; but we also shall use judgment and wisdom. For this reason I wish to bring the following matter before the Latter Day Saints.

By accident I received an offer of some large tracts of land in Mexico, and especially one tract fell favorably into my notice. It is a tract of 1,376,395 acres; the greatest length is about ninety-seven miles, and the greatest width about forty-seven miles, and it lies along the Arizona border; and it seems to me it must be a part of the Land of the Nephites. The price of this land shall be twenty-five cents per acre, and the land is adapted for grazing, farming, tropical fruit, coal, and rich mineral lands; just the land that a gathering of people needs. Even the poorer classes would be able to buy a one hundred-acre tract for the small sum of twenty-five dollars, and at once would there be a few thousand families located, as soon as the proper arrangements would have been made.

Here is a plan that is feasible to be executed; and if the Lord gives his blessing can only result in success.

I wrote to the parties that have said land for sale, and they are willing to give further particulars, and that there is a perfect title to said land; but of course caution would be necessary, and a thorough investigation, that we should receive a just and square deal.

But here is a chance where a great deal can be done with comparatively small means. And for this reason I wished to bring the matter before the Saints at large. I myself am not a friend of much talk. I would like to see action and energy without individual selfishness and greed which is the curse of our present generation, and must bring destruction in due time.

Talk is very cheap; but it takes money to buy land; and it takes money again, brain, and energy to be successful in any undertaking. And then it commands honesty, justice, and perseverance to accomplish, and in united strength lies the power to accomplish. This we never should forget; but self-justifying and petty jealousy can result only in disharmony and destruction. We have no right to judge other people. "Judge not, that ye be not judged," said the Savior. This means every one of us. Every one has to work out his own salvation. Our main commandment is to strive for justice. Everything else then will come to us.

AD. N. RICHTER.

A Dream.

On the night of November 18, 1904, I had a dream, and intended to send it for publication. I read it to some and was advised to do so, and though two years have gone I now send it, believing that there is in it a lesson that is applicable not only to the people living in the neighborhood mentioned in the dream, but all can examine themselves and see if they are living within their means, not only the families but the brethren in the missionary field.

Let me say one word to my brother missionary: Are you not a little extravagant with means placed in your hands? Why is it that some can go just as far from home, their field of labor is just as expensive, and yet they spend only from $75 to $100 a year, while others pay out from $200 to $250, and some from $350 to $450? Now I do not refer to brethren in charge of missions, for it takes money to travel, and those in charge are expected to cover the ground once, and some parts twice a year. In writing this I do so that we may try to be more equal. Much has been said lately on the subject of equality. While we wish to have the Saints observe the law that brings us to that condition, let us who are in the ministry curtail expenses. While I admit some can get along with less expense than others, I do believe that many who are out can get along with much less than they do if they will try.

I have in mind three brethren who went to the same mission. They had charge of the work in separate parts. The expense to reach the field was nearly the same. Bro. A's expenses for the year were $90; Bro. B's were $190, and Bro. C's $409. Their expenses should have been about the same in those three places. Bro. B's expenses were more than double the amount of Brc. A's, and Bro. C's more than twice as much as Bro. B's, and more than four times as much as Bro. A's. The family of each received their allowance; family of A, wife and child, $259; family of B, wife, $204; family of C, wife and child, $276. My reason for referring to the families is that it may not be thought the families' expenses were included in the missionaries'. It may be that the missionary paid some to his wife for board. If so, Bro. C could do better to his than A and B, and if he did pay $10 a month, which is what the Bishop allows, he then had $189. Bro. A paid his wife $50 for board, so he had only $34.75 for expenses. I do not know what arrangement was made about Bro. B, whether he boarded at home or not. Now there are many just such cases that could be mentioned, and I hope that the above will cause each one in the field to resolve that he will live within his means, and be saving, so that the church can send more missionaries into the

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vineyard. I assure my brethren that I do not want them to go poorly clad nor hungry, nor to sleep in hovels because lodging is cheap there; nor do I think it is right to ask them to stay away from their families a year for the sake of saving $20 or $25. But I do believe from past experience that when a missionary spends from $200 to $300 a year that there is not the proper effort made to be saving. Let us try to do better.

I will now relate the dream, and it certainly has a strong bearing along the line I have been writing:

I dreamed that I was sent to collect some money from Bro. ——— that he had owed for some time. I was directed to go to a certain building near Kansas City, Missouri. The building was long and narrow, about twenty by one hundred feet. At one end was the office, ten by twenty feet. I entered and inquired of a young man who, I thought, was the bookkeeper if he would please tell me where I could find Bro. ———. He gave me an unwelcome look and answered in a harsh, ungentlemanly way, asking why I came in there looking for Bro. ———, adding that he was in the other end of the building. As I turned to go I said, "Young man, you have no manners and no respect for others or you wonld not answer people in the way you did me. You lack much of being a gentleman, much less a Christian." As I went through the building in search of Bro. ——— I saw that on each side of the long, narrow room were tables. I walked down the aisle that extended lengthwise through the center of the room but did not find Bro. ———. On my return I noticed that the tables were surrounded with brethren, most of whom I knew in my dream. Some I still remember. They were all standing, and they had several kinds of meat on the table—roast beef, pork, mutton, and veal. I paused about midway of the aisle and looked around the room. I remarked to myself, Well, those men, who I thought were missionaries, and some of the local brethren, are living beyond their means. They certainly can not afford to have all this rarity of meat. I then remarked, "Are you not living too fast? How can you have so much when your income is not large enough to justify such high living? Why not live within your means?" I at last found Bro. ——— and gave him a statement of his account and asked if he could pay it. "Well, he said, "some of the account is old and I owe it all; but I can not pay the old debt. I shall try to pay the last." "Well," I said, "Bro. ———, do you know why you can not pay this account?" He said he did not have the money. I said, "You have lived too fast. You have paid $30 to $40 a month rent; you have had a servant girl for years; have given your children college educations; have dressed in the height of fashion, and your table is spread with all the market contains. Had you done as many of the brethren have, whose families are larger than yours, lived in a house that cost $12 to $15 a month, given the children public school educations, done your own housework, when you could not afford to have silk and satin, dress in calico, live on bread and butter when you did not have the money to get roast beef; had you lived within your means there would be no need of my calling on you to-day with this account." I then called his attention to those in the building, that they were living beyond their means, that their tables were spread with all the earth and water produced.

As I now look around in the world I see that many in the church and out are not so careful about living within their income as they should be. Let us pay as we go, is the safe policy, and see that the money we pay is our own and not somebody else's. The man who borrows money to carry on business once in his lifetime and makes a failure so that he can pay his creditors only fifty cents on a dollar, he himself going out into the cold world penniless, will have the sympathy of fair-minded people, but when he borrows money time after time to carry on his business on the farm, in the bank, creamery, or store, and he himself draws a high salary, lives as the brother above referred to, on other people's hard-earned money, in costly homes, and then fails, certainly that party has no one to blame but himself, and he should be censured, for he has spent money not alone in pushing his business but in living high on people's money who had lived on one third of what he has been or is now living on. I forgive those who are in debt to me who, because of circumstances over which they have no control, can not pay; but those within or without the church who get in debt and will still live in expensive homes, dress in the height of fashion, have the best the market affords, have means to pay for laundry and housework, and never pay me one cent or say one thing about the debt, I say they do not deserve my support or forgiveness. We should show by our works that we are anxious to pay our way, and those of us who are in the ministry should be men of upright and pure natures, and be just as careful in keeping down expenses when using the funds of the church as if we were drawing from our own bank account. For one I shall try to live within bounds and not spend $300 a year when my brethren spend only $100, when their fields of labor are just as expensive as the one I am in. True economy strengthens confidence; a spendthrift will destroy it. Let the authorities see who are in line with the first, and retain them.

WILLIAM LEWIS.
112 South Seventeenth Street, ST. JOSEPH, Missouri.

From Over the Border.

Editors Herald: My former correspondence was written from Saskatoon. I now write from Winnipeg, where I have been since July 23, preaching to the largest crowds of outsiders I ever addressed for protracted sermons.

Coming here in July, via Gilbert Plains, I became acquainted with Brn. Kinnies, Dallyus, and others of our membership there, where Elder S. W. Tomlinson, now of Bethune, Saskatchewan, did such a good work last winter. We called in person on the Mr. Parker who had lectured against us, and invited him to a public defense of his attack made in the absence of any one to reply. He verbally accepted; but refused to enter into any documentary arrangement until he had canvassed the matter more maturely in his own mind. He said he was a Scotchman, and needed plenty of time to think. As a rule I have noticed in this country that if a man is a Scotchman he wants you to know it. Am not yet able to say what will result from our meeting.

The old gospel chariot in Winnipeg is moving ahead satisfactorily to those who have their shoulders to it. My sermons have been mostly on the street, where I should judge that thousands have listened to me. It is a great taxation of voice and energy, and sometimes calls for more than I have; but I do my best and leave it for God and the pamphlets and our noble little band of Saints to do the rest.

The corner where I speak is occupied variously by myself, the Utah elders, an infidel, and a woman lecturer. The latter, a Mrs. Rice, who says she has spoken in every large American city save Atlanta, Georgia, and Portland, Oregon, is a dissentient church-member and is very clever indeed. I have not heard nor read of a thing she has said to which I could take exception. She is pretty well onto her job and knows how to draw crowds and, secondly, how to draw their money. A while after my arrival I sent her some of our literature explanatory of our faith and the Utah question. Later, one evening, observing her near the corner where we both occupy, I approached the lady and made myself acquainted. She had received, read, and appreciated my literature and had had in view to acknowledge it receipt. But never till she received it did she know otherwise than that we were of the Salt Lake affiliation. Unknowingly to myself she had an appointment for the hour, upon which I preëmptorily proffered my withdrawal. She accepted with thanks, and much gratitude, saying: "I will not speak long and I will make an announcement to the audience respecting your church, and I will tell them

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that you are to follow me." "Thank you," I responded, "and I will appreciate it if you will make the distinction between the two churches." "I will," she quickly returned.

She fulfilled her promise to the letter, and for once I had a crowd right from the opening of my address. In my address which followed, I was interrupted by a Presbyterian minister, who raised a point of objection to some remarks we made relative to the apostasy of the church. Other questions and objections were disposed of as made by different listeners; and later in the sermon the same reverend, thinking evidently that we were of the Utah propaganda, said (after I had denied polygamy): "If polygamy is not an essential feature of Mormonism, why is it that after Roberts had occupied a seat in congress for some time, it was discovered and proved that he had three wives?" I answered, "I can help you, sir. Joseph F. Smith, the president of the Mormon church, admitted not long ago before the Senate Committee in Washington that he had five wives." Then a deep silence reigned, while we went to work and narrated the Utah apostasy, the usurpation of Brigham Young, and the introduction of polygamy. The Utah elders stood there—as some of them had in nearly every street audience we entertained—till we began to unmask their false system when they—their man in charge at least—hied away. Since, the latter gentleman met me and told me I had "no more charity than a dog on the street" to refer to them as I did. They evidently feel the effects of the blow that they have certainly received in the references to the Utah question on several occasions, and the distribution of hundreds of our tracts and pamphlets broadcast in the city pertaining to the same thing.

To-day I placed in the hands of the editor of the *Free Press*, the leading daily, a lengthy article on the Mormon aspect, quoting in the latter part from the notorious admissions made by the Utah leaders in the Smoot case. The letter is a statement of facts, with copious references to Utah publications. We stated the leading differences between this and the Utah church as being, first, succession; second, polygamy; third, blood atonement; fourth, their Adam-god theory; fifth, their exclusion of the colored race from the privilege of the priesthood. With regard to the fifth point, they stoutly affirmed here that such is their practice, based on an item in the book of Abraham, and I have not been in Mormondom sufficiently to know whether they carry it out. Since they teach it, it is a point against them anyway; for the idea of God being no respecter of persons, of there being neither Jew nor Greek, male nor female in Christ Jesus, etc., and then making complexion a matter of qualification or disqualification for the priesthood! The book of Abraham contains some directions about as indicated—but—two things: its authenticity must be infallibly established, and then it must be shown that the portion referred to is equally binding to-day. We find that the book of Abraham was no more of a standard to the church in the Martyr's time than the mummies in which, or with which, it was contained.

Recently the writer was summoned to Treherne to administer to our aged Sr. Graham, and we found that the Utah elders had visited among the Saints there; had handed out their literature directed against us; but fortunately it did not take root. We supplied the brethren with matter on the other side, and ere our departure took the pains to deliver one sermon on the subject.

Their elders were standing by when Mrs. Rice made the distinction between the two churches; their man in charge afterward said, "I noticed you had been with her." He talked of visiting Treherne to talk to our people; refused to debate in the city; but said he might debate there. He was told that he would be met there if the arrangement was so made as to require a repetition of the performance somewhere where they have a congregation of members.

We have about fifteen members in the city. Brn. Hendersons, Wilsons, Battsfords, McLeod, Browns, and Sr. Conlin who recently arrived from Ontario. Grandma Lebo of Oregon is visiting in the city for a season, and her testimony is of considerable moment in connection with the Utah question, their family having followed Brigham to the West till in utter disgust at their awful and licentious proceedings, and after tolerating personal injuries and wrongs inflicted by Young himself, they turned away. It is believable that our audiences have ranged from two or three hundred to eight hundred if not one thousand, and that thousands are hearing the proclamation of the truth, and hundreds getting our literature as a result of the effort.

Elder Dorsett was laboring at Melfort, Saskatchewan, the last we heard. He has been in the church only two or three years, is a very spiritual man, and as a preacher his power and delivery is admirable. He is in advancing years and had taught school and preached for years before upon his conscientious soul dawned the splendor of the latter-day glory.

Elder Mortimer, in charge, I believe is watching interests at Tyron, Saskatchewan, in the region of his family and homestead, and Elder Tomlinson informs me that he is about to move to Bethune from London, I expect with his family.

Brethren, let us unite in the HERALD and on the rostrum and fight out our differences in the priesthood meetings, the place for it. No brother has any more right to oppose me through the HERALD than he has on the rostrum; not a bit. The HERALD goes before thousands; the sermon before hundreds: I do not know that any more harm will result from a brother replying to my sermon than replying to my article. Suppose something crops up midway, can we not have patience from one General Conference to another? Else, let us be consistent and send a man here to Winnipeg to express his disapprovals and his exceptions to what I am liable to say from time to time before the audiences. The same thing is justifiable on the platform that is in the HERALD, and while the harm may be more *visible* in one case, it is questionable whether there is more done—probably not as much. It may be asked, "Must we rest in silence simply because the other man happens to be first in print?" Then I ask, Must I be silent, simply because my brother happens to be first to get his notions before the audience? The facts of the case are, the thinkers of the church are not commonly engaged in the HERALD debates—they wait. It is, as a rule, the men who are the least capable of settling difficulties. It is too noticeable that such are first on the floor and first in the columns with their dissents, their objections. No difficulty was ever effectually adjusted by a prolonged HERALD controversy. There was always more dust at the end than the beginning, and each was left to emerge therefrom by his own strength. Some who were on a very satisfactory highway before, were left to grope. The efficiency of many great articles in the HERALD has been canceled by a serpent at their side.

My abode is at 166 Edmonton Street.

WINNIPEG, September 4. ALVIN KNISLEY.

Southeastern Illinois Reunion.

The district reunion was held at Paris, Illinois, from August 10, 1906; but on account of the district president not being present it was not organized until the 11th. Bro. David Smith was chosen president, F. M. Davis assistant, Martha E. Bing, secretary, F. L. Sawley chorister, and M. E. Bing organist, assisted by Sr. Zora Higdon and Bro. F. L. Sawley. Thirty sessions were held. Speakers were as follows: I. A. Morris, David Smith, F. M. Davis, F. M. Slover, F. L. Sawley, R. T. Walters, and W. R. Smith, all of whom declared the word in power and much assurance, and by the Holy Ghost. Bro. F. M. Davis, our Bishop's agent, did not forget to stir up the pure minds of the Saints in regard to paying tithing and giving free-will offerings. One sister was baptized by Bro. Davis;

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others investigating. At the business-meeting held the 18th, it was voted that the district hold the next reunion at Springerton, Illinois, next year. A committee was chosen to see after the needs of the reunion.

MARTHA E. BING, Secretary.

Miscellaneous Department

Conference Minutes.

Western Maine.—District assembled in conference at Little Deer Isle, August 11 and 12, 1906. F. M. Sheehy was chosen to preside, assisted by J. J. Billings. The following branches reported: Little Deer Isle, Stonington, Dixfield Center, Mountainville. Ministry reporting: J. J. Billings, J. N. Ames, E. E. Holman. Report of H. R. Eaton, Bishop's agent, showed: Total receipts, $98.95; total expenditures, $99. By motion the district officers were all sustained. Adjourned to meet at Mountainville in November.

Pittsburg.—The semiannual conference of the Pittsburg District convened with the Fayette City Saints in their chapel, September 1 and 2, 1906. U. W. Greene presided, assisted by Richard Baldwin and O. L. Martin; James Raisbeck secretary, assisted by Myron Thomas. Branches reporting: Wheeling City 201, Pittsburg 151, Fayette City 110, Fairview 57. Ministry reporting: Elders R. M. Elvin, James Craig, O. L. Martin, L. D. Ullom, O. J. Tarry, R. Etzenhouser, Rees Jenkins, W. W. Hodge; Priests W. N. Hanner, James Raisbeck, Joseph Ebeling, J. R. Booker, L. A. Serig, John Bright. Bishop's agent reported: On hand last report, $186.16; received, $416.95; paid out, $504.44. James Craig was elected president of district with assistants O. L. Martin and James McConoughy; James Raisbeck secretary and treasurer. Conference to convene at Pittsburg the second Saturday and Sunday of March, 1907.

Pottawattamie.—District conference met at Cresent, Iowa, August 25 and 26. Called to order at 10 o'clock by District President Parish, E. A. Stedman being chosen to assist him. J. A. Hansen was appointed clerk of the conference with Charles Fry assisting. Branch reports: Boomer 55, Carson 31, Council Bluffs 276, Crescent 162, Fontanelle 30, Hazel Dell 62, North Star 134. Ministry reporting: Elders J. Carlile baptized 2, J. P. Carlile, C. G. McIntosh, E. A. Stedman, Charles Fry baptized 4, J. Arber, S. K. Sorensen, D. Parish, J. A. Hansen, R. McKenzie, C. B. Bardsley, S. Butler, S. Harding baptized 7, G. F. Walling, A. J. Davidson; Priests J. Leytham, S. W. Underwood, J. C. Lapworth, F. G. Hough, C. C. Carson, W. C. McIntosh, J. P. Chrestensen; Teachers J. C. Adams, Peter Olsen, Jr. J. A. Hansen, Bishop's agent, reported: Balance on hand last report, $373.94; received since, $528.40; sent Bishop Kelley, $225; paid ministry, $13; families, $110; poor, $37.58; balance on hand, $516.76. On hand in tent fund last report, $16.78; received from secretary, delegates' balance, $12.30; total, $29.08; paid to S. K. Sorensen, $25; on hand, $4.08. Received for saitarium, $75; for children's home, $31. The district secretary reported total branch enrollment, 800; gain of 5 for the quarter. Twenty-three priesthood reports give 462 services attended, 151 sermons, 13 baptisms, 6 marriages, 6 children blessed, 17 patriarchal blessings, 99 administrations to sick, 49 official visits. Secretary's expense, 85 cents; on hand last report, $1.10; balance on hand, 34 cents. An offer to purchase the small tent was declined. A resolution that in case any holding either the lesser or higher priesthood within the confines of the Pottawattamie District fail to properly perform the duties of their office, without proper cause, the district president be authorized to demand their license, and hold the same until those thus released are willing to perform the duties of their respective offices, failed of passage. A motion to hold the next conference at Council Bluffs on the last Saturday of February, 1907, prevailed. The president being authorized to appoint a committee to audit the accounts of the Bishop's agent for the fiscal year ending December 31, 1906, appointed C. B. Bardsley, E. H. Carlile, Hans Andersen. A motion prevailed to sustain the Bishop's agent. J. C. Jensen, secretary.

Southern Wisconsin.—Conference convened at Madison, Wisconsin, August 23, 1906, at 2.45 p. m. J. O. Dutton was chosen to preside. Branches reporting: Flora Fountain, Excelsior, Janesville, and Wheatville. C. C. Hoague, Bishop's agent, reported; On hand January 31, 1906, $28.08; total receipts, $433.30; disbursements from January 31, 1906 to August 23, 1906, $391.50. E. W. Dutton, district treasurer, reported: On hand February 1, 1906, $4.60; total receipts, $48.61; disbursements, $43.99; on hand August 20, 1906, $4.62. Election of officers: President, J. O. Dutton; vice-president, O. N. Dutton; secretary, C. B. Woodstock; treasurer, E. W. Dutton. By resolution a reunion to be held at Madison next fall was provided for, time to be left in hands of reunion committee com posed of J. O. Dutton, George Brookover, H. D. Stevens, Frank Richards, Guy Johnson, O. M. Carpenter, and C. B. Woodstock. It was moved that a collection be taken some time during reunion to defray expense of addition to large tent, and if at close of reunion a part of indebtedness still remained, the treasurer be empowered to raise same by per capita apportionment among branches of district. Adjourned to meet at Wheatville at call of president. C. B. Woodstock, secretary.

Eastern Iowa.—District conference convened the 25th and 26th of August, 1906, at Fulton, Iowa. The following branches reported: Clinton, Muscatine, Fulton, Green Valley, Waterloo, Oran Center. Elders reporting: James McKiernan, F. B. Farr, Warren Turner, J. B. Wildermuth, John Heide, C. G. Dykes, W. B. Weston, J. F. Bulon, L. E. Hills; Priests L. B. Moore, E. W. Voelpel; Teachers, W. N. Potter, Robert Rankins. Election of officers: F. B. Farr, president; Warren Turner, vice-president; Sr. Ellen S. Brooks, secretary; Bro. John Heide sustained as treasurer; Bro. L. E. Hills sustained as district historian. Conference adjourned to meet sometime in February, 1907, at call of district president. Robert Smith, secretary.

Convention Minutes.

Pottawattamie.—Convention met at Crescent, August 24, at 11.30 a. m. Bro. J. R. Lapworth presided at morning session. Brief talks on Sunday-school work were given by Brn. Turpen, Stedman, and Parish. Afternoon session in charge of Bro. S. Harding; Olive Beecroft, and Zelpha Harding were chosen secretaries pro tem. Reports of various schools were read. Paper by Bro. Charles Fry, entitled, "The triumph of virtue," was read, also paper by Bro. S. K. Sorensen entitled, "Our ideals." Through some misunderstanding no evening program had been provided for. Evening was spent in music and talks by Brn. Stedman, Lapworth, Harding, Arber, and others. Adjourned to meet on day previous to, and at same place as next conference. Cora Scott, secretary.

Pastoral.

Having been appointed by the missionary in charge to labor the remainder of the year in Louisiana, Eastern Texas, and Indian Territory, I take this method of notifying the Saints living in these places that I will be ready to take the field again by October 1.

Those desiring preaching will please write me at once, and let me know your wants, and the chances for preaching; and I will visit you as soon as possible. Do not put this matter off until to-morrow, but write now. We are laborers together with God; and all have one common interest, the advancement of the cause of Christ. Then show your interest in and love for the gospel, and the salvation of souls, by writing at once.

J. F. GRIMES.

KNOBNOSTER, Missouri, September 11, 1906.

Bishop's Agents' Notices.

Notice to Branches in Northern California: All who have not responded to the call to help build the sanitarium at Independence, please do so at your earliest convenience. If you can not pay now, please let us know how much you can pay later. Let us be obedient to the divine command. Trusting to hear soon, I am, Your obedient servant,

CHARLES A. PARKIN.

1019 I Street, SACRAMENTO, California, September 11, 1906.

I again appeal to the Saints of the Central Michigan District in regard to tithing, as we have some twenty-one branches in the district, and have heard from only six of them. Last month we did not receive enough money to make up the required amount, and had to ask the Bishop for help. Some of our Saints have done well. May the Lord bless them.

How often do we hear it said, "We want an elder to come here and preach"; and I know of several calls to come and preach, but have not the time to go. And how often do we hear of some one being sick, an elder is wanted to come and administer, or to bless some oil. Dear Saints, have you paid your tithing? Have you consecrated anything to the Lord? Remember the Lord has said, If a man love me he will keep my words. He will have that desire and purpose of heart that

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he will keep the commandments of God, and some of these commandments are that we pay one tenth of our substance to the storehouse of the Lord. It may be a sacrifice; but to-day is a day of sacrifice, a day for the tithing of the people of God; and he that is tithed shall not be burned; "for after to-day cometh the burning." (Doctrine and Covenants 64:5.) Again, in Doctrine and Covenants 106:2, the Lord tells us that they that fail to keep this law of tithing and consecration will not be worthy to remain in Zion. Dear Saints, will you take God at his word? Will you rely on his promises? Will you keep his commandments? Remember he has made each one his own steward, and his own judge; yet God has given each one a work to do, and no one can do another's work; but it is an individual salvation. Now in the Central Michigan District there are about nine hundred members. Will each one pay ten cents per week? If they will, it will make ninety dollars per week, three hundred and sixty dollars per month, and four thousand, three hundred and twenty dollars per year. This grand total would soon redeem Zion, as well as send elders to administer to the sick, and fill all calls for preaching. Trusting each one will give this some thought, and do his part to help to carry on the great work we are engaged in, I am,

Your humble servant,
E. S. WHITE, Bishop's Agent.
706 North Linn Street, BAY CITY, Mich., Station A.

Conference Notices.

Western Michigan District conference will convene at South Boardman, October 6 and 7, 1906. Prayer-service at 8 a. m. All meals served gratis. Visiting Saints, so far as possible, will please bring well-filled baskets, and thus lighten the burden of sustaining the conference. H. A. Doty, secretary.

Kewanee District conference will convene with the Buffalo Prairie Branch, September 29. Prayer-meeting at 9 a. m. Business at 10 o'clock. Trains will be met at Joy, Thursday evening and Friday. It is hoped that branches and officers will report promptly. Branch reports should be sent to Mrs. Mary E. Gillen, 1410 North Elizabeth Street, Peoria, Illinois, to reach her not later than September 26; otherwise to Mrs. Florence Holmes, Joy, Illinois. Patriarch Alexander H. Smith will be with us if his health permits. Amos Berve, president.

Central Illinois Sunday-school will convene October 5. Conference October 6 and 7, 1906, with the Pana Branch, at Pana, Illinois. We hope to see a large gathering, and good interest manifested. J. G. Ettinger, secretary, Box 627, Taylorville, Illinois.

Conference of Eastern Michigan District will convene at Cash, October 6 and 7. Sunday-school convention will be held on Friday, October 5. Visitors will be met at Applegate (noon trains only) Friday and Saturday.

Far West District conference will convene with the Kingston Branch, October 6, 10 a. m. Will the ministry and the secretaries of the several branches see that all reports are in the hands of the secretary not later than October 1? We would be pleased to have a good representation from all the districts. Charles P. Faul, secretary.

Conference of Northern Nebraska District will convene at Valley, Nebraska, September 30, 1906, with the Valley Branch. H. H. Robinson, secretary, Waterloo, Nebraska.

Alabama district conference will convene at Pleasant Hill, near McKenzie, Alabama, October 27, at 10 a. m. We will expect services Friday night; preaching or Sunday-school work. The secretaries will please send in their reports not later than the 22d, to be in my hands at that time. We will expect a good time and would like to see as many visitors as possible. M. S. Wiggins, secretary.

The Southwestern Texas District conference and reunion will be held at Pipe Creek, Bandera County, Texas, beginning October 12, and closing October 21. All the Saints of the district are expected to be on the grounds. Come prepared to camp on the ground and provide for those from a distance. D. S. Palmer.

Moblie District conference will convene with the Bluff Creek Branch at Vancleave, Mississippi, December 15, 1906, at 10 o'clock. Branch officers please send in branch reports two weeks before time for conference. I also desire to have all personal reports at least one week before the time for conference. Edna Cochran, secretary, Vancleave, Mississippi.

The triannual conference of the Nauvoo District will convene at Rock Creek, Illinois, October 6 and 7, 1906. Secretaries will please send in their reports promptly. W. H. Gunn, secretary.

Convention Notices.

The Sunday-school convention of the Southern Michigan and Northern Indiana District will meet at Galien, Michigan, October 26, at 9.30 a. m. All interested in the great work of the Sunday-school make an effort to be there. Ella Davis, superintendent.

The Sunday-school convention of the Little Sioux District will convene at Logan, Iowa, Friday, October 5, 1906, at 2 p. m. Let all make an effort to come, that we may have a profitable time together. Annie Stuart, secretary.

The Western Michigan Religio convention will be held at South Boardman October 5, occupying the morning. Prayer-service at 8 o'clock. The Sunday-school convention will be held in the afternoon, convening at 1.30. Entertainment at 7.30. Western Michigan orchestra will be present. H. A. Doty, secretary.

Far West District Religio convention will meet with the Kingston, Missouri, Branch, September 28, 1906, at 10 a. m. Fannie Ehlers, secretary.

The Eastern Michigan Religio convention will be held at Cash, Michigan, October 5, 1906. All officers kindly prepare reports. Emma H. Whitford, secretary.

The Alabama District Sunday-school convention will convene with the Pleasant Hill school, 3 p. m., Friday, October 26, 1906. The superintendents of schools will please send or bring reports; and schools elect delegates for the convention. M. S. Wiggins, secretary.

The Nauvoo District Sunday-school convention will meet at Rock Creek Branch, near Adrian, Illinois, Friday, October 5, at 10 o'clock. Jessie Ward, secretary.

Mobile District Sunday-school association will meet in convention with the Bluff Creek Branch, December 14, 1906, at 3 o'clock. All school secretaries are requested to send their reports to the secretary two weeks before the time of holding convention. Edna Cochran, secretary, Vancleave, Mississippi.

The Religio convention of the Nauvoo District will meet at Rock Creek, near Adrian, Illinois, Friday, October 5, at 2 o'clock. Hattie Ward, secretary.

Reunion Notices.

At Blue Rapids, Kansas, October 6 to 15, 1906, a meeting commemorating the twenty-ninth anniversary of the Blue Rapids Branch, will be held in the church, continuing eight days. The missionaries to the Northeastern Kansas District, Elders Peak, Twombly, and Graves, will be present during the meeting; and Elder Heman C. Smith, who organized this branch twenty-nine years ago, will be present from the 9th to the 15th. A general invitation is extended to the members of the church everywhere to be present. All come that can come, no matter what branch or district you belong to. We also invite the people of Blue Rapids and vicinity, our friends and neighhors, to attend these meetings. Good camping-ground, pasture for teams, stoves, and fuel will be furnished free; board in families of Saints furnished at low rates. By order of committee, A. J. Carney, secretary.

Notice.

To the Presidents of Branches of Kirtland District: I again remind you that the time for October reports will soon be here. Our missionary has been longsuffering and patient with us, and I can not report to him unless you report to me. Send all reports to home address (R. F. D. No. 1, Ray, Indiana), as I expect to be at home about the first of October. The branches visited are doing well; officers are active. I again kindly but firmly insist on reports from all branch presidents.

G. A. SMITH, District President.

Addresses.

Elder George Hicklin, 298 South Harrison Street, Kansas City, Kansas.

S. S. Smith, 813 Kansas Street, Independence, Missouri.

Died.

HARP.—At Davis City, Iowa, September 7, 1906, Francis N. Harp. He was born March 19, 1869, in Perry County, Indiana, and was baptized at Lamoni, Iowa, February 11, 1889, by Mark H. Forscutt. Ordained a teacher at Lone Rock, Missouri,

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October 7, 1900, by Duncan Campbell. He leaves an aged father, several brothers and sisters, and other relatives. Funeral-service at Brick Church, Lamoni, September 8, 1906, by Elders R. M. Elvin and David Keown. Interment in Rose Hill Cemetery.

BIERLEIN.—At Andover, Missouri, Arline, infant daughter of Mr. Samuel and Sr. Catherine B. Bierlein. Born April 28, 1906, died September 7, 1906. Funeral at residence, in charge of Elder John Spaulding. Sermon by Eli Hayer.

STANDEVEN.—Joseph H. Standeven, at Omaha, Nebraska, September 5, 1906, after suffering four days from a fractured neck received while diving in Lake Manawa, being in his fifty-ninth year. He united with the Reorganized Church when thirteen years of age. He left a wife, five sons, and two daughters. Funeral conducted by the Masonic lodge of which he was a member, Mr. Herring making a short address, the sermon being by Charles Fry. Interment at Forest Lawn Cemetery.

DEASON.—Rebecca Deason, wife of John P. Deason, of Gregville, Alabama, died September 8, 1906, aged 52 years, 1 month, and 5 days. She had been a member ot the church over thirty years, and many spoke of her good qualities and consistent Christian life. Her final sickness lasted two days. Her death came unexpectedly. She leaves a husband, one son, and five daughters to mourn their loss; but her children are all grown, and married except two daughters. She was laid to rest in the Flat Rock Cemetery. Funeral September 9, 1906. Sermon by J. M. Stubbart.

MATHER.—Minnie Pearl Mather, wife of Mr. James H. Mather, of Des Moines, Iowa, and daughter of W. D. Bullard, of Independence, Missouri, passed from this life September 7, aged 32 years, 7 months, 10 days. She leaves one son, aged six. She was baptized at the age of ten years, and was ever active in church work. She was a dutiful, pure-minded, loving child; a virtuous, spiritual-minded young lady; a devoted, true, and tender-hearted wife. Funeral-services at the home by J. F. Mintun, assisted by J. R. Epperson, after which she was taken to Independence, Missouri, for burial.

Interstate Live Stock and Horse Show.

The management of the Interstate Live Stock and Horse Show takes pleasure in announcing that it has secured for entry and exhibition at the St. Joseph Show, September 24 to 29, a draft from the royal collection of King Edward VII of England, and also a draft from that of Lord Rothschild, of England. The horses are all shires, and this particular breed is considered the best draft horse in England. The ones above referred to are the best of their kind. Kind Edward has a number of these horses at Sandringham, and takes great personal interest in them. The ones to be exhibited here were sent by him to Canada for exhibition at the great Dominion Fair at Toronto, and the fairs at Ottawa, the capital, and at London. They come direct from London to St. Joseph, where they will be exhibited for the first time in the United States.

Every effort has been made to care for them, having a special building with large box stalls for their use, so arranged that the public will have every facility for seeing them. At the Canadian fairs, the buildings where these horses were exhibited were so crowded that it was almost impossible to get near them. Here things are so arranged that it will be easy and safe for any one.

This particular bunch of horses will furnish a great study, as, in their ranks, every age is represented from a suckling colt up to the mature animals of both sexes.

Denaturized Alcohol Promises to Benefit the Western Farmer.

The passage of the free alcohol bill during the last session of Congress will doubtless give, as intended, great impetus to the manufacture of alcohol, which will now be used quite freely in the arts and as fuel. Heretofore the tax of $2.20 per gallon, levied by the Government, quite effectually prevented the general use of alcohol. It is reasonable to expect that denaturized alcohol will be extensively used in manufacturing dyestuffs and chemicals, which are now almost entirely imported from Europe. The term *denaturized* means the addition of some foreign substance which renders the alcohol unfit for making whisky or beverages. Frequently the term implies the use of wood-alcohol, which, as is well known, is very poisonous. Denaturizing in no way affects the solvent properties of alcohol.

Alcohol is obtained by the fermentation of some substance such as sugar, starch, grain, or potatoes. The strongest alcohol used is about ninety-five per cent pure, and the price varies from $2.30 to $2.50 per gallon, showing that the greater part of the cost is due to the $2.20 tax per gallon levied by the Government. Wood-alcohol is used quite extensively in the manufacture of paint, varnish, and shellacs, but is inferior to ordinary alcohol and is detrimental to the health of those who work with it.

The opinion has been expressed by an authority that the territory along the lines of the Burlington Route is one of the greatest natural fields in the United States for the manufacture of alcohol. First of all there is the abundance of grain and potatoes from which alcohol can be made. Then there is the ample supply of water and coal and the good transportation facilities. The very fact that alcohol can be made from grain and potatoes insures better markets for those already staple crops in Burlington territory. Another advantage in this connection is that early frost, which occasionally damages the corn crop, does not lessen its value for distilling purposes. It is also true that potatoes of an inferior grade or wholly undesirable for household consumption can be utilized in making alcohol.

At the Nebraska Experiment Farm on the Burlington, near Lincoln, five hundred bushels of potatoes per acre have been raised. A bushel of potatoes will make a gallon of alcohol, so that it is evident potatoes would pay enormous dividends. However, it is the opinion of experts that our first industrial alcohol will be made from grain. It is the farmer who is in position to profit from the alcohol industry, for alcohol as a fuel is going to do wonders for him. It is confidently expected that denaturized alcohol will be largely used for heating, lighting, and fuel. While it has only about half the heating power of kerosene or gasoline, it is far superior in other respects. For instance, it is much safer and can be easily controlled. While denaturized alcohol may not soon displace gasoline or kerosene, this product is absolutely unlimited, whereas gasoline, for instance, represents only about two per cent of all the petroleum refined, and the demands now made on it can only force up the price. The farmer who is to produce corn and potatoes for the manufacture of alcohol is, however, to share even more intimately in the profits, for he can utilize it in his home and on his farm. Alcohol is now used in small portable lamps which give all the effects of a mantel burner heated by gas. As a motive power, it will be of even greater value, for the farmer can use it to make his butter, grind his feed, pump his water, or turn it to any other use on the farm.

Statistics of the ways and means committee of the House of Representatives show many places where alcohol can be produced at a cost of twenty to twenty-five cents per gallon. Moreover, the refuse matter can be used as cattle feed. When this cost is compared with the $2.20 tax per gallon, the enormous saving in production is at once seen. The natural reduction which comes with all new enterprises, improvements in machinery and other conditions will eventually reduce this cost, so that alcohol is certain to become one of the cheapest fuels ever produced.

An interesting feature of the September *Arena* is Professor Frederic M. Noa's vivid pen-picture of "Ayacucho: The Spanish Waterloo of South America." It is a paper of more than passing interest, especially at the present time when Secretary Root is in South America and the attention of our people is concentrated upon our sister republics, where it is be hoped closer commercial relations will soon be established. This issue also contains a continuation of the *Arena's* popular series of prominent newspaper cartoonists of America, the present sketch being devoted to "W. Gordon Nye: A cartoonist of Jeffersonian Democracy." It is illustrated with many of Mr. Nye's best drawings and a very fine portrait of the young cartoonist. The frontispiece of this issue is a life-like portrait of John B. Moran, the fearless District Attorney of Massachusetts, who will be one of the most prominent candidates for governor of the Bay State in the November election. Mr. Flower contributes an extended editorial on "John B. Moran and progressive Democracy in Massachusetts," in which he republished Mr. Moran's outspoken declaration of principles. One of the most thoughtful and important papers of this issue is entitled "Shall lynching be suppressed, and how?" and is from the scholarly pen of Professor Winthrop D. Sheldon, LL. D., vice-president of Girard College of Philadelphia. "Economics of Jesus," by George McA. Miller, Ph. D., opens in this issue and will complement Mr. Miller's series of papers published in earlier numbers of the *Arena* entitled "Economics of Moses." Among the leading papers devoted to present-day issues are 'The Thaw-White tragedy," by Henry Frank; "The cause and cure of our marine decay," by William W. Bates, N. A.; "Stock-gamblers as managers of railroads," by Stephen H. Allen; "Social conditions and the liquor problem," by Philip Rappaport; "Our

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national library," by Frank Vrooman; "Liberty, law, and labor," by Fannie Humphreys Gaffney; "A cure for municipal bribery," by George Crane; "The primary cause of alternate activity and depression in trade," an extremely thoughtful paper by Samuel Brazier; "An unconscious return to tyranny," and "The transformation of the alien into the American citizen," an extended book-study by Mr. Flower.

Farmer Understood Finance.

From Newark (N. J.) *News:* Once upon a time a billionaire in disguise chuffed up to the door of a lowly farmhouse and asked for shelter. The night was coming on and the road lay long to the nearest town.

"Welcome in, stranger," called the farmer, jovially.

The traveler descended from his automobile and entered, and after supper sat by the fire with the farmer.

"You seem to be happy here," said the billionaire.

"We are," said the farmer. "There isn't a thing we ask for."

"But you are poor," said the other. "Your children are ill clad, your wife is wearing her beauty away at drudgery, and you toil in the fields the whole year round and have nothing in bank at last."

"Anyway," said the farmer, smiling, "the magazines let us alone."

The billionaire started.

"We don't have to hire private detectives to chase photographers off the place," the farmer continued. "There isn't a college camping on our trail for plunder, and, furthermore, we don't have to stay away from home for fear of attorney-generals."

The billionaire turned a haunted face to the farmer. "Then you know who I am?" he asked.

"Sure, I do; we read the papers. But that makes no difference—you may stay here as long as you like."

. . . . . .

After breakfast the next morning the billionaire prepared to depart.

"How much do I owe you?" he asked.

"Five thousand dollars," promptly replied the farmer.

"This is an outrage!" the guest exclaimed.

"No, it isn't. It's monopoly."

"Do you mean to charge me $5,000 for a couple of pounds of corn-bread and a night's lodging?"

"Not at all. I'm charging you for air and water."

"But air and water are common property."

"So are petroleum and coal. But when the air you breathe comes through my windows, and the water you drink comes out of my well, you've got to pay me my price for them."

"You're a robber!" hotly cried the billionaire.

"Think again," said the farmer. "I'll admit that it wasn't my water you drank; it belonged to you as much as to me. But the well you drew the water from was dug by myself, and I have a right to make as much profit out of my industry as I can, haven't I?"

"I don't know what I ought to say to you," answered the billionaire, as he wrote a check and handed it over. "With your dangerous opinions you ought not to be at large in the community. How would you like a professorship in my university?"

"Not for mine," the farmer replied, smiling.

"Then I'll tell you what to do. Organize a company and sell stock in your well."

"And see you crush the business in six months? No, thanks."

A band of horsemen appearing on a neighboring hill, waving subpoenas in their hands, the billionaire leaped into his automobile and chuffed away.—*Appeal to Reason.*

Publicity the Remedy.

The effect of wide-spread publicity in reforming evil conditions, be they political or commercial, is proved in the case of child labor. A few years ago but little was heard on the subject; to-day there is not a State in the Union without some form of legislation connected with the employment of children. Doctor Samuel McCune Lindsay, secretary of the National Child Labor Committee, believes that the reform already achieved has come about mainly through the arousing of public sentiment by the magazine and newspaper press. In writing on this subject he says:

"A shrewd and typical business man, not much given to sentiment, recently said, 'The more I read of this child-labor question, the larger and more important it seems to me. It is fundamental to all social reform.'

"The heart of the American people is sounded. There are more disinterested persons whose vision is clear and whose judgment is sound on any social question than there are sordid, selfish persons who refuse to act because it costs them something. The question is to get the facts before them. The press too often lags behind or pushes questions that have secured a hearing, where it should lead in demanding a hearing for a new important cause. That the child labor problem has secured so able and influential an expounder as the *Woman's Home Companion* is a significant sign of victory. No other single publication has undertaken this task on as large and thorough a scale, and in a spirit so worthy of praise.

"How fruitful publicity may be is admirably brought home to us by recent events—political regeneration, insurance scandals, railroads and corporate ethics, beef inspection, and many other things we had talked about in a helpless way, needed but the light of national publicity, and remedies were at once applied. So it will be with child labor. A national crusade is necessary and will succeed. The national committee has before it the task of supplying with information, harmonizing and coördinating the efforts and plans of the most powerful factors in, and makers of, public opinion—the churches, educators, organized labor, women's clubs, public officials, and the press. Its files are filling up with necessary data, the experience in each succeeding campaign has its value for the next; its channels of communication with all parts of the country are widening. How soon it may announce that there has been incorporated into the body politic of the entire country a new national standard, a higher regard for the sacredness of childhood, a larger responsibility for education, a wider appreciation of the value of the holding open the door of large opportunity to the children of the poor as well as the rich, will depend upon the answer to this appeal from each individual citizen, and the extent to which a knowledge of the appeal and the facts upon which it rests is passed on from one to another by all who read and hear the voice of the downtrodden child."

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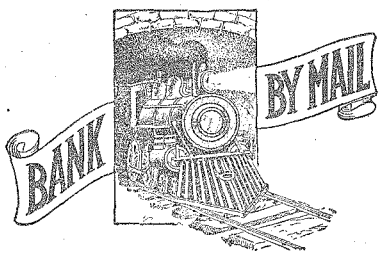

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The Saints' Herald

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

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ELDER D. R. CHAMBERS writing from Bonesteel, North Dakota, the 7th inst., says that he baptized four at Herrick the previous week, and organized a Sunday-school.

Editorial

WHO THINK FOR THEMSELVES.

Lately we have had our attention called to the thought or sentiment expressed in the caption, and we refer to it now for the reason that the manner of its reiteration seems to bear the inference that there is a class of Latter Day Saints who do not think for themselves, and direct appeals are made to a supposed class, few or many, who are supposed to think for themselves. Unfortunately for us, in the application made by the reiteration of the caption we and some others seem to be included in the class who do not think for themselves, and who by inference are apparently charged with doing the thinking for others, few or many.

The constant teaching of the ministry, including as a matter of course those who have been called the leading men of the church, has been to all, that they were to be held responsible before God for the use they make of the faculties with which they are endowed and the opportunities which may be offered them for the accomplishment of good in this life. No exception ever has been made in this effort of those who have preached the gospel to the world, and those who have been taught and have accepted the philosophy of the angelic message, the restored gospel of the Son of God.

Consciously, no claim has ever been made by those who have been called leaders to coerce the thoughts or sentiments of the Saints; nor has any attempt been made to dominate by superior strength those who may have been accounted as weak. No effort has been made by the intelligent to overcome by claimed or assumed superiority the unintelligent or ignorant. We know of none, as above stated, and if there has ever been anything of the kind we have never been a party to it or been cognizant of it. We have an undoubted right therefore to resent any implication that such a condition of things exists, or if existent, is the result of demand or request by those who may have been termed leaders.

The "leading men of the church," the "heads of the church," are responsible to God for the exercise of their faculties, for the acceptance and right use of the opportunities which may have come to them for the work imposed upon them by divine commandment, the same as are all other classes of members

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in the church. So far as responsibility is concerned, there is no difference between them and their coworkers in the fact that every man is to answer to God for himself. There is this difference, however, that upon these leading men there have been laid responsibilities differing in great degree from those which have been placed upon mere membership, inasmuch as they all have to answer to God for those things which have come to them by virtue of membership in the church; and while all have to answer not only for the opportunities which have been offered them in their call to offices less or great, and the performance of duties imposed upon them by virtue of these offices, these leading men have more to answer for than the mere member who holds no office.

If it be true that there has been no failure upon the part of those who have been credited as teachers, whether of small or great capacity, to teach the world and the Saints the fact of individual responsibility for what may have come to each, and that they were to take into consideration that which was taught them, and upon that responsibility either accept or reject the theory and to refuse to perform the actions which acceptance might impose and take the consequences of such rejection, or availing themselves of the opportunity to accept and obey to perform the acts required and be blessed with the honor, powers, privileges, joys, immunities, and final glory of or resulting from such acceptance and performance of the duties of members of the mystical body of Christ, the militant church on earth; then it must of necessity be that these leading men are involved in the same necessity of thinking for themselves both as members and as officers the same as are all other members and every other member of the church. Why should these men in their efforts to teach the gospel of the Son of God, the duties and the privileges, the possibilities and the pleasures coincident with a membership in the church of Christ, in their efforts to teach or in the advocacy of their views seek to prejudice the efforts of other men who are entitled to enjoy similar privileges as themselves in teaching by an appeal to the class included in the term "those who think for themselves"? Personally and on behalf of associated coworkers, we resent the implication that we have used any undue effort or have made any appeal in any improper way to any specific class of the readers of the HERALD in our public appeals for a hearing upon mooted questions agitated among the ministry; and why the plain efforts that we have made in the past and may now make should be met by an inference such as we have referred to or an apparent or any apparent imputation such as we complain of, we are at a loss to understand. It is fair to presume that every writer of the HERALD, whether rich or poor, high or low, minister or layman, holder of either priesthood, thinks for himself and understands the responsibilities he is under before God to do this; and why should it be urged, even by inference, that there is a class who do not think for themselves, leaving the inference strong upon the reader that somebody does their thinking? It is an unjust aspersion upon the intelligence of the people and should not be indulged in. It is far better for those who write or preach to make a statement of their views and present their arguments in an affirmative form without inculcating others in folly of statement, insufficiency of argument, or in any sense carrying inference that they do not exercise the right which is theirs of self-consideration and self-determination of questions which are presented to them in such statements and arguments which writers and speakers may offer them and let the consequences of failure rightly to comprehend be where they belong.

It is well known that we have always and under every circumstance stood for the rights of the people and against the assumption of the prerogatives and rights of one-man power, and we are disposed strongly to resent any implication that we are guilty of cherishing any thought or intention of attempting to exercise such rights and privileges. We admit that the spirit of resentment is one of the chief causes of contention. We have tried to comprehend the saying of the Master, "But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." This apparently involves the necessity of keeping silent when assailed, whether that assailing be public or private, open or covert; hence we have in the past tried to turn the other cheek; but we have been so frequently smitten in retaliation that we have almost reached the point where forbearance has ceased to be a virtue and resistance a necessity. If in this we err we regret the error; and should this be made apparent we will strive to amend.

It would seem that after forty-six years of constant application to the duties of the office to which we have been called, and the effort to perform those duties incidentally imposed upon us by the will of the people, we should be entitled to the credit of honest intention and purpose in what we have said and written, and should be excused from blame for unjust intention and purpose should we have been guilty of any indiscretion in the direction suggested; but as with our colaborers and associates, we are subject to like conditions, favorable or unfavorable, like disabilities, small or great, we ask no undue lenity nor privilege, but put ourselves before the people in the same attitude that we believe others should assume and are entitled to.

We deprecate the use of trite sayings which, innocent in themselves, may contain a sting of reproach, the harshness of unmerited rebuke, and the

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insolence of improper frankness; nor can we see the justness of taking advantage of the term "being frank" to use language which is at least harsh if not insulting about those and with those with whom our life-lines lie. All men are entitled to equal consideration, the qualifications and positions held by them being taken into consideration, and that all are entitled to the exercise of that discrimination which appears in Paul's declaration to the Corinthians, "Charity thinketh no evil."

It should be held by every man that the motives of every other associated worker in the same cause are good; and in writing it is unfair to impugn the motives either by alleging that bad motive exists in thought or in fact. If a writer knows any reason why he can not accord to another the charity of right motive, he should adopt the Christian method of personal investigation "between himself and his brother alone," not publicly hold his opponent up to scorn and derision in the church. If the brother is unworthy of confidence, and this unworthiness is of a character to make him an improper representative of the church, and he will not improve from his unworthiness to that of worthiness, the one who is disposed to find fault with him should have him formally dealt with by proper church authorities, and not attempt to destroy him by inadvertent imputation or by public innuendo or unfair criticism.

As we must all answer to God separately and alone, so must we also think for ourselves separately and alone, being privileged to secure what aid unto just conclusions we may require by association with our fellows by search and research and by an appeal to the intelligence of the Spirit, which may minister unto all alike according to their standing and ability.

A CHILDREN'S HOME.

As an incentive to thought with regard to the subject presented in the heading, we call attention to the fact that the Catholic Church is building an extensive home in Kansas City for the babies to cost $50,000. This is conspicuously in harmony with the policy of the Catholic Church, which proceeds upon the hypothesis that the education of the man should begin with the child; that as children come into the world as the result of a divine plan for the peopling of the earth, they are a sacred charge, both to parents and to community, and as such their interests physical and spiritual should be conserved, and that the better conservation can be exercised by the church, hence their care.

A late writer upon this topic, suggesting that it is a true saying and worthy of all acceptation, "Take care of the pennies and the pounds will take care of themselves," gives credence to the statement, "Take care of the babies and the boys and girls will take care of themselves"; "Take care of the boys and girls and the men and women will take care of themselves." The same writer says:

> Such an institution as that which is to be begun to-day will do an immense amount of good in lessening the work of those whose duty it is to watch out for the interests of the children farther down the road. Every child started and kept in the right path saves society from caring for a wayward boy or girl, and every such boy and girl who is rescued from a career of crime or dissipation leaves a vacant chair at some prison table. The world is coming to see the force of this sort of logic more and more clearly. The sagacity of the Catholic Church in beginning with the child, in regarding every baby born of Catholic parents as a future communicant is not merely doctrinal. There is a vast deal of sociological common sense in it and to this fact is due in no small degree the marvelous vitality of that organization.
>
> But the principle underlying to-day's event is too fundamental to be appropriated by any ecclesiastical body. It goes back thousands of years, back to the twilight of Judaism, when the child was dedicated to the cause of Israel; hundreds of decades before Christ took little children in his loving arms and said that of such were the kingdom of heaven. It is a sardonic irony of human nature that we should pride ourselves, in the early years of the twentieth century, upon being "up to date," in devoting more and more thought and care to the little ones. But better late than never.

The correctness of the statement made by the Master, "The children of this world are wiser in their generation than the children of light," is verified every day that passes. And it does seem strange at times that we will continue to debate and discuss propositions calculated for the amelioration of our own and the conditions of others dear to us, waiting for the possible command of God, and then to receive the command with hesitation. The church has had the reputation of caring for its own poor in the different branches of the church; the church has also in its membership aided by contribution and by personal effort the orphans' homes in the different States where the Saints reside. It certainly is not too much to hope for that we may ere long have an institution like the one referred to being built in Kansas City, modest as it may be in size and equipment.

In connection with the foregoing we notice request by a writer that those having the sanitarium in charge be requested to give the Saints a statement of what they are doing and contemplate doing and suggesting that such might be an inducement to the efforts of others. We do not know just how this may appeal to the Bishopric and those who may be called by them to their aid with regard to the sanitarium, but we suggest that we fail to see how that committee may give the details of work to them until they shall have had sufficient time for the requirement and to determine upon a course of action. If in their judgment it requires a certain amount before they can proceed to discuss plans, that is a preliminary work and should be first presented.

We are of the opinion at present, though we have not canvassed the question with any of the Bishopric or with any other leading men, either local or gen-

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eral, that there will be the extremest care to avoid unnecessary expenditure for show and ornamentation, and that the lesson we may have been taught by any mistakes of the past will be heeded, and that the end to be achieved will have due consideration, and the simplest and the plainest buildings, equipments, and paraphernalia necessary for the accomplishment of the design will be the object aimed at and secured by them.

A CASE IN POINT.

Not a great while ago in apparent answer to our statement that much of the poverty of which writers were complaining was due to the drink habit, we had hurled at us the statement that the drink habit did not produce poverty, but poverty produced the drink habit.

We may have been guilty of poorly stated convictions and illogical argument, but we have made no break in either statement or argument so bad as this.

As a case in point we quote the following from the Kansas City *Star* for Saturday, September 1, 1906:

THE "LID" PAYS DIVIDENDS.

In Minneapolis this movement has manifested itself in a supreme effort for civic purification and the moral and economic effects on the city have been marked. No longer is the farmer who visits the city for the first time to view the sights in danger of being buncoed out of his hard-earned dollars; no longer are respectable women compelled to avoid any of the business or residence streets of the city; no longer does the laboring man spend his Sundays dissipating his week's earnings in the saloons.

In spite of the fact that Minneapolis possesses a much smaller police force than the average city, having only one officer to every thousand of its population, crime of all sorts is kept under close surveillance and promptly punished, and professional crooks and burglars are learning to keep aloof from the city, whose efficient police force they fear.

The merchants in the sections of the city occupied by the homes of the laboring classes are deriving considerable benefit from the lid in the form of increased trade and more prompt payment of bills. The 400 saloon keepers of the city claim that the lid is costing them an average of $50 apiece each Sunday, making a grand total of $20,000 a week. This immense sum, which previously went into the pockets of the brewers, is now being used by the workingmen of the city to feed and clothe their families, provide better homes and purchase some of the little comforts of life.—James Linn Nash in the *World To-Day*.

To this we add the statement that we gathered the statistics from the Deering Harvester works while it was yet in Plano, for one year, in which there were three hundred and fifty-five workmen employed, none of whom were rich men, and many of whom were poor men, and discovered that for that year the employees of that concern paid out of their earnings for liquor, beer, and tobacco, a sum of over ten thousand dollars, an amount larger than the tax income of the entire township, the harvester works included. Query: Did the poverty of these wage-earners drive them to the drink to meet their daily expense bills?

Judge Heny, at the time one of the judges of the Third Judicial Iowa district, in 1882, the year Iowa had the political contest over prohibition, the triumph of which was turned down by Judge Day, in reply to a question presented to him by us as to how the adjudication before the courts was affected by the law, stated that it had reduced the litigation fully one half, and had practically eliminated all that class of cases arising from personal injury and violence, and had reduced the expenses of the courts to the county in the same ratio.

What the rich man may eat or drink does not affect the poor man. It may affect the revenues of the government; and take final revenge on the men who drink for dissipation and physical deterioration and death, such as occurs every day in the circles of the rich, both men and women. Does the poverty of the poor man and the hard lines of the working man make it necessary for him to imitate this folly on the part of the rich man, or cause him to deprive himself and his family, if he has one, of the things, few or many, that the portion of his hard-earned wages which he spends for drink, should buy and pay for?

DOWIE'S FAREWELL TO ZION CITY.

The Chicago *Tribune* of the 17th of September had this notice of a farewell visit of Doctor Dowie to the flock at Zion City.

It is a pity that a few more years of strength and activity could not have been permitted to this strange religious leader.

An indebtedness aggregating nearly $7,000,000, with assets stated at about $3,500,000, would have been a fearful load of responsibility for the "first apostle," had he kept his strength; and may prove too much for both Voliva and Deacon Granger, and the rest of those who will stick by the city.

This Zion City, between Chicago and Milwaukee, is hardly the city "seen of old," the towers of which shall "rise above the clouds."

John Alexander Dowie, who, according to general belief in Zion City, is in an extremely low condition of health, yesterday announced a farewell service at Shiloh house for next Sunday.

Immediately after this service he will leave for Mexico, if his physical condition will permit, and it is not expected that he ever will see Zion City again.

In a communication from the old leader, which was read at the tabernacle by Elder A. E. Arrington, he advised his loyal followers to remain away from the polls at the election of a new general overseer to-morrow. He said an effort would be made to enjoin Voliva, whose election as general overseer by a practically unanimous vote is conceded, from assuming that office on the ground that Judge Landis did not have jurisdiction over the ecclesiastical affairs of the church.

Reports of Dowie's condition were taken to his wife at her summer home, Ben MacDhui, White Lake, Michigan, and she hastened to Zion City, accompanied by her son Gladstone. They arrived at Shiloh house Thursday night, but were denied admission. Mrs. Dowie came to Chicago yesterday to remain with a friend, and her son returned to Michigan.

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Original Articles

A WORD TO THE MISSIONARIES.

What is the thing of most worth to us as a church? Is it not the salvation of ourselves and the human family? And if that be true, what is the proper method to adopt to accomplish that end? I will answer, It is to adopt strictly the rules laid down in holy writ—the written word of God found in the three books which are to govern the church.

We will notice what would be best for us as individuals. Would it not be better for us to adopt the truth in all things? Because we are told the truth shall make us free. So let us when we say anything in the pulpit, or anywhere else, see to it that it is the truth we speak. I often think we are not careful enough along that line. Now sometimes we love to present something new, and that is right; we should always have something new to present to the people. But we should be sure that what we have to present is the truth. The truth is the only thing that will bring us to the unity of the faith. As long as one Saint holds to an untruth, or in other words as long as some teach one thing and others contradict his teaching, there is no unity.

The Saints as a rule are never willing to be corrected. I have seen Saints get "huffy" because others called their attention to where they had contradicted the written word. I remember one time one of our people presented something that contradicted the written word, and when his attention was called to the fact that he had taught contrary to the written word, he blushed a little and called for the reading of the book. When the book was handed to him he read it and said, "I don't care if it does read that way. It isn't inspired." Now it would have been better for that brother to acknowledge the truth. If we claim to be governed by the written word, would it not be better to do so? and whatever our opinion may be, we should be willing to lay it down if it contradicts the written word. Is it not a truth that God has taught us that we should take the things written in the Bible, Book of Mormon, and Doctrine and Covenants to govern us in all our work? And are we not commanded to teach the things found in those three books? I will admit the Inspired Version is the one referred to that is to be taught. The book was to be preserved in safety, and when we got it in full, we were to teach it. I mean the Inspired Scriptures. Do we do that? If not, why not? Can we ever be perfect if we do not teach the perfect law? I answer, No. The church was under condemnation and was to remain under condemnation until they remembered the former commandments, not only to say but to do that which was written.

We are all anxious to see the missionary work prosper. That is right; we should be. But do we do according to the written word? Have we adopted the Lord's plan in pushing our missionary work? Let us see. The missionary force is commanded to push out into new fields opening before them, leaving the care of branches and districts to local officers as much as possible. Are we doing so? I answer, No. Was it the truth when God commanded it? Yes. Then are we purifying ourselves by obeying the truth? If not, we ought to do so.

I have been a missionary for years, and pardon me for giving some personal experiences that have come to me. The work has been open here in Kentucky and Tennessee for the last sixty-five or seventy years, and the missionaries as a rule have just traveled in the same old ruts most of the time. We have held eight reunions in Kentucky and Tennessee and we have done very well, I think. But after the reunions are over as a rule the elders will mount the iron horse and speed away to their field of labor, as they call it, passing swiftly by hundreds of towns and thousands of people that never heard the gospel as taught by the Latter Day Saints. They will land in Texas or Oklahoma or Alabama somewhere, where there is to be a conference or reunion, as if they thought it was very important that they should be there. So when the year is past and we look back over our year's work, what can we see? Oh, well, we can see later, of course. We can see where we have led many precious souls down into the waters of baptism. Yes, but as a rule, who are they? The Saints' children or some one that was raised up in the faith that had been living around the branches of the church. But oh, my, I ought not to say anything about that, for we do not want any one to know but that we are doing just as the Lord has directed us to do. All this work mentioned above is work that could have been done by the branch officers. I want to say there never was a man sent here to the South on a mission since I have been a member of the church but what has landed here in the old branches. Some of them have written to me beforehand, as I lived here and have been president of the district several years, and asked me where was the best place to begin missionary work. I have written some of them to begin as soon as they got into Kentucky, and told them names of parties to stop with who would be glad to hear them. But, no; they would come right on until they reached the branches, and of course the Saints were always glad to see the new missionaries, so we would have a week or ten days' meeting in the branch, then on to another one, and so on, till most of the year was gone. Then what? To their homes and to the General Conference to wait the renewal of appointments. Then what? Right back to the same old ruts, if their missions were not changed; and if they were changed, then what? Well, we must go, of course, and hunt up the branches or Saints in the new fields

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and set them in order and tell them where the other fellow missed it. Oh, when shall the world be warned? I will admit it is none of my business what others have done, but I have mentioned what I have to prove that the missionary is not doing as he ought to do at all times. Now my object in calling attention to the work of the past is to cause all to stop and think a little. I do not want any grumbling by the missionaries who have traveled in Kentucky and Tennessee. Do not say, "C. L. is jealous." C. L. is only telling the truth, and you can not deny it, and I do not believe you will deny it.

It is true they have done a little missionary work away from the branches, but it is only a little.

Some have adopted a new plan since the Twelve requested us to report the number of new openings. They will branch out to where some elders have been a few years back and made an opening, preach a few sermons and report a new opening made. Well, it is true it was new to them; but the other fellow beat them there. But of course they do not stop to think, and to ask whether there ever was any preaching done by our people there or not. If they were to do that it would spoil their new openings, and they could not report them as new openings. I have been traveling ten or twelve years and it has been said that I have done more in opening up the work in new fields than any other missionary; and I know that is true. But if I were to report the new openings I had made, and tell where they were made, I would spoil some of the new openings that others have reported. So where is the truth? Can it be found? Yes, I think so. But will we accept it when we find it? I used to think I was doing quite well in missionary work and used to think over at times the number I had been instrumental in bringing into the church; but after a while some missionaries would inform me that they were the ones who did all that was done in bringing those people into the church; so I do not think I can call to mind a place where I have labored but that the honor has been conferred on some one else, if they did not confer it upon themselves. So I just let them have it that way. But where is the truth? We want to be made free, do we not? If so, do not forget the truth.

I will admit I have lost lots of time staying at home, as I live here in this district, and there has been some grumbling because I was at home too much. I will confess that perhaps I have done that too much. But what is the difference? I come here once in a while and stay a few days, but I am eating my own substance. Some of the grumblers can stay around the branches for weeks and preach nights to a few of the Saints on the hoofs and horns, and eat the substance of the Saints, and that is all right. They are in their field, they say. Yes, that is true; they are in their field. But what would you think of a farmer who would enter his field in the spring, go in at the gate and plow a few strips near the gate, and just keep that up all the year, never moving out into his field, but reporting to the people that he was cultivating his farm and was expecting a great harvest? You would say of such a man that he was not fit to have charge of a farm; neither would he be. But we as missionaries and elders can do the same thing in our missionary work, if we are not careful.

I want to suggest a plan, and it is this: Divide our field by counties; then make it a point to travel over each county and preach in all the school districts. In this way we can reach most of the people, or will give them a chance to hear, anyway. To my mind that is the best plan we can adopt for missionary work. I offer this as the proper way to conduct missionary work. It can not be done successfully in any other way. I am sure that in this way we would be able finally to go over the fields and labor in all parts of them. Then perhaps the branch officers would have a chance to develop and perform their work.

I know I have written things in this letter that are a little cutting; but I am preaching now from the fourth chapter of Second Timothy, second verse. Am only reproving and rebuking a little; that is all. It must be done by some one, and C. L. is one who has been called to preach the things found in the books. Christ says if we are sent of God we will speak the words of God. Paul says, If I seek to please men I can not be the servant of Christ. I know some will say that the Editor ought not to publish such articles. Well, I hope they will not say so any more. Which is the worst, to have the Editor cover up our mistakes and sins, or let the truth be found on these pages? To my mind the truth can always be told, and we should be willing to confess our faults. I can say that I love the Saints, and I have a warm place in my heart for all our missionary force; but while that is the case I can see their faults as well as mine, and take this method of confessing my faults and telling my brethren of their faults as well. If you say I ought not to have come out this way in the papers, remember the admonition that if we sin before many we should be rebuked before many. You may come after me the same way if you think best.

Yours as ever,

C. L. SNOW.

SHALL WE CO-OPERATE?

"The gathering," "Banks," "Coöperation," "Life insurance," etc., have been from time to time the subjects of editorials and articles by various writers; and it would appear to me that in the church there is a spirit of inquiry. Perhaps God is working in this way in the minds of his people for a desire to gather together to a place of safety that they may be free from the machinations of the world, which are

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devised for the purpose of self-aggrandizement. It is only necessary to take up our daily papers to find out the conditions that would obtain previous to the gathering, all of which tend to prove that that time is not far distant. I believe that the real "lions in the way" are selfishness and jealousy. Both vices are concommitant. If man was not selfish he would not be so anxious to get gain at another's expense; there would be a desire to live and let live. The idea for man to better himself financially is good in the main, but when it is done, and the brother who has helped with his labor finds that his share in the transaction is to be considerably less than his employer's, then is his dissatisfaction increased, and his hopes for Zionistic conditions shattered. I fail to see how any brother can engage in business (apart from a worldly standpoint) and at the end of each financial year have a large surplus after deducting wages for himself and employees,—a surplus which ought to belong to the producers according to the work they have severally done. Hence it is my opinion that a movement of coöperation would be a great factor for bringing us into a better condition, which will be helpful in bringing to pass weightier matters in this direction.

Coöperation on an extensive scale would bring all the wants of the Saints at near to cost price. There would be benefits that would accrue from such a movement that would astonish most HERALD writers on these subjects.

It would enable us to control our own "packing-houses," and have clean food, groceries, etc. We would be our own bankers. Then we could lend to our brethren at a small rate sufficient to cover loss; that could not be called usury. With the surplus, or part of it, we could buy the land round about Zion. Houses could be built which would be ours. By this means we could afford to protect ourselves from the world, and so avail ourselves of the warning given in Doctrine and Covenants 86:1: "Behold, verily thus saith the Lord unto you, In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days," etc.

There is no need to follow commercialism on the lines of Dowie and others; but simply to produce for the wants of the Saints. To enter into competition with the world would but hinder the gathering to Zion. There would be no need for us to join any sick or life assurance societies. I know it would give me more pleasure to give what I do to societies in the church, or an institution established by the Saints. What benefits would the Saints who are at present paying sums yearly for themselves and families into insurance and benefit societies—what would it avail them if Zion should be established now? The thousands of dollars accumulated in this way by God's children would ultimately become the property of his enemies.

> A land of peace, a city of refuge, a place of safety for the saints of the most high God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there; insomuch that the wicked will not come unto it; . . . and it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion . . . and it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible, wherefore we can not stand. — Doctrine and Covenants 45:12, 13.

We will have the humiliation of knowing our foolishness, instead of sending our treasure unto Zion as commanded, if we have been found supplying the enemies of God with riches, whereby in that day of wickedness they will purchase with these same moneys munitions of war with which to invest Zion. Our desire is that provision be made for our loved ones in the event of our decease, or our old age and infirmities, hence benefit societies. How few of us seem to realize that according to promises made, we should not suffer if we would obey him. (See past and present revelations.)

> Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts [a challenge], if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. [More than the assurance people can offer.] And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. [No need for hail assurance there. Canadian brethren take note.]

Enough has been said. Revelations have been given. It is for us, brethren, to throw off the yoke of the world and her ways. We need not her help. "Continue to importune for redress and redemption by the hands of those who are placed as rulers and are in authority over you." Then God will fulfill his part. "Prove me now herewith."

A. P.

AS J. L. SEES IT.

I have read with considerable interest the discussion pro and con of the subject of law and banks, and it seems to me several points have been overlooked by the writers, and that some of their positions are decidedly weak.

I believe the word *usury* is misapplied. Mr. Smith says: "The law strictly forbade any interest to be taken for a loan to any *poor* person." (See "Loan.") Kitts says:

> Usury, an unlawful contract for the loan of money, to be returned again with exorbitant increase. By the law of Moses the Israelites were forbidden to take usury from their brethren upon the loan of money, victuals, or anything else, not, it has been observed by Michaelis, as if he absolutely and in all cases condemned the practice, for he expressly permits interest to be taken from strangers, but only out of favor to the poorer classes.

We are under the law in the world now, and conditions are different from what they will be under the law

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when Zion is redeemed. If it is wrong to take interest on money, is it not equally wrong to take interest (or increase) on anything else? Increase on values is interest; and if we get no increase on investments, what would become of those missionaries, and those who labor by the day or month for a living for themselves and families?

The objector says, When the bank charges me three dollars for the use of one hundred dollars, they have taken advantage of my necessities. And further, that money does not earn anything, and therefore banks and banking are wrong.

Let us see. I wish to get a start in sheep, or some other kind of stock. I borrow money at the bank, buy the stock, pay the bank seven per cent, turn the stock out on grass, and at the end of six months the increase amounts to twenty-five per cent or more. Who has done wrong, or who has been wronged?

Again, if I borrow money to buy coal with, pay seven per cent for the use of it to save a twenty-five per cent rise, has the bank done an unlawful act by lending me the money?

Well, but this is usury and wrong, taking advantage of my necessities. Let us go a little further. Suppose my brother wishes a job of work done. He can not do it. I can. I do the work, and charge therefor. I have taken advantage of his necessity by taking interest on my time. If I object to paying interest, I ought to be consistent, and not charge interest, even on time. But, I read, "Thou shalt not take thy brother's garment; thou shalt pay for that which thou shalt receive of thy brother."

Again: I own a farm. I and my family live on and work the farm and live off the proceeds. I have no other resource. I am required to provide for my family. Now suppose I become incapacitated, or superannuated, so I can not till the farm, what shall I do? If I sell the farm and loan the money for interest, that is usury, and wrong. I must not do that. If I rent it for cash or grain rent, I am taking interest. If I take the proceeds of the sale of the farm, and embark in the mercantile business, and sell goods at a profit, the same thing again confronts me. I can see no difference. But I read section 48, Doctrine and Covenants: "It must needs be necessary, that ye save all the money ye can, and that ye obtain *all* that ye can in righteousness."

Alongside of such reasoning I wish to read some law. God demands that we increase our wealth as already quoted, and the parable of the talents in Matthew teaches, if anything, whether money or ability, that we should occupy to the securing of an increase, call it what you please.

Section 106, Doctrine and Covenants: "And after that, those who have thus been tithed, shall pay one tenth of all their *interest* annually." Here we have the Lord demanding interest, and commanding the same, virtually; and yet these would-be interpreters of the law declare interest to be wrong. Which will you believe? Further, the Lord says if we do not pay this interest we will be "burned." I can see no reason why one can not do an honest banking business as well as an honest business along other lines. I have known of dishonest farmers; but that does not make farming a dishonest business.

I might extend this indefinitely, but think this is sufficient.

"He that heareth him that is sent heareth the Lord who sent him, if he be called of God and sent by the voice of the church."

Read Doctrine and Covenants 127: 7.

J. L. GUNSOLLEY.

THE SANITARIUM.

The Editor having opened up the question of the sanitarium, the writer will express a few opinions. The Saints should be allowed to express their views in the HERALD and *Ensign*, and a reasonable amount of space should be set aside for that purpose.

It is not fair or honorable on the part of the Saints to say to the Bishopric: "Buy land and build a sanitarium," without any instructions as to cost, and then find fault if it does not suit us. We must presume that they are using their best judgment in the discharge of the responsibility that rests upon them. It is the duty of the church to instruct them in reference to its wishes, and then hold them to the faithful discharge of their duty. The Saints must pay the bill, and they should know what it is going to be, "and all things shall be done by common consent in the church, by much prayer and faith." (Doctrine and Covenants 25: 1.)

The officers are before us in a dual capacity, servants of God and of the Saints. They must carry out the wishes of both; and in case of conflict it is then the duty of both to submit it to the proper tribunals of the church for adjustment. The fact that one of the Bishopric suggests ten acres, when it is a well-known fact, as suggested by one of the editors, that most of our hospitals in the cities do not have one acre, ought to suggest to the Saints that they should have something to say in the matter.

It is hardly possible that any building can be started before next spring. In the meantime might it not prove satisfactory and profitable if the officers would receive tenders of tracts of land of various sizes, the plans and specifications for a building and its cost, also what it would cost to furnish it, and submit the entire matter to the General Conference of 1907 for its inspection and approval or disapproval? It seems that such a course ought to give entire satisfaction to all.

Ten acres, one or one half mile beyond the terminal of the street-car line, could be made a very profitable investment; one acre for the sanitarium, with allow-

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ance for streets, and one lot for a church-building, thirty lots to sell of the size of four to an acre, which would return to the church $7,500 at $250 per lot. This would be a nucleus for the gathering of the Saints to that part of the city; the street-cars, schools, and other needed improvements would soon follow. EDWARD RANNIE.

OMAHA, Nebraska, 3318 Taylor Street.

DOWIE ON VOTING AND VOTING ON DOWIE.

Strange, is it not, that a man should be killed with the weapon which he has most despised? In 1902 Dowie expressed himself like this on church voting:

This church voting is all nonsense. I should just as soon ask a flock of sheep to vote where the shepherd should lead them.

"How do you get on about voting in the Christian Catholic Church in Zion?" you ask.

We never had a vote in it. I will ask the members of this church if we ever had a vote in it?

Voices.—"No."

General Overseer.—"Have I ruled you?"

Voices.—"Yes."

General Overseer.—"Do you like it so?"

Voices.—"Yes."—*Leaves of Healing*, vol. 9, no. 26, p. 843.

But it seems that since that date a change has come; a vote has been taken, as will be seen by the following Associate Press dispatch:

CHICAGO, Illinois, September 18.—Wilbur Glen Voliva was chosen to-day by the people of Zion City as their leader by a vote of 1,911 to 6 for his opponent, A. E. Bills. The election was held under the orders of Judge Landis, of the United States district court. The action of the Zionites to-day practically makes John Alexander Dowie an outcast from the religious organization which he established several years ago, and which has now grown to large proportions. Dowie, who is in feeble health, refused to recognize the authority of the court in ordering the election and did not present himself as a candidate.

Out of the total vote cast about half were by women of Zion City, who went to the polls singing hymns, cast their vote and then knelt in prayer at the door of the voting place.

ELBERT A. SMITH.

"THE HOLY LAND AND ITS RELATION TO PROPHECY."

In the HERALD for July 4, 1906 appears an article under the above caption, which, if true, is out of harmony with prophecy, and in order for history to be true, if it is a fulfillment of prophecy, it must harmonize with prophecy; if not harmonious either one or the other must be false.

The author of the above named article makes the following statement:

After considerable examination, the author of this thesis concludes that some of the statements that have been made concerning the Holy Land are of an erroneous character; this presentment is therefore made as a result of that examination.

Then follows references to prove the population of Palestine, and that its sterility was only in part, and that it was due to a failure to properly irrigate as before when the population numbered millions and in evidence cites Mr. Cram as follows:

"The popular notion that Palestine is necessarily a barren country, not capable of yielding profitable harvests is a mistaken one." Then goes on to say:

Another supposition is, that the rains have for centuries been withheld from the Holy Land, and some add that they were restored in 1852–1853. Those who have made the claim were evidently not properly informed, as the following extracts from a few of the many volumes touching on the subject will show.

Then a number of authors are quoted to prove the opposite of what we as a church have been preaching for years, thus informing the church that they have not been "properly informed."

I presume that none in the church are averse to being properly informed, but on the contrary should seek to be. I do not write this to invite controversy, but to call attention to some of the prophecies relating to this subject which the brother evidently has overlooked, which, if true, history must bear testimony to, by recording their fulfillment, and thus harmony be brought about.

In Leviticus 26:3, 4, the Lord tells his people that if they would walk in his statutes and keep his commandments, he would give them rain in *due season* (not out of season), and the land should yield her increase, and the trees of the field should yield their fruit; but if they would not thus walk he tells them in verse 20: "And your strength shall be spent in vain: for your land shall *not* yield her increase, neither shall the trees of the land yield their fruit."

Continuing along the same line, and under the same condition, he tells his people in Deuteronomy 11:14–17:

I will give you the rain of your land in his *due season*, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. Take heed to yourselves that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; and then the Lord's wrath be kindled against you, and he shut up the heaven, *that there be no rain*, and that the land yield not her fruit.

And, as if still further to picture before their minds the terrible condition resulting from a lack of rain, he says, in Deuteronomy 28:24:

The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

Speaking of his vineyard which had brought forth wild grapes instead of the kind of fruit which he desired, the Lord says, by the prophet, Isaiah 5:6:

And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: *I will also command the clouds that they rain no rain upon it.*

And by turning over to the thirty-second chapter, fifteenth verse, we are informed how long this condition shall last:

Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted as a forest.

I think all Latter Day Saints recognize in this scripture the restoration of the gospel in its fullness

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with all its gifts and blessings, and until this event should occur and the proclamation of the gathering of Israel go forth, the land should be in the condition as indicated by prophecy. Others of the prophets also understood this. Ezekiel says:

> And the word of the Lord came unto me, saying, Son of man, say unto her, Thou art the land that is not cleansed, *nor rained upon in the day of indignation.*—Ezekiel 22:23, 24.

Again:

> And also *I have withholden the rain from you,* when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it *not to rain* upon another city: one piece was rained upon, and the piece whereupon it rained not withered.

Hence the rain was not in "due season," and that because of their transgressions. The Lord had promised them that on condition of faithfulness, he would send them rain to produce their crops, and it is nowhere indicated that they would have to depend on irrigation, which in a hilly country like Palestine would not be possible only in a small degree. The hills, which no doubt were covered with various kinds of fruit-trees, would be destitute of rains. Isaiah tells us that just a little while after the coming forth of the Lord's marvelous work and a wonder Lebanon shall again become a fruitful field. The inference is that it had not been fruitful prior to this time; and as that work was set up in the year 1830, we must of necessity look for a restoration of the fruitfulness (and that means rain in *due season*) to the land of Palestine. Any amount of rain out of "due season" would not help in the least to bring about fruitfulness. We can see that manifest in our own experience. When we had abundance of rain, but not in the right seasons, it has benefited us little.

Again, we may have had a superabundance of rain in season and spoiled our crops. Both extremes may be a calamity and not a blessing.

But the Lord has promised that the regular rainy seasons known as the former and latter rains shall be restored. That will be rain in "due season." And we have been told by writers, and it has been quoted by our ministers, that this event occurred in 1852–1853. And while our brother has quoted a great many statistics to prove that the average rainfall prior to that year was more than in those years, this does not disprove the fact that the regular rain periods were not commenced in those years. They may have had a great deal of rain out of season which was of no benefit to them.

While crossing the Atlantic Ocean last summer, my roommate was a Methodist preacher from Philadelphia, who had traveled seven or eight months through Egypt, Palestine, and the European countries. When I learned that he had been through Palestine, I asked him if he learned while there when the former and latter rains were restored to that land. He answered, in 1852 or 1853; he did not remember which. He did not know my object in asking him this question; but his answer was corroborative of the testimony of others, which we have been wont to quote, and in harmony with Bible prophecies, which places this event subsequent to the restoration of the gospel; and, if we accept the Bible as our standard, I think we can well afford to take that for the man of our counsel, even if we may not be "properly informed" in such history as conflicts with that standard. I think that experience has taught us that histories and encyclopedias are not always reliable, and that we should not place too much confidence in them, especially when there is a conflict between them and the Bible.

The brother quotes the statement from Isaiah 29: "Is it not yet a very little while and Lebanon shall be turned into a fruitful field," etc., and then says:

> Nothing is said in the prediction about the restoration of rain to Palestine, and the writer does not see that anything of the kind is contemplated.

The expression, "*shall be* turned into a fruitful field," certainly means, if it means anything, that prior to this "turning" it was not a fruitful field; but after this "turning" it should be. This language is not ambiguous in the least; but clear and pointed. It has already been quoted as the Lord's saying, that a lack of rain should cause the land *not* to "yield her fruit." It is only natural and reasonable that a return of the rain in its proper season will also cause fruitfulness to return. Hence, Isaiah is in perfect harmony with the rest of the prophets on the restoration theory.

By turning to Joel 1 we learn of a complete barrenness that is predicted which should come over the land; and in verses 18 and 20 we read:

> How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate. . . . The beasts of the field cry also unto thee: *for the rivers of waters are dried up,* and the fire hath devoured the pastures of the wilderness.

Then in the next chapter we are told that on condition of repentance he will turn away this calamity, and the prophet says in verses 18 and 19:

> Then will the Lord be jealous for his land, and pity his people. Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will *no more* make you a reproach among the heathen.

Verses 21 and 23 say:

> Fear not, O land; be glad and rejoice: for the Lord will do great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig-tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.

Then we are told that their floors shall be full of wheat, and vats shall overflow with wine and oil, and that they shall eat and have plenty, and that they shall nevermore be ashamed; and all this shall take place before the ushering in of the signs preceding

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the second coming of Christ as spoken of in the same chapter; and we have already noticed that it must be after the restoration of the gospel. Thus we learn that there is a period between the restoration of the gospel and the coming to pass of these signs mentioned, in the which this land shall again be favored of the Lord, and the regular rain periods be established and again bring about fertility. (See Deuteronomy 11: 14.)

The prophecies contained in holy writ pointing to the sterility of Palestine through a lack of rain in "due season" are most assuredly beyond a successful contradiction. And what is true in reference to its sterility is likewise true in reference to the return of fertility or fruitfulness, as spoken of by Isaiah, when the regular rain periods return. And if history does not corroborate prophecy, either one or the other must be incorrect.

One other point in the brother's article I wish to notice. He says:

> The following Jewish law may suggest the need for some rule to apply to the Saints, concerning gathering to Zion.
>
> "A husband may compel his wife under pain of divorce, to go with him and settle in Palestine, but he can not compel her to accompany him to another country. The wife has the same right to remove to Palestine, and she may demand a divorce if her husband refuses to follow her."

It appears to me that any such law is foreign to the spirit of the gospel and the law of Christ; hence I fail to understand wherein such a law could suggest rules which would apply to the Saints without running counter to the spirit and law of Christ.

In closing I shall refer to one more statement made by the brother. He says:

> It may be tempting to use specious, though uncertain, interpretation of prophecy to sustain a feature of our work, if some other representative of the faith has thus employed it, but he who does this abuses the divine responsibility placed upon him as a minister for Christ.

Those prophecies referred to need no interpretation; but explain themselves. Hence there is no uncertainty in the interpretation; and it appears somewhat strange that after all the light and inspiration given to the church since its establishment, in applying prophecy, we now have to be told that we have not been "properly informed." And yet we are told by Peter:

> We have therefore a more sure knowledge of the word of prophecy, to which word of prophecy ye do well that ye take heed, as unto a light that shineth in a dark place, until the day-dawn, and the day-star arise in your hearts.—2 Peter 1:19 Inspired Version.

Peter here tells us we have a "more sure knowledge of the word of prophecy"; while the brother tells us that we have "*some specious, though uncertain interpretation of prophecy.*" Which do we have, brethren?

I am willing to stand corrected, when I am made aware that I am wrong; and perhaps it would be better then to go to studying encyclopedias and histories, and lay the scriptures to one side wherever there is a disagreement. With desire for more light, and charity for all, and malice toward none, I subscribe myself, Your colaborer in Christ,

S. K. SORENSEN.

Selected Articles

INTENDED HELPS TO THE MINISTRY.

(Continued.)

Bashfulness is a serious trouble with most beginners. They lack confidence in their ability to preach, and start in with an apology. If they have never prepared themselves there is good cause for their inability, and the apology is in order—but if they have a message for the people and go into the pulpit in the fear of God, there is no reason why they should fail. The man who loves his work will find a way to accomplish it. Go onto the rostrum with an object, a purpose, and trust in the Lord to help. Be a man and conquer your moods. Consecrate your life to the work God has allotted you, and set about to do his will as if it gave you pleasure. A half-hearted effort at preaching is too often the cause of failure. Do not be beguiled into taking no thought as to what you should say, because of enjoying liberty on some former occasion when no preparation was made. Experienced men have at times fallen into this error and suffered intensely for their mistake.

You will not always feel the same in the pulpit. Sometimes the best of liberty is enjoyed, almost of a surprising order. You may have prepared your discourse in a mental way, or you may have taken a new subject and spoken without previous meditation. While at other times having exercised the same prudence, instead of enjoying freedom, there is a clogging of the mental process and all is confusion; the mind wanders and the tongue thickens. The former is much to be preferred, though the latter is often experienced and is most terribly distressing. Whatever the result, prepare as best you can. We shall not attempt any explanation of the cause, either in part or whole: but simply admonish the brethren, whatever the cause, or their suffering, not to speak of it publicly. It would be well to locate the cause if possible, and profit by it. The consciousness of wandering is extremely embarrassing, we admit, but the preacher had better keep his trouble to himself. Many of his hearers do not know that he has experienced any difficulty. Others recognize his inability to preach as well as upon former occasions, but even they do not know the extent of the preacher's embarrassment.

If you desire to be at your best, do not dine too heartily before going into the stand. Do not converse too freely. You can weary the organs of

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speech. Go quietly to the place of worship, and be there in good time. Keep the mind calm and your thoughts collected. When in the stand, avoid the use of long quotations. Young ministers especially are likely to fall into this habit, which is on a par with the reading of a long chapter at the commencement of a discourse. Short quotations are much the better, and there should be no time lost in turning to, or otherwise locating them. Use nothing but what can be turned up readily. Then, again, do not overprove. When you have made your point clear pass on to another. Congregations are wearied by overproving. Entering into the smallest of details is also a mistake. Usually they are not interesting.

As to the making of a sermon, we offer but little, since what would be a guide to one is no guide to another. Seldom can two persons be found who approach or discourse upon a subject in the same manner, consequently each speaker must be left to arrange the order in which he approaches and delineates upon the subject chosen. Many are benefited by notes, which form the skeleton of their discourse. On the whole we believe this a good practice and recommend it as an aid, provided the speaker has previously meditated upon his notes to thoroughly grasp what is implied. Notes aid in the orderly presentation of a subject and check any tendency of the mind to wander.

Again, avoid long introductions and all unnecessary preliminaries. Comprehend the root idea of the text and get right into your subject without delay. Most people are in great suspense at the beginning of a discourse to know what thought you have to offer. They are almost sure to get interested and remain so if what you say at the outset impresses them. Do not forget that a long, meaningless introduction exhausts their patience and is sure to lessen interest. Put up a strong argument and command their thought; and end your sermon as strong as you begin it. Better begin weak and end strong, than begin strong and end weak. But better still, let it be a strong, forceful continuation all through, interesting from beginning to end. Leave a good taste in a man's mouth and he will praise your dinner, is a trite saying.

Having said so much about preaching, we would like to offer a few suggestions about public prayer. If it be reasonable to study before holding converse with men concerning the things of God, how much more important that we study previous to our converse with God, both in private and public. We are of the opinion that too little preparation is given to public prayer. To prepare for prayer is as essential as preparing to preach. We do not mean that the prayer should be written any more than we advocate a written sermon, but we are persuaded previous thought is as essential to the offering of an intelligent prayer to God as in the preaching of an intelligent sermon to human beings. Meditate upon the many subjects of prayer. Select topics suitable to the occasion. Investigate them thoroughly and arrange in an orderly manner when petition is made.

Another item concerning the offering of prayer. We have noticed some of our brethren when assisting in the opening exercises, being asked to lead in prayer, they kneel with their back to the congregation and burying their face in their hands, hurriedly offer prayer; not a word was distinctly heard by the audience. All they could hear was a rumbling noise, to which they probably said, amen, merely as a matter of respect. We think it would serve much better if these brethren would overcome their bashfulness (as a rule manifest in religious devotion only), and when they are asked to lead the congregation in prayer, kneel, or stand if preferable, facing the people, and speak loud enough and slow enough to be heard and understood by all.

We have pointed out a few of the many pitfalls into which almost every preacher is liable to fall. The list is by no means exhausted, yet we deem sufficient has been presented to aid the thoughtful minister in his work. In closing, we would like to impress all young men starting out in the ministry with the idea that preaching does not mean the learning of any set rules or tricks. Method is indispensable, but it comes second in importance. The first and greatest requisite is the consecration of the man to the service of God, for if Christ be not in him, there can come no Christ influence from him. Oratory is not preaching, only in proportion to the amount of saving truth there is in it. The multiplying of words, let them be ever so eloquent, is mere babbling unless Christ be in them. The most potent force in preaching is the Spirit's presence, incontestably proven by both scripture and experience. Be humble, conscientious, and true as a Christian. Walk in the light and you can then magnify your calling; otherwise you can not.

Study to show thyself approved unto God a workman that needeth not to be ashamed. Then open your mouth and rest assured God will fill it according to promise.—Editorial in *Canadian Messenger*, September 15, 1906.

Every time a new idea or invention comes into the world, a hundred men arise who claim, sometimes privately and sometimes publicly, that the idea originated in their own brain before its promoter ever thought of it. Their claim is usually a correct one. Thousands of men are ready to think, where one is found who will both think and act; and these very men furnish constant proof of the proposition.—*Business Philosopher.*

Ergo: Preaching heaven in the spirit of heaven will assuredly lead men in that direction.

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Mothers' Home Column

EDITED BY FRANCES.

October Reading for Daughters of Zion Meetings.

OUR BOYS.—NO. 3.

The Home.—Continued.

"The home is the unit of our national life. And from the home where simplicity and honesty and self-denial are the methods, must come the spirit which shall make for righteousness in the government of the nation."—Theodore Roosevelt.

. . . . . .

In a recent address delivered at Des Moines, Iowa, by the Reverend Henry Van Dyke of Princeton University, he took for his subject: "Citizenship in the commonwealth of heaven."

Paul in his letter to the Philippians makes this declaration, "For our conversation is in heaven." In the Revised Version of the Bible the word *conversation* is rendered *citizenship*, and as this rendering is in perfect harmony with the entire teaching of the scriptures we think no one can object to it.

Using the text then: "For our citizenship is in heaven," the question instantly arises in the mind of each thoughtful parent, "What does it require to fit my boy for that citizenship?" It is most natural that we love our own—love our children even better than we love ourselves. Loving them then, we desire them to be with us, and we crave for them the very best that earth or heaven has to bestow.

This was the desire Christ had for his own—those whom the Father had given him "out of the world." "Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory . . . and the glory which thou gavest me I have given them. . . . And now, O Father, glorify me with thine own self with the glory that I had with thee before the world was."

In view of the wonderful thought that the citizenship of heaven implies oneness with Christ and with the Father, it is not strange that the question repeats itself as to what will fit both me and mine for this most exalted of all exalted positions; for, as Doctor Van Dyke eloquently said: "If it be a source of proud satisfaction and happiness to say without boasting 'I am an American,' what shall be said of the infinite joy of him who may say with faith, 'I am a Christian, a member of the heavenly citizenship.' Think of the heroes and the martyrs, of the work done for the world by Christianity, of the women lifted, of the homes sanctified, of the sins that have been washed away, of our country settled and our own nation created by Christians who sought here for religious freedom—and say if it is not the greatest honor possible to say, 'I am a Christian.'"

"Honor and power and obligation and loyalty in service, instantly spring to the mind as the justification of citizenship; they comprise its duty and its reward; they constitute its desirability."

Here, then, from a most eminently worthy source, we have a brief but comprehensive answer to the question as to what will fit our boys for earthly citizenship. But our question embraces more than this; indeed we find that nothing short of the very best of both the here and the hereafter can ever satisfy the heart of true parenthood. In preparation for the citizenship of heaven our boys need the nourishment prescribed in the words before quoted from Du Bois (and which we think must appeal to every Christian parent) namely, that "there is no true, healthful atmosphere but that which emanates from the Divine Man; no perfect light but the Light of the World; no substance of food but His Truth; no safe exercise of will but in the will of God." And for their best development this must be furnished to them in the home.

This brings us back then to the home, for into the home and to the guidance of his parents it was intended each boy should be born. Of course there are many sad—bitterly sad—exceptions, but we do not include them here, for if only each home were purified there would be no exceptions.

The poet has well said:

"Thou must be true thyself
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another's soul wouldst reach;
It needs the overflow of heart
To give the lips full speech.
Think truly and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a truthful seed;
Live truly, and thy life shall be
A great and noble creed."

Gerald Massey has given us, especially in regard to children, a reason why this is so. He says: "Children have ears like the very spies of Nature herself; eyes that penetrate all subterfuge and pretense. It is good to set before them the loftiest ideals that have lived in human reality; but the best ideal of all has to be *portrayed by the parents in the realities of home life at home.* The teaching that goes deepest will be indirect, and the truth will tell deepest on them when it is overheard. When you are not watching and the children *are—that is when the lessons are learned for life.*"

Is there not here an important lesson for each parent? A lesson which if perchance we have overlooked or have learned only in part, it will be well for us and our children that we learn thoroughly? It is not enough that we know this truth; it is absolutely essential to our own spiritual growth as well as the present and eternal welfare of our children that we practice it. "It is a great deal better," says D. L. Moody, "to live a holy life than to talk about it. We are commanded to let our light shine, and if it does we won't need to tell anybody that it does. The light will be its own witness. Lighthouses don't ring bells and fire cannon to call attention to their shining —*they just shine!*"

Does it seem to the reader that, try as we will to break away from the ever-recurring theme—the influence of parents—to confine ourselves to the subject in hand which is "Our Boys," we are still returning to the same fountainhead, still retracing our steps to the same source? Frankly then, we are doing this and it is because we find no avenue of escape.

So innocent, so helpless was our baby boy when God first sent him to us. And now we are among those reaching out for something to coöperate with us in his guidance! Is not this in itself a partial confession of failure, and if so, what more natural than to seek for the cause of this failure?

And now let us turn to the word of God—the only sure foundation upon which we can build—the only standard to which we can refer as final and binding in relation to the many questions which will arise as we proceed with our subject.

In the year 1830 the Lord said to the elders of his church:

"Behold I say unto you that little children are redeemed from the foundation of the world, through mine Only Begotten; wherefore they can not sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me; for it is given unto them even as I will, according to mine own pleasure, that great things may be required at the hands of their fathers."

Should it seem to parents in this day that little of light is embraced in this revelation, we have but to ask them to stop for a moment and consider, to go back with us to the time when these words were spoken and regard the thousands of heart-broken mothers,—mothers weeping above the graves of their infants, doubting if they were of the elect; whose sorely bruised hearts knew no peace day or night. And when they turned for comfort to the minister of God (?) they heard only

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denunciations of wrath. "I have not a doubt," said one of these ministers in the hearing of the writer's mother, "that hell is paved with infants not a span long." Think of this, you mothers who have laid your little ones away to sleep the dreamless sleep of death, and answer what it meant after all the centuries of blasphemy like this to have God speak from the heavens in vindication of his own justice, mercy, and truth declaring: "Little children are redeemed from the foundation of the world, through mine Only Begotten."

But glorious and comforting as was this declaration, it was but a small portion of the light and truth contained in this one brief paragraph, for the instruction and guidance of parents. But before examining this more closely let us briefly refer to instruction which precedes it, not only in point of time but as a necessary preparation for the carrying out of that which follows.

Immediately after the organization of the church the following instruction was given:

"Every member of the Church of Christ having children is to bring them unto the elders before the church, who are to lay their hands upon them in the name of Jesus Christ and bless them in his name."

Father and mother, has this been done? It concerns our boy and we ask you if he was taken *before the church*, that all the people might see and bear witness to the fact that you craved the blessing of God upon your child. If so—and if it was done in faith—if you not only confessed before the church that you needed the blessing of God upon your child, but believed fully in your heart that his blessing would be given, then so far God has been obeyed and you have a right not only to expect but to *claim* his blessing; for in this you have done your part in all sincerity and good faith, hence God is obligated to do his.

This having been done, let us consider the declaration of the Lord in relation to accountability—to the condition of this boy of yours from the time when you presented him to the Lord for a blessing until that other time when "he begins to become accountable before me."

Of this time the Lord says: "Wherefore they can not sin for power is not given unto Satan to tempt little children until they begin to become accountable before me." There is then a beginning of accountability, a time when the child who has been properly instructed begins to know right from wrong and becomes the subject of temptation. This is, as the Lord declares, "according to mine own will and pleasure." Our boy must have his agency, must be tempted, and must learn to resist and to overcome. But mark the loving kindness of our heavenly Father, both to us and to him, in providing this period of time in which Satan shall have no power over our boys—our children—but when parents, if faithful to their trust, may so nurture and care for these tender plants that they may become sturdy of growth, healthy, and strong to resist when the hour of temptation comes.

Is not this in perfect harmony with the teachings of our best modern instructors? Is it not in fact what Professor Du Bois calls the "Natural way"? God says that he has, during the very early years of our boy's life, controlled the power of Satan, "*that great things may be required of their fathers*"? Here, then, we learn where the responsibility (and the entire responsibility) during this period of time rests. It rests upon the parents, for *fathers* is but a term including both father and mother, in harmony with the declaration of God: "They twain shall be one flesh." Is this natural? The gardener knows well that if his plant is to grow and flourish he must give to it his most assiduous care while it is yet young and tender. In time, as it takes on a sturdier growth, he can safely relax to some extent his vigilance, but never until then.

(To be continued.)

We are sure to get the better of fortune if we do but grapple with her.—Seneca.

October Program for Daughters of Zion Meetings.

Hymn No. — Saints' Hymnal; reading from Home Column with discussion; three five-minute papers, "Simplicity in the home," "Honesty in the home," "Self-denial in the home"; roll-call; business; dismissal prayer.

Questions Upon October Reading.

What must be the source of righteousness in the government of the nation? When considering the citizenship of heaven, what question naturally arises in the mind of the thoughtful parent? What similarity is there between the desires of a loving parent for his child, and the desires of the Christ for those whom the Father had given him? What does the citizenship of heaven imply? What feelings does it produce in one who appreciates his country to be able to say, "I am an American"? What of the one who may say with faith, "I am a Christian"? What are some of the thoughts suggested that show how being a Christian surpasses being an American? What comprise the duty and the reward, the desirability of citizenship? Of what must our boys be worthy, and what must they take upon themselves to be fit for earthly citizenship? Is true parenthood satisfied with earthly good alone for its children? What ought to be furnished in the home in preparation for the heavenly citizenship? If each home were purified, what would be the condition of the world? What may we learn from the poem quoted? Do children know whether others around them are true? What is the best ideal for a child? What teaching goes deepest? What may we learn from the shining of the lighthouse? What instruction did the Lord give in 1830 concerning little children? What contrast emphasizes the hope that is offered in a portion of that teaching? What authority is given for the blessing of children? What is said of the time before children begin to be accountable? What is the purpose of the Lord concerning this time? How does a gardener care for a plant in its early life? According to this word of the Lord where does the responsibility rest for the early care of the human plants?

Letter Department

LOWER LAKE, California, September 12, 1906.

Editors Herald: It may not be uninteresting to the Saints to learn of two more sinners being brought into the fold of "God's people."

On the morning of August 19, 1906, Elder William Newton baptized an orphan boy and myself, the former one whom we have taken to raise and educate, aged fifteen years, named Joseph Ballanger Adamson (he took our name). He was formerly a street-waif of San Francisco, his father a French Catholic. He is endowed with a good share of intelligence, and reads a great deal; among his books were Orson Pratt, the Bible, and he also attended some lectures by a Seventh-day Advent neighbor which I also attended, but with little interest until the books of Daniel and Revelation were read and explained in connection with profane history, in which I am fairly informed. In the afternoon of that day we received confirmation, and the sacrament at which Bro. John Graumlich assisted.

I was always very much prejudiced against the "Mormons," and little dreaming of such a calamity (?) married a Latter Day Saint! During our courtship it never occurred to me to ask to what denomination he belonged, but simply if he were a Christain, to which he responded, "Yes." I thought he was a "Campbellite." And again, when he mentioned Bro. Parkins, who married us, saying he was "a good Christian man," I was satisfied. Soon after the wedding some one informed me that I had married a "Mormon." I felt very indignant to think I had been deceived, and contemplated leaving my husband of a

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few days; but after shedding tears, and serious reflection, I concluded not to create scandal, but to make the "best of a bad bargain"!

I had formerly received infant baptism in the "Church of England," but when I grew older I united with the Catholic Church, much to the disgust of my parents, in which I became a very devout member for many years, after which I began to reflect and read, and consequently did not feel satisfied, so gradually fell away, and became strongly nondenominational, trying all the time to do good to every one regardless of creed or nationality, and lead a good Christian life.

A few months ago, after the lectures above referred to, I became very insistent in prayer for light and wisdom, meaning for my temporal life and duties; but it came otherwise to me! I read Orson Pratt, and the Life of Lucy Smith (which I borrowed and read secretly). Then I was ready for the "water." I had made arrangements with Bro. John Graumlich to be baptized a week before I told my husband, whose look of astonishment was amusing! Bro. Graumlich being afflicted with an incurable lameness which prevented his administering the ordinance of baptism, wrote to Elder William Newton, who remained two days at our home instructing and comforting us.

I am now very anxious to bring every member of my family into the true church, and trust that all the Saints who may read this little account will be inspired to aid that end with their earnest prayers, and also that Joseph and I may be strong and faithful to the end. Yours sincerely,

MARIE JULIE T. ADAMSON.

HOLDEN, Missouri, September 12, 1906.

Dear Herald: The perusal of your pages, together with the *Ensign* and other church publications evolves an impulse to hazard a few lines with a desire that they may in some measure help to keep the paper interesting and profitable. I recognize the fact, too, that the standard of late will not permit "any old thing," and comport with the "eternal fitness of things."

Having had some little experience, and being somewhat interested in the Sabbath question, as well as some that are groping under the ban of that seventh-day idea, which certainly is a delusion, I would recommend a careful reading of Bro. Crawley's article in a late *Ensign*. In one respect at least it is like its venerable author: there is a good deal more in it than would appear from a casual glance at the outside. It is an article to be read twice, then studied.

Bro. Mintun's letter in a late HERALD, like his facial declarations, while not altogether hiding the good man behind it, is quite long, broad, deep, weighty, and withal very attractive. We fully indorse his exhortation to avoid objectionable personalities for the sake of emphasis, in the discussion of the burning questions of the hour. Especially since irony, sarcasm, or even rhetoric pure and simple, does not "saw much wood" for the average Saint. Facts win out as a rule. But why call an excess or surplus of words "usury," when so gratuitously tendered? Would it not be more appropriate to place them on the list of free-will offerings or consecration—through force of habit, perhaps?

Do not be discouraged, Bro. Mintun. Be patient. We have a good crop of corn this year, and of course there is a superabundance of stalks, cobs, and husks that will be cumbersome for a time. Still we welcome the crop just the same. We are not obliged to eat anything but the corn.

Did you ever kick the top off an ant-hill? How the busy, energetic little fellows do hustle and dart about! Sometimes one little chap will seize an "egg" that is too heavy for him to handle; another will come to help him and grab onto the other end, and pull the other way for a while. Then both let go and scramble over a dozen others and grab something else and run two or three ways with it, and then drop it to be carried somewhere else by others. Presently a strong ant will tackle the "big egg" and start off with it, going backward: will come to a stubble or a blade of grass; but trifles do not bother him, so he backs up one side of it and down the other and tugs and wiggles it through the grass and sand for about ten minutes; finally lays it down about where he picked it up.

"Silly little fools"?

Perhaps so. But you go there the next day and you will find all that chaos reduced to order, after the manner of an all things common, social condition of things. Ants do not write or speak our language—wish they did; human wiseacres might get some valuable pointers from them—*they* get busy.

Go to the *ant*, thou writer,
Consider her ways and be brighter.

So according to Professor Reed, this old earth of ours has a hole through it. [Yes, a hole in the bottom and a hole in the top.—ED.] Well, for goodness sake do not let those "combines" or those "trust" fellows know it, for they would gobble the whole thing. Give them to understand that that hole is not to be "trusted" yet—not until the lost tribes get out of it, anyway; then—well, they can have the center, if they want it, and we will occupy the outside. I have been thinking that if that bottomless pit was as hot as Mr. Spurgeon and Edwards have pictured it, there must be some sudden changes of climate in the route via either the north or south pole, and a poor place to manufacture those icebergs that Mr. Reed tells about, unless they have the ammonia process down pretty fine and deep. Do not understand me as ridiculing—not by any means. There are some eight thousand miles in length in the proposition, and that forms quite a basis so far as room is concerned for some big transactions, and a margin to spare for speculation. But these thoughts would naturally pass through the brain of a greenhorn, who never was in any such hole as that.

Jules Verne and Belamy were scarcely considered worthy of a serious contempt at one time. Columbus was abused because he contended that the earth was round. Galileo was persecuted because he believed the earth moved. We should learn a lesson from those things, and not make too big a fuss even if Mr. Reed does find a hole through it, so long as it does not interfere with the appearance of our eclipses—seeing that the hole is crosswise and does not show.

Then again, it might render it a little more scientifically easy to repeat the story of the flood. It was always a little difficult to tell just where all that great body of water went to when it receded to the depth of those mountains. Oh! it has some good points in it, no doubt, so, Brother Editor, keep the hole question open—there may be more than simply "northern light" come out of it.

Who knows but some of those brave explorers whom we thought dead are still alive and among the lost tribes, having told them of America and the present or later condition of the Holy Land, and are now working upon a scheme of migration? You know it takes strenuous efforts to move the Israelites; and according to Ezekiel Pharaoh is there with his hosts and may have some sort of a hold upon them. Then there are John and the three Nephites—you see I am preëmpting that margin left for speculation.

Now to something that I know more about. Am at present at home for a few days, owing to unfavorable conditions in my family. Sickness is still with us; and am not able to report as hopefully as I would like to.

The gospel, however, has in it features which, if rightly understood and applied, can obviate the major portion of the suffering of mind which naturally comes by virtue of misfortune and the attenuation of life's adversities. There is a bright and sunny side to every cloud though we may be permitted to behold only the silver lining in this life, and perhaps only a very narrow margin at that. However, the lot of many are a hundred times more severe than mine, so there is room to be thankful to the hundredth degree.

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The branch at Holden is still being increased, both by baptisms and immigration from other parts, and is in a prosperous condition, generally speaking. And may it ever remain so.

I very much regret that circumstances have ordered that I shall not be able to get into my appointed field. I am still interested in the work in the far East, and will be glad when the time comes to continue where work has been begun. Will be glad to hear occasionally from the Saints in Maine and Nova Scotia. Address 1422 West Short Street, Independence, for the present. Yours for the hope of the Saints,

H. J. DAVISON.

SUNDERLINVILLE, Pennsylvania, September 18, 1906.

Editors Herald: No doubt some will be anxious to know my whereabouts, so I write a few lines for the HERALD, a paper that should be in the house of every Latter Day Saint, as should also the *Ensign* and *Autumn Leaves;* for in them are some very valuable articles written on different subjects, and the interesting letters that come from the various parts of the Master's vineyard relating the experiences that men and women pass through in and for a restored gospel; and so by the experiences of others we learn, gaining courage to press onward and upward in the work that is so dear to us.

I am here in this part of the vineyard doing what I can for the furtherance of the gospel of Christ. Am holding meetings in a schoolhouse near by. The attendance is very good. I baptized two last Thursday. Two more were to have been baptized, but when the time came they backed down and out; so we leave the matter with them and their God.

Bro. A. B. Phillips was here last fall and baptized several. Some of the people thought a coat of tar and feathers would have been a suitable robe for him at that time; but by this time the storm has passed over. I do not hear anything of it since coming here, so it is likely they have concluded to leave that part alone. One of the main movers in the affair was out to hear me preach three times. He seemed to be perfectly harmless. The sound of this gospel appears to stir all of them up. It surely is an evidence of the divinity of it. I expect to remain here until over Sunday, the 23d, thence to a place by the name of Elm Valley for a while, to try to get an opportunity to sow the good seed.

While in this mission I have been kindly cared for by the Saints and friends, for which the Father will amply reward them. While at Greenwood, New York, was blessed in the presentation of the word of life, and I look for an ingathering at some future day. It seems to take a great deal more labor to get one into the church to-day than it did a few, or several years ago. There is one thing certain, the Saints are growing, and are gaining favor with God; intellectually and financially they are making progress. The Sunday-school and Religio are great helps in the onward movement of the work. Hope to see it roll on until the Saints can join to sing the hymn, "The glorious work is done," when all nations will have heard the sound of the gospel. So I hope to be faithful to every known duty, and perform my part as a servant of the Master.

Yours in gospel bonds,

SAMUEL BROWN.

LAXLEY, Alabama, September 15, 1906.

Editors Herald: I thought a line from Dixie land would not be out of order. Sixteen months' experience in the South has taught me that one must have his mind employed continually, or it, as well as the body, will become dormant in this warm country. I have been alone this year except three weeks that I labored with Bro. J. R. McClain. The work is opening up in the South nicely, and I find plenty to do. I find some noble young people here, while I find others that are lovers of pleasure more than lovers of God. Two things I find that largely hinder the spiritual development of the minds of the Saints, which are hot, strong, black coffee, and tobacco. We are promised, if we abstain from these things, health, and hidden treasures, which no doubt means wisdom, knowledge, and understanding of the things of God. How long, O Lord, until Israel will learn not only to say but to do? I came here by request of Bro. George Bankester to confirm three he had baptized. I commenced meetings on Tuesday night, the 4th; and on Sunday, the 9th, three more were baptized by Bro. Bankester, who is assisting me here. I preached two nights this week at a turpentine still, under the cooper's shed, to fair crowd. Two gave their names for baptism, which will be attended to Sunday, the 16th. I will go over into Mississippi the 17th to make arrangements for reunion to begin some time in October. Ever praying for the success of the work everywhere, I am,

In the true faith,

BILOXI, Mississippi. ALMA BOOKER.

OAKLAND, California, September 16, 1906.

Editors Herald: Thinking that perhaps a few items of news from this part of God's heritage might be read with some degree of interest by some of the readers of your paper, I herewith spare a little time for that purpose.

The district conference of the Seattle and British Columbia District was one of the best that I have ever attended. There was a large representation present from the various branches, and those in attendance brought the Good Spirit of the Master with them; hence it was that we had a feast of good things. The Sunday afternoon social service was one that will long be remembered by all who were so fortunate as to be there. The very aged, the middle-aged, and the young all participated in the service. The testimonies that were borne were richly attended by the Spirit, and our hearts were melted under its blessed and sweet influence, and tears of joy moistened our eyes, and we experienced that divine peace that "passes all understanding." The business-sessions were held without the least jar, and the preaching was edifying and instructive to all.

The Seattle Branch has made wonderful growth during the last year. Numbers have been added by baptism, and many by letter of removal from other places. Bro. Holman, president of the branch, and his assistant officers, namely, Gorbett and Rhodes, have proved to be efficient workers in the Master's cause. Peace and union prevail among the membership.

We have quite a lively interest at Nanaimo, British Columbia, the home of Bro. William Johnson. We now have eleven members there, and two at Wellington near by, making thirteen, ten of which have been baptized in the last year or so; also a fine Sunday-school. While we do not expect to see great numbers unite with the church there, and in other places in British Columbia, we do expect a few now and then to join our ranks. Bro. William Johnson, general missionary and president of the district, is a wide-awake minister, and stands high in the estimation of those who know him. Bro. George Thorburn was making a good record for himself at the time he received the sad tidings that his wife was very sick, and to come home. We sincerely hope and pray that her life will be spared, and Bro. George be able to return to his mission, as his services are greatly in demand. He was but a few months in his field of labor, but while there he endeared himself to all the Saints who formed his acquaintance. He also baptized some, and he doubtless will lead others into the fold when he returns. The work at Castle Rock we found improving. Some changes for the better have taken place here. Bro. John Kaler and family have moved here from Portland, and also Bro. Merrill and family from Hood River, Oregon. We are of the opinion that with the addition of these families and Bro. Cox's family, who moved there some months ago, with all the faithful and energetic workers resident there, the work will be given a new impetus. Brn. George Appleman, Davis, and Mash are substantial as ever.

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I arrived in Irvington, California, the 1st inst. to attend the Northern California District reunion. I found on the ground Brn. J. M. Terry, Charles E. Crumley, James C. Clapp, C. A. Parkin, and Bro. Earl of the ministerial force, with a large number of the local ministers. There were about thirty tents on the grounds, and many boarded and roomed on the outside. I have attended a good many reunions in my time, but am not exaggerating when I say that the Irvington reunion was the best of them all. The spirit of peace and brotherly love was present from beginning to end; the social services and the preaching were of the highest order. I felt during those meetings that it was possible for the Saints, under the influence of the Spirit that actuated the people there, to live together in perfect peace, and have "all things common." It seemed that the spirit of selfishness and self-aggrandizement had disappeared entirely, and that every Saint was concerned in his brother's welfare above everything else. During the entire time I never heard any faultfinding or criticisms indulged in, but did hear each Saint speak well of the other, and compliment the efforts of their brethren. Every sermon was graced by the Spirit, and seemingly appreciated by the people. There was a large attendance throughout, especially in the evenings when the town people turned out in large numbers and paid excellent attention to the preaching. Bro. John Terry, with Bro. Joyce and others of the committee, worked hard to make the affair a success, and Bro. John Driver looked out for the wants of the outer man. They decided to hold the next reunion at the same place, and we think it is a good place for the Saints to meet, away from the noise and bustle of a large city.

Have held forth a few evenings this week in the Oakland chapel with good interest so far. Have spoken once in the city of San Francisco. The appearance of the city is horrible to behold, and must be seen that the extent of the disaster which has befallen her may be realized. However, we may form a slight idea of the awful destruction by the following items: Burnt area, 459 blocks, covering 5,750 acres; estimated loss, $350,000,000. The general verdict among those with whom I have conversed (and I have spoken to many in the city, who passed through the sad and trying experience of the earthquake and fire) is that all of 5,000 people lost their lives in the calamity, notwithstanding the reports of the officials to the contrary. We are surprised at the cheerful spirit that seems to prevail among the people; they seem to be good-natured and full of enterprise. Many buildings are being erected upon the ruins of the former ones; may the good work go on. I leave in the morning for the Central and Southern California Districts.

Bro. Keeler was ordained to the office of an evangelical minister at the conference at Seattle. He and Bro. Enge are busily engaged in that part of the vineyard. With best wishes to all God's children, I remain,

Your colaborer and brother,

GOMER T. GRIFFITHS.

LEWISTON, Michigan, September 4, 1906.

Editors Herald: We have just returned home from a two-day meeting at Lewiston, where we had a spiritual feast, and were encouraged and strengthened in this great latter-day work. This is the third two-day meeting we have held in Lewiston, and each one is better than the last. Although Lewiston is in the Northern Michigan District by the new division the Comins Branch of the Central Michigan District come over the line and hold these meetings with the help of a few of this district. There are only three or four Saints living in Lewiston, and the most of us are from fifteen to twenty miles away; but we go there and hire a hall for preaching, and houses to eat and sleep in, and have a splendid time.

We had Saints with us this year who drove sixty miles to get there. Elder C. G. Lewis, president of the Northern District, was placed in charge, assisted by Elder G. W. Burt, There were ten of the priesthood present. Elder Lewis was sick most of the time, and preached only once. We had social meetings on Friday evening, Saturday, Sunday, and Monday mornings. The Master poured out his Spirit upon us from first to last; giving us counsel and strength by a gift of prophecy during our last prayer-meeting. This two-day meeting, so o'ershadowed as it was by the Holy Spirit, will be one of the bright spots in our lives that will be long remembered.

We had splendid interest from outsiders, and good crowds. One nice old lady was baptized, and others seem near the kingdom. We are encouraged to press onward and do all that we can for the advancement of the work.

ARTHUR E. STARKS.

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36 St. Pauls' Road, Bow, LONDON, England.

Editors Herald: I thought, perhaps, you would like to know that we are still alive in London—what there is left of us. Our branch is in rather poor condition, so far as numbers are concerned. We have recently lost three through death; some have crossed the water; others, I am sorry to say, have fallen asleep, spiritually, so it leaves just a few to carry on the work now. But I am glad to say that the work of God is just as dear to us as it ever was. I am thankful that God has not left us, and I believe that his work will have some success in this city yet.

We are glad to say that Bro. Richard Bullard came to London a few days ago and preached twice, on Sunday, September 2, and we appreciated very much his preaching. He was indeed guided by the Spirit of God, and at the close of our sacrament-service the gift of prophecy was made manifest through our brother to the strengthening of one and all present. We are glad to have met our brother, and hope that God will make him a power for good in this land. We are expecting a visit from our esteemed Bro. Rushton, president of the mission, next week. And we always look forward to these times as times of refreshing and strengthening from the Lord, as it sometimes seems that we local ministers can not make the impression that the missionary can among the Saints.

The work of the branch officers is very often anything but encouraging, through the existing circumstances; but still we hope for better conditions in the future. We are looking forward for a time when this great city will be more fully warned than it is at present; for the writer believes that there are thousands of people who do not know that there is such a people or church in existence; and we ask the question, When can it be done, and how? God only knows. We can do one thing towards it, and that is to pray for it, and show God we are in earnest about the salvation of his creatures. We are glad to hear and read of the success the church is having in some places. The last communication from God through his prophet to the church was indeed good, and made us feel very thankful that God is still caring for his people, that he is still the same loving Father. Oh, may we have the courage to continue faithful, that we may have the privilege of truly representing our Master while we have the opportunity of so doing. We need the prayers of the Saints of God in our behalf in this great city. We will try to do what we can in our sphere to build up the work of God, by his help and guidance.

Your brother in the one faith,

J. W. WORTH.

ARTHUR, Ontario, September 14, 1906.

Dear Herald: It has been some time since we wrote a letter for your pages. We enjoy very much reading the many articles and editorials on the subjects so strongly debated of late. One thing I notice with our people in the church, that is the independent liberties, rights, and thoughts of each member, and that we have no pope rule. Another thing: our people are a

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very positive people. It is a good thing to be firm and positive in our debates, if we are right, but a bad thing if we are wrong. And let me say to some of my brethren who write —some of you ought to be more careful not to insult one another in debate. As for me, I think all our people who write believe they have the right view of things, and I also believe a number of probably our wisest and greatest men have not as yet spoken all they want to say on subjects so hotly discussed of late in the HERALD, and I hope to hear more on such subjects as, "The gathering," "Selfishness," "Speculation," etc.; for as yet with me I have no conclusion on the gathering; and believe "Bobby Burns" hit it right when he said, "Where ignorance is bliss, 'tis folly to be wise." But when we talk about "The spirit of speculation and greed," "Selfishness," and "Usury," I have long since settled a theory for myself. I look upon "usury" in this way (what I mean by usury is lending money and charging a rate of interest on it): If I have a few hundred dollars to spare laid away in a bank and my poor brother in the church is hard up, and he wants the loan of it to help him over a hard place, and I have reason to believe him honest, it is my duty as a brother to loan it to him and charge him no interest (usury); but if my rich brother wants to borrow money to speculate on, or to invest it in land, stock, or I care not what, I do not count it usury to ask and take a lawful rate of interest from him. "Oh," but one says, "why, your spare few hundred should go into the hands of the Bishop!" I confess the books seem to put it that way; but where are we to draw the line? Must we keep nothing at all to work on should business take a turn? I must confess as a child in the gospel that to me it seems true, as said by Bro. T. W. Williams of late, that to be a strict follower of Jesus Christ, to the letter of the law, means to be a poor man. Yes, indeed. I truly believe, Saints, if we follow our Lord (for he was poor) we will spend all we have for the good of God's cause, and to help our fellow man. I know we read that he who will not provide for his family is worse than an infidel; but that does not mean to lay up riches. It just means that we are to be industrious and untiring in our efforts.

I truly believe there is too much selfishness and coldness and indifference among us, yet, as a church. We will have to learn to be more interested in each other's financial welfare. How true that is, as stated in the late revelation, "the spirit of speculation, the exhibition of greed for gain is unseemly in the saints and officers of the church." I confess I was one of the guilty ones, and am trying to get back to where I was when I was baptized with the Holy Ghost twelve years ago; for the Spirit I received then inspired me to give my last spare dollar to the good of the work and to help the needy in the church first, then carefully to those outside; and I am fully persuaded, Saints, we must all get into that condition of willingness to impart our last, and share up, before we are worthy to gather. This may be interpreted as an extreme view of it; but I can not see it otherwise, and my feelings seem to urge it that way. The interest around our home branch is splendid, the best it has been for years; and I am fully persuaded if we branch officers would push out and make little openings in and around our branches we would make converts, and there would not be so much need of missionaries spending their time in preaching to the branches. The missionaries are often blamed for staying in the branches too much, when often the fact is the branch officers are not doing their part properly. Experience has taught me, when I have pushed out and made openings near the branch, baptisms have followed every time. Just this last two months I preached nineteen sermons on nine Sundays and baptized five heads of families, largely the result of this special effort. Never felt better in the work, and experience has taught me when we busy ourselves in God's cause we enjoy more of the Holy Spirit, and the blues and dark days disappear.

GEO. BUSCHLEN.

FLAMATON, Alabama, September 11, 1906.

Editors Herald: I see that there has been considerable controversy about the parable of the talents, and I fail to see as it has been given yet. I wish to give it as I see it, though I may be wrong.

"The kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods [as a natural man of this world he could not have any goods but those of the world]. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability."

We shall take Christ for the next man, and he had said, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head," so we shall not look for him to give his own servants of this world's goods.

But when he ascended up (or went into a far country) he gave gifts unto men (or talents), severally as he chose. (See 1 Corinthians 12:1-12.) See how he divides the gifts or talents. These are all the goods that I understand Christ could have meant in the application of the parable, and they seem to have all been vested in him; and when he went into the far country he gave these goods to his own servants. If I should have one or more of these gifts or talents and fail to use them, should hide them away, surely the Lord would take them away and give to another who would use them, and call me a slothful servant, too.

I understand from good source that Bro. Jernigan and family will all come back to the church at conference, which commences next Friday. I shall be glad if the time will soon come when we can have regular meetings. Bro. Tucker, if you chance to see this, write me how you are getting along, as I do not know your address. In conclusion would say that I enjoy reading the many good pieces in HERALD once a week.

J. L. MIZEL.

SHABBONA, Michigan, September 17, 1906.

Dear Herald: It has been only three years, this month since I came into the church, and six years since I heard the first gospel sermon preached by Elder Cornish. I did not know what to think of it then; but, dear Saints, I know now that it is the gospel of Jesus Christ, and I am thankful that God has revealed it to me. Let us do all we can for Christ and his cause. I love to see the young come into the church. Let us do all we can to help them, for they need our help and our prayers.

We had a two-day meeting at Shabbona about the first of last month, and had a good time. The Spirit was with us. One young brother has since been ordained to the office of priest, Bro. J. H. Meade. My prayer to God for him is that God will bless him, and that he may be a blessing to many.

The writer feels her weakness, and asks an interest in the prayers of the Saints. I desire to be found faithful to duty, in the cause of Christ, till death, be the time long or short. God's will be done. In the one faith,

MRS. E. H. MCLAREN.

ALEXANDER, Kansas, September 15, 1906.

Dear Herald: Our reunion and conference of the Northwestern Kansas District convened at Bazine, August 23, and continued until September 2. We had a very enjoyable reunion. Quite a number of the Saints were in attendance.

On September 2, at three o'clock, Bro. W. E. Peak preached the dedicatory sermon, Bro. James Teeter in charge, Bro. John A. Teeter offering the dedicatory prayer, for the dedication of the Bazine church.

There were two baptized at the reunion. I think this reunion will do good among the outsiders as well as encourage the Saints to strive harder to come up higher. Bro. John Teeter was ordained an elder at our conference. Four children were blessed.

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We are trying to do the Master's will but fall short, oh, so many times. Bro. Teeter preaches here in Alexander every two weeks. They do not seem to care for the gospel here. Dear Saints, pray for us that we may come up to the standard, and that we may have his Spirit to guide us in ways of truth and righteousness. Your sister in Christ,

EVA TEETER.

HITCHIN HERTS, England, August 26, 1906.

Dear Brother Joseph: Inclosed you will find a picture of the chapel where I attended from childhood until I left home. I was baptized there by the Reverend John Aldis, in 1869, but left home very soon after. It is a notable building, and the largest chapel in the town. My mother is buried in the rear of the building.

Yesterday I was permitted to preach twice and address the Sunday-school there—and if ever poor weak man was blessed in his effort it was I. Many of my relatives were there and many of my old acquaintances, and it was certainly a red-letter day in my history.

The kind Father was pleased to hear my earnest prayers to him to stand by me in the hour of need, and my soul was aflame with the holy fire which you so well know comes when the Lord has a message for the people. The calm quietude of its holy peace pervades my soul this morning, and I am filled with praise and thanksgiving to him for his goodness. I was permitted to fill the place of the Reverend Williams of Aberystwyth, Wales, who was taken sick and could not fill his appointment. The regular minister has been silenced for imbibing too freely in the fluid which demoralizes, and some few are preaching their trial sermons with an eye to the position he has been forced to vacate. I have not yet heard from Bro. Rushton. Am anxious to hear, as I have some invitations to labor among two branches, and do not wish to do so without his consent. I have found many willing to listen, and have tried to sow the seed wherever I felt it wise to do so, among my relatives and friends.

I feel exceedingly well in the work; but my health has not been quite as good as usual; but this may be attributed to change of climate and food. It has been an ideal summer—very warm for England but very enjoyable to me.

I have met with the Saints only once since coming to England; that was in London the first Sunday after my arrival. I am hungry for a good meeting and Saints' association.

Trusting the work is prospering, and you are well, also Mrs. Smith and family, I am, dear brother,

Yours in the Master's cause,

13 Church Yard. RICHARD BULLARD.

HARLAN, Iowa, September 8, 1906.

Editors Herald: Just one hour before midnight, on Thursday last, the immortal spirit of Mrs. Eliza Dennett, one of the faithful pioneer Saints at Harlan, took leave of her diseased body. She was baptized by Bro. John H. Lake thirty years ago. I conducted her funeral from the Saints' church to-day.

As bishop and assistant president of Gallands Grove District, I have visited, since April, all the branches except Salem, and it is truly gratifying to be able to say that I have heard but one member oppose the fulfilling of the Lord's direction to build and put into operation a sanitarium and children's home. I have mailed hundreds of printed letters to members of this district calling attention to the urgent necessity of heeding the divine call for funds to assist in erecting the buildings, also that every member is kindly requested to contribute to the tithe and offering fund.

I had the pleasure of preaching eleven discourses in the G. A. R. Hall in Cherokee, Iowa, where an energetic and spiritual band of Saints hold regular services. Bro. A. R. Crippen, president of the branch, baptized four there recently. His courage and faithfulness are worthy of mention at this time, for the reason that while he was sorely afflicted with rheumatism—not being able to walk a few blocks or stand to preach—he would request his family to take him to the place of worship in a buggy, when he would preach a good sermon sitting. Elder N. V. Sheldon, formerly of the missionary force, is farming six miles from Cherokee, and is ably assisting Bro. Crippen on Sundays. He is anxious to sell his farm and go into the Master's great vineyard again.

The Deloit, Iowa, Branch held five very instructive and spiritual meetings last June while celebrating the forty-fourth anniversary of the organization of the branch. The Sunday afternoon service, which consisted of historical narratives and spiritual reminiscences of the branch, was, according to the program, participated in by about ten members, who, with short speeches, occupied two hours and a half very acceptably indeed. Elder John A. McIntosh, of sacred memory, was the first to preach at Deloit, and he organized the branch with Elder Thomas Dobson, whose name is still loved by hundreds, as president. Sr. Dobson, his widow, is the only remaining one of the charter members. Nearly four hundred have been enrolled as members of the branch, and the good work continues to grow.

In August, in company with Elder R. Wight, I spent a week traveling in the Gallands Grove Branch in the interest of church finances, and other gospel work. Bro. and Sr. David Miller kindly furnished us the conveyance.

Before coming to Harlan I spent a week at Defiance, where I held six cottage meetings and received substantial help for the several departments of church work.

Bro. C. E. Butterworth has been untiring in his labors in the field as an evangelical minister, and we expect our district president, J. C. Crabb, to spend the balance of the conference year with us. We need more missionaries that the calls for preaching might be filled.

Provisions have partly been made for introducing the gospel message to the town of Storm Lake, Iowa, about the first of November. Reader, if you know of a Saint, or a friend to the church, living in or near the place, please write me at once to Deloit, Iowa. Storm Lake has several churches and a Presbyterian college.

Almost every day or week I have new experiences in conversation or correspondence with sectarian ministers or members. A short time ago I met two preachers on the train—one a bright young German, who received tracts, read them and asked for more, and in less than two weeks ordered a Book of Mormon and other reading-matter. The other was a "Christian" hunting a higher salary, who said among other things, "If I ever leave my church I will be an infidel." From his persistent denial of God's word, I considered him an infidel that very hour.

Our district conference convenes at Dow City, October 13 and 14, and I hope that every branch president and secretary in the district will see that their reports are mailed to our new district secretary, Miss Edith Dobson, Deloit, Iowa, several days before conference. C. J. HUNT.

Alabama Reunion.

The district reunion was held at Pleasant Hill, two and one half miles west of McKenzie, Alabama, from August 24 to September 2. Bro. T. C. Kelley was chosen to preside, assisted by E. L. Henson and G. O. Sellers; M. S. Wiggins, secretary; D. T. Parker, chorister; Eugenie Parker, organist. There were thirty meetings, with two business-sessions. We had very good attendance all through, regardless of the busy season with the cotton-pickers.

We had very mild weather most of the time for the season of the year. Eight were baptized by T. C. Kelley and E. L. Henson; several children were blessed, and several sick ones admin-

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istered to during the reunion. Bro. J. M. Stubbart did a good work for the HERALD Office, but I think the Saints will reap the most good, for they received value for their money. He secured twenty-five or thirty dollars for books and publications. Our Sunday-school was so weak that it made no attempt for any extra work, and the Religio received almost a death blow, being knocked out of two sessions, whether caused by the ones in charge or its officers—I would rather think the latter. But I hope it will recover and not suffer loss. A. A. Weaver, L. G. Sellers, and J. E. Wiggins were chosen a committee for next reunion to be held here, commencing July 20, 1907. The preaching was by T. C. Kelley, J. M. Stubbart, E. L. Henson, and J. N. Hawkins. We hope that all have taken new courage and greater zeal, and that by the time for the next reunion we will be better prepared for a better reunion. May the Lord be with you all till we shall meet again, is my prayer.

M. S. WIGGINS, Secretary.

Madison Reunion.

While my name has never been found upon your pages, I feel led to write you somewhat briefly of our late reunion in Madison, Wisconsin. The committee was quite successful in securing a beautiful piece of ground in one of Madison's beautiful suburbs, directly on the car-line, and but a few blocks from the pretty Lake Monona.

The weather was perfect, and though conference convened with but a mere handful of Saints, before the ten days were over, over one hundred people were encamped on the grounds, and a time of great rejoicing was had. We had with us, besides our own missionary force, Brn. W. A. McDowell, from Chicago, C. H. Burr from Plano, J. W. Wight, Patriarch J. J. Bailey, his daughter, Sr. Maud Wilson, and Sr. Jennie Campbell of Michigan.

Our meetings had been well advertised about town, and we were pleased with the number of outsiders who were present.

Four were baptized during the reunion, and many who had never before been so privileged were given their patriarchal blessings through Bro. Bailey.

Our nine o'clock prayer-meetings were well attended, and we were cheered and strengthened by beautiful messages from the Master. Though encouraged, we were truly saddened by the thought that had we only been more faithful, truer to our covenants, we might now have been reigning with Christ. We, as young people, were made to feel more deeply the heavy responsibilities now resting upon us. True, we must soon take up the heavier burdens of this great work, and we must begin now to prepare ourselves for it. Oh! that we may indeed heed the admonition of the Spirit to "come up higher," doing each day all we can to help advance the work, and qualify ourselves for the greater work. Surely there is much that we can do; avenues for service are about us on every hand; so let us not be idle, but be up and doing while the daylight lasts.

Several mornings we young folks, and a few of the older Saints, arose early and held six o'clock prayer-meetings. It seemed so fitting to open the day in this way—to thus consecrate our lives to his service; and we were greatly blessed and strengthened. How often during the year when we are tried it seems to lend us new courage to look back to these early morning meetings and to realize that those friends with whom we were so closely associated are praying for us. Truly there is much in prayer.

While each day during our reunion seemed quite full, yet we found time between services to go bathing in the lake, and on those hot August days it seemed to be just what we needed. Several jolly trips were made across the lake. My brother, O. M. Carpenter, owns a pretty little launch which will accommodate about sixteen people, and it was delightful to take with us a lunch, cross the lake to some pretty, shaded spot, land, eat our lunch, and return home in the silvery moonlight just in time for evening service.

But the last Sunday evening came all too soon, and we were forced to bid each other good-bye with the hope of meeting in the same place another year.

Many who had never before been able to attend a reunion were with us, and though an attendance now was gained only through considerable sacrifice, all went home feeling that they were well repaid, and were determined, if possible, to come again next fall.

We left Madison on Monday, September 3, for Janesville, where we stayed till Friday, when we came on to Kenosha. We must now be numbered among the isolated ones for nearly a year, but we are happy in our work here and trust that ere many years shall have passed some may be brought to the light.

Several of the young men now seem somewhat interested, and, as we are now located, we hope some day to have some preaching done here. We do not feel at all discouraged: for we know that this work must go on, and the Master's promises of help mean much to us. The church literature affords us much good reading, and we think we can see many opportunities for doing good. We hope to prove faithful and true.

Yours for the good of the cause,

LENOIR CARPENTER WOODSTOCK.

470 South Chicago St., KENOSHA, Wis., Sept. 11, 1907.

The Piedmont Reunion.

Our reunion of the Oklahoma District was held at this place and has just closed, leaving the pleasant memory of ten days' association with those whose delight is in the law of the Lord, and whose pride is in the cause which for grandeur has no equal, for depth no comparison, for height and breadth no bounds, and in entire scope is limitless. What wonder that we should rejoice in contemplating such a work, and having the happy assurance that our hands are truly set to the forwarding on of such a magnificent work among men?—and more, the assurance that life, or death, or powers, or things past, present, or to come can never, *never*, bring defeat to the soldier of this war, who keeps his face to the foe—such assurance has been. and is ours; what wonder then that we rejoice? During this meeting the Saints have earnestly worshiped the Lord and thought upon the plan of his infinite mind (the gospel) and of course have been blessed.

The meeting was held in a pleasant grove owned by Bro. John Minium, who, with his wife, did all he could by labor and liberality with money and produce to make the meeting a success; as also all the other Saints in this locality so far as we know. Bro. H. K. Rowland was harnessed in as a "wheel-horse" of the committee work, also Bro. George Vansickle, who presided at boarding establishment with perfect satisfaction, and nobody balked. The cost of meals to those who boarded clear through was eight cents per meal. And meals were served nearer to the word of wisdom standard than at some other such meetings in the past, very little meat being used and no *great* amount of tea and coffee. We believe such an example is commendable. There was an absence of sickness in the camp, prayer-meetings were spiritual, and the preaching good. Speakers present numbered five or six, which gave a variety of methods in presenting the one gospel.

Six of the "Hopes" of Israel were baptized on the last day of the meeting, and one adult, Bro. Albert Irving, a noble, earnest man who will make a worthy brother in the bonds of the gospel. Some young men and maids from Terlton, and elsewhere, added to the interest and profit of the meetings by song and example—worthy testimony; and to the merriment and entertainment, by their polite jests (and who would have youth to be *all* sedate?) and moonlight serenades at an hour usual for sleep. But the would-be sleepers cared but little that their slumbers were molested so long as the hills reëchoed through

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the quiet evening air the mellow tones of youthful voices chiming in the hymn, "Silent night, holy night," while the singers now halt, now march, till they compass the camp of the Saints. Thus with all conducive to pleasant dreams the campers again recline reluctantly to plan for next years' reunion at Richmond, Oklahoma, in July, and the other one in the eastern part of the district, at Ripply in August. Then the sleep, the early rising to meet the morning trains, the hustle and bustle of breaking camp, the raising of the tented village as if by magic, the cluck of wagons loaded for short and long trips—the "good-bye," "good-bye," so short and quickly spoken, yet many times meaning so much; "good-bye" in smiles, and "good-bye" in tears—smiles that sometimes mean more than pleasantry, tears which express love and affection rather than mourning; "good-byes" with kisses between the sisters, and hand-clasps between the men. Thus they scatter, till soon, where once all was activity, the lingering last in the broken camp may observe the timid squirrel again taking possession of his own domain to gather up the fragments and bits of crumbs while his blinking eyes seemingly wonder what these noisy mortals meant by carousing the forest by day and by night, and leaving it again to silence. JAMES E. YATES.

Independence Items.

Although during the entire month of August the weather was unusually warm, the interest in church gatherings was unabated, and the majority of the young people continued to pay exemplary attention to their part of the work by faithful diligence at Sunday-school and Religio.

Among the sermons preached, we call to mind one on the morning of the 19th by E. T. Atwell, which was well suited to a very warm day, being quite short and full of spirit and intelligence, the choir music also being very animated and inspiring.

At the chapel over the way Mr. and Mrs. Albert Blakely, of Chicago, occupied the stand at the close of the regular service, he by reading a revelation on "The gathering of Israel," a duty which had been assigned to him, and she by bearing testimony to the divinity of this mission. Quite a number of our people went over to listen to the visitors. At a business-meeting on the 20th the report was read, showing a branch membership of sixteen hundred and sixty-four which was added to at the end of the month by a net gain of eighteen.

Bro. Holmes Davison has been with us and favored the Saints with an instructive discourse on the subject, "There is therefore now no condemnation to those which are in Christ Jesus who walk not after the flesh but after the Spirit."

The brother at the opening said that humanly speaking he greatly desired there might be one in the church "to infallibly interpret the scriptures," and explained, "to that degree that we walk after the Spirit we are under no condemnation."

Bro. Joseph Luff discoursed on the evening of the same day. Bishop Hilliard was with us on the 29th, but we missed him and others at the stake conference on the following Saturday, also at the reunion held at Furlow Grove, three miles from Independence. The nine peaceful days of the reunion, from September 1 to September 10, have come and gone, and we all feel that everything was done to make the occasion a pleasant and profitable one, and that many happy hours were spent with Him who, as Wagner says, "has been in all good fights whose heart bears the scars of all blows at truth and justice," and with a company of heroes, both old and young who, returning, met together to tell again the old, old story of the cross.

It could be seen that the auxiliary societies are still lending their aid to the general interest, but "the church" marches on in the beauty and dignity of its all-comprehensive work, and the halo that shone around the angel message still glows in the humble lives of Saints who are faithful to the principles laid down at the beginning.

Neither do the disciples, judging from the character of the sermons preached, despise "the decided bent for scientific research," and as the Saints listened to the words of Brn. Joseph and Frederick they rejoiced in the belief of "the mystery that opens in the flower, shines from the stars, pierces the conscience, sobs in our tears, sleeps in the cradle, and hides in the grave," and we call to mind a sermon preached on the 9th inst. by Bro. F. M. Smith,—an excellent discourse on "the good that is obtained from an accumulated knowledge of the universe and what it contains"; and among the sentiments expressed he said, "The truth that there is in this work can not be changed by all the truths that can be added to it."

Bro. Alexander Smith also delivered a grand address on the morning of the 7th on the mission of the angel, and, prefacing his remarks with the words, "We are engaged in solving the greatest problem that ever blessed the earth," he presented the thought of the goodness of God "who hath fulfilled his promises and filled the earth with abundance and beauty."

The glorious vision shown him was related by the venerable patriarch,—"the beautiful, undulating country, the building of the city with its busy workmen, angels of God working side by side with them bringing material." "I had thought," said he, "I would never see this work done, but when I saw the angels working I realized the work would be done speedily."

This was an inspiring occasion to all present, as also were others, especially when the Presidency of the church, and some of her leading minds, Bishop Kelley, Leonard Scott, F. A. Smith, and others, discoursed on the grand blessings and scope of the latter-day work.

Also, some of the young men and women of the church had a message for us, and Brn. Will Pitt, S. A. Burgess, and others presented avenues of thought, newly opened up before the Saints, the former giving useful hints for public speakers on such subjects as verbal expression, gesture, the capacity of the human voice, modulation, quality, pitch, etc.,—all governed so as to impress to the best advantage those who may hear.

None present could but accede to the belief that efficiency in the work of a public speaker may be enhanced by applying the principles of elocution and oratory to his service.

Our Bro. S. A. Burgess of St. Louis provided food for thought as he presented for our consideration some of the faiths and philosophies of the great minds of the past,—among them the believers in Brahma, Socrates, and Aristotle, and even the lofty ideas embodied in the ancient worship by the heathen world.

There was also the excellent lecture by President F. M. Smith on mental culture, which seemed to be highly appreciated by a fairly good audience, although there were many who by not availing themselves of hearing these fine Chautauquan lectures lost a valuable opportunity of acquiring much information on the lines discussed.

The speaker advocated earnestly the reading of "all good books," and thought the time had not yet come "to lay aside the opportunities of education placed before us in the curriculum of the colleges."

The classes held from time to time during the reunion under the supervision of Bro. J. A. Gunsolley, associated with the stake presidency, were helpful and full of interest.

The Sunday-school work, with its teachers' meeting, the Religio with its Book of Mormon class-work, also the Daughters of Zion with its program of entertainment, all merit due consideration by every advocate of spiritual advancement and consecrated service to the Master. ABBIE A. HORTON.

September 15, 1906.

Extracts from Letters.

Bro. Joseph F. Burton, writing from Papeete, Tahiti, August 16, says: "The Saints will have to have some help to rebuild Tarona, the chapel, missionary house, and fill up the land some; it is all a terrible, desolate looking place now. I was up to see

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the Governor to-day, Bro. C. H. Lake with me. He received us very kindly, and thought it a good plan to fill the land of Tarona, and said he would help us all he could if we would build on sanitary principles, with drains suitable. He said we might feel ourselves free so far as missionary work was concerned, to obey the laws, and that he believed from what he had heard that I not only would keep the laws myself, but would assist others to do so.

"We have in contemplation the building of a new missionary house, for the rent, eight dollars French money, is quite a tax on the natives, and there is some lumber and corrugated iron roofing from the old house, and some of the lumber will have to be bought here, and the price is about one hundred and twelve dollars Chili money, nearly fifty dollars American, per thousand feet. Lumber is very high also in San Francisco, so we could not do much better there. A number of the brethren will be here this afternoon to see about it.

"We have had to decide about rebuilding on Tarona, and as the leading men of the church here are so very strongly in favor of it, we have decided to do so, and in the doing of it we will try to avoid debt, which has been a great trouble to this mission. We therefore must be very slow in our rebuilding arrangements; and to fill up the land, which probably will take from six to eight hundred dollars, American money, we will have to have help; and if we do not have help to build our chapel, either in lumber, roofing, or money, we will be quite a while without one excepting the one we now use, built out of the refuse lumber after the storm, and not a desirable one either. The brethren from the different islands will divide among themselves the work of building the wall around the place. The wall will be about six feet high in some places; after the land is filled in there will be places for about twenty houses, including the missionary house and chapel.

"Bro. and Sr. Lake are busy wrestling with the Tahitian language, and are making themselves acquainted with the customs and peculiarities of the natives. They are very well received by the brethren here, and wish to be kindly remembered to you and your household."

Jasper O. Dutton, Valley Junction, Wisconsin: "Our Southern Wisconsin District reunion from August 24 to September 2 was the best ever held in Wisconsin. Many great and precious blessings were enjoyed, and promises given through the Spirit. One in particular was that God would bless our reunions from year to year inasmuch as we were faithful, and the Saints remembered to pay their tithes and offerings. The weather all through was all that could be desired, and all present were caused to rejoice in this great and good work of the latter days. May his Saints be faithful."

Elizabeth Wickiser, Greenup, Illinois: "If any of our elders should be passing near here we would like to have them call and see us, as we are isolated from the Saints and deprived of church privileges. We live south of both depots, about forty rods."

William H. Mannering, San Antonio, Texas: "Seven young persons were baptized here since September 1, the fruit of continued Sunday-school work, aided by mission labor recently conducted at 1017 North Salado Street."

J. M. Stubbart, Calhoun, Florida: "I came to Florida yesterday to help in the Master's cause. Conference convenes here next Saturday. We are anticipating a good time. Several from Alabama expect to attend. Some expect to unite with us, and others expect to renew their covenant during the conference. My health is good, and I find plenty to do. In the last eighty-nine days I have preached eighty-nine sermons. I have baptized four, and confirmed, besides these, several others. The Lord is abundantly blessing me in my labors."

Brevity is the best recommendation of speech, whether in a senator or an orator.—Cicero.

Miscellaneous Department

Conference Minutes.

Oklahoma.—Conference convened at the reunion ground near Piedmont, Oklahoma, August 31, 1906, R. M. Maloney in charge, assisted by H. N. Hansen and J. E. Yates. Reports were read from district president, assistant president, clerk, and treasurer. Treasurer's report is as follows: On hand last report, $4.28; expenses, $1.25; balance on hand, $3.03. Committee on division of district offered report. The request of last conference was referred to the General Conference, which left the matter as follows: "We therefore recommend the matter be referred to the district conference and the minister in charge with authority to divide if found advisable."—Conference Minutes, page 860. On motion the division of the district was indefinitely postponed. Ministerial reports were read from H. N. Hansen, R. M. Maloney, H. E. Moler, Hubert Case, J. E. Yates, and W. M. Aylor of the Seventy; also of Elders J. W. Hughes, J. W. Hancock, and C. H. Blakely; Priests H. K. Rowland and F. M. Hancock; Teachers M. A. Corby and W. G. Plain; Deacons E. B. Parker and Jesse M. Volgamore. Whole number of sermons reported, 408; baptisms, 24. Report of Bishop's agent was read: Receipts, tithing, $488.55; from Bishop Kelley, $75; for sanitarium, $15; total, $578.55; disbursements, $415.31. Reports were read from Oak Grove, Elmwood, Canadian Center, Redmoon, Piedmont, and Davidson Branches. The annual election of officers resulted as follows: For president, R. M. Maloney; vice-president, J. E. Montague; clerk and treasurer, Alice M. Case. It was decided that the next conference meet with the Canadian Center Branch, subject to call of the district officers.

Utah.—Conference met at Provo, Utah, September 8, at 10 a. m., pursuant to the call of the district president. On motion W. H. Kelley and J. E. Vanderwood were chosen to preside, and J. D. Stead as secretary with privilege of choosing his assistant. Branches reporting: Ogden, Salt Lake, Union Fort, Pleasant Grove, and Provo. Elders reporting: W. H. Kelley, I. M. Smith, A. M. Chase, J. D. Stead, J. F. Curtis, J. E. Vanderwood, Oscar W. Okerlind, Ola Johnson, and Oscar Johnson; Teacher Fred Christensen. Bishop's agent, J. E. Vanderwood, reported a balance on hand of $24.65. On motion the time and place of our next conference was left to a committee of three, viz.: the missionary in charge and district president, they to choose the third party. J. D. Wilson, of Salt Lake City, was named as the third party on said committee. A spiritual time was had throughout, and the good work goes on. Adjourned Sunday night the 9th inst.

West Virginia.—Annual conference convened with the Mount Zion Branch, September 9, at 9 a. m., G. H. Godbey in the chair. Organization effected by choice of U. W. Greene and Bro. Godbey to preside; B. Beal, secretary pro tem. The morning session was occupied by brief talks on the work in the district by nearly all the ministry present. Committee on records of Fairview and Buffalo City Branches reported work done, which was accepted and committee discharged. Branch reports: Bellgrove 47, Fairview 56, Cabin Run 28, Mount Zion 41, Harmony 35. Bishop's agent reported: In treasury last report, $25.59; receipts, $122.50; expenditures, $102. Ministry reporting: U. W. Greene, G. H. Godbey, O. B. Thomas, James Craig, J. H. Huffman, John Carpenter, B. Beal, Joseph Biggs, and Thomas Smith. Delegates to General Conference: U. W. Greene, O. B. Thomas, I. N. Roberts, J. W. Roberts, and E. E. Long. The Cabin Run Branch was chosen as the place for holding next conference (annual), specific time left with missionary in charge and district president. B. Beal was sustained as Bishop's agent, G. H. Godbey as district president. Joseph Biggs was elected secretary. Sr. Mary J. Beal sustained as treasurer. G. H. Godbey chose Joseph Biggs and F. M. Jeffries as counselors. The selection was ratified by vote.

Ohio.—District conference convened at Electric Park, Wellston, Ohio, Saturday, August 25, 1906, with U. W. Greene and S. J. Jeffers in charge. Branch reports: Creola 70, Vinton 118, Byers 93, Liberty 56, Milton 47, Columbus 80, Lagrange 70, Dayton 18. Ministry reporting: I. P. Baggerly, J. M. Baggerly, L. R. Devore, O. B. Thomas, and A. B. Kirkendall; with report of branch presidents summarized, totals read thus: Sermons preached, 223; baptisms, 7; ministrations, 78; Bishop's agent reported $59.84 due agent. Conference to meet at Ironton, Ohio, last Saturday in February, 1907. Francis May, secretary.

Addresses.

Charles E. Crumley, 2417 Kay Street, Sacramento, California.

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Graceland College Day.

SUNDAY, OCTOBER 7, 1906.

What will we do to help the church in its educational work the present year?

The first Sunday in October is the day set apart by General Conference for this work and all should earnestly seek to make the day a *memorial* one in the history of the College and church.

As the Lord has prospered us, let every one unselfishly, hopefully, and cheerfully perform his or her part and the work will be well and fully done and the credit due to all.

The bishops and Bishop's agents, and presidents of branches are specially requested to see that the matter of taking of the college offerings is clearly presented to the Saints in their respective fields and localities, and may the Lord bless and prosper the doers of the work. Very respectfully,

E. L. KELLEY, Presiding Bishop.

LAMONI, Iowa, September 20, 1906.

Notice of Silence.

To Whom it May Concern: This is to give notice that Elder H. L. Holt has refused to surrender his license to the proper authorities of the California Mission and treated the officer who made the demand, with contempt.

We, the missionary and sub-missionary in charge of said territory, hereby declare that said brother is under silence and without authority to represent the church.

GOMER T. GRIFFITHS,
Minister in Charge Pacific Slope Mission.
CHAS. E. CRUMLEY,
Minister in Sub-charge Northern and Central Cal. Districts.

Resolutions.

To the Saints of Mobile District: The following resolutions were passed in the Mobile District, August 31 and September 1, 1906:

Resolution of the conference: "That we, the members of the Mobile District, request the scattered members and those not attending meeting regularly to report at least once in every quarter."

Resolution of the Sunday-school association: "That no person who uses tobacco or frequents saloons be allowed to hold any office in local schools, or in the district organization."

Resolution of the Religio association: "That we discourage the use of tobacco among the members of this society."

EDNA COCHRAN, Secretary.

Conference Notices.

Saints of the Chatham District, Ontario, will meet in conference capacity October 13 and 14, with the Saints of Ridgetown. Branches should see that their reports are sent in in time. A small fee of eight cents will be charged per meal; proceeds to go to branch treasurer. Anthony R. Hewitt, secretary.

The semiannual conference of Central Michigan District will convene October 13 and 14, 1906, at Coleman, Michigan. Will secretaries of branches please see that their reports reach me not later than October 10. Addie Grant, secretary, Bentley, Michigan.

Central California District conference will convene at Tulare, California, October 27 and 28, 1906. Branches please send reports. (Mrs.) Mary E. Lawn, secretary.

Convention Notices.

The Sunday-school convention of the Gallands Grove District will meet at Dow City, Iowa, October 11, 1906, at 7.30 p. m. Religio will convene on the 12th at 2.30 p. m. May all come with the Spirit of the Master. Floy Holcomb, secretary.

The Central Michigan District Sunday-school association will convene at Coleman, Michigan, October 12, 1906. Secretaries please send your reports to me immediately after last Sunday in September. If a blank should fail to reach you in time, write out a report; also credentials; see that your delegates present are authorized to cast full vote. Let us try to make the work a success. Addie Grant, secretary, Bentley, Michigan.

Notices.

To the Saints of Northern and Central Districts of California: Our last reunion, under the influence of the good Spirit, by vote authorized the committee to ask of the Saints and branches a donation to build a house on our ground in Irvington suitable for a storage-house and which could be used during reunion as an eating-house. The committee concluded to build part of the house now and add to it in the future. The part builded will cost nearly one hundred dollars and we depend on the generosity of the Saints to meet the expense. Kindly respond at once, either as individuals or branches, as the building is now in process of construction. We had a blessed reunion, and we wish to begin to prepare for a more blessed one in 1907, at the same place. Send money to E. S. Chase, Irvington, California, or to me. J. M. Terry, chairman committee, 1237 Union Street, Oakland, California.

To the Branches and Local Officers of the Pittsburg District: Do not forget the date fixed upon for the reporting of branch and local officers. Be prompt to forward reports the first of October, 1906, that I may have time to get them promptly in the hands of the missionary in charge. James Craig, president, Glen Easton, West Virginia.

Two-day Meeting.

Two-day meetings will be held in the Southern Michigan and Northern Indiana District, as follows: Sparta, Michigan, September 29 and 30; Belding, Michigan, October 6 and 7; Alto, Michigan, October 13 and 14. Others will receive public notice upon request. Details to be arranged by resident Saints. Services to begin Saturday, 10.30 a. m. S. W. L. SCOTT.

$13.00 to Buffalo and Return

from Chicago, on October 10, 11, 12, and 13, via Nickel Plate Road. Return limit from Buffalo, October 19, or October 29 by extension of ticket. Three through daily trains. Vestibuled Pullman sleepers and Club Meals from 35 cents to $1. in Nickel Plate dining-cars; also a la carte. No excess fare charged on any train on Nickle Plate Road. Write John Y. Calahan, General Agent, 107 Adams Street, Chicago, for further particulars and reservation of berths. 28-39-2t

Church Notice.

Los Angeles, California, chapel at 1114 Wall Street. Sunday-school 9.45 a. m.; preaching at 11 a. m.; Zion's Religio-Literary Society at 6.45 p. m.; preaching at 7.45 p. m.; prayer-meeting on Wednesday evening, 7.45 p. m.; sacrament-meeting first Sunday in each month at 11 a. m. tf

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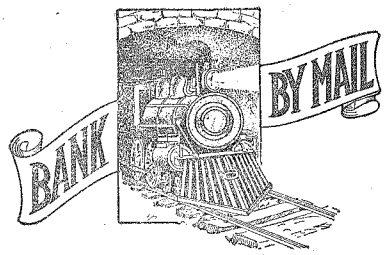

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R. MAY

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The Saints' Herald

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

VOLUME 53 LAMONI, IOWA, OCTOBER 3, 1906 NUMBER 40

Flora L Scott

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

JOSEPH SMITH - - - - - - - - - EDITOR
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LEON A. GOULD - - - - - - ASSISTANT EDITOR

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THE Herald Publishing House has the last thirty volumes of the SAINTS' HERALD for sale. Who wants them?

C. BERTELSEN, 1061 East Sixth Street, North Portland, Oregon, desires to learn the whereabouts of a brother, Frederick Bertelsen, who was for a long time a member of the church at Boston, and when last heard from was living in South Boston. Can any one furnish the information?

PEACE, if possible, but truth, at any rate.—Martin Luther.

Editorial

CO-OPERATION.

That coöperation among the Saints would be beneficial, judged merely from a human standpoint, is essentially true; but so far as the Saints are concerned we are not left to judge whether it would be beneficial or not through the exercise of human wisdom alone; for from New Testament scripture, and modern revelation as well, we are admonished to be workers together with God.

If we are left to decide the question by human wisdom, that would be sufficient to warrant the Saints, so many as might choose to coöperate together, in forming a business association on such terms as they might agree upon and engage in any enterprise which offered themselves and others employment and returns adequate to the continuance of the enterprise and the labor of those who might engage in it.

There were commandments given to some members of the church while the church was yet in Missouri and Kirtland, Ohio, which have not been specifically reënacted and their successors along the same lines commanded; they have not been reiterated or recommanded. How far we may be warranted in taking them for a basis of action upon the hypothesis that they were intended for perpetual guidance and government, has not been officially decided. Sufficient has been given in the general law to the church regarding its finances to show, as we believe, that men of enterprise and energy may enter into association together under the corporate laws of the State where the Saints may dwell and carry on business such as they may elect and which is legitimate under existing laws. We believe that not only one but many of these associations may be entered into; and indeed we are impressed with the thought that they should be, and that they might continue until every integral portion of the body, referring to the church, had a sufficient interest in them to have share and employment therein.

We can not disguise from ourselves the fact that should the Saints engage in manufactures of any sort, the product of which must be sold in the open markets of the world, they would have to engage in active competition against similar enterprises already existing or to be put into operation subsequently.

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The Saints themselves do not furnish a sufficient market for a great number of articles which could be manufactured and offered for sale, as their number is too restricted. This element we would be obliged to deal with in almost anything we might undertake, and unless there could be found a disposition in the major part of the church or in all of them to live lives of repression and isolation similar to that condition which has been afforded by the Oneida Community, the Shakers, and other communistic organizations, the Saints would be under the necessity of continuing to live in the world among the people thereof, while they might not be and should not be of the world. We believe that there is a sufficiently great number of honest men who would be likely to become participants in such enterprises to make sure of an upright and honest administration in coöperation.

We have watched the development of these communistic experiments closely, so far as we were able to study them from what they themselves have said about them and their principles and also by what the secular press has had to say of them. Fourier, Cabet, Noyes, and others succeeded for a time; as long as the leading men remained at the head, patient, and vigorous to dictate, direct, control, these institutions flourished or appeared to. After the departure of these leading men there seemed to have come a serious falling away; while there is much integrity which has remained in some of them, they have gradually died out for want of the infusion of new blood by the accession of adherents, devotees to the theories, conversant with the practice, and partakers of the common fate of all.

It must be understood that we are not antagonistic to coöperation, meaning an active unity of the energies of the people for the accomplishment of beneficent designs calculated to benefit others as well as those engaged directly in them. We do not fear the drifting into anarchistic socialism, for against that the common sense of the people will offer a sufficient bar. Neither can we say that we fear the result of unwise enthusiasm dictating and pursuing erroneous systems. We have noticed one element and tendency among those whom we have met holding to some of the phases of socialism that we sincerely regret; that is, the idea that when men are engaged in an associated movement guarding against encroachments of employers, syndicates, monopolies, millionaires, plutocratic bondholders, and so on, it has been assumed by some of these men to whom we refer that they had a right to prevent others from doing the work which they had done and in behalf of which they quit labor in what are known as industrial strikes. We once heard a brother, a good man we believe, say that the striking unionists had a right to use violence towards those men who not belonging to the union offered to take employment and did so from the employers against whom the strike was being urged, upon the hypothesis that it was a war between capital and labor, and that all was fair in war. The courts of the land do not so construe the associational compact, and we think it is a dangerous theory in the philosophy. Unlawful violence is to be deprecated, hence our strong regard for law and the proper enforcement of which we believe should be found characterizing all classes of community, without respect to position or wealth in society.

Organizations among the Saints must be in themselves orderly and in relation to society should be characterized by good citizenship; for unless the religion of the Saints sufficiently develops the needed goodness which God has planted in every man who cometh into the world, there will be no becoming fitted to dwell with the good on earth in Zion and in the world to come.

That it is possible for Saints to live in the world and not be of it, we fully believe. This is the task that is set before us. This seems to be the central thought in every modern commandment coming from the Lord; this seems to be the motive for every effort among the men and women whom we recognize as good, having been taught of the Spirit. To live uprightly, deal justly, live within our means, occupy faithfully in the spheres in which we are called to act; to set a good example ourselves and by our children to reflect credit upon the religious philosophy that we have espoused, gives us ample scope for the employment of every faculty with which God has endowed us. Adding to this the duty to teach the redeeming graces of the gospel of the Son of God to a fallen world, affords a scope for coöperation that is as wide as the universe.

It is essential in carrying out the great scheme of redemption that men shall be properly educated in the gospel economy, and while engaged in this great spiritual work there is scope and necessity for the exercise of those talents by which the treasures of earth may become the treasures of the people of God, to be used for the purposes and designs which the Lord has had in view in reviving his work in these last days. In securing these treasures the admonition of the apostle Paul, "Provide things honest in the sight of all men," is but a reflection of the commandment given to the Saints in these last days to do this work in accordance with the will of God.

The enemies of the church, both those who have assailed it from without and those who have gone out from the church and have afterwards assailed the church, have twisted the revelation in which this statement occurs as giving warrant to dishonest practices. This is untrue, and unless those who thus attack the work can show that theft of any kind may be committed according to the will of God, they have failed in their premise and their statement and argument based thereon necessarily fall to the

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ground; for the statement is specific, that while they were set to provide for the church, whatever they did must be in accordance with the will of God.

The Saints are willing to concede that "the cattle upon a thousand hills" belong to the Lord; and they may still further concede that the Lord may take when he pleases, and that he can levy fearful tribute upon both the righteous and the ungodly, as is shown by the terrible destruction by land and by sea, earthquakes bellowing beneath the ground, the waves heaving themselves beyond their bounds, the elemental destruction wrought by fire and flood. He has at no time and in no place given commands which authorize his saints to disregard the laws which should govern in lands where they dwell.

Coöperation is one means by which the Saints can accomplish the gathering together of such things as are essential to the complete development of the Lord's people, and so long as they shall remember the poor, consecrate of their substance for the work which has to be carried on and the sustenance of them who need, they will be prospered in their undertakings.

We may anticipate that should there be a failure on the part of those who are expecting temporal blessings to flow to those who are expecting association and coöperation, those blessings will be withheld and there be a consequent failure of the enterprises in which they may engage if they fail to keep the law both of God and of man. Whatever is done in this line of work should be done cheerfully and heartily upon the principle announced by the apostle wherein he says: "Fervent in spirit, diligent in business."

THE PASSING OF JOHN ALEXANDER DOWIE.

It is a pitiful thing to see a man who is not yet an old man in years, but who by reason of decrepitude has passed the period of his usefulness, slighted, ignored, or thrust out of the places he may have occupied in the days of his manhood's prime and strength, and the places thus made vacant by his being ousted therefrom, occupied by younger, stronger, and more aggressive men. Such a spectacle is presented in the person of John Alexander Dowie, late of Zion City, Wisconsin, who after posing as a healer succeeded in wining a following variously estimated at from 20,000 to 50,000, founded a city which he christened Zion City, and which still is in existence, but the spiritual and temporal control of which he has by vote of the people been ordered by Judge Landis of the United States District Court deposed from by a very large majority; out of a total vote of 1919, of which Wilbur Glen Voliva received 1906, one Bills received 6, seven votes of the entire number being defective and not counted.

This election was ordered by the judge in order to put the affairs of Zion City into the hands of some suitable representative to be chosen by the one-time followers of Dowie to represent them, and to prevent further waste of the enormous amount of money and property which had been gathered together by this First Apostle.

As a matter of course, Doctor Dowie denies the validity of the election, holding as he does that the church organized by him was a theocracy and could and did exist independently of the secular government, and should so continue to exist. But a number of others who have had dealings with Doctor Dowie and Zion City were of the opinion that the time had come for the intervention of the federal courts to prevent a continuation of lavish and ill-considered expenditure of the moneys belonging to the people.

The man Wilbur Glenn Voliva who was elected to succeed Doctor Dowie may be a better man in some respects than Doctor Dowie, but we are persuaded that he will lack considerably the incisive force and astonishing personal power over men exercised by his predecessor the First Apostle.

A statement has been made in the press that the indebtedness of Zion City as a body amounts to something like $7,000,000, and that the assets foot up less than $4,000,000, which if it be true, leaves a tremendous task for this man Voliva who has taken the place of the celebrated Doctor.

It is understood that on Sunday, September 23, the appearance of Doctor Dowie before the congregation of his people in Zion City is to be his last appearance, after which he will retire to Mexico to spend the remainder of his days, be they few or many. It is rumored that he is very ill and may not be in condition to be moved or to travel to Mexico.

We have heretofore been impressed with the thought that sooner or later this peculiar organization led by this man who did not hesitate to name himself the Lord's Overseer at the beginning of his career, subsequently to tell his people that he was the Elijah, and at last to style himself the First Apostle, and to arrogate sole decisive power to himself, must necessarily go to pieces. Of this we have before expressed the thought, so again we do, though we regret this for the reason that in some respects this man set an example of what might be done if certain methods were pursued. It could not fail, however, to reach the end to which all movements of the kind inevitably trend, destruction from that which was found within its constitution,—the love of power, the irresponsible caring for and handling of the people's money, gathered by one upon the plea that he was the Lord's servant set for such business.

Why is it that men in the secular world strike so even a balance in judging of movements of this kind? Is it a further evidence of the truthfulness of the Savior's words that "the children of this world are

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wiser in their generation than the children of light"? Or is it because they are capable of taking unbiased observation of what is transpiring in the religious world? As a predicate for this question we cite an editorial from the Kansas City *Journal* for Thursday, September 20, which, while it passes a severe judgment upon the methods employed by Doctor Dowie, strikes a strong blow at the peculiar fanaticism that made such a movement as this of Doctor Dowie a great success for a time:

An election was held in Zion City the other day in which the issues were fairly drawn between John Alexander Dowie and Wilbur Glen Voliva, his former pupil, friend and devoted adherent. The result of the balloting was an overwhelming repudiation of the founder of the organization and the official elevation of a young adventurer who has usurped the leadership of the religious cult.

This marks the end of one of the most unique careers of modern times. The curtain has been rung down upon Dowieism, which to most of the world was a comedy, but to those deluded ones who have suffered through fanatic adherence to the mountebank methods of the bigoted old impostor it was a terrible tragedy. It was Dowie's last stand in Zion City. Henceforth he will be a wanderer never again to enter the city of his founding. He will make a protest against this summary expulsion, but he has lost strength and heart and those he has deluded for years have little faith in him. Dowie acknowledged after the election that his course had been run. He will retire to Mexico to pass the remainder of his days.

If one could forget the unfortunate victims who have died awful deaths because of blind faith in Dowieism; if one could blot from the memory the cries of agony that fell unheeded upon Dowie's ears and the multitude of shady transactions in which Dowie has been involved, the end of this old man would possess elements of pathos. But Dowie is not a proper subject for sympathy or commiseration. He has come to the inevitable end and the world will be better and happier for it. He will sink into oblivion unmourned except by a devoted few. That he has escaped criminal prosecution which would end his days in prison is extremely fortunate for him.

The probable dissolution of Zion City is a matter of speculation. For many months a lively row has been going on among the leaders of the organization and many things have come to light that have served to expose the fraud and greed of Dowie and the others. The humbler members who have paid the bills gradually had their eyes opened to the imposition that has been practiced upon them and hundreds have deserted and returned to their old ways of living. Others who have lost faith in the whole scheme are still dwellers in Zion from necessity. That the entire fabric will fall and Zion City become only an unpleasant memory is the opinion of some of the best informed of the colonists. With the shattered delusions of Dowieism may come a fortunate end to one of the most colossal religious frauds ever conceived in modern times.

We are reminded by this failure of Doctor Dowie of the failure in communism under Monsieur Cabet at Nauvoo, Illinois. This was something after the order of Fourierism, and started in France, made a settlement in Texas, and from there drifted north into Nauvoo and purchased the Temple and site, at one time there being something like one hundred and fifty or more adherents to the philosophy, of whom Monsieur Cabet was the president, which existed for a period of years, made another settlement in Union County, Iowa, and finally was settled by the courts in a similar way to this of John Alexander Dowie. We are now prepared for the next, though we feel a measure of pity in considering the passing of this celebrated character.

JOSEPH F. SMITH.

We find this in the Chicago *Tribune* of September 12:

SEEKS ARREST, FOR BIGAMY, OF HEAD OF MORMON CHURCH.

President Joseph F. Smith Named in Detective's Application for Warrant Charging Unlawful Relations.

SALT LAKE, Utah, September 11.—[Special.]—A warrant for the arrest of President Joseph F. Smith of the Mormon church for sustaining unlawful relations with one of his wives, Mrs. Mary T. Schwartz Smith, has been applied for by C. M. Owen, a detective.

Owen made his application to Assistant County Attorney Lyon, who delayed action owing to the absence of County Attorney Parley P. Christensen.

President Smith is now in Europe, but is expected to return in time to preside over the semiannual conference of the church which meets in October.

CASE OF JOSEPH F. SMITH.

It would appear that Judge Armstrong, of the District Court in Utah, to whom application was made for a warrant for the arrest of President Joseph F. Smith, refused the application of Charles Mostyn Owen for an order compelling County Attorney Parley P. Christensen to issue a warrant for the arrest of Joseph F. Smith, this refusal being based upon the technicality that the complainant Owen did not set forth that Mary Schwartz Smith was not the legal wife of President Joseph F. Smith. The complainant Owen is a persistent fellow and promises to take other steps to compel issuance of the warrant referred to.

GRACELAND NOTES.

COLLEGE DAY.

What will we do to help the church in its educational work the present year?

The first Sunday in October is the day set apart by General Conference for this work and all should earnestly seek to make the day a *memorial* one in the history of the college and church.

As the Lord has prospered us, let every one unselfishly, hopefully, and cheerfully perform his or her part and the work will be well and fully done and the credit due to all.

The bishops and Bishop's agents, and presidents of branches are specially requested to see that the matter of taking of the college offerings is clearly presented to the Saints in their respective fields and localities, and may the Lord bless and prosper the doers of the work. Very respectfully,

E. L. KELLEY, Presiding Bishop.

LAMONI, Iowa, September 20, 1906.

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Original Articles

SANITARIUM AND CHILDREN'S HOME.

The interest in these two institutions as manifested by reports from all parts of the church is gratifying, to say the least. The sentiment touching both of these undertakings is almost universally in their favor in all parts of the church, together with the disposition manifest to assist as shall be just and proper. The Bishop has no complaint to make, but feels that the Saints are equally interested as he is himself in each performing his or her part. This is all we can ask and all the Lord will ask. It may be that many could do more than they will do by making an extra effort, but each one must answer for himself as to this, to an unerring Judge.

There has been no cause known to this office for intimating that the Saints were not willing to sustain these institutions, neither have we found cause for anybody to stumble over anything that the committee may have done in the matter, unless they were trying to find an excuse for failure to perform their part.

Our attention has been called to statement made by Counselor Hilliard, touching purchase of ten acres of land for the sanitarium: the trouble seems to be that somebody wants a too particular explanation of the matter. There is none of the committee that proposes to use ten acres of ground to locate the sanitarium, but the committee desires to purchase at least that amount of ground. They did not wish to be in a position where the real estate men could close up on each side and run prices up and make the poor Saints pay double price for a little home at a later date. The committee in considering land for sanitarium purposes thought that it would require from two to four acres. We desire, however, to be in a position to handle properly the institution and immediate adjoining property, and while the cost at first on this will be considerable, as stated by Bro. Hilliard, this money will be paid back into the sanitarium fund as the land is used to aid in building. "A word to the wise is sufficient." The committee figured to get more land, but when prices were out of our reach we did not purchase; nor does the committee propose to purchase until it is done in wisdom and discretion, as was left to the committee by the revelation appointing it.

Too many explanations neither bring help to anything of this kind nor assistance to parties who are trying to locate it. This is the reason we have committees to do the work, and it is to be regretted that any one would feel he should help direct the performance of this work, although the Lord named other parties to do this part of the work.

Whatever of insinuation or aspersion cast with reference to errors or wrong-doings on the part of the church in the past, no one has ever pointed out a single step in the financial work by the bishopric as yet, that can be justly said to be against the good of the work.

The trouble often with writers is that they are a little like the self-appointed herald of tidings to King David. They do not wait until they are advised. They run without tidings. Nothing is seen or known but a little "commotion" and, of course, it must be heralded; it fails either to inform or satisfy the people, however. But what of that, the noise has gone out. How much better it would be if all of us would just wait until we have true tidings.

It is to be hoped that Saints and friends will continue their good work towards the sanitarium and the children's home, and will not let anything either discourage or slacken faith in the success of the church and its institutions. There is no worthy undertaking to be accomplished by the church without effort and courageous work. It is to be hoped the Saints will keep this in view when reflecting upon the institutions now being arranged for, and others of like interest in the future.

Saints will note that in forwarding means for the children's home, all funds raised for the children's home under the call of the Bishopric should be sent to the Bishop, or it may be paid into any bishop's or agent's hand, or to the counselors of the Presiding Bishop, which is equal to paying into the treasury. Money raised by the Daughters of Zion, that society has charge of, and should go to the treasurer of the Daughters of Zion. If money is sent to the Bishop, raised by the Daughters of Zion, they will duly get credit for what they have done in this matter. We ask that funds, together with names of parties, be sent as directed, that proper accounts and lists may appear in the publications, and the Saints be satisfied.

In the interest of the gospel work, which means helping every gospel institution, I am,

Very truly and respectfully,

E. L. KELLEY.

INDEPENDENCE, Missouri, September 21, 1906.

THE BUILDING UP OF ZION.

How can it be done?

In the consideration of this question we must consider our environments and the conditions under which we labor. We all agree that individual righteousness is the first great prerequisite. This must be determined by a comparison with "the law of the Spirit of life," which is "the perfect law of liberty." "Ye shall know them by their fruits." We are all expected to labor together with God to accomplish this end.

"Seek first to build up the kingdom of God and to establish his righteousness," was the admonition of the Savior. This applies to all. "All are called according to the gifts of God unto them; and to the

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intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all."—Doctrine and Covenants 119:8. This makes it clear that all, ministers and members, are to labor alike according to their ability, in their several different occupations or callings. Each is a steward under God. The Bridegroom is gone away with the promise to come again. He commits his work (or his goods) to his people. Each is expected to improve on his talent. Talent here means ability in whatever work we are called to perform, as I understand it. If a minister, he must be diligent and studious, improving on what he had to begin with, developing, becoming more proficient, doing better work; hence doing more to build up the kingdom of God. If laboring in any other line of work, the same rule applies, and by experience and application to business we learn to accumulate and save money, and in this way do our part in building up the kingdom, the object of all being the same. The one gathers in the members, and teaches them their several duties in the church; the other gathers in the dollars necessary to buy lands, build up industries, and carry on business of all kinds, turning over all they can spare above their necessities to carry on the Lord's work.

If we are properly educated in the gospel philosophy "greed for personal gain is eliminated, and we will seek to excel" in building up the kingdom. Our ambition will not be to get glory and praise to ourselves by our preaching and work along spiritual lines; but to glorify God, who has made it possible for us to do good along those lines by working with him. And the same desire should exist along temporal lines; each working with God. The farmer plowing, planting, and sowing, gathering, reaping, and mowing; the Lord furnishing the land, the sunshine, and the rain, both working together, the same as the spiritual; both must have the Master's help or fail in their effort. We need helps along both lines, and they are almost indispensable under the present conditions.

The minister must have books, maps, and charts, according to what he is doing or can do; and sometimes he can use a stenographer and typewriter to assist him in his work. So with the business man, mechanic, or farmer; all should have whatever may be necessary to carry on his work and expedite his business. The Lord said:

> It must needs be necessary, that ye save all the money that ye can, and that ye obtain all that ye can in righteousness, that in time ye may be enabled to purchase lands for an inheritance, even the city.—Doctrine and Covenants 48:2.
>
> And again, verily I say unto you, Let my servant Sidney Gilbert plant himself in this place [Independence], and establish a store, that he may sell goods without fraud [not without profit], that he may obtain money to buy lands for the good of the saints, and that he may obtain whatsoever things the disciples may need to plant them in their inheritance.—Doctrine and Covenants 57:4.

This was not to sell goods at the lowest cost price, but to make money to buy lands and establish the Saints.

He was also instructed to obtain license and send out clerks (or traveling salesmen) to enlarge his business to make more money to provide for the Saints and spread the gospel. Here is improving on talents along temporal lines, by trade and speculation or profit. Gilbert had ability in trade and commerce evidently. Hence his calling to work in this department. He had to buy from the world and sell to the world and compete with the world; as well as to sell a little to a few Saints. And if Saints did pay a profit on their goods, it went to the church in the end, and the Lord knew who earned it; and they would get their reward, for the Great Judge will do right. Gilbert could not have two prices, one for the Saints and another for outsiders. That would be ruinous to his business. Conditions are just the same to-day in this respect.

We have to deal with and compete with the world; and should make all the money we can honestly to help the church and turn into the treasury every dollar possible above our necessities. A preacher is not a producer, any more than is a teacher; but he is necessary. A merchant or his clerks are not producers, but they are necessary in carrying on business. The men that buy, ship, and sell cattle, sheep, hay, grain, and produce are not producers, but are necessary.

One of the best, cheapest, and most convenient mediums through which to transact business is the banks through which we do this work. Indeed, under present conditions they seem almost indispensable. The merchant does not have the danger of carrying his money when he goes to buy goods, but deposits and draws on the bank; and this is true in all lines of business. It may be said there is danger of the banks failing and losing your money that way, or the cashier or some bank official getting away with it. Such instances are the exception and not the rule. And there is but little danger when you can select your own officers. The laws may not be all they ought to be in every respect, but they are the best our wisest legislators have been able to make so far. Condemn the dishonest men, not the bank. Men in all kinds of business fail and prove dishonest; in such cases we should not condemn the business, but the man only.

Telegraph and telephone companies many times make money and could be dispensed with, but they are great conveniences, and we could hardly get along without them; so with banks; let us have this great convenience. It saves the church hundreds of dollars every year. Instead of paying thirty cents

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for a money order we have the Bishop's check for one hundred dollars without cost generally, and even our own personal check for a small sum if we are known goes without cost; or the bank where you do business will give you a draft or sell it to you for ten cents where the post-office would charge thirty.

Now let us take courage and go to work with a will and preach the best we can, doing all we can to bring properly instructed people into the church, not being jealous of those that can preach better or do more than we can, and do our part to build up the kingdom. And along temporal lines, let every man be placed where he may improve upon his talent and gain other talents; yea, even an hundredfold, to be cast into the Lord's storehouse, to become the common property of the whole church, every man seeking the interest of his neighbor and doing all things with an eye single to the glory of God. (See Doctine and Covenants 81:4.) For "talents" read "dollars" here as in section 101; for this is evidently the meaning, as a man can not cast his mental powers into the treasury, but he can serve God with honest dollars (which are necessary to feed the hungry, clothe the naked, and place the children of the covenant on the land of Zion where they can live according to the laws of consecration) as acceptably as with honest preaching or praying. I hope to see every institution owned by church-members run in the interest of the church, to build up the kingdom of God, the same as every individual should work; and I am trying to work to that end.

It will require education along those lines, and time and patience are necessary. Can we help, and patiently wait? I am willing for any one to speak or write as they choose, no matter how much they may differ from me. What I object to, is for a man to pass judgment on an individual or class of men, without knowing all the circumstances and conditions of those men. For instance to say, "Men don't work for the money they get, and don't need it," and other like expressions.

I can not judge what a man needs until he has filed his inventory with me and I know his assets and liabilities, condition of family, and all about it. When a man judges another thus, he is assuming the office or place of a judge in Israel, if he has not been legally set apart to that office; and as a consequence can not be in condition to render proper judgment. Hence is an object of contempt or pity. We can not hold one in contempt and feel right at heart, but we may consider the matter as not intentionally wrong, and extend sympathy which we think would be justifiable. I deny having at any time intentionally or knowingly used my office to intimidate any one. If I do that I should be dropped from the office and a faithful man put in.

Desiring that the best men to accomplish the *Lord's* work in *his* way may be chosen, and that I may be worthy to do something to assist in its accomplishment, I hope to remain a worker in some place, wherever the Lord can use me to the best good of his work and the glory of his name.

In hope of final triumph for right and truth, I am, as ever in the conflict, G. H. HILLIARD.

September 22, 1906.

GATHERING—CONSECRATION—STOCK COMPANIES.

GATHERING.

First we will notice the principle of gathering. Jesus said, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Has the gathering-time come? We verily believe it has. Then what? It is required of every man who gathers to comply with the law governing the gathering, and it is as essential to obey this as it is to obey the first principles. It is not now necessary for us to waste time and fill valuable space in citing proof that America, state of Missouri, Jackson County, is Zion, or Independence, Missouri, the center stake of Zion. It must be conceded that when special reference is made to Zion as a location, it means Independence, and the country round about.

God, seemingly, had a purpose in establishing Zion of the last days, and it seemed to be in his mind from the beginning, for he told Enoch:

> And the Lord said unto Enoch, As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfill the oath which I made unto you concerning the children of Noah. And the day shall come that the earth shall rest. But before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth. And great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven, and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men. And righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine own elect from the four quarters of the earth, unto a place which I shall prepare; an holy city, that my people may gird up their loins, and may be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion; a New Jerusalem. —Genesis 7:67–70, I. T.

Zion will be a place of safety, a place of refuge for the pure in heart. Others may prosper there for a time but Christ said:

> For in that day before the Son of Man shall come, he shall send his angels and messengers of heaven. And they shall gather out of his kingdom all things which offend, and them which do iniquity, and shall cast them out among the wicked; and there shall be wailing and gnashing of teeth.

With an unalterable decree it has gone forth from the Father that those who gather must gather in God's way and keep his commandments or we will not be able to abide in Zion.

"Gather my saints together unto me; those that have made a covenant with me by sacrifice." Then it is by sacrifice we are required to make our cove-

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nant with God, that we may be permitted to dwell with the people of God, when the heavens and earth shall tremble; the wicked shall slay the wicked and the poor among men shall rejoice in the Holy One of Israel; when great tribulations shall be among the children of men, and the people of God will be preserved.

To the very first members of this church who collected on the land of Zion in 1831 the Lord said:

Hearken, O ye elders of my church, give ear to my word, and learn of me what I will concerning you, and also concerning this land unto which I have sent you; for verily I say unto you, Blessed is he that keepeth my commandments, whether in life or in death; and he that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven. Ye can not behold with your natural eyes, for the present time, the designs of your God concerning those things which shall come hereafter, and the glory which shall follow, after much tribulation. For after much tribulation cometh the blessings. Wherefore the day cometh that ye shall be crowned with much glory; the hour is not yet, but is nigh at hand.

"And again he said, Behold, blessed, saith the Lord, are they who have come up to this land with an eye single to the glory of God according to my commandments." Therefore it will be useless for us to come to Zion with any other motive in our hearts than to do just what God requires of every man who comes.

Here is one of the first and all important conditions required of every man who comes to Zion:

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

This instruction was given about the time the land of Zion was dedicated; this was to be a pattern to every man that came to this land, and every man that expects to stay must follow suit. Who are prepared to stay?

We have had some experience in meeting and corresponding with Saints with reference to Zion and locating here, and it is but the minority that, in our judgment, really sense the conditions, and that are willing to fully comply with the law appertaining to the gathering. And, while I have not made a special study of men writing or coming from different locations, yet I have noticed that from certain locations there is an apparent difference, and I attribute it to the kind of teaching they receive with reference to the gathering and duty to the church.

The gathering should not be in haste. The rich and the poor are alike with God. The rich are those who are able to, but should not make a rush without due preparation; and the last thing that should employ their minds is that they are coming to buy up land to hold for a rise in price, to make themselves well fixed at the cost of their brother. If they do like Martin Harris, as they should do, there will be no chance for speculation, as condemned in the last revelations to the church. All Saints who contemplate moving to Zion should correspond with either stake or general church Bishop.

CONSECRATION.

Consecration is the setting apart of anything that we may have to the service of God and the carrying on of his work. If we consecrate our life and all we have, then we have done it all. There will be no question as to how much is proper to consecrate under the law for the building up of Zion.

"Wherefore, seek not the things of this world; but seek ye first to build up the kingdom of God, and to establish his righteousness, and all these things shall be added unto you."—Matthew 6:38.

The statement made here by Christ ought to be first and foremost, in every movement of our life, "seek ye first to build up the kingdom of God, and to establish his righteousness." That means, not our glory or aggrandizement in this world, but God's glory and honor and the establishment of his kingdom on earth, and his promises are sure: all that will be needed will be given. It matters not whether a mechanic, farmer, preacher, lawyer, doctor, business man, or laborer of any kind, they are all included in that statement.

All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all.—Doctrine and Covenants 119:8.

Every man in the church should consecrate his life service, ability, and success to the establishment of God's kingdom, and no man should possess any more than another for his individual benefit, for this is forbidden. The Lord has said that he will not be mocked in those things that were commanded to be organized and established as an everlasting order for the benefit of the church and the salvation of man. How long? Until I come. They are now in force, and it would be better for us not to have been born into this world than to turn a deaf ear to the revelations of God in this regard.

Verily I say unto you, my friends, I give unto you counsel and a commandment, concerning all the properties which belong to the order, which I commanded to be organized and established, to be an united order, and an everlasting order for the benefit of my church, for the salvation of men until I come, with promise *immutable* and *unchangeable*, that inasmuch as those whom I commanded were faithful, they should be blessed with a multiplicity of blessings; but inasmuch as they were not faithful, they were nigh unto cursing. Therefore, inasmuch as some of my servants have not kept the commandment, but have broken the covenant, by covetousness and with feigned words, I have cursed them with a very sore and grievous curse; for I, the Lord, have decreed in my heart, that inasmuch as any man, belonging to the order, shall be found a transgressor; or, in other words, shall break the covenant with which ye are bound,

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he shall be cursed in his life, and shall be trodden down by whom I will, for I, the Lord, am not to be mocked in these things; and all this that the innocent among you, may not be condemned with the unjust; and that the guilty among you may not escape, because I, the Lord, have promised unto you a crown of glory at my right hand. Therefore, inasmuch as you are found transgressors, ye can not escape my wrath in your lives; inasmuch as ye are cut off by transgression, ye can not escape the buffetings of Satan until the day of redemption.

If this latter-day gospel is going to save this world, it will not be done by high-toned preaching, it will not be done by beautiful singing, nor by building fine and expensive churches; but it must be done by the Saints getting down to where God intended,—keeping the whole law. If we are going to save the world for Christ, it will cost us something. How much do you think? It will cost us all we have. All our pride; all our selfishness; all our false modesty, all our means; all our powers; we must lay it all on the altar, if we expect to conquer.

What did it cost Christ to redeem the world? It cost him heaven; he left the glory he had with the Father. Then it cost him home; he had nowhere to lay his head. It cost him earthly relations, and companionship of his disciples. It cost him suffering, first in the garden and then on the cross, and, at last, his life; but he was, at last, crowned with victory.

Christ said, "Come, and follow me." "Zion put on thy strength, put on thy beautiful garment." If we will but stand in line, every man in action doing his part, marching on, the whole world will tremble at our tread, and every promise given to the church relative to the redemption of Zion will be fulfilled, and we will wonder how easily it was done.

We sometimes boast of our latter-day work, and tell of the great blessings that God has bestowed on us. If great, glorious, and superior, what are we doing to benefit mankind? Yes, it may be said that we are sending a few missionaries into the world. How much money do we put into the church treasury, compared with what we spend building up self, aggrandizing ourselves with useless ornaments in our homes and on our persons, and building fine homes; and some of our poor brethren, and poor widows and children are destitute for the necessary means to sustain life. Let us remember that God will try every man's work. The widows' and orphans' cry may come up before God, and condemn us in the great day of judgment.

The ability to accumulate is not condemned, but severe condemnation comes for not doing our duty according to the laws of the gospel. And every man in the whole church should love God, and keep his commandments, and remember the poor, and consecrate of his property for their support, and lay it before the Bishop of the church, like Martin Harris did, for the purpose of purchasing land and building up of the New Jerusalem.

The Lord called our attention to the Fishing River revelation. What was the reason why the Saints were driven out of Zion in 1833? Was it not the very same cause that we have among us to-day; or have we better virtues than they had? If not, we are standing on dangerous ground. We have not yet learned to be obedient to the things which the Lord requires at our hands; but are full of all manner of evil, and do not impart our substance as becometh Saints to the poor and afflicted among us. Have we done our full duty on that line? Are we united according to the law of the celestial kingdom? If not we better be for the Lord said that "Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself." The word *otherwise* in this connection means that we could build a city and pretend it to be Zion, but it will not be accepted of the Lord; and to us will come, as promised in this revelation, chastisement after chastisement, until we learn obedience by the things we suffer; and Zion will not be alone in this suffering, but the whole church. Many Saints abroad said, in 1833, when Zion was in trouble, We will keep our money; or, in other words, What do we care for Zion? Where is their God? which brought the whole church under condemnation, and it will remain until we learn to do and not to say. We may boast with eloquence about the beauties of this latter-day glory, and the angel's message to the world; it will profit us nothing, if we are simply making a noise just to be heard. As Paul said, it would but be as sounding brass or a tinkling cymbal, which will be without the proper harmony required by the gospel law, which is to love and obey God and love your brother as yourself.

The gospel, restored to the earth, can not propagate itself without it is preached. Therefore, the Savior said, Go unto all nations, and preach the gospel to every creature. The gospel factor of the world's progress will change the conditions that existed through the Dark Ages. The gospel agency is sufficient to produce that which God intended for the salvation of the race.

Mankind has gone through different spiritual eclipses. Some of them have been very long and dark. Man's vision has become very obscure by reason of those dark times when men, like brutal brute beasts, took the advantage of his weak fellows and devoured him, which was acknowledged by kings and sanctioned by governments. This made serfs, slaves, aristocrats, and demagogues.

The earth is full, and there is enough and to spare; . . . Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.

What an awful statement; and passed upon, who? And now the sunlight of the gospel again is beginning to shine to set no more. Can we appreciate it

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and comprehend its full meaning? If we do not, our carcasses will fall in the wilderness unredeemed like the rebellious children of Israel, who refused to occupy the goodly land; when similar arguments were used then, as such are used now, We can not possess it, because of the conditions. What the gospel was to Adam, Enoch, Noah, Abraham, and the prophets it is to us; and as taught by Christ and his disciples, they made no distinction between the temporal and the spiritual.

Consecration means inheritance. How can the Bishop give inheritance unless the Saints consecrate as the law directs? The Saints made the excuse, Land is too high. The church can not get possession of the land in Jackson County and in the counties round about. Have we faith in God's ability to carry out his own purposes?

We are told that the gathering must be done in accordance with the revelation given to the church upon Fishing River, etc. The Fishing River revelation says to purchase all the land that can be purchased in Jackson County; and in a former revelation, given after the Saints were driven out:

> Observe the commandments which I have given concerning these things, which saith, or teacheth, to purchase all the land by money, which can be purchased for money, in the region round about the land which I have appointed to be the land of Zion, for the beginning of the gathering of my saints; all the land which can be purchased in Jackson County, and the counties round about, and leave the residue in mine hand. Now, verily I say unto you, Let all the churches gather together all their moneys; let these things be done in their time, be not in haste; and observe to have all things prepared before you.

Seventy-three years have passed away since these instructions were given. The church has not been in haste. Has the time come for us to act, notwithstanding the price of land? That is the all-important question. The church has been moving, step by step, by special direction and revelation. As the Lord saw our advancement he encouraged another step in advance, retaking hold of the very principles authorized of God by the old church. The First Presidency was filled; the Quorum of Twelve filled; in time, a patriarch appointed, together with other patriarchs; bishops selected; stakes organized; all this being a more complete carrying out of the law, and calling our attention to the original command given on Fishing River, concerning our attitude, with reference to the gathering, and consecration.

There never was a movement undertaken by the children of God in any age, where all were agreed in every particular; in a general way they may have been. Moses led the children of Israel out of the land of Egypt. They told Moses before they left Egypt, Let us alone for it is better that we serve the Egyptians than that we die in the wilderness. Some of them reluctantly moved, and even though God manifested himself and sealed his approval of the move by going before them in a pillar of cloud by day and a pillar of fire by night, yet they rebelled against Moses. When the Egyptian army came close up to them, this was God's opportunity to further show that he approved of the move. Humanity is the same. Can not we see the same trait of excuses in us to-day that was in them? Where is our faith in God?

STOCK COMPANIES.

Who has the right to say that there will be no stock companies and enterprises for profit when Zion is redeemed, and our laws are fully carried out?

We notice that the most, if not all of those who have written upon this question have steered clear of some of the revelations and instructions given to the church on these lines. To destroy enterprise is to destroy commerce; to destroy commerce is to destroy the building up of any community. We are told that we must build up Zion; it is to be the joy of the whole earth. The temple and other necessary buildings will be erected, such as stores, schools, colleges; and hotels for the travelers are necessary means to traveling; also industries of every kind.

Men will have their inheritances and stewardships. There will be of necessity all kinds of mechanics and workers of cunning art; and we need not think because we are the people of God's choice that he is going to do with us like the birds in the nest; if he does he will take away our individuality. If we need gold to gild the temple, we must get it in a commercial way, or dig it out of the mountains; if we get coal we must buy it with money, or go down deep in the earth and dig it out; for I assure you that it will not be thrown out on the surface for us to pick up. There is one thing certain, we must have commercial interests or labor exchanges, and of necessity, and in either case, there must be a standard medium of exchange: you can call it money, if you please.

What difference does it make which line of industry may be our calling.

> All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of men of business and of work labor together with God for the accomplishment of the work intrusted to all.

We must all work together with God; every man on an equal basis, the minister, or the toiler, or the business man, and for the benefit of the church of the living God, that every man may improve upon his talents, that every man may gain other talents; yea, even a hundredfold, to be placed in the Lord's warehouse, to become the common property of the whole church, every man seeking the interests of his neighbor, and doing all in his power with an eye single to the glory of God.

What is a corporation? It is the legal uniting of a body made up of different individuals competent to transact business. What difference does it make if two or more incorporate and do business under one head or company, if they find that it would be more to their advantage than it would be if they severally

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run an individual business, if they are working to the same end—the building up of the kingdom of God? It might answer some brother's purpose better to invest his stewardship in a corporation than in an individual enterprise, and it should be left with each individual to act on his own free agency, to invest where he could do the most good to himself and the church. I believe that this idea is in accordance with the example given in Doctrine and Covenants 101: 9:

> . . . and they shall be organized in their own names, and in their own name; and they shall do their business in their own name, and in their own names; and you shall do your business in your own name, and in your own names.

The Nauvoo House was commanded to be built, and the Lord directed that it should be built by a company of individuals known as stockholders; the limit of stock was from $50 to $15,000; contributing parties to be benefited, they and their generations after them, as long as they did not sell their stock, which was to be of their own free will and act. (See Doctrine and Covenants 107: 18–20, 24.)

It has been said that money of itself does not make anything, neither will a man if he sits idly by; but man's energies and money set in motion together will each help the other, and we know by experience that to be without money is very inconvenient.

We should make no war with the man that has talent to make money, if he makes it honestly and uses it to good purpose. It has been said, "Woe unto you rich men," in many of the articles that I have read in the HERALD; but did you ever hear, "Woe unto you poor men [who have the wrong ring to their spirits]"? If you did not I will quote it to you:

> Woe unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, who will not labor with their own hands."—Doctrine and Covenants 56: 5.

The spirit of selfishness and greed is as wrong in the poor man as it is in the rich; and it is generally the indolent that ride hobbies who are the more anxious that the other fellow shall divide up with him. The man who comes to Zion with any such ideas in his mind will be disappointed. The law of God never contemplated any such method. The idler, the wasteful, the unfrugal must abide the consequences of his own folly; the willing and obedient shall be crowned with success, every man in his own order. God is just. Every brother's energies will be encouraged, but the idler shall not eat the bread nor wear the garment of the laborer.

I am partly responsible for the incorporation of two of the enterprises undertaken by the Saints at Independence—the Independence Coal Mining Company, and the Independence Manufacturing and Mercantile Company. These are the only ones that I am now connected with. I would have said nothing about them, if they had not been loudly heralded by the columns of our church papers, and by those who have no interest in these corporations, that I know of. These two companies were organized for a good purpose, and in the best possible way, in the absence of something better; and should we lie idly by and do nothing until everybody is converted to the idle whims of everybody else? If we did, there would never have been anything done, from everlasting to everlasting.

We have seen our brethren idle on the street-corners for want of employment, and for ten years prior to the time of these organizations we advanced the idea that to give labor and put people in a position to help themselves was the best possible way to build up any community; and the concentration of capital, a little from here and there could do better than a little could do separately. The officers of these companies have labored hard to carry out their desires, to see these enterprises properly maintaining themselves, and be a profitable investment to those who invested their means; and that, without any compensation. And not only that, but many among the promoters are willing that their part of their investment's interest should go to the church coffers.

Should we at Independence sit idly by and see all our money and earnings go into the hands of outsiders, trusts, and monopolies who continue to fleece us? Would we not be a poor lot of down-trodden people, next to slaves or worse than slaves to allow ourselves to be shoe leather for the Gentiles? What kind of standing would we have in the community? The hue and cry has been raised because we have stock companies and corporations. We are following in the ways of the world, trampling on the poor man, and depriving him of his rights and privileges, etc. From our personal knowledge, the very opposite of this is the intent and purpose of the most, if not all, of those interested in the stock companies organized at Independence by our people.

I will name them. First, Independence Foundry Company, managed by Bro. William Crick,—a stock company. Most of the men employed own stock, or nearly own all the stock. They pay themselves scale wages, and the profits are divided at the end of the year. They pay to the church its portion, and then they either use their individual portion for their own use or place it back in their corporation treasury and add to the building up of their enterprise. I wonder which the Lord is the most pleased with, this kind of business, or with the individuals away off at a distance who try to make artificial thunder!

Jackson County Bank, another corporation. Can we get along without banks? This is the most approved and modern way of assisting in doing business, and can not very well be dispensed with. When the necessity comes that business men must have money (and it is very necessary at times, and very convenient) on the spur of the moment, that money

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must be had, the bank is the place where the money can be most conveniently obtained. Is it not better to pay for the accommodation to those who in turn will help the church, if doing their duty, than to pay tribute to outside banks, run by those who have no interest in our welfare?

But the objector will say, We should not pay interest (usury, if you please). Is it any more illegal for a bank to charge legal interest than it is for an individual? Or for a brother who has money to buy a farm, house, or horse, and rent them; or a man or individuals or a corporation to manufacture or sell goods at a profit? The only precaution that the Lord puts on business, is, as he said to Sidney Gilbert, "to sell goods without fraud." Then it is legal in the sight of the Lord to do business, if it is done without fraud. Fraud means unlawful or unfair advantage, deceit.

The objector will also say, All business will be done under one head, the church. I challenge the statement. Does it not say in Doctrine and Covenants 42:14:

> Tho shalt stand in the place of thy stewardship; thou shalt not take thy brother's garment; thou shalt pay for that which thou shalt receive of thy brother; and if thou obtainest more than that which would be for thy support, thou shalt give it unto my storehouse, that all things may be done according to that which I have said.

I am a full believer and advocate of these principles, that every man in the church should live up to this law faithfully, and thus make the Bishop the treasurer of the whole church, every man laboring in his stewardship. Even if he is a banker, or farmer, or storekeeper, or at the head or laboring for a corporation, or any other vocation in life, he comes under the same rule. This is the law of the celestial kingdom, and Zion can not be built up in any other way. And this applies to all members of the church, in all the world; and if we fail to do this, the condemnation found in paragraph 16 will surely overtake us.

The Independence Manufacturing and Mercantile Company and the Independence Coal Mining Company, both corporations. There has been considerable said about them, and by whom? Did they fully know what they were talking about? I know something about the organization of these two companies, and believe that I am fully competent to defend their merits.

I have lived in the land of Zion since 1875. I have been connected with its financial department from 1891 to the present. Located at Independence, as I have been, I believe I ought to know something of the conditions that have and do exist. I have never seen the time, since I united with the church in 1876, that I could separate the temporal from the spiritual, nor how a church-member could be a saint in very deed unless he could work together with God in his business and all that he had of the world's goods to the betterment of his brethren and the work of God in general. This is the spirit and the motive that prompted these organizations for the benefit of the church, and of those connected with them; and, if they should ever fail, it will be because they have not the proper and needed support.

The question may be asked, What are these corporations doing that is of any special benefit, and different from other corporations outside the church.

The great cry against corporations is that they enslave the wage-worker and enrich themselves, and no opportunity is given to the poor man to get him a home, but they make him trade at the company store and sap out the laborer's full earnings. This is the very thing that these endeavor to avoid, and have tried to put in operation a system that will build up and put every man employed on an equal basis, and that working men may get the benefit of the profits on their own labor, as well as receiving the full scale wages. The money earned by the wage-worker in other corporations or companies goes to aggrandize and build up the operator.

The Independence Coal Mining Company offers an opportunity, such as never has been offered by any other coal-mining company that we know of. They are endeavoring to make it possible for church miners to become partners or stockholders, be their own masters (not prevent any from getting labor without taking stock), and gather together where they can have better association for their children and make themselves homes; and if a store is established it will belong to the company; that means, it will belong to the mine-worker and all who have interest in the company. It can not be then justly said that one or two make money off their fellow brother, and pay largely to the church, and get credit for what his poor brother ought to have credit for under fair and just conditions. Every man is to esteem his brother as himself.

Do you now see any difference?

Holding the position that I do as bishop of the Independence Stake, I have felt it my duty to open up opportuuity for those who need assistance, and for the welfare of Zion and not for any personal advantages. All I have is pledged to the interest of this work without reservation, and we will always be satisfied with the arrangement made by the church for the providing of its ministry.

Praying always that Zion and all her interests may prosper,

RODERICK MAY.

September 20, 1906.

"TO REMOVE THE PRINCIPLE OF SELFISHNESS."

God requires his Saints to comply with his law governing in temporal things for two apparent reasons. First, to incline men to remove the principle of selfishness from their natures. Second, that means may be accumulated for the carrying on of

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God's work, and the establishing of a Zion where is to be no poor.

Any interpretation or construction placed upon the revealed law which thwarts or curtails the accomplishment of either of these two great purposes is a mistaken one.

No harder blow was ever struck at the monster root of selfishness, no stroke is more keenly felt by men of possessions, and no point in the perfect law of God calls out more inclination to evade, than the plain teaching, of which follows a sample: "Verily, thus saith the Lord, I require *all their surplus property* . . . and this shall be the *beginning* of the tithing of my people."—Doctrine and Covenants 106: 1.

Many noble men have met this issue, performed their duty like faithful servants of God, and as a result are less selfish than before, and have received a great measure of the hidden joy, strongly spoken to the soul by the Spirit of the Most High, which joy ever follows in the wake of duty well done. But alas, others, their numbers not a few, have (like the young man of Matthew 19: 22) gone away sorrowing.

Candidly now, what inclination in a man is it that inclines him to modify the "*all your surplus* as a beginning" law, and make it mean only one tenth of all? Is it from so strong an inclination to be free from all selfishness? Where in all the revealed word of God is there anything more clear as to what God requires as a beginning of tithing? Where would be the foundation for our excuse, should we claim we were justified in paying only one tenth of all as a beginning?

True, Abraham gave tithes of all the spoils when returning from the slaughter of the kings; but where is there one line of evidence that he had not previously complied with the perfect law which requires all surplus first? Who did the Lord say was expected to make this kind of a beginning? "My people." And this should be a standing law—how long? "For ever." Where? In "the land of Zion" and "stakes of Zion." Anywhere else? Yes, section 51, paragraph 4, speaks of the same law, giving of surplus into the hands of the Bishop, etc., and paragraph 5 follows thus: "Behold this shall be an example unto my servant Edward Partridge, in *other* places, in *all churches.*"

Again, in section 72 the Lord in giving directions concerning the same law, God's one and only law revealed, governing the management of finance, speaks of sundry duties pertaining to disposal of moneys thus paid in to the bishop, and follows in the latter part of paragraph 4, thus: "And now, behold, this shall be an *ensample* for *all the extensive branches of my church.*"

Once more I cite to establish this point section 70, paragraph 2, which speaks again of the same law, giving of *surplus*, which is in this reading called "that which is more than is needful for their necessities." Immediately following these things, in paragraph 3, we have this: "And, behold, none are exempt from this law who belong to the church of the living God."

Those of us who have confidence in the saying that "but one line hath been given by which to measure" can see the application of that rule in this matter of the temporal or financial law. In the unfolding of this law, God has acted like himself and given "line upon line, precept upon precept, here a little and there a little"; but because of these different revealed statements of different parts and bearings of the one law, covering a period of years, we mistake if we conclude that there are two or more separate and distinct laws intended to govern the people of God with regard to finance.

Soon after the Lord began the establishment of his church in this last dispensation of the gospel he gave the people some of his words to ancient Enoch; and in speaking of the happy obedience of the people of Enoch, it is said, "There was no poor among them."—Doctrine and Covenants 83: 2. Quite a hint, therein, as to what would be pleasing to the Lord, and of the greatest good to his people; but no definite command.

Again in January, 1831, section 38, paragraph 5, a parable is given which indicates that the Lord has no pleasure in the inequality of his people; but still no command.

Then in February, same year, *commandment* is given: "remember the poor, and consecrate of thy properties for their support," etc. (Doctrine and Covenants 42: 8.) Here, that surplus giving is spoken of, but not specified or defined as to the *amount* required. Also the second consecration, which is to be made when a large surplus has again accumulated, is spoken of; but in *this* instance nothing is said of the regular annual tithe. But by the "line upon line" system of God's work, that tithe feature is explained later. After the revelation of February, 1831, (see section 42,) follow other instructions concerning the same law, in May of same year (see section 51), again, more in December (see section 72), and so on, until finally the Saints at Far West, Missouri, with all these instructions before them, seem either to be somewhat confused over the matter, or else the requirements of this beautiful celestial law were striking such a desperate blow at the foundation of their selfishness that they were inclined to stand back and have the Lord say it over again, so as to be real sure; so they inquire: "O Lord, show unto thy servants how much thou requirest of the properties of thy people for a tithing?"

Then the Lord speaks again, to answer the "how much" question, and thus explains the matter, and leaves the people without excuse, and says: "Verily,

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thus saith the Lord, I require all their surplus." "And this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed, shall pay one tenth of all their interest annually; and this shall be a standing law unto them for ever, for my holy priesthood, saith the Lord."

Why is it to be a continuous standing law? Because it is the one perfect, celestial law. Wherein does this differ from the law as stated in section 42? Only this: those former revelations mentioned the consecration or surplus, but said nothing of the annual tithe of all the balance of their interests. They also mentioned the following consecrations which are to be made after the lapse of time, during which they have "proved" the Lord by bringing "all the tithes into the storehouse," and he has poured them out such a blessing that there is not room enough to receive it (see Malachi 3:10), which results in another surplus to be consecrated.

This last mentioned revelation (section 106) speaks of the *surplus*, and the *tithe;* but does not go on into the details of the second, or further accumulating surplus. How could we, then, consistently interpret these teachings to mean two or more separate laws, intended to govern under different conditions? It is clearly one and the same, harmonizing with itself and all other parts of the gospel, and binding upon all who would have the Lord call them "my people." Shall we permit our selfish propensities to cause us to try to hide from our whole duty (severe sacrifice though it be), and crouch behind the flimsy screen of an excuse, that God does not require *all our surplus* as a beginning, but just simply one tenth? Shall we wrest and divide the law of the Lord into two divisions, one with a rather *mild* appearance, the other appearing *severe* to our defective vision, because of its keen thrust at our selfishness, and its requirements that we come *clear to the line?* Shall we thus divide, and then allow our natural selfishness to dictate that we choose the *easy end* of the task, then stumble along congratulating ourselves that we are serving God and doing our part, when the fact is we are carrying a load in our stumblings which might be exchanged for greater freedom and more rapid progress? As it is so clearly shown from all the revelations touching to any length upon the financial law, that the surplus is required, if we can now decide "how much" it takes to constitute our surplus, we then have one point of duty clear.

Now there are at least two ways to interpret the meaning of that term *surplus.* Let us, here, line up those two till we can have a look at them. One goes direct to the line, as it was stated publicly by one of the Bishopric at the late General Conference, which is as follows: "Surplus is that which a person can spare above what he *needs for his family* and his creditors." The last three words could be stricken out without doing damage to the statement, for what a man owes to another is not properly his, and need not enter into this consideration. But there is another way to interpret the meaning of *surplus,* which, if we are not careful, we will find ourselves drifting into; for this one caters a little to the selfishness inherent in man, and upon which we must make war at every point. This interpretation, dictated by the spirit which leads us to evade being hewn to the line, is whispered to ears all too ready to hear it. This surplus means that which a man can spare above what he needs for his family, *and* the carrying on of his business. In other words *his* business needs *his* capital to keep up the working basis of *his* business, therefore (since he is a man of financiering ability) his surplus would be that which he did not need to *broaden* and *strengthen* the working basis of *his* business;—equaling a free-will offering,—or, nothing. An offering, large or small, may soothe the conscience for a while and call down a degree of God's blessing; but it will never redeem Zion, nor bring to us the "abundance" of God's favor. When you define *surplus* to mean all above what a man needs for himself and family, then add, "*and* the carrying on of his business" then include a consideration of his *financiering ability,* you have given such latitude to the natural, selfish inclinations that you cripple the law, making it impotent for the very work intended, and the whole thing appears before us *lame in every joint;* and instead of being the means to bear us up to the plane of equality, it would prove to be a hydra-headed monster, drawing us into stronger meshes and deeper entanglements.

Well, but we sometimes think, "It will never do to cripple a man's business, nor destroy his working basis." True, but how *large a business* does this surplus law allow him to operate when he makes his beginning by paying all the surplus? And how much of a working basis will he be justified in retaining when he counts out that surplus? Let the Lord answer, and let us abide by that. "And again, let the bishop appoint a storehouse unto this church, and let *all things,* both in money and in meat, which is *more than is needful for the want* of this people, be kept in the hands of the bishop."—Doctrine and Covenants 51:4. Clearly then the working basis intended to be left in the hands of the individual would be that which would supply all that was needful for his family; and *no more.* Should a farmer own two farms, and the proceeds from one of them would supply his family for the year, the other farm is surplus, notwithstanding the thousand excuses which would creep into his mind to make him think it would be crippling his business and thwarting his ability, if he should turn the other farm over to the Bishop. If there were a little less fear of crippling the individual business, and a little stronger determination to capitalize God's "working basis," Zion might have been redeemed (land pur-

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chased) even now. If it cripples a man's business to comply with God's law, the sooner that business is crippled the better. The Saints are to be equal according to their families, circumstances, wants, and needs (see Doctrine and Covenants 51:1), and *not according to their ability.*

Example: Two men join the church, each having a family of six. A has an income of three hundred per year; B three thousand. A calculates that by economy the three hundred will supply his family, having no surplus; but sacrifices some for free-will offerings, and his name appears before small sums in the Bishop's report. B concludes (after a hard tussle), that the law really requires the surplus as a beginning, and that "surplus" means that which a man has above what is needed for his family, *and his business.* He also has half a notion to ignore the surplus clause, and simply pay *one tenth of all* because the Bible says that Abraham did pay one tenth of all. But again, seeing no way to dispose of that law which calls for the surplus in so many places, he accepts it half-heartedly, and then concludes that his family can hardly get along with less than six hundred or a thousand for the year. Then he looks at the balance of his income, two thousand dollars, and says: "If I turn that all over as surplus, I am afraid it might be needed to strengthen the working basis of my business—but—then, maybe I can spare one thousand dollars." So he pays the one thousand dollars, calls it surplus, which leaves him seven hundred dollars more for *his* family than the other brother to be used for luxuries which they can not afford, puts his name on the list as a heavy payer to the Lord, and leaves him one thousand dollars in pocket to be used as a leverage to pry down upon some other man's necessities when a business opportunity presents itself to his financiering mind. Puzzle: Find the equality between the two brethren.

Find the equality, or shadow of the possibility of ever coming to equality, if we interpret the law to mean: Pay one tenth of *all* as a beginning, and do not bother about the surplus. Let that be a mild, good-natured challenge to any who would take such a position. Find the possibility of ever coming to anything in the *semblance of equality*, if we will have "surplus" to mean more or less than the law specifies, viz.: all above our needs.

If the position be sound, that men under the gospel law are to be permitted to have, hold, and control property in amount, according to their *ability* as financiers, we have no further concern about introducing the gospel teaching upon this point, for *that is what the world has right now.* In the greedy grab of the world, those who have the *ability* get the goods. Let us run the meaning of that ability to a clear definition. Two men stand side by side in the arena of the world. One is shrewd enough and keen enough to get an insight into a business deal in which he can take advantage of the other's necessity. He grabs his opportunity and is the winner, accumulating more goods than his fellow. The value of these goods is represented by money which he holds, and next opportunity he has for a grab he not only has his superior insight to help him get the advantage, but he has the working power of the money accumulated to use as a powerful lever in his favor. This operation is repeated as often as possible, and it is said, "the man has *ability*—is a successful financier."

Does this kind of ability *create* or *produce* wealth; or is it not a fact that it simply manipulates, controls, and accumulates?

There is a manifestation of about the same kind of ability in the corral at feeding-time, when the bellowing stag, with his glossy sides and dignified bearing, uses those long, polished horns to throw an unfortunate calf over the fence, and gore a poor weakling into a corner, then stands triumphantly over the feed, master of the situation—"according to his *ability*"—the strong preying upon the weak. But the world could get along just about as well if men could be persuaded that they were created for a higher purpose than to imitate the beasts of the field; and conditions will be as good as they are, when some of this *ability* shall have been relegated to the rear.

The kind of ability which deserves the good of the land by right, is the ability to go into the field and produce something, into the shops and produce something, into the mills, factories, mines, or any avocation which produces something, or is necessary to add to the comfort and convenience of men. Ability to do these things is legitimate and deserving of the luxuries of life; but the ability to manipulate, control, and accumulate large interests for personal gain, is the personification of a parasite upon society and will never find any justification under the gospel law.

Because one man has had the levers of fortune placed in his hands, either by inheritance or victorious scramble and push, and thus has the *ability* to run a railroad, and another man, born under the crushing pressure of the capitalistic lever, has only acquired the ability to run a wheelbarrow, is no consistent reason why he should be compelled to toil ten hours in the ditch in overalls, go home to a place unworthy the name, eat, sleep, and return to repeat the operation three hundred and thirteen or fourteen times in a year, while the man of the upper crust with *the* ability fares sumptuously every day, and scorns the other man as being beneath him.

Of course no one who understands and believes in the gospel of Christ would uphold such things as being right; but this condition obtains in the world; and the church is not yet entirely free from these things.

Then what do we lack? The practical application

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of the only rule which ever has been given to men to establish equality.

This is no plea for a dead level equality insomuch that every man's coat must be cut alike, and cost the same to the penny; or every woman's apron contain the same number of green stripes or blue checks. But that ditch-work must be done; it takes a muscular man to do it. After the heat and toil of the day why should he not be entitled to lay off his work clothes in a well-equipped bath-room, and enter a comfortable home to partake of the abundance of the land? The wheelbarrow must be run to move the bricks and mortar with which those beautiful dwellings are builded, and why is not the man who has the ability to run it entitled to the privilege of hearing his daughter make melody upon a costly instrument in his *own home*; or the privilege, time, and means to take a trip abroad, whether he has the scheming *ability* to master some sharp practitioner or not? Why?

It can be so among God's people, when they learn to call into action the nobler impulses of their natures, which labor for others besides self, and crucify selfishness by nailing it to the cross with the hammer of the law of the Lord. No other hammer will drive that nail—the wood of the cross is too hard; no use to peck at it with sticks, and congratulate ourselves that we are at work, for time, to our regret, will reveal our blunder.

We have shown that there is but one method by which to bring about equality, namely, to reduce our living expenses to as near a given standard as possible, and retain a working basis adequate to produce that amount, then give all the balance to the Bishop, and tithe all other interests annually. If the uniform living expense be set first, about upon a ministerial allowance basis, it could soon be determined whether that be too much or too little, and the amount which could be spared for living expense of each family all the way around could soon be changed to suit the income, thus all have alike and receive alike.

This is a simple matter and could be made practicable if men would. But before we laugh too much at the idea, remember that the Lord has said, "It is not given that one man should possess that which is above another, wherefore the world lieth in sin." And again, "In your temporal things *you shall be equal*, and this not grudgingly, otherwise the *abundance* of the manifestations of the Spirit shall be withheld." There are *some of the commandments* which God has given concerning Zion and her law which are to be executed and fulfilled *after* her redemption. (See section 102:10.) But this requirement to keep the temporal law and come to an equality *is not* one of them; for this is in force *now*. "None are exempt from this law who belong to the church of the living God."—Doctrine and Covenants 70:3. (Also see section 112:6.)

Here the Lord says that the law given in section 42, concerning this temporal matter, the storehouse and all, "is as if it were given to-day." And the inference is that it will be the same in a thousand years from now.

So, then, for an example suppose that a "million-heir" should join the church to-day, and having an average-sized family, about five hundred dollars per annum would be ample to support them inasmuch as their needs and wants were just. His working capital is bringing him in nearly a million. But a working capital of two thousand, we will say, would be enough to produce the five hundred per annum for the needs of his family. To get his surplus, subtract the two thousand five hundred from the million, and the remainder is what God requires as the beginning of his tithing. Now remember that the law calls for an equality, and that this man's family with their five hundred per year stand equal with all his brethren; and also remember that God has said that there is "enough and to *spare*," and that it is his will to provide for his Saints, but it must be done in "*his own way*"; and that this is the way, "that the poor be exalted and the rich made low." Remember, also, that he said: "bring all the tithes [not a part] into my storehouse and prove me." So, to prove him we must bring all, *surplus* and *tenth*.

No use for us to catch our breath and get scared at the thought of so ruthlessly breaking up the millionaire's business, for the capital is not destroyed, but simply put where *God said to put it*. And now, God can keep his word and cause that capital to multiply rapidly without increasing the power of a weapon in one man's hands for the oppression of others. And he will "open the windows of heaven and pour you out a blessing that there shall not be room to receive it." Well, the year rolls around, and it is time for our former millionaire to pay his tithing; so he figures up and finds that his two thousand of a working capital has produced by his labor the five hundred with which he has fed and clothed his family, and three hundred dollars more; so he is to make out a tithing-check to the Bishop for thirty dollars tithing. Well, it looks small to him who has been used to handling so much larger sums; but then that is about the amount that his other brethren are able to pay this year, and they have no occasion for jealousy. Their feelings are not marred. There is peace and good will between them, and they are prepared for another year's work in union and harmony.

Besides this, the Bishop has taken that large amount of surplus, nine hundred and ninety-seven thousand, five hundred dollars, which was paid over to him, and has put many poor men to work with it, and now our hero has the joy of seeing them one after another swelling the list of tithes and free-will offerings, until he takes more happiness in one hour of exaltation in the thought and knowledge of hav-

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ing done his duty, than he could have experienced in years of selfish gratification of his natural greed.

Also we can imagine those poor men who have been given a chance and a blessing—how zealous they are, regular missionaries, advocating their religion everywhere they go, writing letters to the folks back home and telling them that they have found a religion which is no *mere pretense*, but actually helps poor people out physically, spiritually, financially, and all.

Then when this manner of a union begins to be established, how the abundance of the manifestations of the Spirit will once more begin to flow! Then Zion indeed will rise and shine.

Let us hesitate, then, no longer, but do with our might what our hands find to do, spreading the truth, and keeping its precepts. JAMES YATES.

SEILING, Oklahoma, September 22, 1906.

PROHIBITION NOT UNDERSTOOD.

Prohibitionists stand for principles. They stand for civic righteousness, justice, truth, fair dealing between man and man, the enforcement of law, and the supremacy of the will of the people. They stand for all their constitution guarantees, and would prohibit the spoiler who, with polluted hand, would touch the magna charta of our protection of life, liberty, and the pursuit of happiness. They stand against any man or combine of men who proclaim themselves higher than the Government. They would prohibit the usurpation of power, either by President or Senate. They oppose all legislation which would enrich men and corporations by making the laborers and children sink deeper into serfdom. They would stand in the way of the down-treading of the brawn and the brain of our country by a bloated aristocracy who have grown fat on the blood and tears of the masses of our people. To prohibit is not to coerce, but to restrain.

When the waters enswathed all the earth, rendering it unfit for habitation, God set a limit on the sea by his perpetual decree: Thus far shalt thou come, and here shalt thy proud waves be prevented. So it is to-day. God is now looking on the face of the earth as he did then; he sees all the earth covered with slime and sin, rendering it unfit for the abode of mortal souls. The decree of the Almighty has again gone forth that the waves of drunkenness, debauchery, and oppression, with their license to deal in the souls of men and women and boys and girls, with all that degrades humanity, shall be driven back into the smoke and blackness of hell, and shall there be restrained from stalking forth in their hideousness.

You say Prohibitionists have but one plank in their platform. You are mistaken. It is true that the emphasis has been placed on the liquor traffic, but it is as broad as the eternal throne of right, and God's own right arm is underneath it. God is speaking to the men and women who advocate the prohibition of crime. He has given the right of way to the hosts of the righteous. They shall go on and prevail.

You accuse them of politics. It is not true in the sense in which you have spoken it. Our aims are for the good of the human race. There is no true Prohibitionist who would not give up the thought of political preferment for ever, if thereby the principles he holds dear might prevail. His life would not be counted dear if by laying it down the curse of the liquor traffic might be swept from the face of the earth. Show me that the giving up of my life would redeem our great state of Indiana from the demon monster of the saloon, and I am ready this moment to be offered up. Could it be so it would usher in a glad day. When the sacrifice should be made and my disenthralled spirit should take its flight from the altar and sweep upward to the glory land, I would listen earthward long enough to catch the shout of victory from bleeding-hearted mothers, wives, sisters, fathers, and brothers; and while earth's glad shout was still reverberating against the jasper walls of the city of God and should be taken up by the angels in glory, I would ask no more than to hear the plaudit from the Master: "Faithful unto death."

We are not an office-seeking people. Let any party put in true men, good men, law-enforcing men, men who stand for civic righteousness, and we will be satisfied. But I tell you now that the people are coming—the fathers and mothers of the ruined boys and girls are coming to avenge the wrecked souls of the loved ones whom the saloons have lured away from God and heaven. An aroused public are coming, and woe to any man who is found over on the side of the enemy of souls. The saloon, the gambling den, the house of debauchery, the trust octopus, the combine or company who have heaped up millions for the purpose of oppressing the laborer in his wages, with all the wages of iniquity, shall have a fearful reckoning from a long-suffering people to whom God is speaking.

We often hear Saints talk and see what they write in regard to the redemption of the land of Zion. Yes, we see that they are striving to get to the Zion land. But alas, when they get there conditions are not as expected. Why? Because they themselves are asking God to do something that they actually refuse to do. Three times our presidential chair has been cleared by drunken anarchists. Yet we as members constituting the body of Christ have not the moral courage to say with our ballot that we will show the world where we stand.

"But, Father, we are frail and weak,
And often from thee stray;
But now that we do knowledge seek,
Oh, cast us not away."

Dear Lord, give us strength to withstand all

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worldly vice, so that we may be fit to abide in the land of Zion on that great celestial morn, is ever my earnest prayer. JOHN ZAHND.

Mothers' Home Column

EDITED BY FRANCES.

The Answer.

Restless and unsatisfied,
"Of what use is life?" I cried;
"All my wishes are denied.

"All my duties trivial seem;
I have energies, I deem;
What I could be, oft I dream."

Then a voice was at my side,
"Let my conduct be thy guide."
'Twas his voice, the Crucified.

"Law and prophets to fulfill
Was my life devoted still,
For I came to do his will.

"What that will? The Scriptures saith,
Thirty years of Nazareth,
Three years of public life,—then death.

"Thirty years, unknown, I trod
Galilee's sequestered sod,
Yet my life was known to God.

"Daily work at Joseph's call,
Daily life 'mid duties small,
Yet I was the Lord of all.

"Daughter, if thy life be true,
Thou a blessed work shall do,
Though unseen to mortal view.

"I shall know it, I shall see,
When, with willing heart and free,
Thou obedient art to me.

"All thy quiet life I know,
For I planned it long ago.
Wouldst thou that it was not so?

"I have given all for thee,
Live thy quiet life for me,
So shall it transfigured be."

—Selected.

DELTA, Colorado.

Dear Sister Frances: In answer to your request in "Home Column" (July 25), "Shall the children help," I for one will be thankful to help them, and the children *are willing* to earn their Christmas Offerings.

It calls to my mind two little girls (not little now) who had a few cents saved for their offering, but wanted to make it more, so asked me what they could do with their money to make a larger offering. I told them to buy material and piece a cover for a quilt. They did so, and soon their little hands had it done, and they then started out to make a sale of it, but could not. They were highly praised for their good work done on it, and one dear sister said she had some pennies saved for little ones that wanted Christmas Offerings, so they were not entirely disappointed (may the Lord bless that sister).

Some time after that I told the girls I would pay them for their work when I could spare the money, and last year it was sent in to the Jubilee Fund. I have not regretted it, but wish I could help them more, and truly there could be no grander work for the little ones than to help roll on the Master's cause. It is a comfort to me to watch my children save up their pennies, and see the sacrifices they make.

If these few lines will give a little cheer or encouragement I shall be well paid. With loving remembrance to the Saints in and near Lamoni, and best wishes for the "Home Column," I remain, Your sister in the faith,

MELISSA B. WOODS.

[Indeed, Sr. Woods, your letter has brought encouragement to the editor if to no one else. It is so rare to have an answer to any of our appeals that, strange as it may seem, we are almost surprised when one does come. But what matter if the personal answer does not come. Pleasant as that is, we can forego it, if only the answers roll up to the Bishop when the right time comes. Dear mothers and teachers, do not fail us then. You never have failed us, but this year we want the children to outdo themselves in working and sacrificing for the home God has commanded his people to build for his homeless little ones.—EDITOR.]

Letter Department

DETROIT, Texas, September 4, 1906.

Editors Herald: Feeling somewhat encouraged over the prospects here, I essay the task of writing a few lines, that you may know how matters are moving in regard to the Lord's work in this part. I can truly say that I love this latter-day work. God is in it, and God is moving, and in due time will accomplish his work, and bring to pass all that he has said he would.

I am rejoicing in the hope of the gospel. I have been living in this section of the country, seven miles from the old Manchester Branch, where the gospel was first planted in Northeastern Texas. I have presided over the Manchester Branch since I was ordained to the office of elder in July, 1900; have labored locally as circumstances have permitted. I left home June 29, 1906, in company with Bro. E. A. Erwin, to assist him in meetings. Preached night about with him, the Lord blessing us with splendid liberty. We were gone nearly four weeks, and found some noble-hearted Saints, who did all they could to make us comfortable and to get the gospel before the people. We also met some good-hearted people who are not in the kingdom as yet. We returned home and began meetings at a schoolhouse near Old Manchester on Saturday before the fourth Sunday in July, continuing for nine days with good interest, then back to Avery, beginning a meeting in a schoolhouse in that town on the fourth day of August, continuing nine days with good liberty and increased interest. On the 12th the writer had the pleasure of leading two into the water; one of them being a noble young man whom the writer believes, if faithful, will do a grand work in the Master's cause. We then returned home to look after home and loved ones, when on the 21st of August Bro. Benjamin Shields, who lives something over one hundred miles south of here, and who, with his wife and son, was baptized last year by the writer, came to my house, bringing with him his father, John Shields, seventy-two years old, who had never heard a sermon, to be baptized. So we went with him to Old Manchester the next day and Bro. E. A. Erwin conducted him into the kingdom of our Lord, by burying him with Christ in baptism, to rise to walk in newness of life.

Returning home that evening, I got a message over the phone from Bro. John Harp, who was at Avery, saying he wanted to preach, so I bade him come, which he did. I met him at the depot on the 25th, beginning meeting the same night at Midway Schoolhouse, one mile and a half from my place, where I have resided for five years. We continued meeting there over two Sundays, closing on the night of 2d of September. Bro.

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Harp did the preaching, except one sermon. Bro. E. A. Erwin joined us on Wednesday and preached once, remaining and assisting through the meeting. It was an interesting meeting, and one that will be long remembered both by Saints and outsiders. The house was full of earnest listeners every session. The preaching was of the highest order, and never was a man in a strange place given better attention, or treated with more kindness and respect, than was our Bro. John Harp. He has made friends, and will be long remembered, and never forgotten by the good people of this country. In the evening of the last day, he led two persons into the water, one of them being one of my brothers four years younger than myself; the other a daughter of Bro. Bayless. So the work rolls on, and one by one the honest in heart are brought into the fold.

Bro. Harp is at Manchester; will possibly preach a few times, and then on with Bro. Erwin to his appointments to labor with him for a few weeks in this part. Bro. Harp is a noble worker, and is calculated to do much good. May the Lord's blessing be with him, and all the workers and coworkers whom God has called and sent, until the work is accomplished.

P. B. BUSSELL.

WINTERSET, Iowa, September 9, 1906.

Editors Herald: In sending in my subscription for SAINTS' HERALD I will also send a few lines for its pages.

As one brother wrote, "If it took inspired men to write the Bible, it would certainly take inspired men to teach it correctly." But I can not *always* discern the Christ Spirit in all the articles during the past few months. Saints, why not take reproof and correction kindly? There is little hope of forsaking a fault until we are first made aware of possessing it. Let us all use charity. Elder J. F. Mintun's way of handling the knotty problem—or rather his advice as to the best way, found in last HERALD is fine: let us all read it again.

We who are the scattered Saints need the literature of the church; for the sermons therein are about all we hear, save for an occasional reunion we may be privileged to attend; and we like the wise counsel often found; and it makes one feel acquainted with the great body of Saints, and in a degree it helps make up the loss of their present association. Sisters, do not think you have not the time to read them together with the Bible and all other *good* works in or out of the church. What is our time here for?

Let me relate: Two years ago to-day, my sister passed from earth, stricken down in her prime, when life was fraught with high hopes and ambitions; taken with malignant typhoid, in two weeks the spirit returned to God who gave it. Living some distance away, I did not arrive until just before the final release; but, oh, the lessons that I learned in the days following. There were the husband, the three children (now motherless), and on every side I saw the evidences of unfinished plans. Here were dresses and aprons cut out and waiting, suits partly finished for the little boy of three years, and the needle in her work just as when she laid it down, not supposing it to be for the last time,—and all those little homelike things that belong to the busy life of wife and mother. But she lay in the best room unconscious of it all, her hands folded in rest, her face with the expression of perfect peace and happiness, and I realized this truth as never before: "For what shall it profit a man, if he gain the whole world and lose his own soul?" And I asked myself, Of what benefit to her now was the result of her earthly ambition, all the labor of her hands, the weariness of body and mind she may have endured, if during the time that was hers to employ here it did not all center on the one aim, a happy eternity for herself and others? and all things paled into insignificance before the one thought—celestial glory!

Mine has been a busy life, yet I have always tried to keep a deep, even, spiritual current flowing through it all; but oh, sisters, I could see that I was not living up to my privileges. I was not giving the time for culture in spiritual lines that I ought, and I resolved I would be more careful of my time hereafter, that when the final accounts were summed up it should not be a heavy column for self and a light one for the Master.

Dear Saints, let us be more careful what kind of an influence ours is, that works go with our faith, and be consistent at all times. I find it well to examine ourselves whether *we* be in the faith or not, quite often. As mothers, let us be careful to teach our children the eternal truths, and let us improve our time, unceasing in knowledge from day to day, and by careful, prayerful lives, live worthy to be called the children of God. Pray that I may give my God intelligent service, and that my life may be faithful to the end.

SISTER F. TEMPLETON.

TABOR, Iowa, September 6, 1906.

Dear Herald: Since the June conference of the Fremont District, held in Hamburg, until about July 25, Bro. Turpen and the writer traveled over a greater part of the district in search of a place to put up the tent, and at last we pitched our stakes at McPaul, and I suppose because of the rumors that had gone out of our intention of holding tent-meetings in that place the United Brethren got busy, and thought they had better hold a protracted meeting. But instead of meeting with success, as the minister told me himself, they had failed to make a single convert. It was not for the lack of hard work on their part. They did their best, I believe. We commenced our meetings on Tuesday, notwithstanding the stormy weather, and we held over two Sundays. While there we baptized four into the kingdom. We would like to have stayed longer but because of an appointment we already had for another place we pulled down the tent, Bro. Doil kindly taking it and the preachers to Bartlett. Bro. Eli Stedman came into McPaul and preached four sermons for us. We also felt grateful to receive help in the musical part of the meetings by the assistance in that direction from Bro. and Sr. James Wight, Sr. Sigler, and Sr. Arber, who is visiting in Iowa. We reached Bartlett on Monday and commenced operations the same evening. Our crowd was simply innumerable—the mosquitoes were in the majority by the thousands. We held forth for over a week with increasing crowds each night, while the interest was good; but having to part with the tent for camp-meeting purposes, we had to leave this place before we felt justified in doing so. Three were baptized here, in the Missouri River.

In this place as in McPaul the Christians became so intimidated that they thought that they must send off for a preacher and they, too, had to hold a protracted meeting. I have been a little amused at these different organizations being so stirred up when the Latter Day Saint elders come around; it is an evidence that we have a system of religion that causes them some discomfort.

With some reluctance of feeling we left Bartlett as we had left McPaul with the promise to return sometime about October. We went west to Crescent in the Pottawattamie District to attend conference there. A grand time was enjoyed, I believe, by all, as I heard some one express the opinion that it had been one of the best conferences ever held. There is a noble band of Saints in that place. Upon request of Bro. John A. Hansen, president of the Hazel Dell Branch, I went and preached for them Sunday and Monday nights. They treated me very kindly, and I would have liked to remain longer with them, but as our camp-meeting at Henderson had already started we had to hasten thither.

Bro. John A. Hansen drove us from his home to the camp-ground, which was a lovely spot, Bro. Badham having kindly loaned his grove for that purpose. While there we made many new acquaintances and renewed old ones. The weather was all that could be asked for, just ideal, with the exception of the last day—Sunday. It commenced storming about fifteen minutes of nine, when the Sunday-school was to have held their session. A number came into the large tent but not so many as

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otherwise would have done. They were very courageous and full of zeal, nothing daunting them. That is the spirit we all should have that engage in such a grand and noble cause. When the superintendent arose and announced the opening hymn, I could not help but smile when we sang heartily, "Sunshine and rain," from Zion's Praises. The rain during the school-hour was there all right, but the sunshine was being enjoyed by some one else. To see both teachers and scholars with umbrellas up was a little unusual. However, by eleven o'clock the clouds had lifted some and we were now enjoying a few rays of the sunshine that we had been longing for hours before. All seemed to enjoy the meetings and felt like having another reunion next year. I baptized two there, both promising young men. The preaching was of a high order, being by Brn. Heman C. Smith, E. L. Kelley, Henry Kemp, M. M. Turpen, Eli Stedman, J. R. Sutton, John Garver, and the writer.

Much credit is due the committee, and especially Bro. A. Badham, who did his best to make every one feel comfortable, supplying them with milk and potatoes, fuel, and other things they needed and made no charge for them. That is the kind of Christain love we are in much need of.

The missionaries were well cared for, and we all parted feeling renewed and spiritually built up. The Sunday-school and Religio were also well represented by Brn. T. A. Hougas and Joseph Roberts, Srs. Lentz, Hougas, Olive Beecroft, and Ethel I. Skank. I came on to this place and held two meetings in their neat church, which I believe is now clear of debt and is to be dedicated on Sunday, September 23. I also baptized Bro. Charles Goode's oldest son, Fred, and Bro. H. O. Redfield's youngest boy, Clarence. I trust they will grow up to be bright and shining lights in the kingdom of God. This makes eleven I have baptized since August 1. I expect to go home for a little while to fix up for the winter.

My prayers are for the redemption of Zion and for the advancement of the cause of Christ in the world. May the blessings of God be upon his Israel everywhere.

Your brother in the gospel hope,

JOSEPH ARBER.

GLADSTONE, Illinois, September 12, 1906.

Editors Herald: In reading of William Reed's theory of the globe from a standpoint of view, it looked very reasonable to me that the interior of the globe is hollow. His theory seems to harmonize with the scriptures. Job says, "Thou hast stretched out the north country over the empty place." What could be the empty place, but the opening to the interior of the globe? Also see Isaiah 66: 6-10; 49: 20, 21; Jeremiah 23: 7, 8. It should not be an incredible thing, if the globe be inhabited on the interior, when there are so many evidences pointing that way. A tube is stronger than a solid rod made of the same amount of material. The bones of all animal creation are hollow. The prophet Jacob, in the Book of Mormon, speaks of the nethermost part of the vineyard, or world. What about the globe that can give birth to a whole nation in a day. And the glory of it all is that the Lord has said he would cause to come forth the event. I like Mr. Reed's theory, and would like his book. [It can be had of Walter S. Rockey Company, Publishers, 259 Fifth Avenue, New York, $1.50—EDITOR.] I am not troubled about the globe being hollow so much as I am about my head being hollow and not filled with knowledge. What little I do know only makes me hunger and thirst for more knowledge of the wonderful works of God. In charity remember me.

Your brother,

L. L. RUST.

CLEVELAND, Ohio, September 12, 1906.

Saints' Herald: I came to Akron in July and remained until after the reunion and district conference, then on to Sharon, Pennsylvania, and from there on to Cleveland. The work in Akron is in good condition, fine prayer-meetings, and the officers are active, doing duty, and members are united generally. At Sharon I was accompanied by Bro. James McConnaughy, one of the elders ordained last winter, and he is a very zealous, faithful worker. We were loath to part with him, as he is so pleasant to labor with—kind and generous, and we think will do much good in the missionary work; and as the way opens up we expect more efficient workers from Akron. May the Lord so direct.

Sharon Branch is in excellent condition; no discord there goes unnoticed by the branch officers; all are united, and work with their presiding officer. They seem to have reached the highest ideal of perfection. In the Religio, prayer- and preaching-services, the good Spirit attends. There are several families of young people, with their little buds of promise developing so nicely that no branch excels in this way. They are influenced, no doubt, by fathers and mothers in Israel—Father and Mother Baldwin, Father and Mother Jones, with about twelve in each family, and yet the picture of health, countenances bright and pure to behold.

Cleveland Branch is well officered by two excellent elders, and the branch is satisfied with either of them to preside; other officers fine, with high ideals of morality and spirituality. They have a nice chapel, and are in a nice city; they feel like the hub of a great wheel. But they must look out, for Akron is coming along rapidly, and Toledo, although few in number, is not far from Cleveland. May all of them succeed, and shine as bright lights for way-marks to the king of glory, is my prayer in Jesus' name.

G. A. SMITH.

NANTYGLO, Wales, September 3, 1906.

Editors Herald: I thought a word from Wales would not be amiss. I attended the mission conference in August, and will say that our Saints' fellowship meeting was a good spiritual feast, and I am hopeful in anticipating that through such intercourse and commingling of Saints our spirituality shall increase. I feel more and more the deep need of our lives being conformed to that which our Lord and Savior desires.

I learned while there that the patriarchate of our isles are about to provide for shorthand writers to be present when blessings are to be conferred upon the children of God. May the All Father bless them in that work.

While in the conference, and surveying in my mind's view the past, my mind ran to the statement contained in the revelation of 1901, section 125, paragraph 13:

"For prosecuting the work in two of these missions, this is offered and directed: Send the bishop to England with my servant Gomer T. Griffiths, to aid in arranging the affairs of the church there, organizing the ministry locally and determining what help in the missionary field may be required from America," etc.

This, with the ordination of a bishop, was to be accomplished as soon as practicable and without fail, in answer to the request of God's servants in that land. Some of the work was done—or at least we will say it was all done. In 1902 we had about eleven missionaries, as far as my memory serves me; in 1904 we had a falling away, and also 1905; thus it continues up to 1906. The docking off has just got us one missionary in Wales. We had Bro. Evans for some months in company with Bro. E. B. Morgan in 1905. In England there are now two besides our missionary in charge of British Isles. There is no doubt that I shall be treated charitably in the expression of things as I see them.

The determined needs of 1901 by those two brethren sent of the Lord, brought us about eleven missionaries in 1902 from local and our American talent. The fluctuation in force of missionaries since then has been twisty, besides the varied experience the church has had in those delegated to this land. What I mean by these comparisons, is that when the Lord directs men to determine the help necessary, the church should know how to act without the varied disappointments the British Isles

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has experienced on the whole with conference appointments.

I am sorry there ever has been any distinctions made of local or other missionaries in the past, because we must feel grateful all the world over in the fact that finance, and sacrificing laborers, have been found to proclaim the angel's message in all the world, so to speak, from Joseph's land.

I look on the church as God's, and its moneys, which are far too small, as the property of the whole church, whether it may be donated in England, America, or Australia; it is all used for the common salvation of such as will believe in all the world.

Wales needs help to-day. In my judgment these fits and starts are not the stuff to build up the kingdom of God. I am aware that finance, tithes and offerings, controls the output of laborers. But here we are: there are signs of progress, I shall be safe in saying, practically all over Wales, and I with others would be encouraged to see some good workers devoting all their time in the vineyard to the proclamation of the gospel.

I know what it is to labor, as most of our brethren elsewhere know, and what it is to preach, yes, alone on the highway. I would like to help the work more, but I can not. We conduct our services four miles from home every Tuesday at Abertillery, and have done so nearly two years; also every other Sunday. This year we have five baptisms there, one at or from Blaina, and one at Lydney, my wife's sister, who was one time opposed to us. Some years ago she had to have a whole joint taken out of her back at the infirmary at Bristol, and is now just able to go around slowly with a stick. Bro. Griffiths of Lydney and myself had the pleasure of baptizing her. It took both because of her helpless condition. But what a faith she manifested, in her condition, to obey the Lord! She has not met with the Saints since we confirmed her; but it was told her by the Spirit that the assurance God would give her of his work would be great. I received a letter the other day full of thanks for her ever having met the Saints, rejoicing in the fact that God has revealed himself to her.

I would say, too, that I learn that some have given their names for baptism at Cardiff. There are other parts that need help for a while, to educate our young men up to being equal to be ministers of the truth, to be led and guided by the Spirit of our Master. I have had dreams about the future of the work for Wales. I have labored against the stream, without much results in souls for the labor, as a young man almost alone; but God will verify his promises if we are faithful. Too much of the desire for reward in the form of converts has discouraged the preaching of the word among some of the ministry, forgetting that Jesus says in Matthew: "This gospel of the kingdom shall be preached in all the world as a witness, and then shall the end come." The work is not only to preach and rejoice in the salvation of men; but to do it as a witness, warn our neighoors faithfully, even though we may not come to fame for baptizing.

With a plea for help for Wales—we need it,

Your brother in Christ,

55 King Street. T. JONES.

ARBELA, Missouri, September 15, 1906.

Editors Herald: I came here with wife and three children to visit a sister of mine, and to preach some if possible. I went to work the next day with my brother-in-law, and got the use of the Christain church. I spoke twice last week, and four times this week to very good crowds; and had good attention too. On last Sunday morning we attended the Baptist services, but the preacher had barely started when he said he heard that they had preaching by an elder saying he was representing the Reorganized Church of Jesus Christ of Latter Day Saints; but that he was a follower of Joe Smith and Brigham Young, and was sent out by the Utah church. He told his people not to let me have the church, and if they did he would send in his resignation. He certainly filled Paul's saying that there should be, in the last days, boasters; for he boasted all through his sermon that the Baptist Church was the richest church in existence, had the most members and the most money. His own members feel sorry for the way he spoke. They tell me I can use the Christain church when I want it, or any one else can. They want me to speak at Azen, seven miles north, to tell them our belief, which I will try to do, as I will not stay here long.

I was the first to hold meeting here, and it has awakened an inquiry. The janitor last evening said that he saw nothing wrong with our faith, and said he hoped I would have success, and that the Lord would bless me. Perhaps some one in this district can come in here now and find a welcome; but the people here do not like the preacher to run down any other sect; and I do not think it wise either. We can be firm and still let others alone.

Our conference at Fulton, Iowa, held August 25 and 26 (also Sunday-school convention), was a very pleasant affair. The Saints enjoyed themselves very much. There was a very large attendance.

Our district is holding its own, and our branch (Fulton Branch) is improving, and we hope all will do their part, and all pull together for final victory. Our district has done well for the sanitarium and children's home; not one that I asked refused, but gave or signed willingly. What will it be when the temple shall be built? I suppose all will help heartily then.

This is a nice country; no bluffs, as in Jackson County, Iowa; about all around here belong to some church, and can not comprehend the need of the restored gospel. I can not see any immediate good done in speaking here, only that the people listened attentively, and some asked questions. There is only one brother and his daughter here, about seven miles from Arbela.

May we all live pure, honest lives, so that the world will see that we are indeed the light of the world, and the salt of the earth.

Your brother,

JOHN HEIDE.

September 18, 1906.

Editors Herald: Will you please allow me a little space in your columns to express a few thoughts? I have been a victim of the terrible disease called "rheumatism" for a long time; and am very well known in my own country and by some of the principal members and officers of the church at large. And by reflecting over past life by what I have seen, and what has been told me (about my affliction), it seems that the apostle James (5:13) made a mistake when he told (or exhorted) the saints that if any of them were afflicted, let them pray. It seems that this is the conviction of the Saints, that he ought to have said, If any of you are afflicted, or sick, let him call for the elders, and let them anoint them with oil, etc.

Now, to be better understood: I have never in all my afflictions been exhorted to do as the apostle directs, "Is any among you afflicted? let him pray"; but I have been exhorted and impressed with the idea, and that by one of the most prominent officers, too, that I must go to a doctor and be cured. And in all my acquaintance, I have not met with that brother or sister yet that advised me to do as James says; but they very often instruct me as to verse 14: "Is any sick among you? let him call for the elders of the church. But the brother or sister says, Why do you not be administered to? Dear Saints, it appears to me that it is the lack of "faith" in the Lord, and patience in your afflictions. You want to be administered to and get well at once, or go to a doctor and get cured. The Lord tells us to be patient in all things. Do not get in a hurry for something you can not get, until the Lord sees fit to let you have it.

Once, at a reunion, the Saints held a special prayer and fast day for the writer, and others also, which was very good and edifying to those so afflicted. But it was very astonishing to

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the Saints, and even the elders, when I would not be administered to. I am sure their effort would have been more appreciated had they said, Be of good cheer, pray without ceasing, be patient, and the Lord will hear your prayers; but, without faith, they go here and there seeking relief from some source or other. In one thing I can find relief, and that is in James 5:13: "Is any among you afflicted? let him pray. Is any merry? let him sing psalms." I have never heard this preached from the stand, nor advocated by any one; but still, it does not destroy my faith, patience, nor confidence at all, in the admonition given for our profit and learning. I can truthfully say that James knew whereof he spoke, and that I "do" know his plan to be true. When one is "sick," he is not able to pray; but one afflicted is. So let those afflicted take courage and pray without ceasing, day after day, year in and year out. Ask others to pray for you, and when you get where you can not pray, be administered to. The Lord has given you a way here to go by; and why not follow it out? It is life everlasting to do his will. Do not put all of his commandments into one, and try to observe them all at once. I have spoken very plain, but I know whereof I speak. "If we or an angel from heaven preach any other gospel," let him be accursed.

Yours as ever in the faith,

ANON.

CHEYENNE, Kansas, September 12, 1906.

Editors Herald: Last week the few Saints of this community were favored by a ministerial visit from Bro. M. F. Gowell, who discoursed for us very encouragingly. We secured the Union Star church for him, and advertised the meetings the best we could. But very few attended. I notice that here, as elsewhere, the "things of this world" are all important with many. The development of the inner man is entirely neglected, in a spiritual sense, apparently esteeming the riches of this world of greater value than the riches of Christ as a Savior.

Our brother gave us excellent advice and counsel along spiritual lines. I trust we shall profit thereby. Spiritual development is what we need to work for, using the talent that God has given us, "making increase thereof even unto good works and righteousness before God."

In gospel bonds,

L. F. JOHNSON.

DONIPHAN, Missouri, September 21, 1906.

Dear Herald: I have until now neglected taking the church papers, when I ought not to have done so. I was attending a Methodist meeting, and I got so disgusted I thought I would send for the papers and get some truth. My wife and I are the only ones in this part of the Lord's vineyard of the Latter Day Saints. I received the literature before the meeting closed, and presented one of the leaders of the meeting with a tract on the "atonement of Christ and final destiny of man" and he returned it as soon as he looked at the heading, and said, "I don't want to read such stuff"; and I just had to say to him, "Satan has not been asleep; for he has poisoned your mind against the truth. May God bless you." I ask the prayers of the Saints in our behalf, and especially for my wife and children; for my wife is trying to live right, and I am so cold. But I ask the prayers of all. S. J. WEBB.

BELVIDERE, Illinois, September 24, 1906.

Editors Herald: I feel so glad, that I wish to tell others how the cloud of darkness has been raised from my understanding by obeying the gospel; and I am so thankful to the blessed Lord for so enlightening my home, as he has the last year; for I was baptized in September, 1905, and my wife in June, 1906, and we both feel so grateful since obeying; also a neighbor was baptized a few weeks ago. We had Brn. J. Arthur Davis and Charles H. Burr, and had some real good meetings, and had the Spirit quite liberally at times, with a good attendance most of the time. We held meetings in our houses part of the time, some on the street, and some in schoolhouses.

There are only five Saints in this place at present; but we are doing all we can to get more, and hope we will have the elders with us soon again that we may keep the gospel before the people. May the Lord bless every effort put forth, and may we all grow in grace, day by day, and increase in knowlege, and come up higher in understanding.

Pray for me and I will pray for you. J. A. DAER.

RENDSBURG, Germany, September 17, 1906.

Editors Herald: Please permit us space in your columns to acknowledge receipts from the following in answer to our appeal: Bro. E. L. Mason, Appleton, Wisconsin, $1; Sr. L. F. Sherrogle, Placerville, California, $2; Bro. John Kaler, Montaville, Portland, $5; Chicago Saints, through Bro. J. H. Camp, $4; Armstrong Branch, Kansas City, Kansas, through Sr. Pauline Brose, $12.50; German Saints of Independence, Missouri, through Bro. Albert Giesch, $13.35.

This, with what we had previously received from the following: Saints at Stewartsville, Missouri, $17.61; Sr. Ora Jensen, Blair, Nebraska, $1; Sr. Henry R. Eaton, Stonington, Maine, $2; Sr. Elizabeth Pickles, San Diego, California, $2, made up our tract fund out of which we have had 10,000 sixteen-page tracts and 2,000 circulars printed, and have a working balance left.

We wish to extend our thanks to those who have so kindly assisted us. We have forwarded a few tracts to those who heard the request. We are still doing what we can in the interest of the work, and ask the Saints to kindly remember us before the throne of grace. In gospel bonds,

J. A. BECKER.
C. C. JOEHNK.

Southern Ohio Reunion.

The Southern Ohio reunion convened August 18, at Electric Park, Wellston, Ohio, U. W. Greene in charge, assisted by F. J. Ebeling and S. J. Jeffers; L. R. Devore, secretary; Arthur Koehler, chorister; J. L. Goodrich, chief of police; J. M. Baggerly, C. Scott, and J. L. Goodrich, press committee. The camp-grounds were situated in the beautiful Electric Park, two miles west of Wellston, Ohio. The weather was suitable for the campers, and a spiritual feast was had. Our efforts for the success of the reunion were conducive of good. Many friends were made for the cause, who are investigating. Street-preaching was carried on every evening during the reunion by Greene, Scott, Koehler, Baggerly, and Thomas. Maggie Kirkendall and Mrs. Pratt were baptized by U. W. Greene and Arthur Koehler.

The attendance was all that could be expected under the circumstances, as our tents did not arrive until five days after the reunion commenced. L. R. DEVORE, Secretary.

Extracts from Letters.

S. W. L. Scott (of Michigan) lately wrote (too late for last issue) as follows: "Wife sick with fever. Quite a few with fever of different type. Sr. Starr Corless with typhoid. Sr. Grace Willard with intermittent fever. Sr. Dell Brooks and husband with typhoid fever. We learn that all are a little convalescent at this time. I am having a siege with distemper. Remember us here in your devotions."

M. A. Christy, Payson, Oklahoma: "Would like to ask through the HERALD if there are any Saints at or near this place, or in Shawnee, Pottawattamie County; would also ask that some of the Saints in Oklahoma City write to me here at Payson, for as I go back to Ponca City I want to go that way."

Bro. Charles E. Crumley wrote, September 9, from Irvington,

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California: "Our reunion at Irvington closes to-night. It has been remarkable for unity and brotherly love and for the power of the Spirit in the preaching. Strangers have come to hear us and are much interested in us. Surely the God of Israel has been with our encampment."

Miscellaneous Department

Convention Minutes.

Northern California. — Convention of Zion's Religio-Literary society met in Irvington, California, September 4, 1906, at 2 p. m., with William H. Dawson in charge. The reports of the locals and home classes were read, and show the association to be progressing. Officers elected were as follows: President, W. H. Dawson; vice-president, W. P. Bush; secretary, Pauline Napier; treasurer, Sr. J. M. Terry; librarian, Walter Parker; home class superintendent, Pauline Napier. The convention adjourned to meet in Oakland the day previous to the convening of the next district conference.

Northwestern Kansas.—The Sunday-school convention of the Northwestern Kansas District met at Bazine, Kansas, August 31, 1906. Called to order by John Teeter.. A. H. Reed, secretary pro tem. Officers reporting: Superintendent, F. E. Taylor; treasurer, Cora Cook. Amount in treasury, $1.40. School reporting: Mount Hope. The following officers were elected: Superintendent, F. E. Taylor; assistant superintendent, A. H. Reed; secretary, Myrtle Coop; treasurer, Cora Coop.

Pi tsburg.—Sunday-school association convened at Fayette City, Pennsylvania, September 3, at 10 a. m., Joseph Ebeling in charge. After disposing of the business before the body, home class work was discussed at some length. It was decided to make greater efforts in this direction. Preceding this session we had one hour institute work, with U. W. Greene in charge, which was appreciated very much by those present from the various schools. Attendance good; peace prevailed through the sessions. Adjourned to meet at Pittsburg, Pennsylvania, at call of the superintendent. Louis A. Serig, secretary, 4028 Eoff Street, Wheeling, West Virginia.

Eastern Colorado.—Sunday-school convention convened at Arlington Park, Denver, Colorado, Friday, August 24, 1906, at 2.30 p. m., Mrs. L. A. Schmutz in the chair. Reports received from all the schools in the district, except Colorado Springs school. Owing to limitation of time no institute work was done. In the evening an interesting program was rendered by the Sunday-school and Religio. Adjourned to meet at call of the district officers. Mrs. L. Fishburn, secretary.

Conference Notices.

Conference of Spring River District will be held October 26, at Haviland, Indian Territory. Mollie Davis, secretary.

Fremont District conference will convene at the Thurman Branch Latter Day Saints church, October 27 and 28, 1906. Send all reports or communications to C. W. Forney, secretary, Thurman, Iowa. Amazon Badham, president.

The conference of the Little Sioux District will convene at Logan, Iowa, October 6 and 7, 9 a. m. for prayer-service, 10.30 for business. James D. Stuart, clerk.

Southern Michigan and Northern Indiana District conference will be held at Galien, Michigan, October 27 and 28, 1906. W. F. Shaub, secretary.

Kentucky and Tennessee District conference will convene October 27 and 28 with the Sedalia Branch, at Oakland. Every one make a special effort to come and help to make it the best and most spiritual conference we have had for years. Send all reports to secretary in time for them to reach me by the 25th if possible. J. J. Adair, secretary, R. F. D. 1, Farmington, Kentucky.

Gallands Grove District quarterly conference will convene at Dow City, Iowa, October 13 and 14. Ministry and branch secretaries please send in their reports as soon as possible. The busy season will then be over. Let every Saint come. Send all reports to Edith C. Dobson, secretary, Deloit, Iowa.

Lamoni Stake conference will be held in Pleasanton, Iowa, Saturday, October 27, 1906, at 10 a. m.

Convention Notices.

Clinton District Sunday-school convention will convene at Richhill, Missouri, October 5, 1906, 9 a. m. Mrs. Martha Cool, secretary.

Zion's Religio-Literary society of the Central Michigan District will convene at Coleman, October 12, at 9 a. m. Secretaries of locals please send in your reports to Emma J. Nichols, Rose City, Michigan, up to October 5, after that date to Coleman, Michigan.

Correction.

In HERALD for September 19, page 885, article "Harmony," last line of first paragraph, the date April 11, A. D. 70, should be April 11, A. D. 33.

$13.00 to Buffalo and Return

from Chicago, on October 10, 11, 12, and 13, via Nickel Plate Road. Return limit from Buffalo, October 19, or October 29 by extension of ticket. Three through daily trains. Vestibuled Pullman sleepers and Club Meals from 35 cents to $1. in Nickel Plate dining-cars; also a la carte. No excess fare charged on any train on Nickle Plate Road. Write John Y. Calahan, General Agent, 107 Adams Street, Chicago, for further particulars and reservation of berths. 28-39-2t

Des Moines District Saints, Attention!

An account of the beginning of the work in the Des Moines District, and a sketch of the life of your faithful laborer, Elder William C. Nirk, is a feature of *Autumn Leaves* for October. Subscribe now. *Autumn Leaves* is edited by Elbert A. Smith and published by Herald Publishing House. $1 per year.

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Church Notice.

Los Angeles, California, chapel at 1114 Wall Street. Sunday-school 9.45 a. m.; preaching at 11 a. m.; Zion's Religio-Literary Society at 6.45 p. m.; preaching at 7.45 p. m.; prayer-meeting on Wednesday evening, 7.45 p. m.; sacrament-meeting first Sunday in each month at 11 a. m. tf

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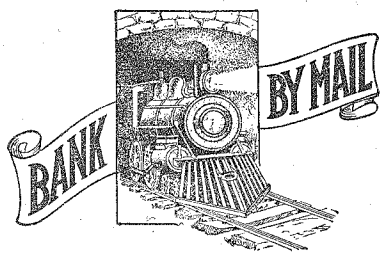

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The Saints' Herald

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:3
"There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2:6

VOLUME 53 LAMONI, IOWA, OCTOBER 10, 1906 NUMBER 41

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

JOSEPH SMITH - - - - - - - - - EDITOR
ELBERT A. SMITH - - - - - ASSOCIATE EDITOR
LEON A. GOULD - - - - - ASSISTANT EDITOR

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ELDER JOHN SCHREUR reports a good meeting at Hardstone, Michigan, for the last three weeks. Two baptisms, and more likely to follow.

"WHAT a pessimist one must be to think that nothing better than the present industrial system can be established! There is no optimism in his soul."

Editorial

QUERIES CONCERNING ZION AND ITS SETTLEMENT.

We are asked by a contributor to the HERALD a series of questions, which he evidently thinks are pertinent and needing a categorical answer. This we do not propose to make, for the following reason: The writer asks us to state the position of the leading men of the church in regard to the topics on which the questions bear. We do not propose to state what are the opinions of the leading men of the church until such time as a consensus of the opinions of these men has been obtained and a definite understanding be had as to the men referred to under the head, "The leading men of the church."

We give the questions as they are sent to us. Whatever we may have to write in regard to them will be the expression of our own views as Editor of the HERALD. It should be evident by this time to those who have been reading the HERALD that there is a wide divergence of opinion, or appears to be, upon questions touching the establishment of Zion:

1. Are we to understand that the same laws and conditions must obtain in establishing Zion as will subsequently exist after Zion is redeemed?

2. Will the Lord condone or sanction the application of a principle or rule of action in establishing Zion which would be reprehensible after Zion is redeemed?

3. Is financial remuneration essential to individual growth and expression? Is the accumulation of the things called "mine" a necessary culmination of individual effort?

4. Would not honor among the brethren and the consciousness of having contributed good to others be a more effective factor in the expression of individual powers than personal advantage, privilege, or possession?

5. If we eliminate every opportunity for personal advantage, or possession, would this in any sense deter individual effort among Saints?

6. Is the golden rule applicable now? If so, how can either an individual or the church engage in any enterprise wherein they receive and do not render a complete equivalent?

7. Will money or individual holdings have any particular advantage for those so holding in the building up of Zion? Will a man's capacity to make money by speculation or in bartering in the necessities of men be of any avail in Zion?

8. What will be the necessity of perpetuating the profit system; the wage system as known among men to-day, interest, rents, etc., in the building up of Zion?

9. You affirm that we are not warranted in contending that certain moral commandments given through Moses are applicable now. If under the Mosaic rule it was displeasing to the

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Almighty for brethren to exact interest one of another, could he consistently allow it under the higher and better law?

10. Is it not a fact that every essential moral prerequisite in the law given to Moses finds a larger and better expression in the gospel?

11. Is it not a fact that the distinction between *usury* and *interest* is only a modern interpretation?

12. Taking the sacred books of the church, can you establish any legal rate of interest or indicate when legitimate interest ends and usury begins?

13. What did the Lord mean when he condemned "the spirit of speculation" and stated that "the exhibition of greed for gain is unseemly in the saints and the officers of the church and should be avoided"? In what sense can you harmonize this statement with your editorial wherein you say, "And further if the Lord in commending those to whom he had given the five and the two talents justified the trading (speculation if you please) by which these two gained the additional five and two talents which they returned as the result of their traffic, he in so many words justified the putting out of his money to the 'exchangers,' the bankers of that day, that he might receive his own with 'usury,' when he came back from his journey, nor is it well to forget that Jesus was teaching upon the affairs of the kingdom of heaven, and the conditions to obtain at the end of the world?"

14. Do you consider a bank operated by brethren a necessary auxiliary in the building up of Zion?

15. Are stock companies, organized for the purpose of earning dividends for stockholders, one of the means to be used in establishing Zion?

16. When Zion is established, will men buy and sell as they do to day? Will the profit system be in vogue then? If so, wherein will Zion differ from the world? If not, how can God accept our service in building up Zion, if we resort to these means, which will be in contravention of that which will eventually exist?

17. I think it is admitted that none but Saints will be in Zion. If all which men make above their legitimate "wants and needs" will be turned into the treasury of the church from time to time, wherein exists the utility or common sense to perpetuate a system demanding the constant attention of those engaged therein, and which has for its object the transferring of values from one to another in the process of trade?

Whatever may be the understanding of others, it is ours that what is understood as the latter-day work was instituted by the Almighty in this land of America under the laws and institutions known as republican laws, and that as these institutions existed under a constitution framed by wise men raised up for that very purpose, that God knew the conditions of the people, knew the laws which had been instituted and which he gave commandment concerning, that he who kept the laws of God need not break the laws of the land. Whatever the conditions by which the Saints may be surrounded and which govern all citizens alike by reason of their being citizens of the state and of the republic, will apply to the Saints as well as to others; and with this view we are of the opinion that there will be of necessity laws and conditions existing during the effort to bring forth Zion and establish her righteousness that will not continue after Zion is fully established, the land redeemed, and Christ reign as King of kings and Lord of lords.

The command to seek first to bring forth the kingdom of God and to establish his righteousness is akin to every law and commandment received by the church through direct revelation, and as we have from time to time called the attention of the Saints to the fact that no specific detail of all the processes which are to be employed has been enumerated or given.

General laws and commandments have been given, and what has been called the gathering has been placed within the scope of men supposed to be wise in their administration and things are to be done in this relation according to the counsel of the elders by direct revelation. If any specific detail of all the processes had been given and was accessible on the part of the people, there could not be all this divergence of opinion nor this controversy which has been going on. We do not care to perpetuate a wordy discussion, nor to engage in a lengthy controversy between the Editor and those who may differ from him in regard to Zion and the processes of its being built up or established.

As to what the Lord may do in regard to the application of the principle or rule of action in establishing Zion, we do not care to say, as we are not sufficiently within his counsel to answer. It appears that in the times of the ignorance of the Jews anciently God winked at certain transactions or failure to comprehend and live according to his will, and it was not until Christ came that they had no cloak for their sins. That he will bear with modern Israel in their efforts to accomplish what has been set for them, we have reason to believe. There certainly was a difference between Israel as a nomadic nation and Israel gathered within the shadow of the temple. The rules of conduct applicable in the desert and in the prosecution of the avocation of shepherds could not obtain in the city under municipal rule.

We do not know that God has given any command or rule of action in the establishing of Zion which is open for us as a people that would be reprehensible even in our scattered condition. We believe that remuneration for services rendered others, society, or the church by individual effort equal to the support and sustenance of the individual who serves is essential; and while saying this we do not mean to be understood that the law of God contemplates an unnecessary individual accumulation of wealth. As we conceive that this question is intended as a strike at what is called the competitive system existing in the world, we state that we believe that this system will largely continue until the coming of Christ, as it is a part of the institutions existent at the time of the institution of the church in 1830, and has continued up to the present. We do not indorse the abuses of the system, nor claim that it is perfect, but that it is necessary for the conservation of individual effort. Take the principle of emulation, self-improvement, and the love for an equality among men out of the consideration of man's effort, and the

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incentive to labor is lost. This conclusion we have reached through years of observation, and we do not expect any specific and radical change until there has been sufficient advancement in spirituality to eliminate the element of selfishness from the human heart. When that is done and every man seeks another's good as well as his own as stated under the teaching of the apostle Paul, there must be continued an incentive to effort.

Were the whole church a pastoral people only, or were the church isolated from all contact with all others in the world, what might be termed an ideal condition of the people might be created. The efforts to accomplish this ideality in the past have signally failed, and every one of them has failed so far as our knowledge of history goes, because of the cropping out of the innate selfishness within man unrestrained by his religious convictions.

The consciousness of having done good to others brings with it certain satisfaction, but while only the few labor for the emancipation of the whole and these few are met with continued lack of appreciation and confidence, it would appear that to lean upon the existence of honor among even brethren puts a man in the position of leaning upon a broken reed.

We believe that were there no opportunity for personal advantage or possession the incentive to individual effort among men, including Saints, would be removed, and idleness would be at a premium; and as every law and command of God and Christ that we have access to strongly commands and enjoins industry, frugality, and prudence in the handling of the things of this world, we see no reason why the opportunity for advancement, even in temporal things, should be eliminated.

The golden rule is applicable, has ever been applicable, more especially since the abrogation of the Mosaic code, the long roll of enactments which was nailed to the cross. "Do unto others as ye would that men should do unto you," is the rule now, and evidently ever will be, and there is nothing in the present existing conditions of things that prevents the application of this rule to the life of every man who chooses to adopt it. This application is based primarily upon the foundation principle of having a right understanding of what "ye would that others should do unto you," and a willingness to follow the other half of it, "do ye also unto them."

A right understanding of this rule does not remove from it all selfishness, nor create a condition of things which will obviate the necessity of caring for the things of this world within a prescribed limit. Under the influence of the golden rule men may engage in enterprises which involve an outlay of labor or means in order that a partial or complete equivalent may be received in either labor or a commensurate amount of a medium of exchange. It is supposed that about one enterprise in every four succeeds. The three fail for the want of adequate remuneration for the effort put forth in the enterprise conceived and entered into.

It is clear from the parable of the talents, Matthew, chapter 25, that Jesus intended to convey to those who heard him a right understanding of the responsibility which men were under when valuable things were intrusted to their care; and it is immaterial to the understanding of the statement and the argument derived therefrom whether it was money, goods, or talent, using the word *talent* to meal *ability*. There was a difference in ability in the lord's servants and the lord took this into consideration. The ability of one man he accounted as worthy the charge of five talents, of another to be worthy of two, and another to be equivalent to take care of one. Two of the three made use of that which had been intrusted to them and gained other talents, two of them to the amount of one hundred per cent; but the third made no effort. His talent brought no return either to himself or to the one who had intrusted him with the talent. He buried it.

We believe that this lesson should have a full meaning with us. The statement made in the Inspired Translation of this transaction gives no sort of coloring to an evasion of the force of the lesson upon the hypothesis that it was the master of the servants and that Jesus had nothing whatever to do with the lesson. The Savior after reciting the story of the foolish and the wise virgins, which carries the same lesson as the other parable, changes his relation and says: "I will liken these things unto a parable;" then follows the statement regarding the man who called his servants and distributed his goods. Two received commendation, one did not. Immediately following upon this parable the Lord proceeds to state what shall take place when all nations are gathered before the Judge and the rewards spoken of are given. The main point in this recital is the fact that the men to whom the goods were intrusted differed in capabilities, the capabilities were recognized, and if we are to take the lesson to heart, the principle still continues.

We can then readily concede that money or holdings in the hands of men qualified therefor will give those men an advantage for usefulness in the building up of Zion. It must be clear too that a man's capacity for accumulation will have more or less to do with the necessities of his fellow men, for these are chiefly the things which men barter, buy, and sell. As a matter of course things outside of necessities are bought only as luxuries, and the Saints are usually not in condition to deal very largely with them.

We believe that the present system, which some style the profit system, or the "wage system," "interest," "rents," etc., will continue till the building up of Zion, whether it will be after the coming of

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the Savior or not. Men can not hold anything at present except under the sanction of law, which governs citizenship; and every man who has a desire to advance the interest of his fellows must make use of lawful means by which he may put himself in condition to accomplish the good he desires. If he disregards the rule prevalent in society he misuses his talent and he accomplishes nothing, has no wherewithal to benefit his fellow men, nor yet to keep himself beyond the necessity of help from his fellows.

We do not believe that improper speculation or the barter and sale of fictitious values or the things which men have not to deliver is proper now under the golden rule; nor do we believe that this should continue in Zion. If appeal is made to what existed under the Mosaic law, we find the whole category existing there and laws made imposing the severest penalties for the disregard of the rule governing what is mine and what is thine. Even the landmarks dividing the holdings of the Israelites were to be respected; no one was allowed to disturb these. No man was to take his brother's garment as security. If he did he must return it before the sun went down; for how could a poor fellow robbed of his garment sleep without the cover which his garment afforded him? Judah pledged his staff and ring for a commodity which he found on sale. It was a righteous retribution which was visited upon him. When the ring and the staff were reproduced that caused him to do justice where he had neglected. The money changers in the outer corner of the temple were to a greater of lesser degree necessary to the worship which went on within the temple. Jesus did not find fault with the offering of a dove or a lamb, but it was the abuse of the privilege which these money changers had which caused him to say they had made his Father's house a den of thieves. The foolish virgins were commanded to purchase oil from those who had to sell. They had a necessity for it, and they were censured because they had been careless in not keeping their vessels full of oil and their lamps trimmed. The same thing holds good now.

(To be continued.)

JOSEPH F. SMITH BEFORE THE COURTS.

The following dispatch was published in the *Journal* of Kansas City, for October 2, and we presume in others of the public press over all the country:

SALT LAKE CITY, October 1.—The president of the Mormon church, Joseph F. Smith, was arrested and bound over to the district court to-day on the charge of living unlawfully with five wives. The complaint was sworn to by a Mormon deputy sheriff, the warrant was served by order of a Mormon sheriff, and the committing magistrate is also a Mormon.

President Smith reached here two days ago from Europe, and learned that an attempt had been made to secure his arrest for a statutory offense in connection with the birth of his forty-third child.

The county attorney refused to approve a prosecution and was cited to appear in court to show cause why he should not be compelled to act. The court held that the attorney was justified in refusing to prosecute, because the complainant offered no evidence that the mother of the child was not the wife of President Smith.

Joseph Smith, the first president of the Church of Jesus Christ, was arraigned before the courts of the land a number of times on various charges, and as often as arraigned was acquitted, not being guilty, with one exception, so far as we remember the history; this was in an Ohio court on a charge of assault for which a fine was imposed, and on which fine judgment was revived, the temple at Kirtland levied on and sold as belonging to the Seer, and was bought in by Russell Huntley, finally falling into the hands of the Reorganized Church through an appeal to the courts to quiet the title.

This long array of suits at law against the Seer upon the trial of which he was found to be innocent is a record testifying in no uncertain terms to the character of the man who stood in the lead of those called to be banner-bearers of the restored gospel in these last days.

We regret the fact that by this arrest a partial namesake and nephew of the Seer should be prosecuted for an offense against the laws of morality as understood in the household circles of the Republic; an offense which, if he is guilty of it, is a crime against the United States and of the state of Utah, which State he is a citizen of—a crime made more flagrant by a statement made before the Senate Committees on privileges and elections by the man himself that he was at the time living in violation of the law, and intended to continue to do so.

If President Joseph F. Smith is guilty he should suffer the penalty; if innocent it should be made to appear in the court. His standing should not shield him from prosecution.

QUESTIONS AND ANSWERS.

Which is preferable as an instrument to be used in our churches as an aid in the song-service, the piano, or organ?

The organ is better fitted and more suitable for use in song-service than the piano. Some may and do prefer the piano, for use in solo singing, but for all and general purposes the organ is the better instrument. The piano is a costly instrument if an average good one is secured, and needs more care than an organ, and is not so well adapted to chorus work as the organ is.

THE great souls are always positive and creative. They probably know a thousand times more of the depths of gloom that underlie life than the professional pessimist; but they also have faith in the light which scatters the darkness, and in the achievement which makes life a reality instead of a lie.—Business Philosopher.

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PERSONALITIES.

We call attention to the fact that in the past, occasionally, writers, in presenting their views for publication, have been advised by the Editor to refrain from personalities in controverting views that may have been expressed by some former writer. The advice has, to quite an extent, been unheeded; and we must confess that the editorial columns may not have been so free from offense as they should have been. But it is not too late to mend.

If we will stop to think a minute, we will be willing to concede that it is just as easy to present our views in an affirmative manner, avoiding personality, and frequently without even an indirect reference to what may have been expressed before. Sometimes, no doubt, it is necessary to present the opposite view, before making an affirmation. But to do this it is not at all necessary to say, "In an article written by Bro. So and So, found on such and such a page of the HERALD for such a date will be found the following language," etc.; but it can be done just as forcefully by simply saying, "Some hold that such and such a thing is true," or "We are not ready to accept such and such a thing as true, for the following reasons," etc., or "It is believed by some," etc., or in some such way as that. Very rarely, we believe, will it be necessary to make a quotation, giving credit; and when it is, why would it not be just as well to give "SAINTS' HERALD, page ——," without bringing in the name of the author and belittling him? In this way our views could be presented with equal force and effectiveness, as in the other way.

With equal effectiveness? Yes, and more, for several reasons. One is that where personality is used, all readers who are for any reason prejudiced in favor of the one attacked, no matter how much truth may be presented by the objector, or how strong his position, will resent the attack, and fail to grasp the truth. If the objector's position be wrong, of course he is placed in a still more disadvantageous position. There is another reason, also; that is that a very large percentage of the people will sympathize with the man that is "down" even if they do not indorse his position. The advice to refrain from personal attack is not reiterated here for the reason that it is harmful to the one attacked, so much as that it is harmful to the one who makes the attack. If the one attacked is in the wrong, many times he will have the prejudices of the people in his favor; and if he is right, he will not worry about the attack. But it hurts the one who makes it in either case.

We do not write this with a view to bar any one from the expression of his views on any matter, but rather that a study of this matter in this light shall enable us to present our views in such a way that they can be heard without creating bitterness in the mind of the reader, or arousing to anger. This will extend rather than limit the opportunity to present our opinions and beliefs.

We are not in favor of denying any one the privilege of expressing his thoughts, in a proper manner, with personality left out, simply because some one has previously put himself on record in an opposite attitude. Did we hold a view of that kind, to be consistent we should not send it for publication, because of the fact that some one else had already expressed the opinion that the columns of the official organ should be open to discussion. You see where that would place us. We would be bound not to say a word, no matter how extreme the other's position had been. To take a position of that kind would mean that the Editor must be intimately acquainted with every position taken from the time the HERALD started, and print nothing that conflicted with any of them, and in a very short time the publishing house would have to shut up shop and go out of business, or simply make the official organ a little historical record, giving the few historical news items, and publishing conference minutes, and notices, etc. As far as being a means of education and development of thought is concerned, its days would be numbered.

Human weakness may be so great that we allow ourselves sometimes to take too much pleasure in seeing those who have used personality instead of an affirmation of the truth as they see it to disparage and belittle our views,—in seeing them flayed by some one else with their own weapons. But is that cultivating the brotherly love that should characterize saints?

Would it be unfair or impartial to inaugurate a rule requiring all contributors to refrain from personalities, or their manuscripts would be declined until they were made to conform to the rule? If there are objections to such a rule, we should like to learn what they are. L. A. G.

ENTERPRISES AT INDEPENDENCE.

Since we have been at Independence we have had an opportunity to learn something in reference to two or three of the enterprises in which the Saints are engaged, and are quite favorably impressed with them.

We learn in reference to the Independence Coal and Mining Company that they have secured by lease and purchase something over five hundred acres of land beneath which is lying a considerable body of coal waiting to be mined. The company has not a sufficient amount of money at its disposal to sink the shafts and make necessary preparation for entering upon the getting out of coal. The company through Bro. Roderick May is asking for brethren to take stock, and we understand that the object is to secure enough capital to keep possession of the property and work it with a view to helping those miners who may choose to make the venture.

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What we have heard about miners having to pay this coal company one hundred dollars for the privilege of getting work in the mine is not correct. The proposition is that the miner who may choose may subscribe for stock, one hundred dollars to the share, and either pay the amount at the time of the subscription, or subsequently pay it out of the wages which he may earn in the mine, and as he can pay for it. We have not discovered any disposition to take an undue advantage of any one. We do not see why it may not be made a successful coöperative institution in this wise. If those now engaged in the enterprise had sufficient means to sink the necessary shafts and then open the mines for work, no doubt they could get quite a large number of workers; but they have an object in view which we think rises higher than simply a desire to make money, and that is to afford so many of the brethren compensating labor and at the same time to give them a correlative interest in whatever profits may arise from the enterprise; and when it is known that this is the object of the brethren, we fail to see the justice of branding them as being possessed of the spirit of speculation or being overanxious for greed.

It must be clear to everybody who will take pains to investigate the matter, that neither a coal-mine nor a wood-working plant like that of the Mercantile and Manufacturing Company at Independence or anywhere else can furnish work for an indefinite number of people. Each of these enterprises has its counterpart almost everywhere in the world and can not employ an indefinite number of men. And when it is known that but a limited number of men can be employed it seems that suspicion is aroused as to the administration of the affairs of such enterprises. From what we gather of them, these enterprises are so far managed well, and though crippled for the want of sufficient means to open the mine at once, the hope is cherished that it will not be a very great while till the coal company too can be adding its quota of employment to those who care to enter in and occupy.

It seems to us that there is a wide opportunity for men to engage in bringing to pass much righteousness, for the power is in them as it has been stated by the Lord, and people content themselves with small enterprises which can afford labor to but few. Other enterprises might be started in a similar way and carried to successful completion, if men were as really desirous of entering into such affairs as they seem to be when writing or speaking about them.

It is not to die, or even to die of hunger, that makes a man wretched; many men have died; all men must die. But it is to live miserable, we know not why; to work sore and gain nothing; to be heart-worn, weary, yet isolated, unrelated, girt in with a cold universal *laissez faire*.—Carlyle.

Original Articles

THE SCANDAL-LISTENER.

I was very much interested in the article in last week's HERALD, "The scandalmonger in the church"; but I regretted that the writer did not go further with the subject. We all regret that such violation of God's holy law does exist among his children, and as our sister says, "No language is too strong or no condemnation too severe against this crying evil in the church of God."

We all know the person who delights to say evil things against a brother or sister has not the true Spirit of God in his heart; for that teaches us to say and do good things of our fellow creatures, not evil. And I repeat the words of my sister, "How foul must be the fountain from which comes such degrading thoughts!" And as thought always precedes the word, those who say evil must cultivate evil thoughts. In the eighth chapter of St. John, our Savior certainly gave us a beautiful lesson on this subject. What did our Savior do when this woman was brought before him, with her many accusers? He did not look up, but continued to write in the sand. He refused to *listen*—not once, but twice, and three times. The accusers departed; the woman was left alone. Jesus then said, "I condemn thee not, go thou and sin no more." Where would the scandalmonger of the world to-day be, if every one of us would follow the example of our Savior and refuse to listen? Oh! what a broad and glorious step this would be toward the redemption of the world! How close it would bring us to that throne of "peace and good will to all men." For without an interested listener, the gossiper would soon sink into oblivion, and be a thing of the past. He would depart in fright, as he did when our Savior refused to listen. And then, what a glorious harvest would the church of God reap. Humanity is weak, and the world is ever picking out the weaker members of the church and parading them as examples; and how many, how very many are often kept in darkness that would otherwise be shining lights for truth, if only the members were living examples of the truths proclaimed. "By their fruits, ye shall know them." Just so sure as we live to-day, just so sure must we stand before the judgment bar of God, when the books are opened, and hear the record of our every deed and thought, every unkind word we have said, and every unkind word we have listened to of our brothers or sisters. God is true to his every word, and we must again bear witness to Jesus' words: "Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Everything in this vast universe is constantly undergoing a change; every word we utter, every breath we draw, must therefore be an influence for

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the kingdom of God or the powers of darkness. The question ever remains personal, "Am I pleasing God or Mammon?" "Am I a scandalmonger or a listener?" Remember ever, dear reader, that they are inseparable, for without the listener the speaker would never exist. Let us remember that until we are sure there is no beam in our own eye, we have no right to endeavor to pick the mote out of our brother's. May God bless each and every one of us.

Yours in the gospel truth,

MYRTLE ROSE STEWART.

AUDUBON, Minnesota, Septemer 25.

CRITICISM; LEGITIMATE AND OTHERWISE.

Criticism, per se, and of itself, is perhaps one of the noblest, highest, and securest forms of protection, the ægis of which can be be thrown (like a protecting mantle) around either the individual or the collective body, to guard and protect the one or the other from either the rejection of a truth or the reception of an error. But it must be clearly and unequivocally understood that, by all the laws of logic, and by all the rules of Christianized and civilized society, criticism (i. e., legitimate criticism) simply concerns itself with the rigid and righteous examination of abstract laws and abstract principles. That species of so-called criticism which—whether in public or in private controversy—deviates from this high and holy and exalted situation in order to fling "flouts and sneers and gibes" at a polemical or political opponent is wholly outside the domain of legitimate criticism, and is, in fact, nothing more nor less than accusation; nay, it may even descend to the altogether contemptible and unworthy level of downright slander, and insult, and vituperation; and is, moreover, a direct, deliberate, and decisive infringement upon the legal domain of those officers appointed by the laws of the Lord to investigate and inquire into all cases of evil; or in other language, all cases of unchristian conduct and demeanor.

To demonstrate the true functions of criticism, allow me to instance a case in point. It has recently been asseverated in a certain communication adverted to in the HERALD columns, that our earth, instead of being a *solid* body, as affirmed these many years by the deductions and doctrines of astronomy, is in fact a hollow sphere! Now, it is fairly and legitimately within my sphere of investigation to point out that were this the case actually, the earth could not by any remote possibility revolve at the truly vast distance from the sun that she really revolves, owing to her great weight (or specific density); but would have inevitably in the long, long ages of the remote past, been drawn into and absorbed by the sun; owing to the fact that her centrifugal force would be infinitely less than the sun's power of attraction (or gravitation) over her! It might here be explained (for the benefit of nonscientific readers) that the centrifugal force of the earth (or of any other body) is that power which carries it out and away from the sun into unknown space; and this centrifugal power depends immediately and directly upon the specific gravity, or the weight of the earth or other planet; and it is this centrifugal force—and that alone—which prevents its being drawn into the sun's photosphere by the sun's enormous power of gravitation.

I might also add that the sun's distance from the earth, and the earth's distance from the sun, is found to be by the laws of mathematics, *exactly what it would be* if the earth were a solid and not a hollow structure. This is why science in general—or rather one reason why science in general—maintains and affirms—as it has ever maintained and affirmed—that the earth is, in point of fact, a solid body. Furthermore, the writer of the treatise or book in question, in support of the hollow earth theory, asserts that the aurora borealis is caused by the "sun shining through the central aperture of the earth at one end and reflecting his rays out at the further end of it!" But if this be the case, why is not the occurrence of the aurora borealis a nightly phenomenon, instead of, as it really is, a comparatively rare episode in our earth's history? For, obviously, if the earth be really hollow, the sun would shine through the aperture precisely every twenty-four hours, namely at midnight in the longitude of any given place or city; and it follows that precisely at the meridian (the nocturnal meridian, I mean) the aurora would be visible every night, if, as the writer implies, the aurora borealis is the effect of the sun's rays shining through the earth; and not, as science teaches, the effect of rare and mysterious ebullitions of solar electricity and electrical rays—or radiation.

The moon, too, upon this hypothesis, should be hollow also; or her great weight would draw our earth farther and farther from its present orbit around the sun; while the aurora borealis would be a nightly phenomon upon the moon also,—and distinctly visible to our earth, which is not the case.

All this and much more could be advanced against this particular theory or hypothesis, and I would still remain within the pure bounds and domains of legitimate criticism in making these and similar observations. But the very moment that I step outside of these environments, and hint or insinuate, for instance, that the advocate or advocates of this theory are actuated by either base or sordid or unworthy motives in making their assertions, or that they are deficient in judgment or in intellectual capacity because they do not happen to agree with me, then I am no longer a fair-minded and impartial critic; I have degenerated into an "accuser of the brethren," (premising, of course, that I am alluding to the HERALD'S columns, and that

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those in opposition to my theory are in fact my brethren in the common faith).

May I here venture an earnest but courteous and respectful appeal to certain of the brethren who have apparently forgotten or overlooked the tangible fact of the now greatly increased circulation of the HERALD, and that consequently observations which would have done little or no harm thirty or forty years ago, when the HERALD'S readers simply numbered their hundreds, while now thousands peruse its pages, and its beloved and ever-welcome columns now penetrate and permeate cities and nations and climes and countries perhaps wholly unsuspected or undreamed of by many readers, it becomes a matter of very real and vital importance what is penned for and printed in the Saints' official organ!

It has been well and wittily said that a stone that has left the hand is in the hand of the Devil! and who on earth knows what he may do with it, or where he may throw it! Another wise couplet says:

"Full many a shaft at random sent
Hits straight the mark the archer never meant!"

I earnestly trust, dear readers, that at the last day the necessary regrets we shall all feel at labors undone, time misspent, and opportunities disregarded, will not be further augmented and intensified by the thought that in the columns of our mutually beloved and mutually respected periodical we cast out

"Stings and slings,
And arrows barbed,"

at those who in our inmost hearts we love and esteem beyond the meed of any earthly brother in the flesh.

I can not help saying, as I truly *feel*, that a very great—not to say grievous—responsibility rests upon the shoulders of all who pen articles or letters or items for the HERALD'S columns,—seeing that thousands read those lines.

I can not but feel in conclusion, that if we as a body in conference assembled, and after solemn supplication for divine assistance, select certain qualified and esteemed men to fulfill a high and holy vocation, whether it be to build a sanitarium and children's home, or to govern the greatly increasing financial affairs of the church, or to edit the well-known and world-wide columns of our own HERALD, the very least we can do is to extend to them our utmost confidence and trustfulness and love.

F. R. TUBB.

TORONTO, Canada.

BRIGHAMITES IN ENGLAND.

In the *Latter Day Saints' Millennial Star*, August 16, 1906, [published in England,] is found an attack in the editorial columns upon the representatives of the Reorganization, as follows:

ACCUSERS OF THE BRETHREN.

It is a principle of our religion to allow all men the right to believe what they please, and to worship unmolested "how, where, or what they may." If one man's religion does not infringe on the rights of another, he should have an absolute right to that religion, and no man should by other than kind and loving means try to persuade him from it.

We believe that by preaching the truth men will be made self-convinced of error. Sometimes it may be advisable to speak of false doctrine in order to make more forcible the comparisons with truth; but this should be entirely free from any personal allusions or applications. We do not believe in holding up to view the faults, or supposed faults, of men. A man's doctrine may be attacked, but it is not the business of ministers of the gospel to assault the personal character of any man.

Many opposers of the gospel of Jesus Christ do not agree with us on this proposition, and so we have everywhere men who never lose an opportunity, not only to speak evil of the doctrines which the Latter Day Saints teach, but also to try to hold up to ridicule and contempt the personal members of the church. As a rule, we patiently bear all these slanderous attacks, knowing that in the end the Lord will mete out to all a just judgment; but when a wolf masquerades in sheep's clothing, and goes as such among the flock, quiet, unspoken patience ceases to be a virtue. The sheep's skin should at least be removed, if it can be done, that the sheep may know the true nature of the beast that bears the assumed covering.

This thought came to us when we read in the *Daily Dispatch* of August 9, 1906, among a number of articles about the "Mormons," also the following:

"It is time the press in Great Britain became fully conscious of the great danger the public are in owing to the increase of missionaries from Utah, who are insidiously, and in many cases, surreptitiously, going from house to house spreading their dogmas among the unthinking and too credulous public."

There is more of the same kind in this article, but the one paragraph is enough for our purpose. The letter is signed "John W. Rushton, Leeds, August 8, 1906."

Who is this John W. Rushton who thus falsely accuses the Latter-day Saint elders to the thousands of *Dispatch* readers? He is one of the "Apostles" of the Reorganized Church, commonly known as "Josephites," but who call themselves Latter Day Saints. He has, we presume, charge of the mission work for his church here in Great Britain. He claims to believe in Joseph Smith, the Prophet, and in the Book of Mormon. We understand that he is, to all appearances, a cultured, refined gentleman, well versed, and fluent of speech. To the elders and the Saints he presents an aspect of fairness and liberality, and yet he sends to the British public over his signature that which is not true—shall we say that which he knows is not true?

This accuser says that the "Mormon" missionaries are "insidiously" and "surreptitiously" "spreading their dogmas." "Insidiously" means, according to the dictionary, a "lying in wait; watching an opportunity to ensnare or entrap; deceitful; sly; treacherous." "Surreptitiously" is "done or made by stealth, or without proper authority; made or introduced fraudulently."

Now, we ask the Saints in Great Britain and all our friends who have become acquinted with the "Mormon" elders, whether they answer to the description here given of them? Are they "sly, deceitful, or treacherous?" Do they lie in wait, "watching an opportunity to ensnare or entrap?" Are they not, on the contrary, the freest, most open-hearted men you have ever met? Do they not court the utmost publicity regarding what they teach and practice? Are they not always eager to explain any of their principles to the best of their ability? Is there anything "sneaky" about these elders? All we ask regarding these questions is a fair, honest reply from those who know. What think you, then, of men—for there are a few others in the land of Mr. Rushton's faith and demeanor—who would, if they could, bring down on these elders the contumely of their fellow men by such vile means?

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Sometimes these Reorganized missionaries send reports of the work they are doing to their official organ, the SAINTS' HERALD, published in America. Do they in these reports tell of how many gospel tracts they have distributed, how many souls they have won by the power of love through the gospel of Jesus Christ? Not usually. Often the burden of these reports is what they have done to discomfit the "Mormon" elders, whom, it seems, it is their special duty to follow up and annoy. Their own acknowledgments on this point are stronger proofs than any arraignment we could make. Here is a sample. We quote from the SAINTS' HERALD, of February 28, 1906, from a letter written by one James Evans from Wales. He says:

"I learned that the Utah elders were holding forth in the town. I got the address where they lodged, also inquired from the people where they had been proselyting, and I began following their course. They had succeeded in getting some interested in the principles of the gospel; but they assured the people that they did not practice polygamy now. The people told me they were nice fellows, so courteous and amiable, they could not withstand them; but I soon let the cat out of the bag. And what an alteration! . . . After this, many began to hoot them on the streets, also blaming their hostess for keeping such men in her house."

Reorganized missionary Evans must have been proud of such a record. It was a Christ-like thing, wasn't it, to bring a hooting mob onto the humble elders who were doing their simple duty of preaching faith and repentance? He followed the elders' course, and tried to tear down what they had erected, although he acknowledges that the elders "had succeeded in getting some interested in the gospel." Shame, shame, on such actions.

We have devoted this much space to these Reorganizers simply to show them in their true colors, that Saints and friends may not be deceived by them.

The work of the Lord in Great Britain is prospering, and, if we mistake not, we are on the approach to a harvest of many souls. Because of this, the Devil is angry, and he is trying to stir up the powers of earth and hell against the truth. We can but pity those who will let themselves be used for this purpose.

The revelation of the Lord to John told him of one who was called "the accuser of our brethren." He was cast out of heaven, and his angels with him. Let every man beware how he accuses falsely his brother, lest he too, partaking of the spirit of the first accuser, also partakes of his doom.

N. A.

The following letters to the editor of the *Millennial Star*, and the reply, speak for themselves:

SUTTON-IN-ASHFIELD, Notts, August 28, 1906.

To the Editor *Millennial Star:*

Sir: I herewith inclose a letter for publication in your paper, also three penny stamps, with the request that you will kindly forward me a copy of the issue with the letter in. I am bold to believe you will not dare to deny me the right of a reply through your paper, when you have attacked me. With very kind regards, I remain, Yours respectfully,

JOHN W. RUSHTON.

To the Editor *Millennial Star:*

Sir: I have just received a copy of your issue of August 16, in which I notice your editorial criticising a letter of mine which appeared in the *Daily Dispatch* for August 9. Will you please allow me the privilege of replying?

I respectfully submit in the first place, it would only be an act of justice to me if you would kindly publish the whole of my letter which appeared in the *Dispatch*. Had you done so, I could well afford to let the matter remain as it is without troubling to reply to your editorial. It is manifestly unfair to extract a single paragraph from its setting, and abuse the author for the use of two words which you complain of, and withhold the body of the letter in which the reasons are very concisely stated for the use of the words for which I am so unjustly attacked.

Might I also be allowed to suggest to you, that it is singularly out of place for you to administer so severe a reprimand to an individual for being guilty of "accusing the brethren," and straightway proceed to charge the culprit (?) with "lying" and that willfully, "slander," "hypocrisy," and with being "possessed of the Devil." Surely sir, you must have lost all regard for consistency. Then, once again permit me to remind your readers, you have purposely withheld the reasons why I did on August 9, and do now once again, use the words, "The missionaries from Utah are insidiously, and in some cases surreptitiously, going from house to house spreading their dogmas among the unthinking and too credulous public."

Your definitions of the words *insidious* and *surreptitious* are correct. They were especially selected by me as being descriptive of the methods commonly adopted by your ministry; and in a few brief sentences I will relate my reasons and evidences, then I am willing that your readers shall decide whether they were just or unjust.

1. I allege that the elders of your church do willfully in their public services upon the streets in various parts of this country, and also through the press, whenever the opportunity occurs, strive to deceive the people in reference to the question of polygamy. They deny that this "gross crime" is either taught or practiced any more, or that it has been since the issuing of President Woodruff's manifesto in 1890, when they know that the pernicious doctrine is both taught and practiced in the church.

When we are brought into contact with men who in public say one thing and in private say and do another thing, choosing words with the intent to deceive, what other description can you give of such conduct than "insidious" and "surreptitious"?

I appeal to converts in this country, if they have not been taught "stealthily" and "treacherously," that while the nations were not in favor of the practice of polygamy it nevertheless was a divine command and ought to be adopted? I ask, Is it not true that the Book of Doctrine and Covenants is presented to the membership of the Mormon church with the express teaching that in this specific book the commands of God are contained? and is it not also true that in this very book, in section 132, there occurs the psuedo-revelation enforcing polygamy and teaching that all who will enter into this criminal relationship will be saved, and all who reject it will be damned?

Now if your church has discarded polygamy, how is it that still your elders are supplied with a small compendium in which there is contained a number of references which are quoted to prove that polygamy was the "Patriarchal Order of Marriage"? How is it that you are still issuing a book purporting to contain the commandments of God, which you teach all your members they must comply with to secure "celestial salvation," and this very book saves the polygamist, the recognized criminal; and "damns" the monogamist?

I submit, furthermore, that the letter of Elder Birchall of Rochdale which appeared in the *Dispatch* the week after the letter over my signature was written with the intent to deceive the public. It sought to make the public believe that polygamy was no longer in evidence in Utah; and he sought to cover up his identity by "masquerading" in his cast-off Methodist clericalism.

I also submit that your very article, the editorial under criticism at the present, is a "surreptitious" and "insidious" attempt to blind the readers of your periodical as to the real issues at stake.

I respectfully ask, What words shall we use to describe the church which to the public gaze is denying that polygamy is

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practiced in Utah, and yet in your conferences you are upholding as a prophet of God a man who is living in criminal relationship with five women as "wives" contrary to the laws of the country; which your church swore to sustain when they were granted the right of statehood? In the late investigation at Washington re the election of Reed Smoot to the Senate, Joseph Fielding Smith, the so called "prophet," was charged with perjury because of this very fact. How is it that you vote to sustain as the servants of God eight of your "apostles" who are living in this condition of illicit connubiality? I put it to you, if you do not believe any more in polygamy, how is it you uphold these men in doing the very thing you try to make the public believe you have forsaken? If you do believe it is right for men to live in this state of "criminality" (see Book of Mormon, book of Jacob, chapter 2), why not tell the public so, that they may know where you stand on this matter?

Again, your elders go about professing to believe that Joseph Smith was a prophet and servant of God; they say he taught and practiced polygamy. I have denied it and call for proof now and here, as we have in public. I need only quote from the *Millennial Star* itself, and you can select which horn of the dilemma will be most comfortable for you now.

In an article entitled, "Who is the liar?" *Millennial Star*, volume 12, page 29:

"12th Lie. Joseph Smith taught a system of polygamy.

"12th Refutation. The revelations given through Joseph Smith, state the following: 'If any commit adultery, they shall be dealt with according to the law of God.'—Page 127. 'He that looketh upon a woman to lust after her; or, if any commit adultery in their hearts, they shall not have the spirit.' —Page 50. 'Thou shalt love thy wife, and cleave unto her, and none else.'—Page 124. 'We believe that one man should have one wife.'—Doctrine and Covenants, p. 331."

At one time, sir, you were as emphatic in denouncing as a "LIAR" the man that dared to charge the martyred prophet with teaching polygamy, as you now are guilty of upholding those who are perpetrating this foul slander upon a man who is dead and can not defend himself. I submit this incident as further proof that my words *insidious* and *surreptitious* were very mild and courteous when contrasted with the nefarious conduct herein described.

I should like to ask, What can intelligent readers of your pages think of your fulsome and extravagant rodomontade of your ministry? I suggest that if your elders were not deceiving the public, I have sufficient confidence in the native intelligence of my countrymen, as to state that they would not be won over to a system which is so untrue to itself.

Your simile, by which you undertake to identify me, is a little unfortunate. It does not "fit." I am not at all ambitious to be mistaken for an elder in your church. In fact it would be the disappointment of my life were I to think that I did not have sufficient force of character to prove that I was not one of the "sheep" of the Mormon church. While I very much regret that this disagreeable work of identification has to be done, yet we intend to be faithful and do our best to enlighten the public as to the truth. In all kindness let me respectfully suggest to you that no man can be an enemy who tells the truth. Thanking you in anticipation, I remain,

Yours for the truth,
JOHN W. RUSHTON.

LIVERPOOL, August 28, 1906.

MR. JOHN W. RUSHTON, Leeds.

Dear Sir: You are again mistaken when you say that you think we "will not dare to deny" you the right to have your letter printed in the *Star*. Do you think we would send out to our readers two pages of such slander as you sent to the *Dispatch?* You complain of being "unjustly attacked." We have not attacked you at all. You have been the attacking party, and we have only defended ourselves by showing you up in your true colors. This we have done by simply quoting from your own words and then asking the Latter-day Saints in this country to judge between what you *say* of us and what they *know* of us. We are not around attacking anybody because of their belief. We leave that to those who are in the tearing-down business. The question of polygamy is a threadbare subject, and we do not desire to enter into a controversy on it through the pages of the *Star*, which the printing of your letter would precipitate. The question has been threshed out between the Latter-day Saints and Reorganizers. The Saints are satisfied with the result, though it seems you are not.

We have no desire to enter into a detailed reply to your letter. If we did we might call your attention to the fact that the words by which you describe the Latter-day Saints apply nicely to you in your endeavors to prejudice the public against us. You cover up the true situation when you fail to explain the present attitude of the church regarding the teaching and practice of polygamy. You would have people believe that the Latter-day Saints are now contracting unlawful marriages. If you do not know this is untrue, then I must say that you are among those who have eyes but will not see; or is it really ignorance? When you repeat in your letter the falsehood you sent to the *Dispatch* that eight of the apostles are living in polygamy, what are we to conclude? It must be either willful misrepresentation or dense ignorance. You, as a leading Reorganizer, whose chief duty seems to be to camp on the trail of the "Mormons," ought to be better informed.

I have not seen a copy of the *Dispatch* containing Elder Birchall's letter. Inclosed find your letter.

Yours very truly,
NEPHI ANDERSON, Associate Editor.

I forward the above for publication. It may be interesting to your readers to know something of the tactics employed by the Mormon church in this country in meeting criticisms.

Bro. W. H. Greenwood and myself have just closed a week's special services in this place, and have had very good audiences, and some are interested. We go from here to Derby, and shall hold a week's services on the streets, and also do some tracting, as we have been doing here. I find there is a great deal of substantial work to be done in this manner; but we need men and money. With kind regards,

JOHN W. RUSHTON.

SUTTON-IN-ASHFIELD, Notts, August 31, 1906.

Mothers' Home Column

EDITED BY FRANCES.

"Life is what we are alive to. It is not length, but strength. To be alive only to appetite, pleasure, pride, money-making, and not to goodness and kindness, purity and love, history, poetry, music, flowers, stars, God, and eternal hopes, is to be all but dead."

By Sacrifice.

"Gather my saints together unto me; those that have made a covenant with me by sacrifice."—Psalm 50: 5.

If we consider closely the words of the Psalmist in this verse, its construction will naturally present to the thoughtful mind two possible conditions in regard to those called to be saints. The Lord commands that *his* saints, those who have made with him a *covenant by sacrifice*, be gathered together *unto him.*

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Naturally then we ask, Is it not possible for saints, other than these so particularly described, to gather together and yet—what is of more vital import to the hopes, the aspirations of such—is it not possible that they are not gathered *unto him?* Vital as this question is to each one who hopes to be prepared to meet the Lord at his coming, and to be found worthy to reign with him upon a renewed earth, it is not our intention to consider it at this time, but to confine ourself to the plain command of God as found in the words of the Psalmist.

The command is: that his saints who have made with him a covenant by sacrifice shall be gathered together unto him. The sacrifice may have been of time, money, influence, the abandoning of earthly hopes, ambitions, or even of life itself. But no matter what may have been its nature or character, the time of its reward has come and the Lord commands that his saints who have done this shall be gathered unto him.

In former articles we have spoken of the alacrity with which the children of Israel, both men and women, obeyed the call to build the tabernacle, and we have pleaded with the mother and friends of the children that they encourage them in *working* to help build the home God has commanded his people to build for his homeless little ones; and now we are going to plead with you that to this you add a sacrifice. It may not be like the sacrifice laid upon his altar when your covenant with him was made, but can you for one moment doubt that it will be just as acceptable to him, just as worthy of coming into remembrance before him in the day when he shall command you to be gathered unto him?

There are two special seasons of the year when, as families, we meet together to feast and rejoice. We are near to the one, and the other is not far away. It is but a brief time now when our chief magistrate will issue his annual message or proclamation of Thanksgiving; and Christmas will soon follow this. Upon both of these occasions, there are few among the Saints so poor that their tables will not be spread with abundance of that which the earth in her rich harvest has yielded.

And now we come to ask who of you upon one or both of these festivals is willing to sacrifice some one luxury in which you usually indulge upon these occasions?

Do you say, That is a small thing to ask? Truly it is small, and when we remember how ordinary tables are usually loaded down with luxuries at both of these seasons—so much so that one, two, or even three would scarcely be missed—we are the more inclined to agree with you that it is a small thing to ask. But the important point is: Will you agree to do it? Life is made up of small things, and, small as this may seem, if only each one would consent to and carry it out the question of building the children's home would soon be settled. It would surprise you to know the amount which the many small sums thus gathered together would make. At Christmas-time it would be more—much more than at Thanksgiving. Then we could all of us give less to our own, who really need so much less, and more to these needy, homeless ones. Just a few pennies or dimes less on each present we give, and it may be some superfluous ones dropped off our list, and the amount added to this fund of sacrifice. Will you consider it? Will you try it?

"A million in the treasury," says Bro. Joseph Luff in his late epistle to Saints, "is a much lighter factor toward Zion's redemption than a *living* ministry and membership—a transformed people, carrying the God image. . . . The question of Zion's redemption is one of expelling self and admitting Christ—the rest comes as a matter of course. . . . If what little we possess of knowledge, skill, or means is employed only for what it may secure for *us* or the benefit of our heirs, favorites, or friends, how can we thus become like Him who laid his all at the feet of an undeserving, unappreciative world and only desired its acceptance for the receiver's benefit? Can we approximate to a standard by walking from it? Zion is to be the habitation of God—not his *visiting place* but his *home*—where he can feel at home, not for a few moments or hours at a time, but for ever. 'Zion is the pure in heart.' 'Blessed are the pure in heart for they shall see God.'"

Yes, we fully agree with you, that what we are asking is very little, but we do ask it with the earnest prayer in our heart that you may not for this reason *overlook it or refuse to grant our plea.* We are asking it of you as Saints of whom the Lord will finally say "gather them together unto me." The two mites cast into the treasury by the poor widow outweighed all the shining gold of the rich who cast in only of their abundance, and so shall your offerings of sacrifice accomplish more than the almost uncounted wealth which rich men are bestowing upon many worthy enterprises in the world. Just the fragments we are asking—the fragments lying all around you, and God will bless them and multiply them until your hearts shall be made glad and your souls rejoice in the good work which the Lord permitted you to help in establishing. Gather the children in—bring them up in light and truth. Let them feel the sunshine of God's love, the warmth of human sympathy, and you may as certainly look for the blessing of God to be with you as that he will bring to pass all that he has declared concerning Zion. Remember what he has said concerning this work which we are asking you to aid:

"There should be a home for children established and the efforts of the Daughters of Zion should be approved and carried unto completion as soon as is consistent with the necessary demands of the work of the church in other directions."

Remember, dear Saints, we are not asking for the loaves or the fishes, but only that you bring to the Lord the fragments—that you make for the good of his little ones some sacrifice of that with which he has so richly blessed you. Will you?

Letter Department

CHANDLER, Colorado, September 29, 1906.

Editors Herald: I write a few lines to let you know that the Lord has been blessing us in this part of his vineyard. In the latter part of July, Bro. J. D. Curtis came here and held a series of meetings at the Chandler schoolhouse, preaching two weeks, and at Heathton part of a week, the people from here making part of the audience there. The towns are a mile apart. The fruits of his labor were five. He baptized on the 30th of July, three: Sr. Emaline Richards, a noble woman, her son, and my son Philip, boys fifteen and sixteen years old. Then the next day, my son Victor, fourteen years old; the next day, Eddie Chapman, ten years old. A few nights before, while coming from the Chandler meetings, Eddie Chapman fell off the railroad trestle about nine or ten feet and struck his back on a large rock. By going to the meeting, he had told Bro. Curtis that he wanted to be baptized. When he was groaning with the pain and shock of the fall, he asked to be administered to, and Bro. Curtis, having oil, laid his hands on him and it was a very solemn prayer that in the darkness of the starlight went up to God, there, for his child. And to him be all the praise. He was able to walk the mile home, Bro. Curtis going to the house with him. He was all right in the morning.

The Sunday before Bro. Curtis came, we had organized a Sunday-school, and are still holding it at my house, Sr. Richards and two other women helping along nicely. Sr. Chapman buried her baby last week, blessed by Bro. J. D. Curtis, and called Leota. Remarks at the grave by Reverend Mr. Simmons, of Rockvale. Pray for us. SISTER DAVIES.

SEILING, Oklahoma, September 21, 1906.

Editors Herald: For some time I have been thinking of writing to your columns. While reading the HERALD, and looking over the Bishop's report, I see that many of the Saints are

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responding to their duty in paying their tithing, while on the other hand I see that some do not have their names on the list, who do owe tithing. Now, this is one of the commandments God has given to his children, that we should observe this law, and by this law sanctify the land of Zion; and if we do not do this, it will not be a land of Zion to us. The Savior says, If you love me keep my commandments. We need not think we can pay our tithing without making some sacrifice. So, then, dear Saints, if we can not pay all of our tithing now, let us commence paying some, and pay as often as we can, and after a while we will have our tithing paid. Then how glad we would be. I must say I love this work, and have received many blessings since obeying the gospel; yet I have many trials, but I am still trying to do what little I can to promulgate the gospel of Christ, trying to heed the admonition that Paul gave to Timothy: Study to show thyself approved unto God a workman that needeth not be ashamed. And while I have not had the opportunity to study the word of God as I would like, still I do not see things as do some of the writers in the HERALD concerning the parable of the talents. The Savior gives us this illustration to show us that we should use the knowledge he has given us: make good use of it.

I do not think the present-day banking system should exist in Zion. The way I understand it, it is positively contrary to the teaching of our books. May the Lord inspire the minds of his servants, that they may bring to light things that are in darkness; and may, as God's dear children, work together for the good of his cause, is my prayer.

In gospel bonds,

C. L. ARNEY.

Soldiers' Home, WASHINGTON, D. C., Sept. 29, 1906.

Editors Herald: Am somewhat lonesome for the association of the Saints as there are none here. Most of those in the home belong to the old mother Catholic Church, but I have found a few honest in heart belonging to other churches who seem to be interested in the gospel and say it is the most reasonable gospel they ever heard and would like to know more about it. Oh, how the Holy Spirit has rested upon me while I have been explaining this latter-day gospel to them, telling them the difference between imagining a reception of the Holy Ghost and really receiving it by the laying on of hands of God's servants. When I have the chance to talk Jesus and his plan of salvation it is sleep to my eyes and food to my soul. My wife often tells me I am not good for anything else when I have a chance to preach. The gospel has done so much for me I just feel like having every one try it.

I will leave the Soldier's Home October 1 for my old home in Michigan, the Lord being willing. Dear Saints, I desire your prayers that I may ever be found worthy to defend this great latter-day work. Your brother in the truth,

CENTRAL LAKE, Michigan. G. W. THOMAS.

VOSHOLL, Missouri, September 29, 1906.

Editors Herald: I have been feeling for some time that I should write; but could not get consent of mind as to any certain thing to write, which would possibly be of interest and benefit at least to some. Albeit, I wish to say to my many friends and acquaintances, as well as to all Saints, that once again I am found in the "field," and at work in the Master's cause, since taking five months' "lay off" to engage in the "affairs of men." It has been said that "an open confession is good for the soul." I confess that I am fully persuaded that I made a mistake, when I played the Jonah act, in leaving the work of the active ministry, and spiritual labor and calling, for temporal pursuits. A consciousness of an offended Lord soon after was apparent. I was then made to realize that the whole of adversity, in the tempestuous waves of discontentment, was ready to swallow me up; and, too, I was asked (as I understand it) by the Holy Spirit, "Why are you trying to lay up a few dollars? If you should live to the allotted age of man you have but a few years. Souls are perishing." After this experience, I resolved to free myself from temporal cares, and to once again offer my service wholly to the Lord and the church. I had thought at first to be out of the field for a few months only. But having made a start, I then laid plans to be out at least five years, at the end of which I hoped to make enough money to reënter the field self-supporting (for I have always had a desire to this end), and to end my useful days laboring for and as the Lord desires, but I am reminded, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."—Isaiah 55:8. Truly I am ashamed of what I have done; also, the arbitrary manner in which I acted, and the treatment of my beloved brethren, my superior officers. For some time I have felt that I owe to you, Bro. U. W. Greene, an apology; also to the Presidency. I should have counseled you each. May I have your forgiveness.

I left Wilburton, Indian Territory, with my family on July 31, enroute to Holden, Missouri, stopping at Haileyville to attend the conference of the Northeastern Texas and Choctaw District, staying while there with our noble and kind-hearted Bro. and Sr. White, who so kindly cared for all our wants while there. May the smiles of the good Father ever bless them is our prayer. I preached twice while there, viz.: once on Friday evening before conference, and on Monday evening after. There was good feeling and unity pervading throughout the conference. A severe rain-storm on Sunday afternoon disturbed the Saints' meeting; and by its continued fury brought the conference to an abrupt end. On September 4, we continued our journey with the family toward the Lord's "goodly land," landing on the 5th, at noontide, where we have made it our home at least for a while, and possibly as long as we need one in this mortal clay. This is to me a beautiful country indeed, richly laden with an abundance of fruit, good crops, lots of cattle, stock, etc., with the pastures so green and beautiful. And doubly so to me, because I had not seen any clover, timothy, or tame grass for the whole season. Oh, how good it looked. When I stopped off the cars the next morning at Paola, a station a few miles south of Kansas City (for it is here we changed cars), into the pure fresh air, I felt like a new man. Vigor and life seemed to clothe me at once, dispelling that tired, lifeless, doless disposition which had been my constant companion for a greater portion of my stay south. Well, I am thankful to be permitted to be a citizen within a stake; and I am here, for what purpose I know not, more than I have reason to believe it has been the Lord's hand leading me.

The Saints at Sharon, Pennsylvania, will remember that a little less than two years ago a sister under the influence of the Holy Spirit spoke to me and, among other things, said, "The Lord will establish you in Zion." May I be prepared for his use in his own way, and in his own time, is my desire and prayer.

I find quite a few of my old neighbors and acquaintances, with whom I was more or less associated in my early experiences in this great latter-day work, located at Holden. I am glad to meet and worship, with them, the God who has so marvelously dealt with his children, and to be neighbors again. The branch at Holden is presided over by our very efficient brother, Fred Scarcliff. I am told that there are over three hundred members enrolled. And, best of all, as I see it, there is more unity and peace existing in this branch than in most branches within my limited observation. This result is superinduced by a strong effort on the part of the officers in charge to do their duty, and an intense desire and earnestness on the part of many of the Saints to "come up higher."

After our arrival, we speedily secured shelter for the family and things, and arranged for housekeeping and the comfort of the family, which occupied some two weeks, during which time

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I occupied in the morning service in the Saints' church on the two intervening Sundays, with fair liberty. On the 21st I started for my "field" (Missouri District). I was met at Bonnots Mill by our noble brother, George Beebe, president of Vosholl Branch, where I was directed to begin labors by Bro. Henry Sparling in charge. Announcements were out for preaching, so on the evening of the 22d we tried to tell the gospel story, and have continued each evening since, save Friday only, we were rained out. The Saints here are kind and hospitable, but if I were to make any complaint, it would be of a lack of interest and duty in spiritual things. I will remain here over Sunday, then I expect to go to Lynn and vicinity to see what can be done. Will likely get to Belleville and Nebo, Illinios, before the holidays, if the brethren there think they can use me to advantage. Would be pleased to hear from the brethren there on this line. Also, if there are any isolated Saints in the district desiring preaching, and will write me, I will try to serve them. Mail addressed to Holden, Missouri, Box 86, will readily reach me. With loving remembrance of all old friends for aid and assistance rendered to me as a minister of Christ, I am,

V. M. GOODRICH.

PLAINVILLE, Indiana, September 27, 1906.

Editors Herald: Perhaps some of the Saints would be pleased to hear how the two-day meeting at Plainville, Indiana, (which was to be held September 22 and 23,) passed off. Being requested to write to the HERALD, by those present, I will say everything passed off nicely without even an elder to mar our pleasure. Saturday evening at early lamp-lighting, there were several gathered at the little church, but as usual were disappointed on account of the nonappearance of an elder; but on Sunday, the 23d, they again met with baskets and boxes filled with the necessaries of life, prepared to have a basket-meeting according to previous arrangements; but only to be disappointed again, for the same reason as upon the evening before. We then had a nice prayer-meeting, after which we all enjoyed a fine dinner, and had lots left to take home. There were several who were not members, and a good crowd for the afternoon services; but only to be disappointed. We all enjoyed a nice visit together after dinner; and about four o'clock returned to our homes. Writer and wife were much pleased to again be permitted to meet with the Saints here, as this is the place where we accepted the gospel eight years ago; but this is the first time we have met with the Saints for almost five years. There are only a few left here now, and they feel as if they were forsaken by the missionaries. It seemed natural to the writer to go there, and no elder put in his appearance. That has been one of the drawbacks to this branch. Whenever meetings are advertised, and a good crowd is there, the preacher fails to show up. Whether the fault is in the elders, God be the judge. Some have said they will not advertise any more meetings, as they are ashamed when people come and no elders come. We hope they may have more preaching here in the future to encourage the few that are left. We hope the Saints everywhere will remember us in their prayers, that we may remain faithful. Yours in the faith,

I. A. CHAMBERLAIN.

124 West Locust Street, DAVENPORT, Iowa.

APPLEGATE, Michigan, September 23, 1906.

Editors Herald: To-night as I was reading over the HERALD letters I thought perhaps a few lines from our branch would interest some one. If it were not for this gospel I do not know what I would do. My whole hope and trust is in my blessed Master. Trials come to me which are hard to bear, but when I take them to my heavenly Father he always gives me courage to go on. I am reminded that if we are the people of God we must be sorely tried; but I know if I am humble and faithful he will not let me be tried more than I can bear. Although my trials sometimes seem very bitter, I am led to say, May it be for some good. The Lord's will be done, not mine. It is nearly a year since I had my blessing, and in it I was told I would pass through many trials; but that if I was faithful I had the promise of an inheritance when the meek shall inherit the earth. Dear Saints, it is the earnest desire of my heart to live in such a way as to gain that rest.

We have a nice branch here, also a Sunday-school. We are getting along nicely. When we meet together that kind and blessed Spirit is with us to own us each and every one. The Father smiles upon us when we do our part. I am looking forward to the conference for a blessing. Hope we will all be permitted to be there.

I ask you all to pray for me and mine that we may be found faithful to the end. My prayer is that the work may go on and gather up the honest in heart.

Your sister in gospel bonds,

MRS. ADA VINCENT.

Dear Herald: I will give a brief history of my life. I was born in old Alabama in 1877. My parents were of the Baptist faith. I was married when I was fifteen years old. My husband joined the Baptist Church, and a few months later I, too, joined. We remained with them two years, my husband being a minister. He then became interested in the teaching of some people called "Josephites," which I opposed at the time, and was baptized by a priest named G. W. Melvin, and confirmed by one of the Seventy, Kelley [?] by name.

Shortly after this two well-dressed gentlemen called at the farm of my father where he and my husband were at work. When asked who they were they said they were ministers of the gospel—representatives of the Church of Jesus Christ of Latter Day Saints, so he invited them to the house to have dinner. After dinner he invited them into another room where they stayed all the afternoon; and my husband, not being well acquainted with the teachings of either church, was made to believe that Brigham Young was Joseph Smith's successor. He was baptized, confirmed, and ordained an elder, and went to preaching the first principles of the gospel. By and by I began to investigate the work, thinking it was surely the work of the Lord. The result was that my friends all turned against me and my dear father and mother were very badly upset. Then I was told that "he that loveth father or mother more than me is not worthy of me." I was earnest and wanted to serve the true and living God, not knowing it was Adam that I would have to look to for my salvation. They never taught any such doctrine. They did not dare to do it; and ignorant of such claims I joined the happy little band of Saints, who were rejoicing to think that the gospel was again restored to the earth, never to be thrown down nor to be given to another people. I thought I had the whole truth and desired to bring my father and mother to see it. A year later my father was baptized and my mother was a miserable woman, so we pleaded with her for about five years, and at last persuaded her to be baptized. Then I thought I had everything heart could wish. My husband was called to go on a mission and I was left to do the best I could, feeling glad that he was worthy to go out to represent the truth. He taught only the first principles of the gospel, being unaware of that doctine of blood-atonement and Adam-god, and not knowing that the man who claimed to have the keys of the kingdom was violating the laws of God at that time. We are told in the Doctrine and Covenants that a man shall have one wife, and they twain shall be one flesh; and at that time the prophet, seer, and revelator (in Utah) was living with several wives, which thing is an abomination in the sight of the Lord as you will find by reading the second chapter of Jacob in the Book of Mormon. "Beware of false prophets who come to you in sheep's clothing, but inwardly they are ravening wolves."—Matthew 7:15.

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In 1902 we emigrated to the valleys of the mountains to the little city in Utah called Provo. When we left our home there were seven of us—my father, mother, one brother, one sister, my daughter, my husband, myself. That is a day I shall never forget. We thought we were coming to a place prepared for God's people to gather. We arrived here on the 4th of April, 1902, where we lost what they call the spirit of the gospel. The first elder I met, who had been at our home and had been treated as well as he could wish, did not know me, but said, "I do not remember of ever having seen you, but have heard of you." He knew that he had eaten many a meal at our house; but I just walked on thinking maybe he had forgotten me, but I soon found out that he was not the only one that had a poor memory.

We got along as best we could, but not being acquainted with the country we did not know what to do with a hard winter just before us, so my husband and father went to see the stake president to see if he could tell them where they might find employment, but his answer was, "I have no money. I only preach the gospel to the people." They had not asked him for money. We never came here depending on them for money, but expected to be treated as brothers and sisters. We were finally advised to go to the tithing office and the clerk would tell us where we could get work, so mother and I went. The clerk said, "I think one of my wives may have something you can do," and he told us how we might find his place. As we left the office mother said, "Did you hear that man say, 'one of my wives,' as if he had more than one?" We went on until we reached his house. We knocked and a lady came to the door to whom we told our business. She walked out on the porch and showed us where to find a lady who would give us employment. My mother said, "Mr. Beem told us the lady lived here who wanted the work done. What is your name?" "Mrs. Beem." "Has Mr. Beem two wives?" "Yes, ma'am." I can not remember what else was said. Just as soon as we got away from the house mother said, "Did I not tell you all, many years ago, that polygamy was practiced out here, and you would not believe me?" Her heart was broken, and she went down to her grave in sorrow. In less than a month we were called to part with her, which was the saddest thing of all my life. I felt that there was nothing in religion; and so drifted along with the world three long years, a miserable wreck. I had given up all hopes, and was what you would call an infidel to a certain degree. I could not be contented.

About two months and a half ago I had the following dream: I dreamed two men came to our door and when I opened it one of them said, "I have something here for you." I supposed they were canvassers and said, "I have no money." One of them then said, "How much money will you give this lady?" He took out a little bag of gold and gave it to me and then turned away. I placed it on the center-table and went out to tell my husband about it. When I came back I found that the men had been in and taken the money away, and so ended my dream.

A few nights later my husband said, "I believe I will go to hear the Josephite elder preach on the street to-night. Won't you go?" "No," I replied, "I have had all the religion I want. You may go." He went, and two days later I saw two men coming in at the gate with their grips. I said to my husband, "Who is that? The Josephite elders? You take chairs out in the yard for them. Don't let them in the house. You had no business asking them here." So they were seated out-of-doors where they talked to my husband. I listened as best I could from inside the house, not knowing then how much I was opposed to them.

A few days later there was a knock at the door and when I opened it there were J. F. Curtis and John Vanderwood, two of the humble servants of God, but I did not think so then. I invited them in and excused myself, telling them they could talk to my husband, but something seemed to draw me near the door where I could hear them talk. I tried not to listen, but the still small voice whispered, "Listen." One thing I heard Elder Curtis say was that Brigham Young was never ordained to lead the church. I thought, All right, Mr. Curtis, I will show you better than that, so when they were gone I went over to a neighbor's and asked permission to use the telephone. "Hello, central. Please give me Tom Taylor's residence." "Hello. Is this Bro. Taylor?" "Yes." "Say, Bishop, will you please tell me where and when Brigham Young was ordained to lead the church?" "Just a moment." Then, "Say, Sr. Graham, I'll look that up and let you know." But no answer came. I called up the president of the relief society. "Can you tell me where and when Brigham Young was ordained to lead the church?" "Yes, ma'am." I waited a few minutes. "Say, I'll tell you Sunday at Sunday-school." So I went Sunday to get my answer, and Mrs. President would not even look at me, much less answer my question; but she had some elders there to talk to me after Sunday-school was over. "Have you been going to hear those Josephites on the street?" "No, sir." "Well, you stay away from that mess. They will lead you to apostatize." "But can you tell me where and when Brigham Young was ordained to lead the church?" "Oh, well, that doesn't matter. That is none of our business, just so we live our religion. The Josephites have got you muddled. Don't have them in your house. Tell them to stay away. Don't let them come in and hinder you from serving the true God" (which I afterwards found out was Adam). So I went home heavy-hearted and said, "I don't care what becomes of me. I don't know whether anything is right or not." I tried to forget religion, and said I never wanted anything more to do with it.

One morning my husband said, "The Josephites are going to hold cottage meetings." I said, "I don't know who would let them preach in their house." "I will" he said. "All right," said I, "I will leave home." So he invited them to preach there, and when they came I went out in the kitchen and stayed, but that same whisper came, "Listen to what they say." So I listened, but there were both the good spirit and the bad spirit to battle with.

They held two or three meetings there, and my husband was baptized. Oh, what a fight I had with old Satan! Elder Curtis would come and explain the truth, but Satan would tear it down as fast as he would build it up.

They decided to hold conference in Provo, near my home. One night I prayed to know whether any church was right, and I dreamed that the Reorganized Church was the only true church on earth, and that Elder Curtis baptized me, but that evil spirit was there for me to contend with. I went to conference and listened to Elder Chase, and I had the worst feeling come over me! I seemed almost frantic. I told my husband I would never go to hear the Josephites again. "Why not?" he asked. "Because I don't like Chase." I did not go that night nor the next day, but I was full of the evil spirit. Satan had led me so far that I had almost given up to him entirely, but in the afternoon Bro. Frank Curtis came to our house. I had fully made up my mind not to speak to those elders again but something seemed to tell me to ask Elder Curtis to pray for me; so when he was ready to leave the house I went out to the gate and had a talk with him. There the evil spirit left me and I asked him to pray for me. From that evening I attended conference and enjoyed the Spirit of God. I thought I never heard a better speaker than Brc. Chase, and at the last meeting I asked Bro. Curtis to baptize me. I was baptized and the Spirit of God was manifest while in the water.

I feel thankful to know that the servants of God were sent to me. I am a happy soul. My whole desire is to live faithful and to let my light shine that others may see my good works and glorify God. I pray to be able to assist in saving some poor soul from that awful doctrine as taught by the Utah people. There are lots of honest people in search of the truth and they

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will accept when it comes. There have been twelve baptized here in a short time. May God's work roll forth until it fills the whole earth. I ask the prayers of the Saints that I may hold out faithful.

Yours sincere sister in the cause of truth,

A. C. GRAHAM.

ELK MILLS, Maryland, September 11, 1906.

Editors Herald: It may interest those who have labored here to hear from this place. The work here has not come up to that high plane where we would like to see it. We could take a lesson from Israel when they were on their journey from Egypt. They traveled in the valley for some time, but as soon as they came up to that higher plane the Lord spoke to them out of the mount. The Saints are more united. We can see that the Lord is well pleased when we are in harmony with each other. So said the poet:

"And thou hast promised us thine aid,
When we united be."

We have with us now Bro. Farnfield. On Sunday he occupied morning and evening with good liberty. We believe that some are near the door of baptism. In the early history of this branch there seemed to be no trouble in getting a man to labor here, but since then this has not been the case. We find the commission the Lord gave to his disciples was, "Go ye into all the world and preach the gospel to every creature." We never have had much trouble on account of their staying too long, I do not think the man that is with us now bought a return ticket.

It has been over twelve years since I made my covenant with the Lord. Not all of the time have I been as faithful as I ought to have been; but I have never regretted the step taken, and I want to continue in this work. My prayer is that we may all be true to the trust he has given us that when he comes again we may meet him with joy and not with grief.

In gospel bonds,

W. F. ATKINSON.

RACE TRACK, Montana, September 25, 1906.

Dear Herald: The work is moving slowly in Montana, and the honest in heart are being gathered out. We can not report as many baptisms as some; but are rejoicing that some are accepting the gospel. Having arrived in this field July 1, and not being acquainted with the conditions, it took some time to become familiar with the work here in this part of the mission. On July 16 we opened up in East Helena, and on the following Sunday baptised seven, the result of local labor. Among these baptized was a lady of the Mormon church, also her two daughters. I am glad to say that she is taking hold of the work with zeal, and we hope to see her continue in the fight. After leaving East Helena, I stopped in Deer Lodge, where I remained a few days, but found conditions such that it was thought best not to attempt holding a series of meetings. On August 8 I commenced a series of meetings at Race Track among the Morrisites, or, as they call themselves, "The Saints of the Most High." They are a branch of the Salt Lake church, having left that church under the leadership of Joseph Morris; others have been added to the church since that time. They believe in the plurality of gods, Morris himself claiming that he would become a god and rule over some planet. He also claimed to be Moses reincarnated in the flesh; that he had two bodies; when he wished to appear on earth his spirit would enter into the mortal body, or if he desired to appear in paradise he would use the other body; that there was a place prepared for these bodies, which preserved them; this place they call the chambers of the dead. They profess to believe in the Book of Mormon, also Doctrine and Covenants; but when you confront them with some of the statements found in these books, they will confess that they do not believe them.

Bro. J. D. Stead baptized some of them, and left others interested. After preaching for two weeks one of their best and most active members accepted the truth, and was baptized last Sunday. We hope to see others come into the church.

After closing this series of meetings I went to Corbin, Montana, where Bro. I. M. Dungan (formerly of Woodbine, Iowa) resides. Our work had never been presented in that section of country, and most of the time I had a fair hearing. Some seemed very much interested, and I hope to see them come into the church in the near future.

On my way to Corbin I stayed over night with Sr. Shraeder in Butte, who is always willing to lend a helping hand to the missionary. On Saturday I stopped at the home of Sr. Benedict in Helena, who makes an elder feel at home. The next day I preached to the little band of Saints in East Helena, who are always glad to see one of our missionaries.

Bro. I. M. Smith having been sent to Montana, I returned to Deer Lodge to meet him there. He arrived on the 17th. I was pleased to have him with me, as I had labored alone since coming to this field. On the 19th he preached a very instructive and much-appreciated sermon to the Saints of Deer Lodge; also again on Sunday he gave us two more of his forceful sermons.

On the 25th we came to this place and began a series of meetings in the town hall. Just how long we will remain here depends on the interest manifested. From here we expect to visit the Bitter Root Valley. At present we have more calls for preaching than we can fill, but hope to reach many different points this winter. We expect to visit Stewartsville, Victor, and other points while in the valley.

The Saints of Montana are a generous lot of people, who impart of their means for the carrying on of the Lord's work. Many are helping in the building of the sanitarium and children's home, by subscribing of their means.

I have enjoyed a goodly degree of the Spirit in my work, for which I am truly thankful. Ever praying that I may stand approved of the Lord; also for the success of the work,

Yours in the conflict,

L. G. HOLLOWAY.

Mission address: 546 West Babcock Street, Bozeman, Montana.

TUNCURRY, New South Wales, Australia,
August 8, 1906.

Editors Herald: For nineteen years the writer has been a reader of the HERALD as it made its weekly appearance, and having also had access to old volumes has perhaps read nearly all that has appeared in its columns from the first. Indeed, the thirty-three years of my life have been spent within or under the sacred influence of "the church of the living God, the pillar and the ground of the truth." I, therefore, feel pleasure in repeating the grateful acknowledgment of David: "O Lord, I am thy servant, the son of thine handmaid." The goodness of God toward me was manifested in the very inception of my life. I was born, as it were, in his house, and dedicated to him in my infancy; and yet how inadequate have been my returns for the benefits I have received from him. I often wonder that I am not more affected by the truth I have so long preached. By this time I should have been a full-fledged Latter Day Saint; but I am still weak and frail. I have often thought and hoped the time would come when I would feel a certain competency and sufficiency in myself; but I am now as ever like a man who has no money in his pocket, but has the privilege of drawing on an inexhaustible bank for all he requires. "We are not sufficient of ourselves, but our sufficiency is of God."

I read with much interest the news of the San Francisco earthquake. The disaster was well represented in the Sydney papers. "Alas, alas, that great city, that was clothed in fine

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linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought." What does it prove? "Here we have no continuing city, but we seek one to come." Of Abraham, the father of the faithful, it is said: "He looked for a city which hath foundations [not built on sand or rubbish], whose builder and maker is God."

Soon after I read of said calamity I wrote Bro. and Sr. Terry a private letter regarding the fate of the Saints. The former answered in a lengthy communication, for which he has my thanks. That and the reports contained in the church papers have satisfied my mind concerning our people there. At first my anxiety was so great that it took away my appetite. The information that no lives were lost dispelled all my fears; for life is the principal thing; property is next to nothing. Being well acquainted with the most of the 'Frisco Saints I take the liberty of asking: Did you regard your temporal loss as a possible source of spiritual improvement? In other words: Did you take "joyfully the spoiling of your goods, knowing in yourselves that in heaven ye have a better and an enduring substance"? If so, "happy are ye; for the spirit of glory and of God resteth upon you." You sorrow no doubt, but not as those who "mind earthly things" and have no hope apart from them. "We know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies. For we are saved by hope . . . which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus." Saints everywhere should remember that the God who "maketh his sun to rise on the evil and good, and sendeth rain on the just and unjust" will dispense earthquakes, cyclones, etc., in the same way; hence, they have no promise of utter deliverance from calamities until they gather to Zion.

Such an experience as 'Frisco furnished intensifies their interest in the gathering. "My people shall be willing in the day of my power." Ordinarily none of the Saints would be more unwilling to leave their homes than those of California. Now they are, those of 'Frisco, at least, turning their thoughts toward the earthly home of God's people. Their fright has, I trust, renewed their trust in God and marred their security in things worldly. What is left after their loss, or what they may gain in the future they will regard as primarily the Lord's, and theirs in trust only. Sad experience teaches all of us how loosely at best we hold or possess those things which we are prone to consider most securely and properly our own. Let carnal minds have "their portion in this world," but we who have set our affection on "things above" should "have faith in God" alone, whom we serve and who has prepared us a place of refuge here, and has promised us a future inheritance that is incorruptible, undefiled, and unfading.

The General Conference news was read with much interest. American Saints can form no adequate conception of the anxiety which people in Australia feel in reference to such an event. With events of a secular type and of world-wide interest it is of course different. The cable flashes the news to us in next to no time; but when we have to wait for the mails, our interest is intense. It is at best a month before we get the conference news, and then the information to hand often leaves the best part untold, and we have to wait until the next mail for the rest.

This time I had something in the nature of a prophecy as to what was forthcoming. In a private letter Bro. Thompson, of Sydney, wrote thus: "I am sure the Lord has spoken to Bro. Joseph the Prophet. I feel it in my very soul." In the same letter he said, "I shall not now be surprised to hear of terrible things taking place." At about the same time the late revelation was received and the 'Frisco catastrophe occurred. The last had taken place before I answered; in my reply reference was made to the early fulfillment of the latter statement. Of course some would regard these points as mere coincidents, but the witness of the Spirit to the writer taught otherwise. The revelation was indeed fraught with interest to all Saints. It gave much satisfaction to me, as well as to others, to read the clear, definite instruction regarding the question of successorship. If no positive information had been received, and Bro. Joseph had suddenly passed away, there might have been nearly or quite as much confusion and misunderstanding as ensued upon the death of his father. There are men in Australia ambitious enough to attempt to lead the church, and there are more in America.

The part of the document relating to the gathering is well put, and indicates that selfishness is the chief obstacle that stands in the way of realizing Zionic conditions. There is, we admit, a necessity for writers discouraging the manifestation of this hindering, nullifying trait; but the excessive doubtful theorizing that has appeared in the HERALD could be left out to the profit of all concerned. More has been written than is essential to an understanding of the subject. Do our writers believe the Saints do not understand what Zion is or will be? It is now as of old: "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." This too: "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." It is not a lack of intellectual understanding, but a lack of simplicity and humility which prevents so many from seeing and doing those things which are written in the law of God as with a sunbeam.

The sanitarium. This was something unexpected by many, and yet it is required, as all will admit. It suggests to us that many have been too narrow in their views. I am sure that few if any expected such an outcome regarding Bro. Luff's application to the study of medicine. I have heard some criticise him for such a course; they considered it utterly inconsistent with his position as an apostle. And yet God says of his work as a physician: "This my servant Joseph Luff may do and retain and exercise his apostleship." Who should be the judge, God or man? The former, of course. In our anxiety to present the gospel in contrast with the creeds and practices of men, positions have often been taken that are not compatible with a complete and harmonious exposition of the sacred books of the church. Said books teach as follows:

"In those days was Hezekiah sick unto death. . . . Then he turned his face to the wall, and prayed unto the Lord, saying, I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore." Isaiah now comes upon the scene with the following message: "Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold I will heal thee." How? "And Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered." This blessing was received after God had said: "Set thine house in order; for thou shalt die, and not live." Fifteen years were added to the king's life and that too in the manner described. Of the Nephites we read: "And there were some who died with fevers, which at some seasons of the year were frequent in the land; but not so much so with fevers, because of the excellent qualities of the many plants and roots which God had prepared, to remove the cause of diseases to which men were subject by the nature of the climate." In these latter days we are taught: "And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs and mild foods, and that not by the hand of an enemy."

Elsewhere we are sustained in "the use of that which wisdom

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directs" in order to "relieve or remove" our "burdens of body." (See 2 Kings 20:1-7; Alma 21:16; Doctrine and Covenants 42:12; 119:9.)

Why did some of the Nephites die of "fevers"? Evidently because they did not avail themselves of what "God had prepared." The country furnished through divine bestowal the remedies for its own maladies. If we could understand aright we would see that in every instance "God tempers the wind to the shorn lamb." "But," says some one, "we should not receive administration and take medicine at the same time." Why? God sanctions the combined use of human and divine agencies. Those who "have not faith to be healed" are to be anointed and prayed for by the elders, "two or more." So says section 42. And the late revelation teaches the same thing. There is not the least evidence that administration should ever be withheld from any one. It is not our business to judge as to what God will or will not do. The trouble is, we are too prone to look upon administration as an opportunity for miraculous demonstration. God does not view it in that light. It is a matter of indifference to him as to whether we are healed by his power or by some other means. Divine healing is not essential to salvation; it would really be better to testify of continuous health than to bear witness of having been healed.

While we may be curiously looking for some proof that we are the people, and that wisdom and goodness will die with us, God is considering only the ease and comfort of his children, and the real progress of his work. There is as much reason for the use of medicine, as for the study of "the best books." One is as much a substitute for the power of God as is the other. Since we are commanded to "seek learning even by study, and also by faith," why not seek health in a similar way? (See Doctrine and Covenants 42:12; 85:36.)

As to medical systems, some may be disappointed in the fact that Bro. Luff practices the homeopathic instead of the herbal method of treatment; and yet he believes he was divinely directed in selecting the school of medicine he did. Does this claim contradict the language quoted above? No. It was not necessarily the herbs as they grew but their "many excellent qualities" from which the Nephites realized such satisfactory results. As a matter of fact many if not most of the medicines used by all the various schools are of herbal origin. This statement applies to the most dangerous and deadly poisons. Bella donna, for instance, is made from the "deadly night-shade." The supposition that vegetable medicines are always safe, and mineral medicines otherwise, is one of the greatest fallacies. All physicians depend, more or less, upon the "active principle" or "extracted strength" in the form of "fluid extract," "tincture," etc. Is this method necessarily more unreliable than the use of herbs in their crude form? No one can prove that it is. And besides, the command to use "herbs and mild food" was partly for the purpose of keeping the Saints out of the hands of unscrupulous worldly doctors. The clause, "and that not from the hand of an enemy," indicates as much. The recent revelation points in the same direction.

But we have now a homeopathic physician, because the medical knowledge within the church has progressed beyond the limits of "herbs and mild food." We should consider, too, the probability that God sanctions modern medical progress including that made since the revelations of 1831. If he ordained and indorses the mechanical inventions of our time, as we commonly teach, why not some other things no less important? He surely has as much interest in his own creatures as he has in any of the various machines that have been made.

The children's home. This also is an institution indispensable to a church that makes the claim that ours does. We claim to be in possession of the fullness of the gospel. We should, therefore, be foremost of all people in works of humanity. Hitherto it has not been so; hence, we hail this move and the sanitarium as constituting a relief from the monotony of dogmatic theology. No church or society can engage in a more laudable enterprise than a children's home. Why should we not be zealous and active in relieving the unfortunate? Our mission is to raise the fallen, cheer the faint, and invite all to the fount of life, where they may "wash and be clean." Some one has truly said: "We speak of human life as a journey, but how variously is that journey performed. Some enter the world to walk over smooth lawns and velvet terraces where every gale is arrested and every storm is restrained; others enter it to travel the Alpine paths of life with bare and bleeding feet, jaded, mangled, and chilled." It, therefore, becomes our duty to lessen human misery and thus realize a condition directly opposite to the contract depicted in the above picture. My temperament delights in feeding the hungry, clothing the naked, healing the afflicted, and sheltering the homeless more than in colleges or works of art. I congratulate the Daugters of Zion on the divine sanction which has crowned their plans. I am sure the whole church will hail the children's home as a valuable reinforcement to the old people's home. May it never be said of any of us that we have neglected to pluck a thistle and plant a flower where a flower would grow.

One of the prophets says, "The watchmen shall see eye to eye when the Lord shall bring again Zion." Such unity, however, has not yet obtained. Its absence, I am sure, is due to having misunderstood each other. We can not, apparently, fully fathom the motives and teachings of our brethren while sojourning in flesh and blood. We can not, without divine aid, entirely know or securely possess our best friend. We converse together as people in different coaches with the blinds closely drawn. We hear the carriage, and a voice tells us we have a friend within; but we shall know each other better when the Lord shall by death or otherwise open the coach-doors and successively lead the company into the glorious apartments which he has prepared as the residence of those that love him. "What a gathering of the faithful that will be!" The Lord grant, dear reader, that you and I and yours and mine may be "robed and ready when the bridegroom comes."

In gospel bonds,

ALMA C. BARMORE.

STONINGTON, Maine, September 28, 1906.

Editors Herald: Once more I am permitted to write you from the far-famed "rock-bound coast" of the old Pine Tree State. I was assigned to labor in Eastern Maine during the year 1904, and thus far, I have been pleased with my appointment to Western Maine this year. There are advantages and disadvantages in all fields, which we expect to meet; and here a missionary has many advantages of the kind to be appreciated. There are some of the real genuine kind of Latter Day Saints here in Maine, as good as I ever have or ever expect to meet; and to associate with them is very pleasant. The brethren who stand in office as branch and district officials are agreeable and ready to coöperate in every good word and work. My minister in charge is affable and generous in his directing powers. After having placed me in the field he says, "Use your own judgment," and keep "pushing ahead." If we were as *serfs*, we might have need of several petty officers to stand guard over us, if for nothing more than to demonstrate the power vested in men of authority; but, as long as we are accounted worthy, as *men*, to be sent by voice of the church, it is well and proper that we should be given liberty to use our judgment in the work that we are to do, and such treatment should inspire one to do the work faithfully and well.

My time has been fully occupied thus far this conference year, and I have taken much pleasure and satisfaction in the work. The field presents needs and demands along various lines which will keep me busy to meet. I have several calls for labor in various places, which I must endeavor to fill. And, as the winter season approaches, I am reminded of the difficulties to

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overcome in traveling among the many islands along this coast.

I have been much amused (can not say that I have been edified or entertained to any great extent) in reading some of the peculiar articles which have appeared in the HERALD for for some time past. If those who write these articles and give expression to their thoughts and ideas, could realize that they are placing themselves in the limelight of criticism, they might at least select a better class of subjects. In the HERALD we have read about "Life insurance"; and who could form a correct opinion from what has appeared? Who would deny that life insurance has, in many instances, been of great benefit? Is this not a question which may very properly be left to the decision of each individual? We have in the HERALD read about the Masonic order, and the Masons have laughed it to scorn; and, according to the ideas presented, some of our brethren are shown to be in the position, fortunate or unfortunate, of belonging both to the church of God and the church of the Devil! This is another question which the church has wisely left to be relegated to the individual decision of its members. We have read the articles which have appeared in the HERALD as touching the "Banking system." Are we as a church in position to regulate such gigantic things as this? Will not business men who recognize the need and are benefited by the convenience of the banks, laugh at the folly of our ideas? It is true that banks have failed; and what earthly institution is proof against failure? This banking system question is another issue which is irrelevant to our work, and a matter over which we have no control. "Shall we hold stock, or take interest?" is yet another immaterial issue which we as a church can not regulate, and it does not properly belong to our work to deal with such questions. Individuals can do as they see fit; and if any have money to loan without interest, they will find a multitude who are ready to borrow. I can not believe that it is wrong in the sight of the Almighty to pay or receive a legal rate of interest in carrying on a legitimate business. Time and space would fail us to note all these various questions, but to cap the climax of all, we have read recently in the HERALD that the earth is probably "hollow." What wonderful question may we look for next? In my opinion the HERALD should primarily be an advocate of Christian doctrine and moral principles, and include matter of historic interest and current events concerning the church and its work.

We have noted in the HERALD, for a number of years, the numerous articles on "Zion and her redemption." What a medley of opinions and ideas! What has been accomplished by this agitation? Zion is a problem that has baffled the wisest minds in the world for a solution; and it is yet a problem that will not likely be settled though we should give all our goods to feed the poor, our bodies to be burned, or to continue debating the matter in HERALD. I have read with pleasure and profit that which has come from the pen of ye chief Editor relating to the above questions, and his ideas are wholesome; they are meritorious; they represent good taste and good judgment; they are wise, safe, sane, and sound.

The scriptures speak in an unfavorable manner about "doting about questions and strifes of words, whereof cometh envy, strifes, railings, evil surmisings." Some matter along this line is so "subverting" to the readers that many are ashamed to offer the HERALD to an outsider, and sometimes "hide" them from sight. Who will deny this as a fact; and is it proper? This condition of affairs is induced when the "wholesome words, even the words of our Lord Jesus Christ," are forsaken and we become entangled in arguments and "perverse disputings"; and we are taught to avoid foolish questions, and contention and strivings about the law; for they are unprofitable and vain. How true! We should ever stand upon the safe foundation of solid principles—that which is recommended by the scriptures, and that which accords with common sense and reason; and not be disturbed or moved by any wild, frenzied, or fanatical sentiment, no matter by whom it may be advanced. There is much in the wonderful gospel of Christ to enrich the mind with wisdom, to fill the heart with reverence and love, to cause us to fill up the measure of our days with the warmth of loving words and the splendor of generous deeds, and everywhere we may find plenty of work to engage the forces of heart, hand, and brain. The "unsearchable riches of Christ" is yet the inexhaustible, resourceful mine from whose depths of the "deep things of God," aided and inspired by the Holy Spirit, we may be well engaged in bringing up to human understanding the precious one of truth divine, and thus interpret in human life the meaning of Christ dwelling in us and we in him.

W. E. LA RUE.

ROSE, Kansas.

Editors Herald: I enjoy reading letters from the brothers and sisters. They cheer and encourage me to press forward to the prize that is given to the faithful. My greatest desire is to live faithful in this life that I may enjoy the life to come. We would be glad if an elder would come here and preach some for us; and we have a daughter that wants to be baptized. We have not heard an elder preach since Bro. Grant Gurwell was here five years ago, and oh, he revived us so much. We will try to make an elder feel at home while he stays with us. We live four miles east and one mile north of Rose, ten miles west of Humboldt, eleven miles southeast of Yates Center, and eighteen miles northwest of Chanute. Hoping some elder will see this who will call on us, I am, as ever,

Your sister in the everlasting gospel,

EMILY GURWELL.

WINNIPEG, Manitoba, September 26, 1906.

Editors Herald: I baptized four last Sunday and expect more soon. A reporter for the *Tribune*, another daily here, called on me yesterday afternoon to receive dictation. His article, which is quite lengthy and which he wrote from my lips, I expect will appear to-day. I think there are seven Utah elders now in the city. They are converging here for their south-bound trip, as the cold is about ready to put a stop to their outdoor work.

One young gentleman here became convinced of the truth of the restored gospel through hearing the preaching and coming in contact with the Utah elders in the old country. The awful prejudice on the part of his family and in his neighborhood prevented him or at least dissuaded him from receiving baptism there, hence he came out to America, destined for Mormondom in the far West, expecting that the new surroundings would make congenial the carrying into execution the honest convictions of his heart. But, fortunately for him, ere he had in honest ignorance carried out his project, he was intercepted by hearing Bro. Evans in Toronto, and secondly the writer in Winnipeg on the subject of succession and the difference between the two churches, so that his affinity for Utah is entirely dismissed from his mind, and it is now a matter of accepting this or none. He is satisfied to that extent that the Utah people are in apostasy that he no longer has an inclination to accept of the literature we have directed against them, and it seems to be but a matter of time when he will be one of our members.

Those baptized were Brn. Coe from Manitoulin Island, Clarence Wilson, and Albert and Eva Batsford.

ALVIN KNISLEY.

LEEDS, England.

Editors Herald: There is a disposition on the part of many editors in this country to treat us with increased respect and courtesy. We have had several articles in the papers in different parts of the mission, and by this means we are trying to educate the reading public to the knowledge of the truth concerning the question of Mormonism. Since our mission confer-

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ence which was held in Manchester, the beginning of August, I have been with Bro. W. H. Greenwood in Clay Cross, Sutton-in-Ashfield, and in Derby. We have had very good meetings, especially at the two last places, and mostly in the open air. Some appear to be interested, and we hopefully look for the growth of the work.

I have been two weeks in London, where I met Bro. Bullard, of Boston, and we have had some encouraging services among the Saints, in London and also in Enfield. We held an open-air service in Victoria Park, in company with Brn. Thomas Bradshaw, the veteran of the work in the great metropolis, also J. Tankard, J. W. Worth, and Bro. Bullard. We had a very large and attentive audience. The work in London is in great need of about six good men who can do open-air work and go around tracting and conversing with the people. To do this we need not less than three pounds or fifteen dollars per week, so that we can get at the people. This amount every week would give us the privilege of locating two brethren in three different parts of the city for a concentrated effort. We are almost useless without money in this mission. We do not want spasmodic supplies, but a reliable sum coming in regularly every month. And this will have to be supplied, if we are to make any advance here in this land. I believe without any exaggeration, I can say that there never was a more opportune time for the Reorganization than at the present for spreading abroad the work. Bro. Bullard is quite encouraged with the prospects among his friends and relatives at Hitchin, and believes that some good could be done there with a concentrated effort. Bro. W. H. Greenwood is having good open-air meetings in Manchester. Bro. Taylor also is doing a splendid work in Yorkshire. Under the blessing of God we are hopeful of results.

Sincerely,

JOHN W. RUSHTON.

BAY MINETTE, Alabama, September 23, 1906.

Dear Herald: Not having seen anything from these parts for some time I thought I would write.

I once was a Missionary Baptist, and before I ever heard this latter-day message I came in contact with a member of the Saints' church, talking with him of my desire to preach the gospel; but I did not want to preach after any manner that I had ever heard. He looked straight in my face and said that if I ever heard the latter-day gospel I would accept it, and would be given the chance to preach. Some years after this, I went to hear what the people called Mormons; and, to my surprise, I heard the latter-day gospel, and I accepted it. About two years afterward was ordained a priest, and given the chance to preach, just as this man had told me. And I still kept my desire to preach, but my education was very limited; yet I went forth with bright hopes. But, oh, the time came when a change took place, and discouragement came. Well, I suppose that is the case with all Latter Day Saints. I would doubt the sincerity of my ordination; but I would pray for light and understanding, and would try to do the best I could, until to-day I can say that God has heard and answered my prayer; for my hope is better and my understanding clearer than ever before.

About two years ago the branch at this place was left in my care, and I would preach and do the best I could; but there was but little interest manifested. In the spring of 1906 I went fifteen miles from home to work, where there were some of our members, and the people began to want me to preach for them, and I began to hold forth in private houses, and the invitation from different places was to come and preach for them. Some of them got interested, and I changed my location and moved my family down to this place. Two had joined the church. The time was drawing near for a big meeting to begin near me of the Baptists, in which some woman was to preach, said by some to be the greatest woman preacher in the world, she being a returned missionary from Mexico. So I was a little anxious to attend. The day came, and I went, but I did not forget to take my books along; and to our surprise, when the hour of service came, there was no preacher in sight, and they began to talk about it, and I was pointed out, and one man came and asked me if I would preach for them. I said I would do the best I could; I was not a very good speaker. He said that was all right, and I took advantage of the situation, and got in three good sermons before I closed. I announced baptism two weeks from then, and another big crowd gathered, and I got some more principles of the gospel before them, and we had dinner on the ground, and to the surprise of us all another man joined, and I had three to baptize: one man and wife, and another man whose wife already belonged to the church.

Then on Friday, myself and family started to the conference, a distance of twenty miles, with horse and wagon. We made the trip by the next day at ten o'clock, and enjoyed the company of Saints, and were strengthened by sermons that we heard. On Sunday we had to leave at four o'clock in the evening. We traveled all night, and had a time, but we got back all the same. I had made arrangements with Elder Alma Booker to come by and confirm those I had baptized. On Tuesday we began meeting here again, and on Sunday I baptized three more, two being my youngest children, and one a lady of a family. So there were six to confirm. We continued over the next Sunday, and Bro. Booker baptized two more, a man and wife. This is in what is known as Styx River; but we will not claim all the honor for ourselves; for Elder Tucker and others have been through here and baptized some.

My faith has been strengthened, and my hope in the gospel is made strong, and I feel to press onward in the work of God. Dear brothers and sisters, when you are tried, and discouragement comes, go to God in prayer, and press on, and not give way; for we are told that God will have none but a tried people. The more I work, the more I see God's power manifested. We will have some more to baptize soon.

Bro. Booker organized a Sunday-school before he left us, and we are now waiting for the books to come; then we will begin with outsiders as well as members of the church.

I ask the prayers of all the Saints, that I may be able to do more work, and bring souls to the knowledge of truth.

Your brother in the gospel of Christ,

G. W. BANKESTER.

Extracts from Letters.

Bro. U. W. Greene writes from Goose Creek, West Virginia, September 15: "Our conferences are over. Have been excellent ones. A spirit of peace and love prevails throughout the mission. All the brethren are busy, and baptisms frequent. Our fall program is well under way, and I look for results that, while satisfactory in a way, will stimulate all to increased activity."

Bro. G. J. Waller in a letter to President Joseph Smith, dated September 12, writes: "With Bro. White's assistance we are pushing the work. In addition to our regular church services we are holding meetings in different parts of the city, four evenings each week, and we hope good results may follow these efforts. I like Bro. White very much, and have no doubt but that we shall get on well together. In a week or so we intend to try to get an opening on the other side of the island near the Mormon settlement at Laie."

Bro. John Heide, Bishop's agent of the Eastern Iowa District, while absent from his district is not idle as the following letter to Bishop Kelley from Arbela, Missouri, indicates: "I am down here visiting my sister and preaching. I got the Christian church, and have had good crowds the two nights which I have spoken. Will continue here nearly two weeks. I am the first to open up the work here. There are so many 'Christians' here, but they all treat me well. We had conference at Fulton,

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August 25 and 26, with a very large attendance. A good spirit prevailed. I have over one hundred dollars paid in and subscribed for the sanitarium and children's home. The Saints took an interest in both. Our district is in good standing again, financially, and also spiritually. The work is widening,"

Spring River Reunion.

Spring River District reunion was held at Joplin, Missouri, from August 17 to 25, Elders E. A. Davis and F. L. English presiding. Missionaries present were Ammon White, F. C. Keck, E. A. Davis, J. T. Riley, Lee Quick, W. H. Smart. Twenty preaching services, eleven prayer-meetings, four sessions each of Sunday-school and Religio work were held. There was larger attendance of Saints and friends than at any previous reunion of the district. Preaching was of a high character as a rule; prayer-meetings very spiritual.

Auxiliary work in charge of district superintendent and president of Sunday-school and Religio, with the help of other workers of this and other fields; the work was very creditably presented.

This meeting was considered by the majority a spiritual success, while some may have brought and nursed their cares so closely as to prevent the Spirit's presence blessing the weary soul. There were few if any of the latter class.

There are many who deserve personal mention; but as so many, almost all, are of this class, we refrain from mentioning one above another, and we feel certain our Father will reward the deserving.

What a joyous time with God's people, when all are actively engaged for each other's upbuilding! We believe that only in earnest, active service can we please the Lord.

A coöperative boarding-tent furnished palatable food at reasonable cost.

A marked improvement is evinced by the evidences received, in the spiritual life of the Saints, and we are looking forward with greater hope to the establishment of God's purposes through his Saints. MOLLIE DAVIS, Secretary.

Miscellaneous Department

Conference Minutes.

Mobile.—Conference met with the Perseverance Branch, September 1, 1906, at 10 o'clock, Alma Booker presiding. Four branches reported: Theodore 61, Bluff Creek 77, Perseverance 162, and Three Rivers 115. Bishop's agents' report read and accepted: Receipts, $83.80; expenditures, $69.05; on hand, $14.75. Elders reporting: W. L. Booker, G. W. Sherman, Alma Booker, Simeon Cochran, and Oscar Tillman; Priests L. C. Goff and R. M. King; Teachers James Cooper and David Goff. The following motions prevailed: That we, the Mobile District request the scattered members and those not attending meetings regularly to report at least once in each quarter. That the branch officers write to all these members of their respective branches, and tell them of this resolution. That this first resolution be published in both HERALD and *Ensign*. That the branch officers draw money from the branch treasuries to keep up this correspondence. The resignation of Bro. McClain, as chairman of the reunion committee was accepted, and Bro. Oscar Tillman was elected to fill the vacancy caused by his resignation. Reunion committee reported to the conference, and committee was continued. Bro. James Wilson was recommended to the conference by the Perseverance Branch to be ordained a deacon. The recommendation was approved, and the ordination provided for. The time and places of holding two-day meetings, left with the president of district. Conference adjourned to meet with the Bluff Creek Branch, December 15 and 16, 1906, at 10 a. m. Edna Cochran, secretary.

Kirtland.—Kirtland District reunion and conference was held at Akron, Ohio, beginning August 3, and closing August 13, 1906. The attendance was hardly as large as was expected, mostly accounted for by the rainy weather during the fore part of the reunion. But it was well enjoyed by those present. Friday, August 10, was given over to the Sunday-school association which held its convention. Conference began Saturday, August 11, at 10 a. m. U. W. Greene was chosen to preside, assisted by G. A. Smith and E. Miller. Secretaries, E. E. Cozadd and Sr. L. Warnock. Reports were received from the following branches. Youngstown 30, New Philadelphia 89, Temple 87, Sharon 90, Cleveland 94, Conneautville 55, Toledo 45, Akron 85. Reports from ministry: G. A. Smith, J. Hollibaugh, D. L. Allen, F. Steffe, O. Tanberg, Isaac True, A. Koehler, and J. H. Lake. Bishop's agent, E. Miller, reported a total received of $725.80; expended, $741.82; balance due agent, $16.02. A resolution was introduced and carried to form a reunion association with a board of officers consisting of president, vice-president, secretary-treasurer, and board of directors, membership dues to be one dollar per year. This association was organized by selecting Charles Dalberg for president, D. L. Allen vice-president, E. Miller, secretary-treasurer. These three officers, with Lorenzo Powell and A. R. Manchester, from the board of directors. G. A. Smith was sustained as president of the district, with his counselors, E. Miller and T. U. Thomas. Conference adjourned to meet at Sharon, Pennsylvania, first Saturday and Sunday in March, 1907. E. E. Cozadd, secretary, Shadeland. Pennsylvania.

Northern Wisconsin.—Conference convened at Valley Junction, Wisconsin, September 22, 1906, J. W. Wight chosen to preside, with W. P. Robinson as associate. Ministry reporting: Elders J. W. Wight, A. L. Whiteaker, W. P. Robinson baptized 4, P. L. Richardson, Lester Wildermuth, Frank Hackett; Priests George Hewitt, E. L. Mason, J. W. Hooker; Teachers John Riner, L. L. Cook, Austin Johnson; Deacon George Rose. Branches reporting: Reed, Frankfort, Evergreen, Searles Prairie, and Fox River. Bishop's agent, Lester Wildermuth, reported: On hand last report, $4 00; receipts, $39.19; expenses, $38.17. Receipts for sanitarium and children's home, $8.60. District treasurer, J. A. McGinnis, reported: On hand last report, $2.56; received, $1.17; on hand September 22, 1906, $2.57. Resolution passed to retain names of all old members of Evergreen Branch on record as members of branch as reorganized. A recommendation for the ordination of Bro. Archie Hook to office of priest received from Searles Prairie Branch. It was approved, and said brother ordained. A two-day meeting was appointed near Necedah for November. Conference adjourned to meet at call of district president, at Valley Junction. Rillie Moore, secretary.

Florida.—The Florida conference convened with the Calhoun Branch, September 15, 1906, at 10.30, with W. A. West in the chair. Bro. T. C. Kelley was elected to assist as president of the conference, and B. L. Jernigan clerk, with the right to choose an assistant. He selected Bro. Ernest McCall. The president reported the condition of the district, and B. L. Jernigan, W. M. Hawkins, and Willoughby Dixon reported the condition of their branches. Ministry reporting: Elders W. A. West, E. Powell, B. L. Jernigan, J. N. Hawkins; Priest W. M. Hawkins; Teacher Joseph Dixon. Calhoun Branch reported. Bishop's agent reported: On hand last report, $35; received, $30; on hand at present, $65. Bro. E. Powell was elected district president for one year, and B. L. Jernigan, secretary. Adjourned to meet with Pleasant View Branch, first Saturday in January, 1907, at 10 o'clock.

London.—The London District semiannual conference, consisting of the London and Enfield Branches convened for its business session in London, June 9, 1906. District president, Elder R. Clift; vice-president, Elder J. W. Worth. In his opening remarks on behalf of the district the president said, "Speaking generally the condition of the work is fair, taking things all round." Both branches reported. As to the London Branch by President J. W. Worth who reported that the condition was "fair." Those who attended appeared to have the desire of doing the very best they could, although there was plenty of room for improvement. As to the Enfield Branch, President J. A. Judd's report was to the effect that the spiritual condition was "fair," though the last seven months had been rather trying, owing greatly to illness. There were some, however, that did not come up to their duty, but there was an earnest desire on the part of those attending to continue to do their best. Bishop's agent's report was as follows: On hand last report, £4 5s.; received, £9 14s. 8d.; expenditures, £11 17s. 10½d.; district treasurer's report followed: Balance from last report, 1s. 1d. 1½s; received, £1 7s. ½d.; expenditures, 18s. 3d. Election of officers for year 1906 and 1907. Elder R. Clift withdrew from reëlection. Bro. J. W. Worth was therefore elected president, Elder James Gerrard elected vice-president, Brn. J. A. Judd and Dover E. Judd reëlected to office of district treasurer and secretary respectively. A vote of thanks was

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carried to R. Clift in recognition of services rendered as district president, which was suitably acknowledged. A letter from the mission secretary (European) soliciting financial aid was read and referred back to the branches to deal with same. Notice was given (according to rules of district) with regard to ame dment of rule 4 of said district, to the effect that "all ministers in the district shall have voice and vote in the conferences; *also all members in good standing.*" Said notice was signed and presented by J. W. Worth, J. A. Judd, and J. Newton. Formal resolution followed, and meeting closed with prayer. Conference met again on the 10th at Enfield, where the religious services were held, and a pleasant day was spent. Dora E. Judd, secretary.

Northwestern Kansas.—The one hundred and first quarterly conference of the Northwestern Kansas District met with the Homestead Branch, on the reunion grounds, near Bazine, September 1 and 2, 1906, with W. E. Peak and T. E. Thompson presiding, and John A. Teeters secretary. Branches reporting; Rural Dale 50, Twin Creek 55, Hill City 17, Homestead 73, Scandia 48. Ministry reporting; Elders M. F. Gowell baptized 2, T. E. Thompson, F. E. Taylor, and L. F. Johnson; Priests E. H. Ebert, John A. Teeters, and David Turner. Bishop's agent, F. S. Ward, did not report. District treasurer, John A. Teeters, reported: Received since last report, $12.94; paid out, $2.20; balance, $10.24. True balance should be $10.74, showing an error of 50 cents due, no doubt, to misplaced figures in minutes. A recommendation from the Rural Dale Branch, asking for the ordination of John A. Teeters to the office of elder, was favorably received and the brother ordained. A request from the Hill City Branch, asking that Ransom Hoskins be ordained to the office of priest, was referred to missionary in charge and the Hill City Branch. Bro. David Turner (priest) was granted a license upon request. Election of district officers resulted as follows: T. E. Thompson, president, Beeler, Kansas; F. E. Taylor, secretary, Cheyenne, Kansas; John A. Teeters, treasurer, Alexander, Kansas. District secretary making report of recent revision of branch records, said in part: "Since being chosen custodian of your district records, I have with the assistance of others perfected a complete revision of all branch records, save Homestead, which, by the way, is nearly completed. This has been an arduous, difficult task, and to all those who assisted me to its successful accomplishment I now extend my sincere thanks. Scandia, Rural Dale, Twin Creek, have each been completed, and "corrected copy" returned to General Church Recorder, this being his request. Hill City, being organized during the time of revision, was begun upon the records perfected, thus needing no extra service. Homestead has been revised and corrected by General Church Recorder, and is now under comparison at this office. and, as soon as completed here, will be forwarded to clerk of Homestead Branch for completion. A fee was charged by General Church Recorder, in harmony with resolution No. 4, conference minutes of ninety-eighth quarterly conference as follows: Homestead, $1.20; Rural Dale, 45 cents. Scandia, 45 cents; Twin Creek, $1.05. Of these Rural Dale and Twin Creek have forwarded their dues to this office. Scandia advises that her amount will be forthcoming soon. [Since received, and, together with those of Rural Dale and Twin Creek, remitted to Bro. Stebbins.] Homestead alone has ignored all notices. . . . Much credit is due our esteemed Bro. H. A. Stebbins and his efficient assistant, Bro. C. I. Carpenter [now recorder], in bringing about a correct revision of these records, and the least appreciation your honored body can express towards these brethren for their able, painstaking, and praiseworthy assistance, is to extend to them your unreserved thanks, in which, as your servant, closely associated with them in this task, I ask to join. Respectfully, in bonds, F. E. Taylor." Sunday, September 2, at 3 p. m., the church-building at Bazine was dedicated to the Master's service. Adjourned subject to call of missionary in charge.

Southern Califonia.—The semiannual conference of the Southern California District convened at Mineral Park, Los Angeles County, August 31, 1906, at 10 a. m. On motion the district presidency presided. Sr. Dora Glines was appointed secretary, assisted by Fred Adam. District president, T. W. Williams, gave a summary of the reports of the official labor done in the three branches. The report was accepted. Branches reporting: San Bernardino 275, Newport 236, Los Angeles 232. The following district officers were elected: T. W. Williams, president; A. Carmichael, associate; Maggie Pankey, secretary. Adjourned to meet at San Bernardino, district president to decide the time. The following resolutions relative to the coöperative table were recommended and adopted at the business-session of the reunion held at mineral Park: 1. We your committee beg leave to recommend that all persons attending the next reunion patronize the coöperative table in order to make it a complete success. 2. A coöperative table manager be elected by this body to serve next year, to have exclusive control of this department, subject to approval of the reunion committee. 3. He shall have power to employ a competent cook, and assistant cook, dish-washer, and choose other assistants as may be necessary to serve the people in waiting on tables. 4. He shall purchase all necessary supplies, paying for them out of funds received from sale of tickets, etc., and taking receipted bills therefor. He shall keep his accounts in such manner that they can be audited by the reunion committee, or those whom they appoint. 5. He shall render a full account of all receipts and expenditures to the reunion committee, and turn over to them any balance of funds he may have within fifteen days after the close of reunion. 6 Reunion committee shall render all necessary and proper assistance to the coöperative table manager. 7. Parties taking two meals per day for the entire term of reunion shall be termed coöperators and be entitled to participate in all benefits of the coöperation. 8. Parties attending reunion five days or more, and patronizing the coöperative table for all meals during that time, shall be termed coöperators, and be entitled to participate in all benefits of the coöperation. 9. A meal-ticket shall be prepared and printed after the pattern submitted herewith, providing for three meals per day, and twelve visitors' checks, which shall be of different color. A half-fare ticket for children shall be printed of a different color from the visitors' checks. Thirty meal-tickets shall be sold for three dollars. Parties using less than fifteen meals shall be charged transient rates. 10. Parties not owning meal-tickets shall be furnished with a check by the waiter at each meal, and pay the treasurer transient rates which shall be fixed by the manager and approved by the reunion committee. 11. Holders of tickets taking visitors to coöperative table will give a visitor's check cut from his book for each meal furnished, and pay for same at transient rates. 12. General Conference appointees attending reunion shall be furnished with a meal-ticket for the entire term for themselves and each member of their families in attendance at the reunion, without monetary consideration. 13. The manager of coöperative table shall have power to furnish meal-tickets gratis to those who may be in need of this consideration at his discretion subject to approval of the reunion committee. Manager shall take up a meal-check from each holder thereof at each meal. 14. Rat s for children under ten years of age occupying seats at table shall be one half the rate for adults. 15. When coöperative rate is decided, if it is different from the rate charged for the ticket, it shall be adjusted between all coöperators by coöperators paying to manager, or manager refunding to coöperators. 16. At the end of the reunion, the manager shall compute the entire expense of the table, deduct the amount of transient receipts, divide the balance by the number of regular coöperators' checks received, and the result shall be the coöperative rate.

Convention Minutes.

Northeastern Kansas.—Sunday-school convention met at Fanning, Kansas, September 28, 1906. Sr. Flo McNichols was chosen to preside; Sr. Miller secretary pro tem. A resolution was adopted looking with disfavor upon the careless methods of schools that do not regularly elect delegates to conventions, and do not properly provide credentials for delegates. Other work of district needs was disposed of, and the evening session was devoted to normal work, in charge of chairman. Although the numbers were not large, the interest was good, and we believe the time was profitably spent.

Eastern Iowa.—District Sunday-school convention convened at Fulton, Iowa, August 24, 1906, with John Heide in the chair. Seven schools reported: Muscatine, Clinton, Zion's Hope of Fulton, Waterloo, Marian, Green Valley, and the Fulton Sunday-school. Three home classes reported. The convention adjourned to meet at the same place, one day previous to our next district conference. Cora E. Weir, secretary.

Northern Wisconsin.—Sunday-school met at Valley Junction, Wisconsin, Friday evening, September 21, W. P. Robinson presiding. Report from Appleton read, also verbal report from superintendent of Valley Junction, that interest and attendance were increasing. Superintendent of District presented some questions on the work for discussion, which were discussed freely. Some remarks on the work were presented by Brn. Bailey, Wight, Dutton, and others Adjourned to meet at same place and on day previous to next conference. Rillie Moore, secretary.

A Word to the Missionaries.

In the work of the Religio you have ever been ready to lend a helping hand, and the extension of the work has been due to a large extent to your efforts. We certainly appreciate this

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assistance, and are very thankful for it. We desire to continue to merit a continuation of your favor and help, and are willing to reciprocate so far as we can do so; and as one feature we will send the *Religio Quarterly* to all missionaries who will apply for it, giving your mission address where you wish it sent. This request must be renewed each year after General Conference. You will also be supplied with Constitutions and Leaflets of Instruction upon request.

There is one matter we wish to call attention to which has resulted in some annoyance and no little trouble. The secretary in making an effort to perfect the records, learned of a number of societies which have never received charters; and from the location, it appears that the most of such societies were the result of missionary effort. We are not finding fault with the missionary, but on the contrary, we acknowledge the faults to be in our literature, or our system. The trouble seems to have been that our constitution does not mention charter, but Leaflet of Instruction No. 1 gives the instruction about charters; and so the missionary having the Constitution and no Leaflet, did not call attention to the charter.

And again, it has been learned that some societies have never reported to the General Secretary. It would be better where new societies are organized in districts to report to the district secretary and allow the district secretary to report to the General Secretary. Then the General Secretary would know what district the new society belongs to. Of course, where the new society is not in a district, the report should be sent to the General Secretary.

It is very important that new societies send a full list of members, and a separate list of officers, so that charters can be made out, and the records kept straight. A fee equivalent to five cents for each member must accompany an application for a charter.

In these points we earnestly request the missionaries to assist us to a better carrying out of our system; and any help in the matter of literature the missionary needs will cheerfully and freely be given upon application.

J. A. GUNSOLLEY, President.

Conference Notices.

Western Maine District conference will convene at Mountainville, Maine, Saturday and Sunday, November 24 and 25, 1906. Business-session, Saturday, at 2 p. m. Please be prompt in sending all reports, communications, etc., to the secretary, Mrs. Frank Carter, Stonington, Maine, at least two weeks prior to the conference. J. J. Billings, president, Little Deer Isle, Maine.

Convention Notices.

Convention of the Central California District Sunday-school will convene at Tulare, October 26, Friday, during the district conference. Officers please send your reports, that we may have an interesting session. Mrs. E. Carmichael, secretary.

Sunday-school association of the Spring River District will convene at Fairland, Indian Territory, October 26. Mabel C. Holsworth, secretary, Pittsburg, Kansas, October 2, 1906.

London, Ontario, District Sunday-school association will meet at Arthur, Friday, October 19, 1906, at 10 a. m. Jennie Morrison, secretary.

Spring River District Religio convention will be held at Fairland, Indian Territory, on the afternoon of October 26, 1906. S. G. Carrow, president.

Zion's Religio-Literary association of London, Ontario, District, will convene with the Arthur local, October 18, at 10 a. m. The national Thanksgiving Day is proclaimed for the same date, so there will be the half-fare rates on all roads from October 17 to 21. Floralice Miller, president.

Reunion Notices.

Reunion of the Mobile District will be held at Escatawpa, Mississippi, beginning October 19, 1906. Tents will be there to rent; also a boarding-tent on the ground. Meals at as low rates as possible; also horse feed. Those coming will be met at the ferry. Mosspoint, by notifying chairman of committee. Come all, and let us have a spiritual time. Alma Booker, chairman committee, 408 East Howard Avenue, Biloxi, Mississippi.

Correction.

In HERALD for October 3, in Spring River District conference notice, should read Fairland (not Haviland), Indian Territory, October 26 to 28.

Notice.

I would like to hear from all the scattered members in the bounds of Texas Central District. I want to know how you are getting along in the good cause, and what the chances are for preaching in your section. We want to do all we can for the advancement of righteousness in the district this year. I am,

Yours in the faith and conflict,

E. W. NUNLEY, President.

Addresses.

W. A. McDowell, 3508 Lake Avenue, Chicago, Illinois.

Elders J. A. Becker and C. C. Joehnk, Am Kirchhof, Number 15, Rendsberg, Germany.

Elder Columbus Scott, 1525 Wesley Avenue, Columbus, Ohio, care of L. C. Lewis.

Died.

PARKS.—James Parks, at Joliet, Illinois, August 18, 1906. Born in Kirkcudbright Shire, Scotland, October 14, 1824. Came to America in 1853; was baptized into the Reorganized Church January 15, 1869. Deceased leaves wife, four sons, and two daughters to mourn their loss. Funeral-services were held from his late home, August 21, conducted by Elder McDowell of Chicago.

JONES.—John D. Jones was born at Nantyglo, South Wales, March 22, 1832, became a member of the church while yet in his "teens," but was led astray by the followers of Brigham Young. In 1857 he came to America and settled in the state of Pennsylvania. Moved to St. Louis in 1859, and in 1861 came to Kewanee, Illinois. Was rebaptized by J. W. Gillen, April 12, 1863; ordained to office of elder, April 22, 1863. Died September 15, 1906. Leaves wife and one son to mourn. Funeral was held at Saints' church. Sermon by Amos Berve.

WARFIELD.—Nancy Jane was born March 15, 1853, in Daviess County, Missouri; died at Myrtle Point, Oregon, September 12, 1906. Baptized by N. V. Sheldon, December 4, 1905. All ready to attend the Wednesday evening prayer-meeting, she died very suddenly, presumably from rupture of a blood-vessel at base of brain. She leaves a husband and two children to mourn. Services at cemetery by Reverend T. Barklow, of the German Baptists, as there was no preacher of our faith in the district, all being called away to other fields of labor. Faithful until death.

WHEELER.—At St. Joseph, Missouri, September 13, 1906, Bro. Charles R. Wheeler, aged 30 years, 8 months, and 12 days. He was the son of Sr. M. J. Wheeler, afterwards Bowlby. He was baptized at Los Angeles, California, in 1899, by T. W. Williams. Funeral services were held on the 15th in charge of William Lewis. Sermon by H. A. Stebbins.

PARKER.—Sr. Fannie Parker, a member of the Pleasanton, Iowa, Branch, who died in Chicago, September 15, 1906, was the daughter of the late Abram and Hannah Reese. She was born in St. Louis, Missouri, March 22, 1856. She was married to Alexander S. Parker, December 22, 1874, and was the mother of one son, Walter R., who with her husband survives. Was baptized by W. O. Thomas, when eleven years old. She was a noble woman, of generous impulses and benevolent life. Buried at Pleasanton, Iowa. Funeral was conducted by Duncan Campbell, assisted by William Anderson and M. M. Turpen.

OLSEN.—Bro. Thomas E. Olsen was born at Mission, Lasalle County, Illinois, July 9, 1863. Was baptized by W. W. Blair, October 20, 1878. Was married to Sr. Nellie Hougas, December 5, 1883. Died very suddenly, near Lamoni, Iowa, September 6, 1906. A short funeral-service was held at his residence in Lamoni, conducted by A. S. Cochran. The remains were escorted to Rose Hill Cemetery, by the Odd Fellows and Modern Woodmen, of which societies he was a member. His wife, two sons, father, mother, two brothers, and numerous other relatives mourn their loss.

BROWN.—Eliza A. Daily, wife of Charles M. Brown, was born in York State, May 30, 1836. Departed this life at her home near Amity, Dekalb County, Missouri, September 22, 1906. Was married to Charles M. Brown, January 7, 1856, who preceded her to the spirit world, March 13, 1878. Of this union were born seven children, four now living. Sr. Brown united with the Latter Day Saint Church, and lived a faithful member to the end of her life. Funeral-service at her residence. Sermon by D. E. Powell, assisted by Fred Uphoff.

DOBBS.—Bro. James B. Dobbs died September 4, 1906. Was born March 11, 1842, near Glen Easton, West Virginia. Was baptized March 26, 1893, by James Brown. Was laid to rest in the Nauvoo Cemetery. He leaves a wife, one daughter, (one

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having preceded him to the haven of rest,) an aged mother, five brothers, three sisters, and a host of friends to mourn. He was faithful, and his greatest interest on earth was to do his Master's bidding, and to see the work of salvation built up. Sermon by James Craig.

CHRISTOFFERSON.—Everett, son of Bro. Frank and Sr. Mary Christofferson, departed this life August 30, 1906, aged 1 year, 11 months, 25 days. Everett was a bright child; but was taken seriously ill with cholera infantum some three weeks before his death. Funeral from Saints' chapel, Deer Lodge, Montana, to a large crowd of relatives and friends. Sermon by L. G. Holloway. Body laid to rest in Deer Lodge Cemetery, there to await the resurrection morn. May the Lord comfort the bereaved parents.

HAWKINS.—At Genoa, Nevada, September 19, 1906, Mrs. Mary Hawkins, of old age, being 87 years, 4 months old. Her husband, two sons, and one daughter preceded her to the better land. She leaves four sons and a number of grandchildren to mourn. Was born in County Down, Ireland. Funeral September 23, on the lawn, at residence, C. A. Parkin officiating, telling of her hope of a glorious resurrection to about one hundred neighbors. She was much beloved by all who knew her.

PHOENIX.—Mrs. Elizabeth Phoenix was born at Coal Valley, Rock Island County, Illinois, June 9, 1859, was married to Bro. Robert Phoenix at Beacon, Iowa, September 19, 1881. This union was blessed with five sons and one daughter. She died October 1, 1906, at Hocking, Iowa. Interred at Albia cemetery October 3. E. B. Morgan preached the funeral discourse at the Methodist chapel, to a largely attended funeral, assisted by Edward Rowley and the Reverend Hamilton of that place.

WARE.—At Kansas City, Missouri, September 28, 1906, Sr. Mahala Elizabeth Ware. She was born April 7, 1844, near Knoxville, Tennessee. Married Andrew Johnson in 1872, who died March 13, 1882. She was married to B. F. Ware, July 15, 1883. Was baptized into the church in 1875, and remained faithful to the end, which came at 6 o'clock in the evening, when she passed sweetly away. There were born to her seven children, six of whom, with her husband, are left to mourn. May the loving Father comfort them in their hour of deep sorrow. Funeral-sermon by B. J. Scott, at the home, September 30.

COX.—Thomas Cox died August 5, 1906, at Gilfach Goch. Born December 15, 1886, at Penygraig. Baptized by J. J. Jenkins, November 19, 1905, at Gilfach Goch. Was faithful for the short period he belonged to the church, and expressed a bright hope of resurrection. His last words were in prayer that God would bless all his servants with power to preach the gospel, and that father, mother, and brothers might be baptized; and a request for none to vex after him, that he was going to a better home. Funeral-services conducted by J. G. Jenkins, assisted by David Collin.

Bryan and Roosevelt.

Unquestionably the most unique episode in American politics to-day is the recrudescence of William J. Bryan. It is more remarkable than the sustained popularity of Thomas Jefferson, who three times received votes in the electoral college as a candidate for President and who was twice elected. It is more unique than the experience of Andrew Jackson, who was also thrice a candidate and twice elected; and it overshadows by far any political event during the present generation. Ulysses S. Grant was a popular idol, who endeared himself to a grateful people by his services as soldier and statesman; but even the magic of his name failed to secure him a nomination for a third term. James G. Blaine was much beloved; but after he had been nominated and defeated he sank into oblivion. Grover Cleveland, after serving his first term and securing a renomination, retired to private life only to be called forth again to a successful campaign; but his third nomination was due less to a popular uprising in his behalf than it was to the clever manipulation of his friends; and he won the Presidency because the Republican party was sadly divided as the result of the factional differences developed in the Minneapolis convention. In Bryan, however, we find a man who twice led his party to defeat; who was then repudiated and endured with scant patience; who advocated doctrines and policies which alienated a very large proportion of his party from him; and whose leadership seemed ended, and yet who is now welcomed upon his return to this country with an enthusiasm as spontaneous and demonstrative as it is devoted and sincere.

What has happened, then, to bring about this condition of affairs? The reason can be stated in two words—Theodore Roosevelt. If it had not been for President Roosevelt, the name of Mr. Bryan would not have been to-day upon everybody's tongue. It has been Mr. Roosevelt's great moral courage, his fearlessness, and, above all, his devotion to the rights and interests of the people, that have swung the Democratic party into line for Bryan. Mr. Roosevelt's course has been popular in the widest and broadest sense. His positive attitude on public questions, his direct and energetic manner of dealing with great problems, and his freedom from the domination of the trusts, are characteristics which find their counterpart in Mr. Bryan more than in any other Democrat who can be named to-day. It is not too much to say that they are not too pronounced in any Republican candidate. There is a belief that Mr. Bryan, if he should be nominated and elected, would carry on the work which Mr. Roosevelt has so ably and vigorously begun. In other words, he is regarded as the Democratic embodiment of the ideas which actuate Mr. Roosevelt, especially as these ideas relate to the curbing and suppression of monopolistic corporations. — Henry Litchfield West, in the October–December *Forum*.

Church Notice.

Los Angeles, California, chapel at 1114 Wall Street. Sunday-school 9.45 a. m.; preaching at 11 a. m.; Zion's Religio-Literary Society at 6.45 p. m.; preaching at 7.45 p. m.; prayer-meeting on Wednesday evening, 7.45 p. m.; sacrament-meeting first Sunday in each month at 11 a. m. tf

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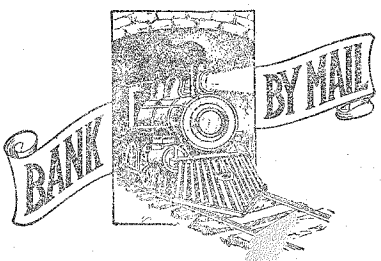

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The promoters of this company are not working for any selfish interests There is no watered nor fictitious valued stock. The company is incorporated under the laws of the state of Missouri. Capital stock, $40,000 00; shares, $100 00 each; amount paid up $35,000. The capital stock must be increased to the amount needed. Parties sending money can do so by bank draft. Further particulars apply to 33 tf

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INDEPENDENCE, MISSOURI

N. B. AMENT, Holden, Missouri

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The Saints' Herald

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

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WHEN you desire to reach a man's reason you should never antagonize him but should parallel his position. Ever so many of the positions that he holds that are correct you can use as a base to lead him on to other levels of thought to which he is now a stranger. You must first get him interested, then you can instruct. You can't pound knowledge into any brain. You can lead, but you can never drive. A teacher is efficient only in proportion as he or she can gain the confidence of the pupil.—Selected.

ALL truly wise thoughts have been thought already thousands of times; but to make them truly ours, we must think them over again honestly, till they take root in our personal experience.—Goethe.

Editorial

QUERIES CONCERNING ZION AND ITS SETTLEMENT.

As to whether there is any necessity to perpetuate what is called the "wage system," it is very evident that neither the church nor any persons in it can secure labor, however urgently it may be wanted or needed, unless they are ready to return an equivalent therefor. And the conflict between employer and employee is still going on, and it is not within the province of any man to tell what the wage system will be in five or ten or twenty years from now. We believe that the rule, "Do unto others as ye would they should do unto you," should prevail in this as in any other thing.

We have not affirmed that the moral commandments given through Moses should all be inapplicable. Some of these as foundation principles were reinstituted by the Savior. These and the necessary rules based upon them are applicable now. But take the one proposition, that couched in the word *interest* or *usury*. The Book of Mormon and the Inspired Translation, and incidentally the King James Translation, are given to us in our own language, specifically so stated. This being true, what does the word *usury* mean? The first meaning of the word as given by the dictionary in the English language and applicable to us is this:

First, "a premium paid, or stipulated to be paid for the use of money; interest." This is marked obsolete. Two passages of scripture are quoted directly opposite to each other in teaching, one from Deuteronomy, the other from Matthew. The second is, "the practice of taking interest." This also is marked obsolete. The third definition is this: "A premium or compensation paid, or stipulated to be paid, for the use of money borrowed or returned, beyond the rate of interest established by law; illegal interest; exorbitant interest."

A note appended to these several definitions in the English language, the language spoken by us and which was to prevail until the typical pure language is restored, is as follows: we insert it:

The practice of requiring in payment of money lent anything more than the amount lent, was formerly thought to be a great moral wrong, and the greater the more was taken. But for many years this opinion has ceased to exist, or at least has lost much of its legal force. It is no longer deemed more wrong to take pay for the use of money than for the use of a house, or a

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horse, or any other property. But the lingering influence of the former opinion, together with the fact that the nature of money makes it easier for the lender to oppress the borrower, has caused all Christian nations to fix by law the rule of compensation for the use of money. Of late years, however, the opinion that money should be borrowed and repaid, or bought and sold upon whatever terms the parties should agree to, like any other property, has gained ground everywhere.

We here have the difference between *interest* and *usury* clearly drawn, and it seems to us that it is unwise for us to put an extreme and overstrained interpretation upon the word *interest*. Usury is oppressive, but a fair remuneration for the use of money, to be agreed upon between the lender and the borrower, is just as legitimate as is any other transaction in which money is paid for the use of any other commodity than money. The lexicographer in giving the derivation and meaning of the word *interest* gives it thus: "Premium paid for the use of money; the profit present and derived from money lent or borrowed used by another person, or from debts remaining unpaid." It is in this sense evidently that Jesus used the term in the parable referred to.

So far as the moral code commonly called the Mosaic code, the statute enactments written by Moses, being brought into this controversy, it would seem to us that whenever this is done it puts the one who brings it in under obligation to do the whole law; that if we cite any one portion of it and depend upon that, we trench upon the providence of the commandments of the Savior in the beatitudes and place our dependence upon the law, and not upon the gospel economy, the law of righteousness. Peter was of the impression that neither we nor our forefathers could bear these statutory enactments, speaking in the light of the language of his day. It is for these reasons that we object to determining our gospel controversies by the Mosaic code. It is not with a view to speak derogatorially of the law, for it is the basis of the statutory laws of our country; but the gospel ethics are higher, and this question of interest or the taking of remuneration for the use of anything, houses, lands, horses, money, or goods of any other description, justly falls under the rule, "Whatsoever ye would that men should do unto you, do ye also unto them."

If money is loaned to a man and he becomes a debtor therefor and misfortune overtakes him and he places himself upon the mercy of his creditor and his creditor oppresses him even by the exaction of the interest or the principal, it is an oppression. Conditions should determine the character of the action to be had. We have an evidence of this in the statement made by the Savior with reference to the unjust steward. Some think the steward traversed outside of his right when he told his lord's debtor to take his bill and write a lesser amount than that which was due the master. We hold a different view. It was his province to direct thus if he saw proper. That his action was not just to his master may be conceded, but that it was within the province of mercy to his lord's debtors to lessen thus their indebtedness, is apparent; he was steward over his lord's goods, liable to be dealt with by his lord for malfeasance. Joseph was the factor of Pharaoh in Egypt and took care of his father's household as such steward. He would answer to Pharaoh for any improper use of that which he had under his charge, if Pharaoh chose to bring him to an account. But his factorship did not contemplate undue gifts or expenditures to his brethren.

It is clearly evident that if inheritances are to be given in Zion the means by which these inheritances are to be given by individuals or by the body corporate will have to be applied and the medium of exchange, the measurment of values of lands, hereditaments, properties, or moneys must continue until the last effort to be made by Israel is successful and the Lord comes and puts a stop to all the wrongdoing and confusion in the economic world.

It may be seen from the foregoing what our objection is to the introduction of the moral obligations supposed to be enacted in the code as written by Moses and why it should not be urgently insisted upon nor imposed upon us in our gospel economy. There is too great a difference between the ethics of the gospel and the moral code referred to for us to assume that these enactments find a larger and better expression in the gospel. The contrast is plain; a few instances: The scribes and the Pharisees justly boasted of their fealty to the law, but the Savior said, "Ye have heard that it hath been said of old times that thou shalt not kill, and whosoever shall kill, shall be in danger of the judgment of God; but I say unto you, that whosoever is angry with his brother shall be in danger of his judgment; and whosoever shall say to his brother, Raca, or Rabcah, shall be in danger of the council; and whosoever shall say to his brother, thou fool, shall be in danger of hell fire." It was written of old time, an eye for an eye and a tooth for a tooth, under the Mosaic code; but the Savior said, If a man smite thee on the one cheek turn to him the other also. The basic principles of the Mosaic law find their best expression in the modern statute enactments of the several states and nations forming the coalition that we call sociology, the care of the weaker by the stronger, making all men equal before the law.

There is no doubt but what the spirit of greed, the desire for undue accumulation of wealth, are in their exercise subject to great abuse; and wrong frequently results in the dealing of mankind by those upon whom these attributes have their influence. But we fail to see how the legitimate barter and sale of that which men need is productive of wrong to any. It is the right use of the things of this world that enables men to do good to their fellows and avoid that which

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is evil and wrong. We have an exhibition of this in the statement of the Savior, "Make to yourselves friends of the mammon of unrighteousness; that when ye fail they may receive you into everlasting habitations." This follows immediately after the story of the unjust steward, and it is stated that the lord, that is, the master of the steward, commended the unjust steward because he had done wisely; "for the children of this world are wiser in their generation than the children of light." Then the Savior, following it immediately up, says: "He who is faithful in that which is least is faithful also in much, and he who is unjust in the least is also unjust in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if you have not been faithful in that which is another man's who shall give unto you that which is your own?"—Luke 16:9-12.

We have used the Inspired Version in these quotations. If we take the commandments in the Doctrine and Covenants, "He that keepeth the law of God hath no need to break the law of the land," together with the statement that God had raised up wise men to write the Constitution, and that things are to be done in accordance with the law, we have ample justification in submitting to the rules and regulations enacted by the lawmakers for the government in our conduct one toward another in the use of the things of this world.

The theft or an unjust deprivation of the personal or the property rights of a man, though it may be done by legal processes, is a theft and wrong just the same. But that which comes under the supervision and within the meaning of the declaration "Do unto others as ye would they should do unto you," is permissible, and we may add, justifiable. A proper use of food is wise and commendable, but the unwise use of food is productive of gluttony, disease, and death. The church itself can not hold property nor handle money except by virtue of the legal enactments of the lawmaking powers by which personal and ecclesiastical rights are conserved. A large portion of the business between men and associations is transacted through the medium of exchange of representative values. These representatives of money value are called in monetary circles moneys of account, and as a silver dollar or a silver bank bill may pay a dozen debts in a short period of time and find a final lodgment in the hand of him who first paid it out, so may other evidences of money values be used in exchange by the medium of banks and never a coin dollar be handled in the processes. We consider banks an essential feature for good in the commercial world, a means of safeguarding the interests of community to an extent; and it is far preferable for us as a people to deal with our own members in this regard than with those of the outside, where conditions are favorable. We do not want any one to understand now from what we say that we would for a single moment defend the unjust usurpations of unscrupulous banks or fail to condemn those who should prove themselves dishonest and recreant to the trust of community, the same as we would any other criminal.

There is that which the exchangers may do legitimately without infringing upon any moral or legal right of their constituents or patrons, just the same as a coöperative cheese and butter factory or any other associated industry may do. In our thinking it is no more wrong for men within or without the church to take the means which they may have accumulated and establish a bank under existing laws and carry on a legitimate banking business, than it is for men to combine and buy a thrashing-machine or a wood-sawing machine or establish a plant for the manufacture of doors, frames, flooring, or any other commodity used in the erection of buildings for the habitations of men. It is not more wrong and illegal than for farmers to combine to get the highest price they can for their products. It is not more wrong than for men called laborers, of certain avocations in life, stone-workers, brick-masons, plumbers, or any others of the different trades combining together to get an increase of wages from an employer or shorter hours of labor. A banker who oppresses his poor brother is condemnable, the employer who oppresses the hireling in his wages is condemnable. The wage earner who takes advantage of his employer by slighting his work and doing less than he should, or taking a larger amount for his work than his work is worth in the market, is condemnable. So is the employee who by unfair means, by violence or otherwise, prevents other men from working whose necessities for labor are as great as his; he does wrong if he does this and is condemnable. When these things will be eliminated from society we do not know, but we certainly can among ourselves establish a just medium, exercise a proper discrimination, and reach the golden mean.

(To be concluded.)

THE SITUATION AT "ZION CITY."

Mr. John C. Hately, who was appointed receiver of Zion City affairs by Judge K. M. Landis of the Federal Court, has made a report and that report was published in the Chicago *Tribune* for September 19, as follows:

The aggregate liabilities of Zion are estimated at $6,125,018. The quick assets are estimated at $372,054, and the slow assets at $2,156,427.

Several of the industries are pressed for the necessary cash to carry on the business, and some of the factories have closed down on this account. This has caused a lack of employment and caused many residents to leave for Chicago and other places in search of work.

Wherever possible the industries have been continued as

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before, except that many steps looking toward economy have been taken, such as reducing wages, discharging unnecessary help, and consolidating smaller industries.

STATEMENT OF LIABILITIES.

Among the items making up the statement of liabilities appear the following:

Gross liabilities of Zion on July 27, 1906, including stocks, bonds, and shares outstanding issued by John Alexander Dowie for account of several unincorporated industries, land department, and bank	$3,851,860
Interest due thereon	316,822
Mortgages on lands and buildings, including interest	370,327
Loans, secured and unsecured, including interest	555,744
Individual bank deposits, including Mexican plantation deposit, but not industries	466,728
Annuities of $25,377, capitalized, estimated	500.000
Total liabilities	$6,125,018

The report was made on the valuation as appraised by F. E. Jennison, official appraiser for the American Trust and Savings Bank.

Ben McDhui, Dowie's former summer home in Michigan, now claimed by Mrs Jane Dowie, is to be listed as an asset, but the title to the property first must be settled. Receiver Hately also says he has found papers which indicate that sixty square miles of land in Gold Coast Africa may belong to the estate.

It is also stated in the same issue of the *Tribune* that there is to be an exodus from Zion City to Butte County, South Dakota. One R. V. Iverson of Zion City was solicited by quite a number to visit the West and make preparation for a resettlement and founding of a new colony. The reason assigned for this was that many of the residents at Zion City have grown tired of the controversies and bickerings that have been going on since the decadence of Doctor Dowie's power. It is also said that Doctor Dowie will seek an asylum in Mexico where he expects to pass the remainder of his days, be they few or many. It is feared by some that Doctor Dowie's health will not permit him to make the trip to Mexico as he contemplates. In his last appearance before his followers he denounced his wife and said that he had lived in domestic trouble for the last twenty years and declined taking his wife with him to his Mexican retreat. This speaks ill for the spiritual character of Doctor Dowie. He certainly was not like Abraham, who ruled well in his family. He said:

It may be that this is the last time that I will look upon the faces of my people. If it were so I would not be sorry. I would go contented. I am not a sick man in many respects. My disease is a broken heart. I have lived with Mrs. Dowie for twenty-five years a broken-hearted man. She abused me every day. I do not know that I ever shall see her again. I shall be a lonely man, but I want you to help make my lot as easy as you can. If my wife repents I will forgive her, but I never will restore her to her former position.

We perhaps owe the Saints an apology for so frequently noticing this movement of Doctor Dowie's in establishing a city, but it is a matter of no small interest to those who are thinking of quietude and peace as the product of an assemblage to be known as Zion.

ANOTHER RIVAL OF DOWIE.

Another rival for the shoes of John Alexander Dowie has arisen. This time he comes from Topeka, Kansas, and his name is Charles F. Parham, a man who is called "an eccentric religionist." This man was a promoter of a new religious cult in Kansas and also of a gold-making scheme. We suppose that wearying of both schemes in Kansas and seeing an opportunity to gain celebrity or notoriety in the quarrel at Zion City, he has entered into the arena there with the declaration that he has had two or more visions in which the Lord has commanded him to denounce Voliva as betraying the followers of Dowie into commercialism and with being a false prophet and had sent him there to dispossess him. He has according to report secured some three hundred followers already, and it would appear that he will have an additional following.

The old adage, "A lie will travel from Maine to Georgia while the truth is putting on her shoes," finds application here. An apostle of error can gain a hearing among the class of people called Zionites, while a true religion would go begging for converts or hearers in that now famed city.

It would seem that this was not needed to accentuate the downfall of Alexander Dowie, but "where the carcass is there will the eagles be gathered together." Notwithstanding the extreme debt hanging over Zion City, it must be that there will be official opportunities for graft, and this Charles F. Parham, a wide-awake Kansas adventurer, evidently believes that he may as well have part of the spoil as Voliva to have all. There is now an opportunity for waiting.

EDITORIAL ITEMS.

After November 1 next, Bro. Elbert A. Smith, now at Burlington, Iowa, will be at Lamoni, engaged as Associate Editor on the editorial staff of the HERALD. Bro. S. M. Reiste of Lamoni, and now in the field in Central Iowa, will supply the work at Burlington, by direction of Bro. Heman C. Smith, missionary in charge of that field.

Bro. T. W. Williams, of Los Angeles, California, writing under date of September 30, says: "Our reunion was a regular pentecostal blessing. We never have had such spiritual meetings in this part of the country before. I verily believe it presages something. We regretted that neither Bro. Fred. M. nor Bro. E. L. Kelley could be present; but we did the best we could, and God supplied the balance. Bro. Griffiths recently arrived in the Southern District and will remain here some time. I trust that your health will be improved in your new home, and that God will spare you for many more years of active work in the church."

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Original Articles

THE LOVE OF CHRIST.

SERMON BY JOHN W. RUSHTON, AT ENFIELD, MIDDLESEX, ENGLAND, SEPTEMBER 16, 1906.

(Reported by Dover E. Judd.)

We will read together a few verses out of the sixteenth chapter of the Acts of the Apostles, commencing at the twenty-fifth verse:

And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house. And when it was day, the magistrates sent the sergeants, saying, Let those men go. And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace. But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out. And the sergeants told these words unto the magistrates: and they feared, when they heard that they were Romans. And they came and besought them, and brought them out, and desired them to depart out of the city. And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

I presume most of us are acquainted with the episode from which we have read these few verses, and all of us know that Paul and Silas were servants of God, recognized as such by all who believe in the Scriptures. And, if we are to credit the account which is given of them in the New Testament, they certainly had the approval of Almighty God in the work and in the labor they performed. The purpose of their preaching, and the object of their adoration, was this man, Jesus Christ, as the Son of God and the Savior of the world. The preaching of Christ and his peculiar teachings brought them into contact with opposing influences in the world, and the teachings that Jesus Christ had announced, and the teachings of these men as they were carried forth emanated, as it were, from God. The opposition and enmity came, strangely enough, from rival religionists, both among the Jews as well as among the Gentiles—for religious contention and religious quarreling was often found then as, unfortunately, it is often found to-day among religionists—and it was then a question, as now, as to what all this religious quarreling could mean; and we are sometimes, as they were, in doubt as to what course we shall pursue.

Now, so far as religion is concerned in itself, we ought to understand at once that in and of itself it is not of any practical benefit. I submit that it is not sufficient that we shall profess to be religious and believe in a religious life, and then conclude that we have acquired all there is to be acquired by so doing. Religion in itself is but a *means* to an end, and above all things we ought to keep our minds fixed upon the *end* in view; and if we are not sure and satisfied within our own minds that the ideal set before us in the religion we have espoused is the highest and truest ideal, then we ought not to be satisfied until our religion has brought us within reach of its ideal, and the thought that I have got in my mind is the very question of this jailer: "Sirs, what must I do to be saved?" The word *saved* is really what we call a relative term; that means a term that is subject to different interpretations and different definitions—it is not absolute; but the general definition of this particular phrase is, What must I do to escape the legitimate punishment of my sins? What shall I do to escape being put into hell and suffering throughout all eternity with the torments subject to that condition? Now this is the ordinary definition of the term "being saved." People want to know what they must do in order to escape being put into eternal torment in consequence of their sin and wrong-doing. Many people are satisfied with that definition, and are simply living in this negative kind of religion. The ideal is the escapement of legitimate punishment. In a few words I want to say that this ideal is not the ideal that has been given to us by God.

In the first place we must understand some of the attributes and characteristics of the Almighty, and when we can understand his character, then we can properly base our work and labor upon this conception of God, and be capable of giving truer service and producing better results. Now, to begin with, we all believe that God is loving; in fact the Scriptures tell us that "God is love," and, therefore, we may safely conclude that whatever God has done for us in order to secure our well-being has been done in his unquestionable and unlimited love for mankind; so that whatever experience we may pass through as the legitimate experience of our religious life, that experience is only what we *must* pass through in order to enable God to work out his purpose in our lives and our several conditions. I would like us to understand this, for many people run away with the idea that God is looking down upon us with jealousy, and that he is all the time dogging our footsteps, and surrounding us with punishments and untold misery in order to make us good. If God was so brutal and so unkind and unloving as this, to try to force you

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to be good by punishment and by fear, you could not possibly love such an individual as that! and all the service that you could render with this conception of Almighty God would not be the best kind of service. With a God of this kind, you will do only that which will please him so long as you know that he is able to keep his eye upon you, and to keep, as it were, in continual touch with you by means of forcing the weight of punishment upon you. As soon as you thought his eye was off you, you would be doing your own will: but as soon as punishment was brought to bear upon you, you would turn again to God. Undertake to abolish that idea. In the Old Testament Scriptures we have this notion about God, and you will remember that the ideal of their religion was the majesty, the power, and the jealousy of Almighty God. You can take the writings of Moses, and read the prophecies of Isaiah, and the wonderful imagery of Zechariah, of Daniel, and of Ezekiel, and these are the standing features of God, and he was to them like some little tribal king who was all the time exercising his providence upon whom he chose.

We meet with the same idea to-day, only he is not a tribal God but an ecclesiastical God among people in this church and the other churches. They really have tried, more so a few years in the past than what it is in the immediate present, to put a corner or a monopoly upon God, and they try to make out that unless they are of this church or that church man can not acquire his favor and beneficence. Now to a large extent there may be a great deal of truth in this; but I want to put away from your minds, individually and collectively, this idea of monopoly. I want to change, mark you, the elements of the idea of God—that instead of being a tribal God, a national God, or a church God, to put him as the universal Father-God that is interested in every one of us as his children; at least just as much interested in us as our earthly parents. This is a radical change in every sense, a change so thorough that it transforms everything in relation to religion—it transforms the ideal, it transforms the motive power, and it transforms the results. In this sense the Old Testament times understood salvation as being an escapement from punishment, from dreadful torment: the displeasure of their Deity.

You remember the message of the angel when Christ was born in Bethlehem many, many Christmases ago. The angel was sent with the message that he (Christ) should bring peace upon the earth and good will towards men. In another way of putting it: the coming of Jesus Christ was the expression of God's good will to the whole earth, and the expression of God's will to the earth must result in the establishing of universal peace. Peace means harmony. You all know the opposite of harmony! It is discord. To illustrate: a person playing the piano expertly by the skillful blending of different sounds, and making the notes synchronize, produces what we call music. This is but harmony of sounds.

A person not skilled in the art of music would produce discord, by which we mean that because the different notes were not blended or synchronized, there would be the unpleasant sensation so familiar to any who have experienced the discordant jangling of the instrument without knowledge or skill. Discord means warfare; then instead of harmony resulting from reconciliation, there is misery, sorrow, and death. These are the inevitable results of warfare, whether among men, angels, or the spheres.

Whenever you have a man or a woman out of harmony with God, with the inward consciousness of being out of harmony with God, that is a condition which God can not deal with. *We* must deal with evils that obtain within. Jesus Christ came to bring about harmony: "peace on earth" resulting from "good will towards men."

In the first place God is not unkindly disposed towards us. God is unchangeable in his love, unchangeable in his power, and unchangeable in his intentions towards us. It does not matter how much we have sinned, and it does not matter how much faith we may profess to have; God all the time is unchangeable—he is all-wise, all-loving, and all-powerful. God, therefore, being all-wise, all-loving, and all-powerful, it follows as a natural consequence that everything God has done, and everything God has suggested, must necessarily be the wisest, the most loving, and the most powerful that can be; and if God was to change in any detail or in any way whatever, it would mean that God's intention towards us had become inferior or superior to that which was. He *can not* change. He can not change and still be as loving as he is to us as he would be if he did not change! He can not change, because it would be a challenge to his superlative wisdom, love, and power! When discord and hostility obtained, man got out of harmony with God. God did not get out of harmony with man. Man quarreled with God. God's attitude has never changed towards us since the creation. In Genesis we read (if the Old Testament Scriptures are to be credited) that God would often come down and talk with man, that in the experience of Adam and Eve in the garden of Eden, they were living in a state of continued harmony, and God would very frequently come down and walk and talk with them; but there came a time when Adam and Eve violated the will of God, and in the transgression of God's law was the sin, resulting in discord. The same cause every time will produce the same effect—that is what is known as the law of continuity—the same cause every time will produce the same effect.

In the beginning Adam and Eve were both continuously in touch with God until there came a time into their lives, an experience which changed the

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circumstances altogether. Now the change did not occur so far as God was concerned. God still came down to seek them, and still waited upon them to have communion with them, but Adam and Eve were missing; and God had to cry out, "Where art thou?" because they had run away from God through the inward consciousness of guilt which made cowards of them as it makes cowards of us to-day. There is nothing in this world that can make us so uncomfortable as to be forced into the presence of some one whom we have willfully and deliberately wronged. We always try to escape from their presence, for if we are in the presence of some one that we know that we have wronged, it makes us miserable and uncomfortable, and puts our lives in a state of discord: not because of what people say of us, but because of the condemnation within. This was the experience away back there. The inward consciousness of guilt put them out of communion with God. Their life was a discord, and Jesus Christ has been revealed for the express purpose of removing the cause of the discord and establishing harmony between man and himself. God will not adjust himself to us. He never put himself out of harmony with us. His love towards us is still as strong; his wisdom is still as unimpeachable, and is still as matchless, and has never once been questioned seriously. Something in man is wrong, (in ourselves,) and we personally have deliberately done the things which we ought not to have done, or have left undone the things which we ought to have done: this has brought about a quarrel between ourselves and God.

Now let us read a few verses of the fifth chapter of the second book of Corinthians:

> For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

It means that once a man or woman has really entered into the Christ experience, everything becomes new—the whole environment changes.

Many are anxious to bring about a reformation of the conditions that obtain to-day. All are satisfied that things are not as they should be, and those who are weak are inevitably pushed to the wall, and the poor and simple are the victims of the monied man. Take, for example, the Socialists of to-day. They are trying to bring about an adjustment of the existing inequality by spending all their energy in endeavoring to change man's environment, and thus bring about a better state of things in the world. But they do not work aright. It is all very well trying to change the environment, but I humbly submit that it is impossible to bring about a change of conditions unless you bring about a change in the individual to begin with. The specific purpose of the work of Jesus Christ is to take hold of man and bring about a transformation in the desire and mind of the individual, and once the individual has become converted to the new idealism, then the conditions will be changed through the influence of the individual. The apostle Paul states, "If a man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God."

There you have the change, and if once a man or woman can be captivated by "the glory of God" the conditions must inevitably change, and whereas selfishness has been dominating our lives, our lives will now be characterized by selflessness. Under the regenerating influence of God and of Jesus Christ everything is of God, and therefore once more to quote the language of the apostle Paul, "In God we live, and move, and have our being." Until man is in this situation—conditioned in God—he can never be in a "saved condition." If men and women will continue deliberately to violate and transgress the law of God, it is impossible that they can escape the punishment therefor; for if such was the case it can not be said that God is loving, that God is wise, and that God is just.

We read a great deal in our modern theology of God's mercy. God can not exercise mercy at the sacrifice and expense of justice. Justice will claim its own. If God ignores the claims of justice to enact a deed of mercy, he would no longer be just. All punishment is not the enactment of God; it is simply and deliberately the natural outcome of our own wrong-doings, our own transgressions of law. If we undertook to try to live in water, we should find that our organism was not adapted to extract the oxygen from water, and no amount of faith and prayer could save us from death by drowning, because we will have changed the conditions for which we are adapted to correspond. We are conditioned to live in the atmosphere, and so long as we conform to the laws of our being we live and enjoy good health: but if we deliberately or ignorantly and persistently violate the laws of our being, then we suffer the consequences. The same is true with regard to our food; if we live on the wrong kind of food, then we lack the nourishment necessary for our organism, and sooner or later phthisis or consumption sets in. God never interferes in the matter. He does not and will not interfere with the enactment of justice, and I want to make this point clear to you to-night, our

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salvation amounting, as it must do, not in escapement from punishment, but the elevation of the individual from the deliberate enactments of wrong to the enactment of right according to the mind and will of God—that is salvation. If a man or a woman will undertake to live and keep in harmony with God's law, then he or she must receive from the hand of God the blessings and benefits that accrue; but if men and women will undertake deliberately and viciously to violate the mind and will of God, it is impossible that they can escape the legitimate fruit of their persistent rebellion.

We have this salvation put before us in the word of God as meaning an escapement from that which produces punishment, and from that which produces hell. You remember we have a statement made by the angel Gabriel to Joseph in the twenty-first verse of the first chapter of Matthew as follows: "And she [Mary] shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." If you will allow Christ to save you from your sin, then hell is abolished so far as your individual condition is concerned. There can be no hell where there is no sin, for hell is the efflorescence or the outcome of sinning, and if we stop sinning there can be no hell. You can therefore see the power and the far-reaching influence of Christ in regard to salvation. He strikes at the root of the matter, and he does not undertake to do the will of God by attempting the impossible task of abolishing results, but he gets down to the abolition of the cause, and we must abolish hell by means of abolishing its cause. I do not suggest that this was in the mind of the jailer on this particular occasion. I draw your attention to the fact that the jailer beheld a power that he had never known before. He was a man who had known only of the influence of Roman and Grecian idolatry, which was in vogue in his time, and had seen nothing at all beyond the priestcraft of the pagan hierarchy, but now in the experience with these men he had seen the power of God manifested, and the power of God had made him fearful as it always does. A man or a woman coming into contact with some strange and mystic influence is always more or less terrorized, and this man seeing the power of God manifested on behalf of these two men, had become afraid, and he cried out, "What must I do to be saved" from this. Not, what must I do to be elevated; no, but what must I do to be saved from the influence of this power.

Now, I am inclined to think that there was no one so well able to answer the question as Paul. You remember the circumstance: when Paul was on his way from Jerusalem to Damascus as an enemy of the Christians, he had warrants in his pocket to arrest men and women in order that he might bring them bound to Jerusalem; and as he got near to the city of Damascus he was stricken down by a light from heaven and he cried out "Lord, who art thou?" And the Lord said, "I am Jesus whom thou persecutest"; and he again cried, "Lord, what wilt thou have me to do?" How very similar! The jailer could not have selected a man better able to answer his question. Paul had been in exactly the same condition, terrorized by the power of God, and had seen the power of Christ in such a way that he had never understood before, and had known the methods by which he had been saved *from* it, *into* it.

"Sirs, what must I do to be saved?" The apostle Paul had known it experimentally: it was not a matter of creed or sentiment, but of actual experience. It was simply a question of telling facts as he had found them, so he replied, "Believe on the Lord Jesus Christ." We must all take this course for the simple reason that no one has had as much experience with God as Jesus Christ had. He came down from the Father. He was with the Father from the beginning, and therefore his word and his dictum upon all questions which relate to the spiritual life of mankind must be referred to Jesus Christ for final analysis and answer; and Jesus Christ therefore was taken by the apostle Paul as being the only way by and through which salvation from the terror of this power could be accomplished. And here is one thing that I want to put to you: that the apostle Paul's experience is our means of salvation. Time has not changed the mind of God. Time has not changed the wisdom of God. Time can not change the love of God. If, therefore, Jesus Christ was the means of salvation away back in the days of the apostle Paul, then Jesus Christ *must* be the means of salvation for us to-day. The conditions still obtain under which they suffered, which conditions were the results of sin and rebellion. If we want to avoid the results of sin and rebellion, we must of necessity put an end to the cause by which they are brought into being. The conditions that obtain to-day, I repeat, are brought into existence by the means of sin. Sin is summed up very trenchantly in the language of the apostle John, and really is our own creation. Many of us have had an idea that sin really was created by the Devil; that sin really was specially manufactured in hell, that we had nothing at all to do with it. As a matter of fact the Devil can not manufacture sin. Man makes sin, and sin is not manufactured in hell, but in the heart of man. Sin is manufactured by man, and if man would not sin, sin could not be, but if a man or woman will commit sin, and produce sin, then God himself can not prevent the results of sin.

First and foremost, then, the Devil does not make sin. *We* make sin! and if we will deliberately and persistently make sin God himself can not prevent hell; for hell is the outcome of sin. Let us read a few verses in the first letter of John to the churches, found in the third chapter:

Behold, what manner of love the Father hath bestowed upon

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us, that we should be called the sons of God: therefore, the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that he was manifest to take away our sins.

Sin is the transgression of the law, and we know that Jesus Christ was manifest to take away our sin; the angel Gabriel announced it. But Jesus Christ can not do that by himself, for the simple reason that you and I are free agents. I can please myself, for example, whether I shall be a drunkard, or a sober man. I can please myself whether I will be good, honest, and virtuous, or whether I shall be bad, dishonest, and vicious. I can select for myself my course of living. I have the power to determine my own destiny in this life as well as in the life to come. I may spend my years in persistent wrong-doing; but, when all is said and done, the fact still remains that I must bear the consequences. If I have the power of choosing the influence of love, I have also the power to frustrate the power of God. "I do not frustrate the grace of God," says Paul. "I do not frustrate the grace of God."

We already admit that God is almighty, and that his love is matchless, and that his power is unlimited; and we admit his power can never be questioned, and that his word can not fail; yet, notwithstanding this, man has literally the power to frustrate the power of God. It simply amounts to this, that whatever God may be disposed to do for me, I have the power to nullify God's best intention; and you all know the meaning of the word *frustrate* is to miscarry or make abortive or nullify, and practically put it, as it were, out of joint. In a word, I can spoil all God's providential work. You, myself, every individual son and daughter of man have the power to frustrate the grace of God towards us. How *can* Christ save you if you *will* not be saved? Salvation, therefore, means more than an escapement from punishment. It means deliberately sacrificing all our selfishness, that God can have his way for the production of his works and designs in and through us. If I will not, if none of us will undertake to let Christ take away our sin, then the mission of Jesus Christ can never be a literal success in the way and manner in which Christ foreshowed it to be. Many of us have run away with the idea that God can save us. God can not save us. Jesus Christ is our Savior in one sense; in another sense he can not be our Savior. All that God has done, all that God can do in us is to supply the power and supply the means by which the power can be utilized by us individually, for the production of salvation; but if you and I deliberately refuse the power and prostitute the means which God has given, then our salvation must inevitably and for ever remain impossible. I am the architect of my eternal destiny—I can either be with God, or I can be against him. I have the power to make God's saving grace successful, or I have the power to frustrate his saving grace.

"What must I do to be saved?" It means that we really have to give up doing our own will, and earnestly and prayerfully do God's will. The religious world is trying to reconcile God to man; we are trying to reconcile man to God. God has not changed; never can change: his characteristics are eternal. It is man who has changed; it is man who is out of harmony with God; and man must become reconciled to God. The word *must* is imperative. If there is to be a cessation of the war, the warfare must cease on my part. God has never quarreled with me. He has never been anything else but loving and kind and gentle and true, and therefore just. If I want to be saved, my salvation must come as a result of the wholesale surrender of mind and will to him. This brings us in touch with what we might call the essential principles of religion, and it is summed up in a few words in the book of Samuel that "Obedience is better than sacrifice, and to hearken than the fat of rams." To obey is better than sacrifice. God does not want your gold, your silver, or your bank-book, or sacrifice of all your possessions in that sense. He demands, first of all, a crucifixion of yourself to begin with: to sacrifice your selfish nature, and there can be no religion that is of genuine value unless it commences in self-consecration—the sacrifice of self. The apostle Paul taught the Romans in the twelfth chapter of his letter, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God. I have known instances where men have spent all their lives in the amassing of money, and have adopted all kinds of methods by which their money has been increased, and the swelling of interest and dividends, which has been the only thing they have lived for; and after they have secured wealth they have sometimes built churches, or endowed hospitals, or erected libraries, or something of that kind, in the assured hope and belief that they will be able to bribe God. It is done with the view of bribing Almighty God, and because of their charitableness they hope to secure the favor of God even if their lives have not been lived as they ought to have been lived—but "because I have been charitable, God will give me his favor." But will this please the Lord? What does Micah say in reply to a question of the children of Israel?

Will the Lord be pleased with a thousand rams, or ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

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God will no t have your gold or your silver or your possessions. He will not have your sacrifice unless it is a sacrifice with the heart's spontaneous love. There must be a giving up of self, and a surrender of your will. That is the fundamental principle of religion: consecration of self; and unless we learn the art of self-crucifixion, our religion amounts to very little. I know it is a hard doctrine. The disciples long ago found it was a "hard saying."

But the question still remains: "What must I do to be saved?" There is only one thing we can do: that is God's will; and if a man *willeth* to do God's will he shall know of the doctrine. Here the difficulty arises, for so very, very few are willing to do God's will. Now God can not accept us upon our terms. We are the rebels, the ones who have established the discord and warfare; and if ever the discord and warfare shall cease, it must be because God's will is my will, and God's way of living and controlling has become my way by *voluntary* acceptance. Latter Day Saints put that down as the fundamental principle of their religion, that whenever God speaks that is the end of controversy. God's kingdom can be established only in this way. "Thy kingdom come," must be the effect of God's will being done in your life as it is done in heaven. We are wanting every man and woman to lead this kind of life. Our religion is a religion that insists upon the supremacy of God: a religion that insists upon the supernal victory of Christ, and puts the word of God as the essential law whereby character is produced; and if men and women will let the principles of God as they are in Christ become the law of their lives then conditions on earth will be such that God will reign among men.

God has commanded faith, repentance, baptism, and the laying on of hands for the gift of the Holy Ghost, and there should be nothing in our attitude either of doubt or rebellion, but compliance to these laws. All those who refuse any one of them are to that extent out of harmony with God. We can not do without one of these.

Faith means the confidence of love; repentance is the reformation by which we cease the warfare; baptism is the means by which we pass out of rebellion into God's kingdom of peace; and the laying on of hands is the ordinance by which is transmitted Divine Nature, which will infuse us with Godward tendencies.

This is the basis of our religion—the recognition of God's supremacy and the establishment of Christ's claim in our actual life and daily talk, so that our lives become literally and truly the incarnation of the mind and will of God. "What must I do?" I say once more, let God work out his will and good pleasure in you, and you will learn the force of that statement in Hebrews, that Christ has become the author of our eternal salvation unto all that obey him; and if you will disobey him, then you frustrate the grace of God against yourselves.

That we may be willing to be obedient, and live for the establishment of God's kingdom by the abolition of sin in our own lives individually, is my prayer.

OUR HOPE OF PROGRESS.

A careful survey of the teachings of God to man reveals the fact that his children are supposed to make progress in his service. Progress means advancement. Advancement can not be realized in any avenue until the legitimate means has been adopted and applied. Man being created an active —not a passive—being, it is proper and right to say a Christian life means an active and progressive life. The man who is perfectly satisfied with his condition, who does not desire to become better, and as the ship at sea without a rudder, sail, or compass, floats hither and thither, sometimes driven before the tempests, and at other times lies listlessly in the calms; such a man, whose purpose and ambition is only to do so much and no more, these few lines will not reach, for they are directed to those trying, yet under adverse circumstances, to make progress in divine life.

We may be content, and truly should be, with the sphere the sometimes seemingly austere destiny of God has placed us in; also we should be satisfied with his laws; but to be reconciled and perfectly satisfied with ourselves in our finite condition, is another proposition. As long as we are subject to sin, and we see imperfect results in our lives, so long should we be dissatisfied with our lives, and should strive for nobler realities. "He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich. He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame."—Proverbs 10:4–5. The principle here set forth can truly be designated a proverb. This language may especially have reference to that which is temporal; but the grand fundamental truth of the statement can apply to the acquirement of the graces of the Christian in a spiritual sense. If, as the scientist says, life of humanity in its rational existence means action, then the Christian life means the same. Life indeed is in both conditions, yet the Christian life supersedes the other in grander reality and redundance, yet both symbolize action.

As a people we have an object before us. This object, if attained, must be attained through the application of eternal law, clearly defined and established by God. Progress to final success is wrought out through this means that has been so graciously supplied. The business of life in whatever vocation must be acted harmoniously to this eternal law. We must understand in the hope of progress that in our outstart we must have a clear knowledge of what is

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to be done. Think of a builder that builds without specifications, rules, and no particular object in view as to the outcome! The ideal character (Christ) stands out prominently as our pattern. Our important work commences when we understand his beauteous life and work, and the indispensable provisions of his law. We can not expect progress until we comply with the legitimate means given. An occupation in life that does not blend with the means or law to a certainty, is an abnormity. Our occupation or work to insure success must be natural to this principle. Moral and spiritual excellence is the product of this blending, and these attainments are the very consummate essence of all progress. Personal ambition, if this is all, should be abased for this grand and glorious aspiration, where duty commands and leads to triumphs of virtue and right living. In reality, as saints of God, can we say any other life is worth living? We must learn to surrender all, if necessary, for the sake of the right, the duty, and our influence with mankind, which is acceptable duty to God. Christ never expected this condition to be attained spontaneously as the mushroom that grows up in one night's time; for such insensibility to sin can be brought about only by gradual development—a growth to the divine liking. We should not miss opportunity's invitation; for its blessings are within the reach of all; and in proportion to our willingness to let this holy duty be our incentive, to the same extent can we predict a stable and material progress. It is within the reach of all to thus strive, and to the extent of this striving the soul will be shielded against the allurements of the world and the enticing sins of the Devil.

We may meet the asperities of rebuke, and the intolerant judgment of the world. The love of kindred may be severed, and the friendship of companions may be averted, and all that the world calls dear may vanish; but the consciousness of noble duty being done is "sweeter also than honey and the honeycomb." The world's applause counts for nothing in comparison to a clear conscience, and a knowledge of having done God's service.

To be able to make progress in divine life, nothing is more clearly taught than the fact that we must coöperate. Not only should we coöperate with one another, but with God; and to the extent of this self-surrender will be measured our progress and ultimate success eventually. This result must necessarily be the product of eternal law. "We are laborers together," says Paul; but this is not all, for "we are laborers together with God." So the great work of redemption is a partnership affair, and we are not the only party to the agreement. Neither is God. We are *all* concerned. A laborer is not an idler, but a worker. Thus we recognize that the religion of Jesus Christ is a grand system; for no man can harangue the church with the words "unemployed" or "out of work." There is employment given to all. The man that can not find anything to do, is not a true saint; for to make a complete and proper consecration "works" are invariably involved. Can we not see this is the difficulty in too many instances where we fail? *We lack complete consecration.* No man can expect victory in every conflict here, and success ultimately in the eternity of the future, unless there is a complete consecration of self and self-interests to the will of God. Thus to make progress we can not discard this feature.

Some men work grudgingly, as though they were a machine; and if it were not for the stern necessity and the future suffering for the temporalities of life, they would not work at all. Others work gratefully, doing what they see to be done with a willingness. No work that is legitimately prosecuted but that we can call God to our help in it in every arduous difficulty and in such work coöperate with him.

This gospel work does not require us to condemn everything indulged in by the world. An extremity of this measure presents a strange paradox, for some things adopted and applied by them without any question leads to betterment. We must carefully eliminate the bad (which is the greater part) and hold to all that is good. It devolves upon us to decide questions of this kind, and to act wisely and well in our efforts for progress. An unwise course is pursued by some evidently with no better reason for it than that it is the way of the world. A thing universally accepted does not necessarily vouch for its truthfulness; neither does it reason that because of its universal sanction our deportment in this respect must not be restricted. The law of God condemns everything sinful, whether popular or unpopular. A hint to the wise ought to be sufficient. Wise we may be; yet we might well consider our course and compare it with the ways of the world, and see if there is not greater conformity to the world than to God and his royal way.

We might call up one tendency of the world for illustration that can not be truthfully considered otherwise than extreme, and that characterization is "the yoke of the fashions." This extreme tendency is of wide interest, and it is not exclusive with the world. The church of Christ should be free from the glitter and pride of the haughty, heartless world. In the world we see this tendency displayed in all its haughty demeanor. We behold revelings unrestricted, pride gratified, for the "debauchery of dress" is carried to an unlimited degree that is appalling indeed. Their gay trappings require millions of dollars in outlay, a sum far exceeding our expectancy. The unnecessary dress-bill of the world in one year would buy homes for thousands and thousands; yes, even a million of homeless poor. A war-vessel becomes obsolete in ten years, it is said by good authority; yet a far greater sum is expended to gratify vanity

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and the pampered pride of the world to keep in "fashion," and the dress of to-day is obsolete in six months. They say this gay motley is Christianized. True, they go to church. Yes, to watch and pray and worship. They *watch*, and pay close scrutiny to the paraphernalia of others. They worship and pay the humblest kind of devotion to professional hat-trimmers, window-dressers, dress-makers, and the "latest" from Paris in professional fashion. What strange, paradoxical contradiction! We think the tobacco-bill enormous as well as the drink-bill, when we examine statistics. The excessive fashionable dress-bill beats them all in enormous proportions, and brings its share of harmfulness with the rest. A certain degree of disgrace as well as ostracism rests on the one that can not keep up with the procession. Thus is carried to a fine degree the theory of the "survival of the fittest." What folly, what consummate degeneracy to see! because one fashionable person buys a hat or gown, all the rest must proceed to do likewise. "I see," says a noted author, "fashion wears out more apparel than the man." The worst feature of it all, those with less means are unable to cope with those who are better provided, and in their endeavor to *keep up* they spend much on fashion that could be put to better uses.

Now to the main point in this question: Are we as the church of Christ striving for progress adopting carnal means—the ways of the world—or are we free from worldliness? Certainly there is some room for improvement on these lines, hence it remains for us in our social and spiritual life to curtail all wasteful expenditure, that there may be a greater supply in the storehouse of the Lord for the support of the ministry and the poor of God's people. To make progress and ultimate success in this grand and glorious work of latter days, we must "lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us." A pessimistic action is bound to nullify the effects of the gospel, so we should with cheerful assurance accentuate a holy and true life to right principles. If spiritual life in the church is to be raised to its highest proficiency, the remedy—the gospel—must be applied to these evils. The first thing of magnitude in this respect is the perception and recognition of the evils themselves. While it is true that we are making considerable advancement, yet we lack in may respects from attaining the high standard of moral, rational, and spiritual excellence of our capabilities. The problem now with us is to develop these potencies unrestricted by the world's influence, in an evironment free from worldliness.

Individually or as the church we will see success attained by our constancy, fortitude, and perseverance to the great truth of this gospel restored. The least variation is bound to bring some loss to us in some way. The excellency of argument has its place, but this is not paramount among us; for Christ's law from its nature and constituency must sway by love. Our greatest power in the world does not lie wholly in our prestige in this way; but by constant fervency hold the great truth of this latter-day work to the world by excellency of character and a godly deportment. This will count where argument will fail. The all-important truth will have more weight when results are displayed; and the sooner we learn this the better. How can we hope the gospel to sway and move forward, unless there appears visible results in the lives of those who have already espoused it? Has not the world some ground to challenge what we claim to be true, if they see lack of harmony, miserable failure, and atrophy in resolution in our lives? The world needs a religion that can be put to practical uses, and if we can supply and demonstrate it by good works, we have given them a boon divine, and it will create a prestige in the world. Can we indeed win if we call ourselves saints and fail to do what he says? "Why call ye me Lord, Lord, and do not the things that I say?"

A nation's progress in the arts of civilization is traceable to true motives, good and just laws, honest actions, and a unison of purpose of its leaders for all concerned. This certainly is true in the kingdom of God. Education alone will not eradicate sin and vice. The ancient Athenians and Romans were intellectual, but vice and corruption predominated. Education in the sciences, arts, and true religion has no power to purify and regenerate within itself; but if that education is coupled with true resolve to act in harmony with its principles, we can expect differently. The physician would say a knowledge of a disease would not uproot it from the system; but an application of a true remedy in faithfulness, in accord with that knowledge, would. Knowledge is indispensable to salvation; but this is not all, for good works must follow its acquirement.

In our efforts for better results, we should be impressed with the fact that individual righteousness contributes that much to the elevation of the whole church. If we long to see the church assume more glorious endowment of power and spiritual graces, we should see to it that we contribute our part to make it such. Many times we are the victims of ill feelings, or we victimize some one by our ill feelings, and force ourselves to think we are right and the others are wrong; and thus goaded by such broodings we let our troubles grow upon us until by our own unwillingness to do justice to God, to his gospel, and to man, we are ready to let go of the work and ride our hobby-horse back into the world. Many times we are blind to our own faults, but when we look upon others we see readily as though we were looking through a lense that magnified a hundred times. "Love one another as I have loved

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you," is the law of the master mind. None can say, truly, they love God but those who entertain love for the brotherhood. Love, with the essential elements of good work, carries justice on its wings. The two are close friends and go hand in hand. To love God is to love his creation. Man is the creation of God. Our duty is obvious. If we love the attributes of truth, purity, love, and justice in God, then we can love them anywhere. Our love and justice is many times defective because our faith and love to God is defective. When the spiritual power of the gospel does not permeate us as it should, the fault lies with us. Officers who administer the law can never bring harmony, peace, and love if they act evasively in any way. Technical quibbling in the adjustment of matters of difficulty brings no end of trouble, and unless a strict enforcement of law is had, regardless of who is at fault, will cause much more trouble and impede our progress. Human favoritism, and the nursing of those who are at variance with the law, and are constant, willful, and many times malicious rebels to God, should not be coddled longer. True, there is and should be preferment in certain ways in the church; but generally if not wholly when a high and holy calling is given, God works on the basis of merit. I may merit a certain line of temporal work by reason of adaptation, while another may be called to preach the gospel. We are all equal, if we do our respective duty, yet each has his respective capacity. No man should act out of his place given by the Lord. We have seen instances where individuals were out of their sphere of action in the church, for there was no degree of adaptation of the individual to the work, and a lack of success was glaringly apparent in almost every instance. Some may be given a line of spiritual work, and yet in the endeavor to discharge the work the bounds of the law are ignored to some extent, and "pull" and influence is resorted to, and seduces the grand motives of the gospel, and cherishes that which is wrong, and shields the guilty to the detriment of the church. True, "offenses will come," but if the individual who commits the act will not repent to the active and just officer of the law, to the church, and to his God after proper steps of law have been observed, and every legitimate means has been exhausted to get him to do so, then the church contains a graft that is dead, and its growth is impaired if it is retained. If, on the other hand, the offense is followed by repentance, how gladly they should be forgiven! As long as there is a disposition to struggle for the right, there is hope of the salvation of that individual, and he should be given our encouragement. In few words, our hope of progress lies in our allegiance to law in the curtailing of that which is persistently evil, and the retaining of that which is good, and advancing for the truth and right.

Should we not dote on our own petty, and many times great, sins as heartily as we do on others; and should we not condemn our own faults as severely as we do the faults of others? Can and will we do it? The difference of opinion and sentiment that so often arises does not necessarily require you to knock the other brother down to get him to see your point. The law of God, also the common rules of decency, contemplates that you shall not even get angry or use harsh or unbecoming words in such emergencies. Sometimes, because of our petty spite and jealousy, the faults of others loom up to that magnitude that it obscures everything else, including the individual's good traits. The entertainment of such trivial and foolish sentiments is sure to do harm to such a man. To that extent should we attain to righteousness, that we will admire qualities of good, even if there are evil traits as well, in any man, even if he be at enmity with us. Why should not a true man give another his just credit, instead of letting the latter's weaknesses, which possibly are no greater than his own, stand between and obscure everything else that is good? Some would go back to the code of carnal commandments which was given to Israel and seek to carry out "an eye for an eye, and a tooth for a tooth," as though somebody else's wrong justified you in committing another by way of retaliation.

In our progress on gospel lines we will see prejudice sink its hideous and cowardly head; we will behold the sunset of class distinction never to rise again; and to our vision will open up the retreat of interests for self and self only. Harmony and equality of the people, with pure religious fervor to God, naturally ostracizes iniquities of the baser sort. We will see social purity, noble endeavor for high thought in theory and in practice, and the enjoyment of personal liberties of conscience, and equality in all legitimate pursuits for good, if the true principles of law are observed that lead to happiness and true progress. Surely in no other way can we build wisely, for if our work be accomplished, and be of good to generations yet future, our only true progress, and that which we have attained be of benefit to them, it must be based on allegiance to that which is right. What material benefits there have been developed in science, the arts of civilization, and in many ways true religion, have evidently come to us in a way by reason of the fact that there was an allegiance to and a strong vindication of truth by our predecessors. These the lasting benefits of the world have invariably been founded on truth. This factor has made emancipation for liberty and civilization in a more stable way than the power of armies in gory war.

The church is the greatest factor in the development of morals. Religious philosophy of the heathen does not produce such results, and the degradation of whole nations is traceable to believing, teaching, and acting perversely to true law. The principles of

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justice of the Christian religion that have been held prominently before the people, have resulted in many benefits to civilization, differing widely from the heathen world. Christianity in its right interpretation and application, always has contributed to the progress of the world and the instituting of better governments among men. No evil or detriment to the world can be laid at the feet of the cause of Christ, when the true law has been rightly understood and applied. The infidel may question the validity of the statement, claiming the debauchery and appalling condition of the middle ages are traceable to the religion of Christ. They say the wars and low condition of civilization were started and were invariably the result of men who were enthused with the idea of religion. Admitting religion to be the primary cause of much of the turmoil and strife of those dark, benighted ages, together with the injustice, strife, debauchery, perfidy, and murder, yet we wish to impress the fact that it was not the *true* religion that did it, but an emasculated Christianity. Seeing, as we do, the great practical results of the cause of Christ, even under adverse circumstances, when its pure principles have so often been imperfectly obeyed by men of the world, with what certainty, then, can we look for grander results when it is carried out more perfectly. As people of God, what an incentive this should be to speed us on to greater sacrifices and nobler action!

Ambition is not always the result of noble manhood. It may be retained by the debased of the world. The one that has it does not necessarily have to demonstrate a Christian life, for ambition can be resident in the bosoms of any who desire fame or power. Aspiration is the only aim of the wise and good. The latter, we might say, is the advanced condition of the other, founded on the principles of justice and truth. Aspiration is the outcropping of a noble ambition; thus when the ambition is noble it is an aspiration and is the crowning glory of all of God's people. When we see noble resolve, determined action, based on strong convictions, and a striving and longing after high ideals with the only purpose of using those acquirements for the exclusive purpose of doing good, and not for the aggrandizement of self, in such a one is noble aspiration. Few have come into this world but that at some stage of their history they have felt the yearning heart-throb for ambition in some avenue. A disposition to *do something* is all right, but when we let the harsh and unbecoming selfish motives encroach upon our better nature, prompting us to be hard and cruel to others, there is a dissension of that man consequent upon perverse action to true law; hence will follow in his course spiritual doom and destruction to legitimate progress.

What is man without honor and probity? To fight for supremacy and glut ambition by exploiting others, using methods admitted by the world to be questionable, is no way to serve God. God desires a more reasonable service, to the elimination of methods carnal and sinful. We see enough of such methods in the world. We behold its demoralizing effects in every city. The enrichment of the minority to the detriment of the majority is the constant grind that is persistently going on and is tolerated and many times legally permitted. Why should a man of God seek for advantages above his brother, and then seek to crush him should he oppose the wrong-doing? Such methods are only worldy and sinful, and the man in the church seeking to carry out such work should be curbed and disciplined.

A prevailing and evidently growing faith of the world is in money, and we call up instances of deliberate graft in high circles of our own country to prove it. Should such a condition obtain individually or collectively in the church, this shrine of material things for self will direct us from God and his law, and we climb down the ladder instead of up in progress to perfection. These attainments are right, but the acquirement of wealth is to be subservient to the high and grand intent of the gospel. When is used material things for proper purposes and for this intent do we struggle for it then the purpose is a grand one. The lesser should always be swayed by the greater. Whatever attainment we strive for, this object should be our incentive. To act in the acquirement of wealth independently can not bring progress, for the one is only subsidiary and is only a minor part of the constituency of the whole perfect law. In this regard our merit is to be regarded upon the hypothesis of our willingness to conserve the interests of the whole. Indeed it will be an important lesson learned when we show greater love and liberality by disparaging this conservative tendency for self-interests. Spiritual life and progress must include this important factor or else a perfect realization of what we are striving for can not be realized. At this juncture in our history it is clearly evident we need to specialize to secure gratifying results on this important feature of the solidarity of the great brotherhood of man. We must stand for this great truth of Christianity. We are not our own for we are "bought with a price." Our honest endeavor should be to confer benefits as well as only to receive them. Any man rich or poor in temporal things who seeks only his own ascendency, whose only ambition is to gratify self, plays the part of renegade and traitor to the brotherhood. We *can not* preserve inviolate this high and holy requirement of God's law when we traduce its glorious import and make it pander to selfish greed. When self is the center and all else is tributary, it is but idle words to say a love for God dwells in that man. A mere profession of this character is a contradiction. It is correct and but natural to indulge in this illustrious

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hope; but while we indulge let us not forget the practical side and shut our eyes to the hard work of attainment. Looking at it from a worldly standpoint, wealth or poverty either effects alienation of the two. This is modern, mediæval, and ancient history. Wealth seeks classification of its own kind, poverty is forced by reason largely of circumstance to go to the other extreme; hence no union of the brotherhood exists. Under such prevailing circumstances the brotherhood goes to smash. Why should a man because of his advantages and shrewdness mass wealth, live an excluded life from the majority of mankind in a palace, being insensible to conditions of his fellow men who are not so favored? Is this a true and rightful condition in God's sight? Well, hardly, if God's word is of any consequence as evidence. The logic of our true position forces us to abandon carnal weapons. Indeed, can true reciprocity of our duties to humanity exist without each other's coöperation? The only true reciprocity is that of great brotherhood; and each is dependent and needs the other's sustaining hand. Our religion has but one purpose—the salvation of man. In the light, inspiration, and full import of that law it makes for harmony, peace, love, joy, and a oneness of purpose. In reason, how can it be said "I am better than thou," and then seek to feather my own nest and take advantages and liberties just *because we can?* If God intends us to be equal in spiritual things, why not in temporal things also? God's voice is not silent on this matter. If we have indeed pledged ourselves never to give up to the enemy and the great object of establishing Zion been attained, let us go forth w llingly and obediently and do *all* that is required. Can we expect to mass power and strength by inaction? Can we indeed obtain success unless we *do* something? Divided we are but weaklings—mere puppets in efficiency; but united and armed with the holy cause of Christ we are invincible.

We have read some of the best thoughts by some of our best thinkers in recent columns of our papers, upon this question so potent, and now before us, on Zion's redemption. Its diversity of principles advocated can not all be right, for two opposites can not be true. In honest judgment, should not those specified by the Lord over this department be the proper ones to be leaders and their judgment better than ours? Some would have us think the body politic should be the only criterion of judgment and then advocate their ideas of the matter as though it were the actual opinion of all in contradistinction to that of the bishop in Zion. What material benefit could the Lord have had in establishing this office if no rights and privileges were connected therewith? Every distinctive quorum of official workers have their especial rights and privileges under the law and should be respected as such, and only when they act perversely to God's way are they amenable to his law. Hence a solution to this great problem will best be worked out by recognizing this principle founded on simple justice. Through the difficulties that environ this important question it is perfectly plain some adjustment must be reached; and that by observing that given by those who are especial workers in this capacity. This does not necessarily mean we are to follow them blindly without any reason for our action. Should a flagrant disregard of law be insisted upon, why in all consistency can not they be apprehended by the law the same as others?

Where shall attainment in moral, intellectual, and spiritual growth end? The profoundities of reason and thought, science, and the deeply imbedded principles of Christian philosophy convey the unmistakable truth of constant progression. We have reached longingly forth for a more stable ground giving us permanency of foothold. We have found it in the eternal word of Jehovah, restored in these latter days, and on this footing every humble Saint must predicate his calculation wisely, and thereupon we will achieve success. Faith, hope, and charity; three priceless treasures of attainment if reached. Faith in God; hope of the future; and charity to God and mankind.

In closing we will say: We are approaching a condition of most magnificent progress. It is now that good habits and sound discipline is most needed and will tell most powerfully upon the life of the church. We must think closely and reason from correct premises. Can we rely on the integrity of our experience and answer the demands now required? Has our past been a growth, shaping itself for this turning-point in our destiny in Zion's redemption? Are we prepared to arise for this mighty emergency, and in the spiritual righteousness now attained grasp the enlarged measures of a splendid opportunity now dawning? The grand chances will be freighted with glorious results if we fail not in shouldering these grave responsibilities. Among us the question of victory and success will be quite generally recognized as a question of *will.* This opportunity is waiting. Shall we occupy and succeed? The successful ones will do it in the field of effort and stand among heroes. Let us enshrine this glorious object as the ennobling sun of our being, and let God's law be our inner sanctuary for ultimate success over all. For courage in the conflict let Mackay's beautiful lines dwell with us:

"If thou can'st plan a noble deed
And never flag till it succeed,
Though in the strife the heart should bleed,
Whatever obstacles control,
Thine hour will come—go on, true soul;
Thou'lt win the prize, thou'lt reach the goal."

S. S. SMITH.

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THE PARABLE AS I UNDERSTAND IT.

In Matthew the twenty-fifth chapter, we first have the parable of the ten virgins. In this we have the bridegroom and his people, the wise and foolish virgins. Jesus here, after the tarrying-time, comes and rewards the wise virgins, admitting them to the supper, while the foolish virgins were rejected, and left outside. After this, it reads, "Now I will liken these things unto a parable, for it is like a man traveling into a far country, who called his own servants and delivered unto them his goods." His goods here represents the work of the church committed to his servants, and each was required to work according to his ability; the same as it is now. Talent here represents what a man works with, or at, as well as his mental ability in either the spiritual or temporal line. If he works in the spiritual, he is expected to develop and become more proficient, and do better work than when he first begun; perhaps he may do twice as much to build up the kingdom, or even more, according to his capacity for development.

The same is true all along the temporal lines: a man should, by experience in any line of work, become more proficient and do better work. Talent may mean intellectual or mental power; or it may mean money, or that which we gain in trade and commerce. We would use the word *dollar* now, instead of *talent* in money matters, as explained in Doctrine and Covenants 101:12; 81:4. Here the Lord uses the word *talent;* but the explanation in concordance to Doctrine and Covenants says "read dollars instead of talents."

Now this man traveling into a far country is the lord of these servants, and after a long time returns to reckon with his servants. Do not forget, now, this is an explanation of the things given in the first of this chapter, where it calls some one who went away or tarried, son of Man; bridegroom; and at his coming (son of Man); when he comes to reckon and reward; judge; justify or condemn: This is evidently our Lord.

In Luke 19, the parable refers to the same thing, only is worded differently. He gave it because the Jews taught that the kingdom of God should immediately appear. (I use the Inspired Translation.)

Now let us look at the justice in judgment. Surely the God of Israel will do right! Those servants had his goods to use. They had the priesthood, or authority to administer the gospel ordinances and the law of Christ, by which they could induct men and women into the kingdom. They had the world as their field in which to labor. They must sow the gospel seed by preaching the word, they must water it by thoroughly instructing members before admitting them into the kingdom. Then they gather in the grain, or baptize them into the kingdom. Of course God assists them in their work by the aid of the Spirit.

Along the temporal line we have the world to live in, the earth to cultivate, the sun, the rain, and the air to make the earth produce what we need; but we must plow the ground, sow the seed, cultivate, then gather in the matured grain, if we have any. Now, whose duty is it to plow, sow, and reap? The Lord does his part in all things. He furnishes the land, the sunshine, and the rain. God, through natural laws (we would say his laws), works and assists every man that cultivates the soil, or raises cattle, or produces anything for the good of humanity. He gives wisdom to men in all lines of work, by their applying themselves diligently, according to his instruction.

Now, is it right for God to reward men that work and bring many into the kingdom by preaching the gospel, teaching others how to live to gain the best results and living an industrious and godly life? Is it right for the Lord to reward men in other lines of business and work who increase their talents (or dollars) by honest, faithful, diligent effort; and give what they can spare according to the law to feed the hungry, clothe the naked, and help the poor to comfortable conditions? I believe all would say, yes! Would it be wrong to condemn a lazy preacher that had the talent to preach, and the authority to administer gospel ordinances but refused to do it when he might have done so, and thus have been a blessing to others and increased his own ability to do still more good? Would it be wrong to condemn a man in any other line of business or work, if he had the physical and mental ability to do business and work and had the opportunity, but refused to do it? I believe all will say it would not be wrong to condemn such a man. He ought to be condemned.

Now, whose duty is it to preach, plow, sow, and reap? When the means are placed in our hands, and we have the ability to do the work and we will not use our talent, because the Lord did not sow the seed and gather in the grain, we let our talent lie idle, wrap it in a napkin, fold our hands, and sit down, when the reward of admission to the supper of the Lamb, or to be a ruler in the kingdom, was to be given for doing that part of the work! Who would say the lord or the nobleman was unjust because he left the idle servant outside after giving him equal chance with the others, and he absolutely would do nothing after agreeing to work, and accepting the talent, thus breaking the covenant and forfeiting his right to the reward of the faithful laborer? Echo answers, Who? Justice is one of God's attributes, and "mercy can not rob justice."

Luke says, "Out of thine own mouth will I judge thee, O, wicked servant!" The Lord condemns him from his own standpoint. He knew it was his duty to occupy or work faithfully and do his part in order

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to earn the reward, and he refused to do it. Hence he was unwise, unfaithful, and refused to use the talent he had accepted.

Now let us look at the wise, unjust steward of Luke 16. In this parable Jesus is showing the difference between the ways of the world and the ways of his faithful children. He shows how this man made friends for himself by wronging his employers to help his creditors; but he does not commend this steward as a just man, but commends him as wise, from a worldly standpoint, in making worldly friends that he might get a living here, by favoring those men and placing them under obligations to him. In other words it was what we would call a combined steal in a business transaction. Then he condemns the action and shows the true riches would never be intrusted to such a steward. "He that is unfaithful in little is unfaithful in much." That kind of work debars that wise, worldly steward from ever possessing the true riches.

So we think the parables are all right, and we should seek wisdom to understand and apply them properly. I believe the nobleman is the Lord, and his judgments were just. I think it is clear from what is stated that God expects his children to increase in every line of business and work, and accumulate this world's goods, as well as knowledge and righteousness, and increase in numbers. The Lord directs the renting of farms by Saints. (See Doctrine and Covenants 38:8.) "And they that have farms that can not be sold, let them be left or rented as seemeth them good." It would be no worse to rent money for a fair price than to rent land. The principle is the same. This is in harmony with Doctrine and Covenants 48:2: "It must needs be necessary that ye save all the money that ye can, and that ye obtain all that ye can in righteousness, that in time ye may be enabled to purchase lands for an inheritance, even the city." This is emphasized in Doctrine and Covenants 57:4, 5, where Sidney Gilbert was commanded to establish a store and sell goods (in Independence) that he might obtain money to buy lands for the good of the Saints; and to enlarge his business by sending out clerks or traveling salesmen. Phelps was to sell his publications to the world, if he could, and obtain all he could in righteousness. Again, N. K. Whitney was to retain the store at Kirtland, evidently to make money; for he was to impart all the money he could spare, to be sent up to Zion.

Now, if these men made nothing more than a living, and gave all the profits to their customers in rebates or low prices, where would the money to buy lands come from? Again in Doctrine and Covenants 81:4 it is clearly shown that the Lord expects every man to make all he can in righteousness for the benefit of the church. Any line of business or work that does not degrade the morals or injure the community would be allowable and right. This is in harmony with all we have given on those lines. The statement where "greed for gain" is mentioned, applies where men desire to get gain by improper methods, or for selfish and improper purposes. It is wrong for a man to try to enrich himself. His necessities should be amply supplied, and all the balance given to the Lord's storehouse to advance the interests of his work, in spreading the truth and helping the poor and needy.

It is not greed for gain, if you are trying to make money in a lawful way to help the poor and make them comfortable. You are not laboring for money then, you are laboring for the benefit and blessing of others. "He that labors for money in Zion shall perish."—Book of Mormon, p. 99. The chief ambition of every man in the church should be to see which could do the most with what he has to work with, in either spiritual or secular lines, to build up the kingdom of God and establish his righteouness. This would be every man improving on his talents according to his abilities; all laboring with an eye single to the glory of God, the object being to build up his kingdom. All those that labor in righteousness will receive the divine approval, and the idler that refuses to use his talent and do his part will justly be left outside.

This is my opinion, formed from my understanding of God's law. Hoping to still try to improve on my talent, be a worker, and finally be found among the wise virgins, I am, as ever,

G. H. HILLIARD.

Mothers' Home Column

EDITED BY FRANCES.

November Reading for Daughters of Zion Meetings.

OUR BOYS.—NO. 3.

The Law in Zion.

"Christian education is the only true education. It makes for character, it means to save, to economize, the whole man, to utilize every atom of his potentiality. It puts the whole boy to school."—Du Bois.

. . . . . .

"Inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands: and they shall also teach their children to pray, and to walk uprightly before the Lord. And the inhabitants of Zion shall also observe the Sabbath day to keep it holy."—Doctrine and Covenants 68:3.

In our last we found that little children are redeemed from the foundation of the world, and that up to the time when they begin to be accountable before God, Satan has no power to tempt them. But here we learn that there is a work for parents to do during this time—a great work and a work for the

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doing of which they will be held responsible unto the heavenly Father who has intrusted these immortal souls to their keeping.

We also find *that work* plainly and clearly set forth—so plainly indeed that it is impossible for any one to misunderstand or misconstrue it. Some things—like the Word of Wisdom, for instance—have not been given as a commandment; but in regard to the education of our children the Lord declares, "*This shall be a law* unto the inhabitants of Zion or in any of her stakes which are organized."

When our boy arrives at the age of eight years the Lord says "he shall be baptized for the remission of his sins." Evidently, then, he has arrived at the age of accountability, for baptism is one of the final steps admitting him into the church, and the law says that "no one can be received into the church of Christ unless he has arrived unto the years of accountability before God and is capable of repentance." (Doctrine and Covenants 17:20.)

In his "Natural Way," under the division of "Nurture by atmosphere" Professor Du Bois lays great stress upon the value of *repetition* in the nurture of the child. Nor does he confine this need to the child only, but insists that by this means an atmosphere conducive to the reception of the truth which we wish to impart is created. Doctor Greggs asserts that in the beginning of Christ's ministry men were brought to Jesus by the creation of a Christ-atmosphere in the community. He says:

"The disciples in the beginning filled the air with the name and works and praises of Jesus Christ. They talked Him into popularity. They repeated his sayings and retold His parables and preached over His sermons wherever they went. They talked of His miracles to all they met and said publicly one to another, 'When the Messiah cometh will He do greater works than these?' They took the atmosphere for Christ-atmosphere. They made the air literally ring with His coronation shout, 'Hosannah to the Son of David: blessed is He that cometh in the name of the Lord: hosannah in the highest.' Now you can see the result of the creation of such an atmosphere in the land. It was this: everybody wanted to see Jesus and hear Him for himself and herself. Jesus became the desire of all people. Hosts of people came of themselves to Jesus; they came without any one going after them, and the Christ atmosphere explains the reason why they came."

Let us learn this lesson. A Christ-atmosphere is a mighty power in bringing men to Christ.

"Our need," says Du Bois, "is less a matter of direct teaching and preaching than of atmospheric influence—example, suggestion, pure speech, gentle manner, sweet temper, strong handling, firm stepping in virtue." Bearing now in mind that what we have quoted above is the conviction of those considered among the ablest and best teachers and exponents of child-nature in modern times, let us see how it compares with the instruction given to ancient Israel through Moses.

"Hear, O Israel; the Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart and with all thy soul and with all thy might. And these words which I command thee this day, shall be in thine heart. *And thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up.*"

How can we interpret the intent of this instruction otherwise than for the purpose of creating in the home the perfect atmosphere by which not only the children should be nourished, built up, and made to grow strong in the knowledge of the one true God, but the people—the parents who under God had founded these homes—should receive the wisdom and guidance, the strength and grace necessary to both exemplify and execute the law which the Lord had given to them?

Now while Israel of old was often called a stiff-necked and rebellious people, yet to this day they stand forth in the sight of all the world as living witnesses to the divine wisdom of this instruction given to parents for the training of their children. It was but natural, then, to expect that the disciples of Jesus—men who had themselves been brought up and trained in this law of repetition—should go to work to create for the Master this "Christ-atmosphere" to which Doctor Greggs refers.

Nor is it necessary for Latter Day Saints to go back as far as the days of Christ to find an example of this same method of teaching. The are homes to-day—and, thank God, many of them—where this same method prevails. Homes in which the gospel of Christ and its power to save is often—far more often—the theme dwelt upon than any other and to the vitality and power of the influence thus created there are to-day thousands upon thousands of living witnesses. The writer herself is one. Embittered against an apostate church whose false teachings and corrupt practices had made the very name of Latter Day Saint odious—a stench in the nostrils of all honest men and women, no inducement was stong enough to entice her to hear the truth defended from the rostrum. But while this was the case it was not a matter so easily accomplished to live in an atmosphere permeated by its subtle influence—to hear it talked of day by day—yes, almost hour by hour—and escape the contagious influence. Little by little prejudice gave way and the desire to hear and learn more became so strong that first attendance at the social meeting and afterward at the public service followed, and in time baptism followed as a natural result.

But now we come to a very important matter and one which demands the strictest scrutiny. It is possible for us just here to make a great mistake—a mistake so serious that not only our own life but the lives of our children as well as all with whom we come in contact, will be more or less blighted by our influence. Is this law of the Lord, this gospel of the Son of God, *in our hearts?* Does it control our lives—transforming them into the likeness of the Christ-life, or is it powerless to mold the heart and control the life? Are our homes living witnesses of the power it has to create in them—"*pure speech, gentle manners, sweet temper, strong handling, firm stepping in virtue*"? Is there in them the Christ-atmosphere of *faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness* and *charity?* If the law which must prevail in Zion or any of her stakes which are organized is being carried out, these *must be there* for they form a part and an indispensable part of that which parents are required to teach their children during the years when Satan is not allowed to tempt them as well as in all the years that follow while under their care. Analyze these virtues one by one and see if there is in any one of them a principle which the child of ordinary intelligence who is instructed as God would have us instruct our children both by precept and example can not understand.

"Thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thine house and when thou walkest by the way and when thou liest down and when thou risest up," was the instruction given to ancient Israel and if possible this diligence should be doubled in our day when temptations are so multiplied and there is so much to entice the young into the ways of sin and folly.

"Some homes," says a recent writer, "are atmospherically poisoned by a critical, censorious, sneering, iconoclastic or burlesquing spirit. They are rife with *depreciation* rather than *appreciation*. . . . Again, a helter-skelter, whimsical, disordered, inharmonious, unsystematic, unpunctual, worrying, inconstant household is not likely to be a very healthful present or future influence."

Such homes as these are not homes in which the gospel of Christ has its perfect work—indeed it seems a misnomer to call them homes at all. And yet, that such do exist we know and also that such are found (though we surely hope not often) among the Saints. From homes like these could we expect our boys to go forth into the battle of life prepared successfully to take their places side by side with those who have come from homes so different homes where love reigns supreme and which are surrounded and filled with the life-giving, soul-satis-

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fying atmosphere of the pure gospel of the Son of God? Surely not, for such expectation would be vain. "If the home life is inharmonious nothing can go well. *The root of all*, unless this is wholesome and firm, the flower must needs be poor and the fruit bad. Let us learn again the infinite importance of keeping the peace at home and the need of cultivating the noble qualities of mind and heart if this is to be done well."

. . . . . .

Earlier in this series we made this statement: The home having been instituted of God and made the foundation of the whole social fabric, it is only natural to expect that he should give special directions concerning it. This we find has been done. The right for our boys to be well born has been specially provided for. In section 49, paragraph 3, of Doctrine and Covenants, the Lord says: "Marriage is ordained of God unto man; wherefore it is lawful that he should have one wife and they twain should be one flesh and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made."

In this instruction of God, will not each one who carefully reads find that it contains information which has special bearing upon the purity of home life and the right of our boys to be welcomed with open arms therein? Is it not a question worthy of consideration by all parents. but especially by those who are seeking to know and do the Lord's will?

Again, in the marriage covenant, section 111, paragraph 2, we find added provision for the sanctity of the home. This is the covenant into which those who would sustain the relationship of husband and wife must enter:

"You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others during your lives."

Having thus provided for the sanctity of the home into which our boys are to be born still further provision is made for so training, so nurturing them that they may be fitted to become good citizens here and also worthy to become citizens in the commonwealth of heaven.

Questions on November Reading.

What would you include in Christian education? How long will it put the whole boy to school? How will Christian education utilize every atom of a man's potentiality? How does the word of God provide for the beginning of such an education? Are parents responsible for the use of the time before their children begin to become accountable? For what are they to be prepared by the time they are eight years old? What is the command in regard to this? Should this teaching be put off until just before the time set for baptism? Should it not rather be given "here a little and there a little" through the preceding years, just as the child becomes capable of understanding it? What do you understand by the doctrine of repentance? Is the command, "They shall also teach their children to pray and to walk uprightly" as binding as the other part of this instruction? Of what value is repetition in creating an atmosphere conducive to the reception of truth? How did the disciples of Christ create such an atmosphere? What are the points suggestive that go to make up a wholesome atmospheric influence? Is there need of repetition in these things? or, we might ask, Can parents ever afford to vary from them? How did the Lord provide for repetition in the teaching of the children of ancient Israel? What effect would this have upon the children? What would it enable the parents to do? How were the people of Israel commanded to love the Lord? Is less required of us? Where did the Lord say his words should be? If we have this love and this regard for God's word, will we not from the abundance of our hearts teach it to our children, and nurture them with it in the atmosphere of our homes? Will it not pay us to make a close scrutiny of ourselves and our homes to determine which kind of an atmosphere we are making and to set diligently about securing to our children the good that must come when our lives are controlled by the pure gospel of the Son of God?

November Program for Daughters of Zion Meetings.

Opening hymn, No. 252, Saints' Hymnal; prayer; reading, "The law in Zion," with discussion; paper, "Strong handling of children combined with gentleness," followed by discussion; roll-call; business; closing; dismissal prayer.

Letter Department

SALT LAKE CITY, October 3, 1906.

Editors Herald: Just now we are in Salt Lake City, holding forth on the streets daily, that is, Brn. A. M. Chase, J. D. Stead, and J. Frank Curtis have been, and succeeded in interesting the crowds that came to hear. Brn. Chase and J. E. Vanderwood are now in the southern settlements, while Brn. Stead and Curtis are successfully continuing the work here. A few weeks ago when Bro. Curtis was preaching in Provo, he succeeded in making it sufficiently interesting for the Brighamites to move them to try an effort at defense. So the shrewd, learned, and resourceful judge, Henry S. Tanner, was selected and sent down from this place in order to meet our little representative that was talking loud on the streets. Agreements were entered into, the Provo tabernacle was secured, and a large audience greeted the speakers. Bro. Curtis is young and of short experience, so the Brighamites, it seems, concluded that if they would send down the cunning, crafty, and experienced lawyer, Tanner, he would make short work of our little Frank, and they could herald forth a great victory gained over "Josephites," and thus quiet the feeling of unrest growing in the city of Provo. But our boy met the champion bravely and successfully. The Reorganized folks were satisfied with the defense made; and as proof of the sentiment prevailing and influence of the right among the people, Bro. Curtis baptized eight persons soon after the discussion closed, one of whom had been a Brighamite elder; and others are interested.

Since the General Conference, the writer has been trying to keep in touch with the field laborers, and the important things transpiring in the mission, a few of which are here noticed.

On Wednesday, August 15, Denver, Colorado, was reached in order to attend the reunion and conference announced to be held in that place. Bro. Sam Brennan met me at the depot, and I was made comfortable at the Brannan home for the night. The following day I moved to Bro. Charles Everett's, where I received a welcome and pleasant home during my stay in Denver. During the day, met with Brn. E. F. Shupe, C. Everett, E. C. Briggs, James Kemp, C. J. Spurlock, and in the evening met with the reunion committee at the church. There seemed to be a want of enthusiasm and lack of confidence in the reunion being made a success. Preparations were lagging, and the outlook was not very roseate. But the Denver Saints were not of the kind to give up for trifles, so went ahead with the preparations.

Friday, the 17th, tents were put up, and arrangements were made quite satisfactorily, only there was no provision made to furnish meals on the ground. This lack was met, however, by individuals, mainly by Bro. and Sr. Emsley Curtis, Bro. and Sr. Wren, and the two Putney sisters present of pleasant memory. Also, Bro. Z. Davis made all welcome at his restaurant down-town, who chose to call. So provision was arranged for all. Things in readiness, Bro. E. C. Briggs preached in the afternoon the first discourse of the reunion, which was well received. By Saturday, the people woke up to the fact that there was a reunion in operation. The interest increased. But it appeared there was to be a heavy burden

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placed upon the few speakers present. However, Sunday morning brought in Bishop E. L. Kelley, Elders A. M. Chase and J. W. Morgan from Delta; Bishop Ellis Short and wife from Independence, Missouri; Bro. and Sr. Kibler, from Woodbine, Iowa; and Bro. Hollenbeck from Omaha, Nebraska, all of whom enlisted to help on the good work. So the Lord provided. The interest was intensified, and a feeling of good cheer prevailed. The preaching was of a high order all through, and instructive. The prayer-services fair to good; some of a very high spiritual order; and the Saints rejoiced in the spirit of the gospel. Bro. A. M. Chase held forth on the streets with interest, bound to improve every opportunity. So the second reunion of the Colorado District was a success; and provision was made to hold another in 1907.

The district conference held its sessions during the reunion, beginning Saturday, the 25th. The business was satisfactorily disposed of, an excellent feeling prevailing all through. The Religio and Sunday-school received due consideration under the leadership of Sr. Schmutz. The program rendered in the evening was very interesting. Sunday, the 26th, in the afternoon, at the prayer-meeting, some were confirmed who had been baptized; and Bro. J. D. Curtis was ordained a seventy, as provided by the General Conference, under the hands of W. H. Kelley, E. F. Shupe, and Ellis Short. An edifying prayer-service was enjoyed. The meetings closed with the Saints' faces wreathed in smiles, and they went away with renewed intention to be on hand the next year, resolved to make the next reunion the best yet. Bro. Plutarch Briggs, son of Jason W. Briggs, attended one day. He was too busy with secular things to attend regularly. Plutarch is now in ripe manhood, and looks every inch a Briggs. We were pleased to see him interested in church movements.

Here I am with conference and reunion over, and me at the half-way place between the salt land and home, and it is necessary that I start on the return trip. So here goes. Wish I were going the other way. Stopped two days at Colorado Springs, with Bro. and Sr. C. W. Duncan and their pleasant family, where a friendly greeting is extended to field-laborers. Friday, the 31st, arrived at Provo, Utah, and soon met with Bro. A. M. Chase, who had preceded me, and Brn. J. D. Stead, J. E. Vanderwood, and J. F. Curtis, who were arranging for the reunion to begin to-morrow. Sr. Curtis was here, also, with her little family, one of whom was just recovering from the effects of a broken arm caused by a fall. Sr. Vanderwood was present also in care of the little heir apparent of the Vanderwood estate. This is the scene of the late discussion between Bro. Curtis and Judge Tanner. The sentiment expressed to us by those who attended was that Tanner got worsted.

Saturday, September 1, the reunion began under favorable conditions, though there was but a small number present to begin with. Three meetings were held each day at the tent, and one at half past seven in the evening on the street. Those in attendance had a feast of good things. Monday following, Bro. I. M. Smith came down from the city and was excellent aid in the preaching-services. This being pretty thoroughly a Brighamite city, the flag of war as well as peace was advanced to the front. Brn. Curtis, Vanderwood, Stead, and Chase turned on hot shot on the streets, and Bro. Smith being averse to this kind of warfare, dealt out the healing balm of gospel sympathy in the tent. So Bro. Smith was thought to be a pretty good Christian by our opponents, but they were not so sure about the gentlemen on the streets. The writer, however, was in ecstacy all the time. He is naturally sympathetic, but confesses to a liking to "see 'em squirm" sometimes. Was kindly cared for at the home of Bro. and Sr. John Z. Graham, members of the Brighamite church and late from Alabama. They united with us soon after the reunion. Friday, the Religio and Sunday-school exercises were held under the lead of Brn. Allen Wardell and J. E. Vanderwood, closing with a pleasing program in the evening.

The conference for the Utah District was held on Saturday, and the business was transacted in a very agreeable manner. A reunion was provided to be held again at Provo in 1907. The meetings closed with a feeling of good cheer and contentment inspiring the Saints; all glad that they were privileged to attend the meetings.

After adjournment, a few days were spent with Brn. Chase, Stead, and Curtis, in introducing on the streets of Salt Lake City, which was successful. The church may well prize these fearless and capable defenders of the right. Seeing that the country was safe at this point, Friday, September 21, found me at Hagerman, Idaho, in time to hear Bro. A. A. Baker preach a very good discourse at the close of the Religio and Sunday-school exercises, conducted during the day by Bro. Erwin Condit and sister, and Sr. Addie Condit.

The 22d, the district conference convened at ten o'clock in the forenoon, Brn. John and S. D. Condit, A. J. Layland, A. A. Baker, and Hyrum Grimmett of the missionary force being present: the latter, the president of the district. The business was transacted with dispatch and satisfaction. The other meetings held were good. Sunday afternoon a heavy wind-storm came up and it looked as though our evening services would be defeated (we were occupying in a grove); but the sisters met the emergency by preparing Sr. Condit's tent under her direction, and those present gathered in and about the tent for the evening service, which seemed to be enjoyed. The brethren did not feel satisfied with what they had accomplished during the summer, but were well and hopeful. Bro. Baker was nervous over having to travel so far in order to find some one to preach to. Was tired of looking at land. However, when one starts out fishing he does not always know how far he will have to travel to find a river in which to cast his hook, nor how long he must wait in expectation for a bite; and then it may be just the kind of meddler he does not care to bother with. But in order to succeed one must fish away with steady nerve, take chances as they come.

The meetings closed with a cheerful feeling inspiring the Saints. But this is an ideal place to attend meetings; watermelons and cantaloupes by the thousands, without money and without price; peach-trees breaking down with fruit; pears, plums, grapes, and apples in abundance; all of this out in the desert of Idaho.

Back to Salt Lake City to find Brn. Stead and Curtis continuing meetings on the street, with good effect with some at least. But a cold wind from the north followed by a frost admonishes that this kind of warfare will soon have to close. Encouraging news comes from Chase and Vanderwood. In the meantime difficulties pending at Delta, Colorado, have been adjusted in favor of the church; so peace and harmony reigns all along the line.

This city is rapidly improving in many ways, in the line of city building. The old three-cornered political fight is still on between the American, Democratic, and Republican parties, each claiming to be the one that can be trusted with safety. The *Tribune* has the Republican and Democratic parties yoked together, and Reed Smoot cracking the Mormon whip over them. The movement against President Joseph F. Smith to have him show cause why he should come out in defiance of law with No. 43, Royal Smith, and have him registered as legitimate; the big October conference at hand; the arrest last night of the chief of police on suspicion of loving boodle, are pointers to show that things are doing out here in this Rocky Mountain Zion, and the end is not yet. WM. H. KELLEY.

SAN ANTONIO, Texas, October 2, 1906.

Editors Herald: A few lines from this part of God's vineyard may not be amiss. There are doubtless many who will be glad to hear from the San Antonio Branch, and to know that a few of the faithful and untiring are still striving to help roll on this great and grand work, under the many disadvantages—

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when we consider that in our city of sixty-two thousand inhabitants, about sixty per cent are Catholics, twenty-five per cent are Protestant, ten per cent Jews, something less than four per cent that hold to nothing, and less than one and one half per cent Latter Day Saints. Still how grand it all does seem, when we can picture out before us the little stone that was cut out of the mountain without hands, and can hear it rolling onward in thunder tones, and can see in an open vision where it has smote the image, that it is gradually crumbling, and that we can truly say, Babylon is falling, Babylon is falling; that the way is opening up, and that soon the little stone will roll into every nation for a witness before that great and notable day.

We rejoice in this great work. It is truly a marvelous work and a wonder. We have passed through some severe trials; but our future prospects look bright.

We were made to rejoice on the 8th of September, when our missionary, Bro. W. H. Mannering led two into the waters of baptism, one of them being my son Willie. They were the fruits of our Sunday-school. And after a twelve nights' continued preaching in the northwest part of the city by our untir- Bro. Mannering, assisted by Brn. Davenport and Jett of the local elders, he, Bro. Mannering, on the sixteenth day of September led five more into the waters of baptism, three of them being the fruits of his preaching, and two more the fruits of our Sunday-school. Surely the Spirit rested upon him, and he preached the restored gospel in such plainness and fullness that a wayfaring man though a fool need not err therein. Much good was accomplished. Several others are near the kingdom, and one nice old lady says that she is ready to be baptized just as soon as Bro. Mannering returns.

We were all rejoicing in the fact that Bro. Mannering was the right man in the right place, and was by his ceaseless efforts determined, by the help of God, to preach the gospel in the many corners of this great city, where the sound of the pure gospel has never been heard. And, too, his companion, Sr. Mannering, is a great helper to the cause. She is always to be found at her post of duty. We had truly learned to love them, and our hearts were made sad on the 19th of September, when they took their departure for the extreme southeast part of the State on account of urgent missionary work in new fields that he had recently opened up. May God's blessings rest upon them.

Our Sunday-school, of which I have the honor of being superintendent, has been the life of the work here for quite a while. It has grown and prospered for something like two years, without a friction; and my heart leaps for joy when I see the fruits of our long and continued efforts begin to materialize. May God's richest blessings rest upon the entire school, that in spite of all opposition we may be able to plant the seed of the pure gospel in the hearts of many more precious souls.

We have also recently elected a full quota of branch officers, and I believe they have a goodly degree of God's Holy Spirit that will enable them to carry the work on to victory. Our faithful old Bro. Davenport was chosen to preside, Bro. Jett for priest, Bro. O. G. Davenport for teacher, and Bro. J. P. Neal for deacon. May the spirit of their office and calling rest upon each of them, that they may carry God's work on in this part of the district.

Our district conference and a ten-day reunion will convene October 12, with the Bandera Branch, about fifty miles west of here in the mountains. Quite a number of the San Antonio Saints are fixing to go, and we are looking forward for a good time in general. We expect to go through by team in private conveyances, as there is no railroad running there. The mountain scenery is grand to look at, and though the roads are somewhat rough, we expect to have a jolly crowd, and a feast on the good things of God.

Ever praying for the advancement of God's work, and that when we have ended this mortal existence, we may all meet on the shores of eternity, I am, ED N. MCRAE.

GARLAND, Alabama, October 3, 1906.

Dear Herald: I feel thankful to say to the Saints that I love to read the HERALD, especially the letters of the Saints. It makes me feel that I am not doing anything for the Lord. But, dear Saints, my desire is to try to live right, and do more for the Lord in the future than I have in the past; for I believe it is the true church of God, and I desire to live right and raise my children aright in the true church of God. I am thankful that God has revealed it to me.

So, dear Saints, let us do all we can for the Lord our God. When any of my family get sick, the first thing I want is the elders to administer to them. And if we will live right the Lord will hear and answer our prayers.

God is faithful, ever faithful,
I will trust him all the way;
God is faithful, ever faithful,
He will keep us night and day.

My desire is to be found faithful to the work of the Lord.

MRS. KATTIE BOOKER.

Independence Items.

During the last quarter there has been an average of six baptisms per month, also eighteen were received by letter, fully that number representing the blessings of little ones, and there were five marriage ceremonies performed.

We regret to report that several of our number both old and young continue sadly afflicted, and a few we have lost by death.

The Saints have been, as usual, blessed in all their meetings of late, and among the elders we have been ministered to by Brn. Bond, Salyards, H. O. Smith, Arber, Hilliard, F. A. Smith, T. C. Kelley, and R. J. Parker.

"Save yourselves from this untoward generation," was the subject presented by the first speaker mentioned, who on the morning of the 16th ult. gave a clear view of our spiritual needs; and speaking of the three books, he said, "It is astonishing the amount of knowledge some people have, but equally remarkable the little some of us know about the books of the church."

In the evening Bro. Salyards, after reading at length one of Saint Paul's epistles, made the statement that "there is a necessity of spiritual power within the church before it can become a missionary force in the world"; that "the men and women of the church have a duty to perform and should take a lively interest in the great problems that confront it." In line with the text, our brother, after a sermon replete with earnest thought, closed with the prayer that indeed we may all be "the children of the light."

One of the important lessons of the pulpit was that preached on the following Sabbath morning, the theme of which was "A present salvation as well as a spiritual salvation characteristic of the teachings of the gospel throughout all the ages of the world." The text was taken from section 86," A word of wisdom," and it was forcefully treated upon by Bro. H. O. Smith. A couple of his sayings may now be sufficient: "Tea and coffee deaden the intellectual powers: they may serve some good purpose, but God has not made known what that purpose is; they both derange the heart beat. Hot water will remove filth, but hot drinks are good for nothing."

Yesterday, October 7, was a lovely autumn day. The foliage had just begun to put on its russet hue, the air was clear and bracing, and the Saints made known their appreciation of the ministering brethren by a goodly attendance at the services. Brn. T. C. Kelley and R. J. Parker occupied to the edification of all, and Bro. P. Anderson of the Twelve assisted at the afternoon sacrament-meeting. (On the Sunday previous, Brn. Hilliard and F. A. Smith held forth.) The attendance at the Sunday-school was five hundred and eighteen, and the interest and deportment were excellent. The average attendance at the Religio meetings is a little less than two hundred; but those who attend

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are evidently blessed with zeal and love for the work, and the efficiency of the officers and teachers together with the animated singing and fine talent displayed in the weekly programs bespeak a sure development and final success of the society.

As to news-notes, among the events long looked for was the time-honored service of the practical man over the theorist in the case of the master-skipper, L. M. Jones, who, having put a boat in the Missouri River, showed on the 24th of September that the old "Muddy" is not only navigable but is "one of the greatest of the waterways of America."

The improvement of the city streets and avenues still goes on, and now River Boulevard is being graded and renovated with the rest. There will soon be a granitoid walk on the east side of the Temple Lot, which already, with its newly-mown sward and trimmed elm-, ash-, and maple-trees, has put on a fine appearance under the skilled management of our Hedrickite brethren, to whom the thanks of all their quiet neighbors are due.

This is the time of fairs and fall festivities, in which the greater part of us seem more or less interested. But lack of space forbids a full notice of the suppers, entertainments, feasts, parades, and carnivals now going on all around us; also of the mighty crowding of the street-cars, the din and dust of motor- and horse-racing, and the uproar of shoutings and plaudits of a pleasure-seeking world; nevertheless here at the center place we seem to be right in the midst of all of it.

Speaking of the streets and highways, we would fain not state at length concerning the things which tend to mar their general appearance. Especially do we shrink from lending an ear to the foolish blasphemy of the small boys coming from school. And just now, we can but mention the dreadful treatment visible at times of the poor, tired horses and mules driven by men who, like the goading donkey-boys of Damascus, treat them unmercifully.

And there are scores of blind horses among them too. Twain says, "If you want to see the very heart and home of cripples go to Constantinople." But if you would like to witness the stamping-ground of the blind horse, come to Missouri. But as notice was lately given out that Miss Hoffman, the temperance lecturer, would soon make us a visit as a champion of the cause in which we all are interested, we can but call to mind the nine or ten saloons in town, and the canvas-top beer-wagon that now and then before some doorway "drags its weary length along." We are glad the lady named above is coming; and may she, with her earnest pleadings for the welfare of humanity, do much good.

In her favor we quote a late paragraph of *Everybody's Magazine:*

"He who points out the evils of the time, and indicates how they may be remedied; he who points to the good that may be done; he, we believe, has a place in our progressive, active, strenuous, earnest America life, whether he be a man or a magazine. ABBIE A. HORTON.

October 8, 1906.

Extracts from Letters.

Z. M. Santee, Zearing, Illinois: "I have just been reading Isaiah 33:15–23; and I want to live as portrayed there, that I may be permitted to dwell in Zion with the redeemed. I know if we live faithful, and obey every word that proceedeth from the mouth of God, we will gain the crown that he has promised. So let us not doubt any revelation that has been given to the church in regard to the sanitarium, or any other revelation, because we all know that if we can not trust God's servants whom he has called in these last days, we will never be able to redeem Zion. Let us all try with might, mind, and strength to obey God in all things, keeping ourselves unspotted from worldly lusts, so that we may all receive the glad promise when the dear Savior comes."

Eli Hayer, Castana, Iowa: "Just closed our tent-meeting. Held twenty-three meetings in sixteen days. Ten baptisms. Several are interested and fully convinced, and may obey sometime, we hope and trust. Bro. Crabb was here before I came, and had held about a week's meetings, so in all we have had over thirty meetings at this place, seven miles northwest of Moorhead. Expect to attend Dow City conference next Saturday and Sunday."

Miscellaneous Department

Conference Minutes.

Clinton.—The forty-fifth conference of the Clinton District met at Richhill, Missouri, October 6, 1906. J. W. Paxton, and I. N. White were chosen to preside. Ministry reporting: Elders J. W. Paxton, Ammon White, George Jenkins, G. W. Beebe, A. C. Silvers, A. Lloyd, William Waterman, T. R. White, C. H. Athey, A. I. Roberts, S. C. Andes, J. A. Wagoner, J. T. Higdon; Priests C. S. Bannon, S. C. Williams, W. E. Reynolds, Samuel Rusaw, A. S. Leeper; Teacher William Chapman. Branches reporting: Eldorado Springs 142, Wheatland 84, Veve 99, Ft. Scott 47, Lowry City 86, Walker 18, Nevada 93, Taberville 49, Richhill 153, Coal Hill 63. Bishop's agent's report: Receipts, $232.30; paid out, $232.34; balance due agent, 4 cents; account due from C. L. Bronson, $30. It was decided to hold a reunion in the district in 1907, time, place, and all necessary arrangements left in the hands of the sub-missionary in charge and the district president. The tent committee, George Jenkins, J. W. Paxton, and A. C. Silvers, were authorized to dispose of the old tent, and to raise funds to purchase a new one. [Those desiring to assist in this way may forward money to either member of the committee.] The auditing committee was dissolved, and a new one appointed consisting of I. W. Roberts, J. W. Noyes, and S. M. Andes. Next conference will be held at Eldorado Springs, Missouri, March 2 and 3, 1907. A. C. Silvers, secretary, Walker, Missouri.

Notice of Amendment.

Notice is hereby given that at the next General Religio Convention, to be held at Lamoni, Iowa, the following will be moved: To add to section 2, of Constitution of district or stake societies, the words, "or otherwise as may be determined by the district," so that it will read if so amended: "Section 2. Elections.—The officers shall be elected annually at such time and place as the association may direct, all officers to hold until their successors are elected. The matter of selection same as General Society, or otherwise as may be determined by the district.

J. W. WIGHT.
W. F. SMITH.

Resolutions.

The following resolutions in regard to the resignation of Bro. Elbert A. Smith as pastor of the Burlington Branch were adopted by a unanimous rising vote of the branch at a business-meeting held October 11, 1906.

"Whereas, Our beloved pastor, Elbert A. Smith, has been appointed Associate Editor of the SAINTS' HERALD, which will necessitate his removal to Lamoni, and he has therefore tendered his resignation as pastor of the Burlington Branch,

"Resolved, That we accept his resignation with reluctance and regret, realizing how greatly we shall miss him and how difficult it will be to fill his place, but recognizing that the church requires his services in a more extended sphere of usefulness.

"Resolved, That we hereby express to him our most sincere and hearty appreciation of his labors for our branch during his pastorate of nearly three and one half years. He has endeared himself to all, to the young as well as to the old, has revived us spiritually, and has been a kind and sympathetic friend and neighbor; and we shall always cherish the remembrance of his stay among us.

"Resolved, That we extend to his wife and mother our thanks for the zealous and efficient work in the church and Sunday-school.

"Resolved, That we tender to Bro. Smith and his family our best wishes for their prosperity and happiness, and assure him that he will have our earnest prayers for his success in his new field of labor." H. E. JARVIS, Clerk.

BURLINGTON, Iowa, October 13, 1906.

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In Memory.

Whereas, We, the Patronesses of Graceland College, realizing that in the death of Mrs. Alice A. Thorburn we have lost a valiant sister worker, one ever ready and willing to do what her hands found to do, full of good cheer and happy assurance, brave of heart and steady of purpose, do hereby express our sorrow, and offer our sympathy to those to whom she was near and dear by nature's ties.

Mourning with them, with them we also hope.

CARRIE L. SILSBEE,
VIDA E. SMITH,
Committee.

LAMONI, Iowa, October 7, 1906.

Notice.

I would like to ask through the columns of the HERALD as to the whereabouts of the following persons: Margaret A. Smith, Augustus G. Smith, Charles Elvia Liles, Alvin Edwin Liles, and Luther Everett Liles. The above named have not been heard from for eight years. Any one knowing as to their whereabouts will confer a great favor by reporting to the clerk of the Roslyn Branch at their earliest date. Thomas S. Holmes, clerk, Roslyn, Washington.

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The promoters of this company are not working for any selfish interests There is no watered nor fictitious valued stock. The company is incorporated under the laws of the state of Missouri. Capital stock, $40,000.00; shares, $100.00 each; amount paid up $35,000. The capital stock must be increased to the amount needed. Parties sending money can do so by bank draft. Further particulars apply to 33 tf

R. MAY

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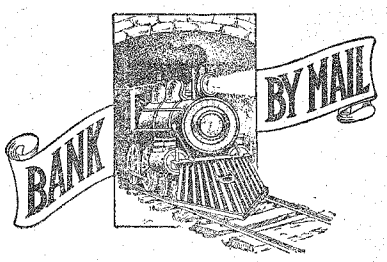

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Autumn Leaves is edited by Elbert A. Smith and published by the Herald Publishing House, of Lamoni, Iowa. Only $1.00 per year. Subscribe in time for the November number.

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The Saints' Herald

Flora L. Scott

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

VOLUME 53 LAMONI, IOWA, OCTOBER 24, 1906 NUMBER 43

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

JOSEPH SMITH - - - - - - - - - - EDITOR
ELBERT A. SMITH - - - - - - ASSOCIATE EDITOR
LEON A. GOULD - - - - - - ASSISTANT EDITOR

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THE enlarged edition of the Saints' Hymnal will not be ready for mailing until about Christmas. The delay has been unavoidable.

"THE cheapest way to acquire a reputation for wisdom is to agree with everybody."

Editorial

QUERIES CONCERNING ZION AND ITS SETTLEMENT.

(Concluded.)

We believe that the association of men together for the purpose of establishing industries by which other men are given employment, the necessity existing for these men to have employment, is legitimate so long as they combine according to law under the protection of the statute and secure the workingmen under the same enactments from loss, taking no advantage of them either by oppressive rule or by failure to pay as agreed upon. Stockholding associations were enjoined upon the Saints by direction, and though the Nauvoo House failed, and some others of the institutions that existed prior to the Saints being driven out of Missouri, all failed, the principle of stock companies or associations that might be called stock companies, remains the same; and while it may not be the only method of association by which Zion is to be built up, it may be used as one means for the accomplishment of the design. Stock companies or associations of membership looking only to the benefit of the stockholders, the accumulation of great individual profits resulting from the oppression of the workingmen, are wrong. They are illegal under the law of the land; but why should we condemn a proper means because it is abused?

The love of money is the root of all evil; money itself is innocent, and it was essential in olden time for the carrying on of the affairs of men. Joseph of Arimathea was a wealthy man, evidently. Had he not have been, the prophecy concerning the Savior, that he should make his bed with the rich, could hardly have had fulfillment. Lydia of Tyre sold purple; she undoubtedly gave of her sustenance to the church as well as the poor widow who stood over across the treasury, the one contributing thousands, the other a mite, each entitled to her respective credit; no inequality in the reward. There was none in the giving; they were equal before God.

As to what may prevail when Zion is fully redeemed, what the system in vogue may then be, we are not prepared to say. We believe, however, that when the time shall come for every man to sit under his vine and fig-tree he will be secured in the use of that vine and fig-tree by rules of restriction in personal conduct that will prevent others from encroach-

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ing upon his rights. As to whether men will barter and sell for money as a means of exchange, we neither know nor care. If there shall be a means of exchange by which men may procure what they need from others who have to spare, it will be all-sufficient.

The statement of the Savior referred to in the sixteenth chapter of Luke, "The children of this world are wiser in their generation than the children of light," is correct. It applies very forcibly to their dealing in temporal things. There is a prophecy on record that the Gentiles shall assist in the building of Zion. If so, then Zion will be environed to a certain extent by a Gentile element until the coming of the Savior, and will to a certain extent be subject to the disabilities of Gentile rule, wherever they may be. But Saints may live in the world and not be of the world. They may live among the Gentiles and be honest, upright, virtuous, intelligent, industrious, and examples for good to all within and without; not partaking of their evils, that is, not abusing that which is intrusted to their care or the opportunities afforded them.

It is wrong for a man to carry a pocket full of money and see his neighbor in want. It is wrong for him to shut his door against the approach of them who need shelter; and the poor man is the poor man's best friend. This does not prevent the man of competence from using his means for the benefit of his poorer brethren. And he who does this, not wasting his substance, but keeping himself so far as he can within the rules of legitimate production and spending his accumulation for the good of his fellow men, but through the law of tithing and the law of private giving by consecration for specific benefactions, he is a benefactor to the race and is to be commended.

We rail at the rich man, but we have never drawn the line between the rich and the poor. How much must a man have to be a rich man? How little must he have to be a poor man? Where is the line to be drawn? According to the apostle Paul not many wise men, not many noble are called, and there certainly is a dearth of rich men in the church. Its membership as a body are poor, comparatively poor. Morgan, Depew, Vanderbilt, Rockefeller, any one of them has a greater aggregation of wealth than the entire church. Who would exchange his condition as a child of God, a member of the kingdom of God upon earth, a free man before the law and before Christ, for that occupied by one of these men? Until we are prepared to say where the line is drawn, who may be considered rich and who may be considered poor, why not deal with each other within the golden medium, and not discourage the men of energy and enterprise by invidious comment and uncalled for strictures? Jesus said of the disciples that they were in the world, but not of the world. They used the tribute money; Judas carried the bag; there were men of possessions among them. And there was a distinction; when Ananias and Sapphira laid down their portion before the twelve there was an element of covetousness exhibited in the transaction, and they kept back a part of that which they should have given. They were punished, but those who had other possessions and who came under the meaning of that declaration, that none called that which he had his own, indicated that there were personal rights and personal possessions which were not laid at the feet of the apostles—all things in common.

The very fact that there was a treasurer who held the purse to contain the contributions of those who gave to the cause, is significant. So is the statement that every man shall sit under his vine and fig-tree. God will accept our service and build up Zion if we make the attempt within the lines of general procedure, and will help us to the details as fast as we can avail ourselves of them; but we certainly can not look for any extreme intervention until that portion of the revelation is fulfilled, "but first let mine army become very great." Our present business is to preach the gospel, to induce men to abandon evil, to cleave to that which is good, to become sober, upright, intelligent citizens, fit for dwelling among those who are good. Let this influence extend as widely and as far as it can.

We are not warranted in depreciating or denouncing our fellow men for disbelieving what we believe, or for failure to see as we see. There are rights and privileges which belong to Saints in their personal capacities, and when they comply with the law as the provisions are laid down clearly and specifically, they neither rob themselves nor rob others, but use that which they have or which is intrusted to their care in a legitimate way. We can not make of the church a vast moneyed institution, putting all the responsibility and care of the aggregated wealth of the church or of the individual members of it into the hands of a bishopric to be doled out by them to the necessities of all. There must be those who are energetic and progressive, willing to labor and industriously to use the means at their disposal, whether of money or of physical force for the accumulation of that which will be needed for the building up of Zion.

It is evident that if a temple is ever built it will need money for the carrying on of the work, the procuring of necessities for those who work for wages, if there is a wage-earner upon it, and the supplying of their necessities if they give their time to labor. The temple at Nauvoo was built by tithing of means, property, and labor. There were those who worked all the time and received pay for their work. There were others who worked the tenth day. See what a work was done by poor people! The same thing

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could be done again. Though conditions have changed materially, principles remain the same, and we can not by undue stress of sentiment justly lose sight of the common means which the Lord has placed in our hands for the accomplishment of his designs. We are not sure that only Saints will be in Zion. That may be the general supposition. We have no fault to find with it, but if the Gentiles are to help in the building of Zion, what will be the use of antagonizing these Gentiles and rejecting their willingness and their good will to contribute? It is only by careful supervision of our personal conduct, the proper exercise of our rights and privileges, that we will commend ourselves to our Gentile neighbors and secure their coöperation.

One of these questions is evidently intended to strike at the use of accumulated means by men engaged in association such as the Independence Mercantile and Manufacturing Company, or the Independence Coal and Mining Company, or the banks which have been established among the Saints. If those who are engaged in these enterprises shall disregard the law of righteousness and oppress their brethren, they can easily be held accountable. The means which they have put into these enterprises have been as a rule contributed by men who have paid to the Bishopric their quota according to the understanding of the law which has been given by the Bishopric from time to time. Why should they not use that which is left with them under the operation of section 42 of the Book of Doctrine and Covenants, and give out of that which they may secure by means of their association through proper rules and regulations into the coffers of the church, and still keep up their usefulness as members of the body and as citizens of the State?

It must be borne in mind that we do not pretend to answer these questions categorically, though we believe we have touched upon each of them, and represent so far as we have gone our views. Neither extreme is tenable. We hold no man's person in admiration, no man's position in fear. We believe that the whole should work together, and just as surely as the centurion recognized the power of the Lord of life and glory when he said, "Speak the word and my servant shall be healed," so surely may we recognize that which is good in the world and use it within legitimate restrictions, without making unnecessary warfare on things which of themselves are beneficial but which have been and may be sadly abused.

THE SANITARIUM.

We are inclined to think that one feature of the instruction concerning the sanitarium has been overlooked, or misunderstood; that is, that part regarding the attention to be paid to the practice of laying on of hands by the elders for the healing of the sick. It ought to be understood that in numbers of instances the surroundings of members of the church are such that the sick member, nor the elders themselves, can exercise that degree of faith commensurate with the necessity of the case. The condition of the room where the sick one may be lying may be unhealthy, the air bad for the lack of proper ventilation, the food insufficient or improperly prepared, the clothing of the sick, or the furnishings of the bed and room be in an unclean, unsanitary condition; and it might be that the persons by whom the sick are surrounded, and who waited upon them, are not congenial, or are unbelieving, all of which would tend to make the proper exercise of faith unavailing and ineffective.

These things above referred to, and a number of others which might be named, will be eliminated from the atmosphere of the sanitarium.

It will be the aim and effort of those who will be in charge of and responsible for the carrying on of the work in the sanitarium, to see that every condition and necessary attendant circumstance surrounding the individual and attaching to each respective case shall be of such a character as will conduce to the exercise of the faith to be healed, and, necessarily, to the well-being of the mind and comfort of the body.

It was not, nor could it at any time have been contemplated or considered that medical practices alone would enter into the care and treatment of the sick who might seek the benefit of the institution. It was, however, thought and intended that those who might choose to avail themselves of the benefits of the sanitarium should be administered to, nursed, and attended by those of their own faith, that works and faith might go together, hand in hand, each with the other consistently, faith and works agreeing.

The church should be quite willing that the profession of belief in the efficacy of prayer and the laying on of hands by the elders, as stated by James, should be put to just such a practical test as the sanitarium, if established, will afford. The revelations provide that those among the Saints who have not the faith to be healed shall be attended, nursed, doctored (if any choose to use the term) by those of the faith; and those of us who have been sick know by experience the wisdom of that provision. It is indisputable, however, that administrations by the elders have been at times ineffective by reason of those administered to being surrounded by conditions that left them to fall back into the habits of living, eating, and drinking as tended in a great degree to bring their sickness upon them. These conditions must be removed or overcome, or our feeble ones continue to be afflicted. The sanitarium offers the opportunity and the inducement to change the conditions and the habits.

If any should suppose that the establishment of

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the sanitarium was intended to exploit any school of medicine, or to advance any of the medical fraternity, the statement made by both the President and Bro. Joseph Luff, to the effect that any one being treated at the institution would be permitted to choose any school of medical practice, and any individual of the school whom he might choose, should be sufficient to disabuse his mind of such supposition. And in harmony with the statement made above, any one who did not wish to have a physician, but preferred to trust to the administration of the elders only, should be left free to so choose, and the attendance of a doctor would not be forced upon them.

A COURT DECISION AS TO COMMON CARRIERS.

In the case of A. G. Knight, of Trenton, against the Quincy, Omaha & Kansas City Railroad, the court of appeals held that a railroad must accept freight even if it has more on hand at the time than it can handle. In other words, a railroad, being a common carrier, has no right to refuse freight for any reason. Knight had offered a hog for shipment, but the company refused it, saying that it had more freight then than it could haul. Knight sued for damages and got a verdict against the company. The court of appeals says the verdict was just.

This is a decision in the right direction. Railway companies are common carriers, for whom private property and the public domain are alike subjected to their use ostensibly for the good of the public. They should be made to prosecute their business subject to legal control and the disabilities of the conditions of their institution, as well as permitted to reap its rewards.

ARE WE CLOSE COMMUNION?

If by this question it is intended to ask, Do you as a church administer to and partake of the sacramental emblems, bread and wine, with other religious bodies, we answer, No.

Our reason for thus answering, is that we are commanded not to let communicants partake unworthily; this unworthiness in part is the failure to discern in the church, the Lord's body; or, in other words, the church acknowledged of Christ as his.

In this we are not altogether alone. There are other religious bodies who believe it to be improper to permit those not of their way of thinking and worship to partake with them of the sacrificial elements.

There is much, in our way of thinking, to justify our position in regard to this sort of close communion. Paul wrote, "Ye are the body of Christ and members in particular." The commandment, "As oft as ye do this do it in remembrance of me," was given to the disciples, the church. If Jesus and his disciples were justified in being close communion at that time, then the church now existent is justified in being close communion now.

As a people we are commanded not to cast any one out of our prayer- and sacrament-meetings; but this does not justify us in giving to them those emblems in the partaking of which we solemnly assure the Lord and each other that we are willing to take upon us the name of Christ, to remember him, to keep his commandments, in order that we may have his Spirit to be with us. Whoever should partake with us in this covenant, by eating and drinking of the bread and wine, would by such act of partaking also be virtually assenting that the church by whose officers the emblems were offered and administered was the church of Christ, and the officers administering were acting in their proper places and authorized to officiate in the name of the church and Christ. This acknowledgment we have not the right to demand or permit them to make without the previous baptism which the word of God requires; hence the wisdom of the church in not permitting those not of the faith into which we have been baptized to partake of the sacrament with us; and as a consequence to decline to partake with them in their love-feasts or sacrament-meetings.

AN IDEA ON CO-OPERATION.

In a speech or interview since his return to America Colonel W. J. Bryan gets off the following as reported. He may have said it jestingly; he may have said it in dead earnest; but whether it was in earnest or jest, it contains the nut of a great truth. In reply to the question with regard to coöperation with others in the campaign which is approaching he said:

"I have not coöperated with anybody thus far. But I want to coöperate with everybody who holds the same views I hold and who wishes to coöperate with me."

This is the saying in a nutshell, and there are many who talk and write upon the virtues and necessities for coöperation who hold to the same sentiment, but who do not express the sentiment in the same outspoken fashion that Colonel Bryan has done.

We remember that upon one occasion when Elder Elijah Banta had listened to a discourse by a brother, and feeling pretty well satisfied with the sermon he heard, he very earnestly remarked, "Bro. ——— is sound in the faith"; and then as if the second thought came to him, he said, "Why do I say that he is sound in the faith? It is because he believes as I do." He expressed a similar sentiment as this which is credited to Colonel Bryan, and we presume it will not be hard for any of us, however radical or moderate we may fancy ourselves, to say as Colonel Bryan has said, "I am willing to coöperate with anybody who thinks as I do and who is willing to coöperate with me." How much concession is made by such a statement as this? How much of conciliation is there to be found in this? Please give it a thought and see if it accords with your philosophy.

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JUST A WORD OR TWO.

We have not at any time, or in any place, constituted ourself or the HERALD an advocate of, or apologist for, what is styled by different writers and speakers, "The competitive, or wage system," and those who may have argued upon that hypothesis have made a mistake. Neither have we in our writing charged any one with having advocated an equalization of the condition of the Saints by a wholesale putting of the entire possessions of all the people into one common mass, and then making a dead level of a distribution, each one to have the same, no more, no less. The only thing that we have said that looked like such a statement was the suggestion that the circulating medium of the United States was about $29 per capita; and coupling this suggestion with the query, Suppose that each should receive his respective amount, and one should spend his share for tobacco, whisky, beer, or other things of a similar nature, while another should expend his share wisely and savingly, how long would it take to bring about an equality between these two men? If anybody took this as a charge that any other was urging that sort of a distribution, he mistook both the meaning and the intent of the suggestion.

We have not at any time undertaken to advocate or defend the wicked and unjust methods of business so strongly deprecated by writers on Zion and her ways. We have, however, stood for the practice of equality and justice and fair-dealing, in all classes of business, and among all classes of men, believing this to be not only possible but obligatory upon the Saints; not alone in Zion, but everywhere else.

THE TELEPHONE SERVICE AT GLASGOW, SCOTLAND, A FAILURE.

A bad blow has been struck at municipal ownership of public utilities by the failure of the telephone service in Glasgow, Scotland, to pay its running expenses. True, the shortage for the last fiscal year is but $270, a comparatively small figure for a large business, but far too small to provide for renewal of necessary stock and material. Besides this, complaints are made of inadequate service, and so private enterprise has taken over the plant and will hereafter run the business.

We are sorry, as we had hoped that the municipal ownership idea would be proved in this instance a success.

THE COST OF PUBLIC CHARITIES.

Those of us who are impatient because of the supposed undue expenditure for our charity enterprises, will do well to take into consideration the following statement of F. W. Knapp, clerk of the Kansas State Board of Control, made for publication October 10, showing the cost of the Kansas State charities for six months of this year. There are nine of these institutions, and the cost for maintenance, including repairs and salaries, is as follows:

Topeka hospital for insane, $75,662.91; Osawatomie hospital for insane, $92,040.41; Parsons asylum, $34,357.40; Winfield school for imbeciles, $26,090.20; Olathe deaf and dumb school, $28,028.48; Kansas City, Kansas, blind school, $12,270.62; Soldiers' orphans' home, Atchison, $17,469.93; Boys' industrial school, Topeka, $22,437.97; Girls' industrial school, Beloit, $14,425.80; total, $322,783.72.

Original Articles

THE ROCK OR FOUNDATION ON WHICH WE STAND.

It seems to me we are not a unit on this subject and it would be a good thing to come to a clear understanding and become united so we may not contradict each other on this point.

The Rock referred to by Christ in Matthew 16:18, upon which he would build his church, it seems to me was the knowledge that Jesus was the Christ. This knowledge had come to Peter from the Father by revelation. The revelation was the means by which the fact was made known; but the fact, made known to us by the Holy Ghost, that Jesus is the Christ, gives us individually and collectively a sure foundation on which to build our spiritual edifice.

Paul says in 1 Corinthians 3:11: "For other foundation can no man lay than that is laid, which is Jesus Christ"; Christ is the sure foundation on which all our hopes rest. The old patriarch Job said, "For I know that my Redeemer liveth." He evidently had received this knowledge from God by the Holy Ghost; it had been revealed to him. Hence he predicated his hope on Christ, that "living stone disallowed indeed of men, but chosen of God and precious." (1 Peter 2:4.) Christ was the spiritual Rock with the Israelites in the wilderness. (See 1 Corinthians 10:4.) Hence Moses had the Christ revealed to him, and he, so revealed, became the foundation and hope of all God's children anciently. So in this dispensation Christ was revealed to Joseph Smith and others. First in the vision to Joseph, then to Joseph and Sidney. (See Doctrine and Covenants 76:3.)

While revelation was the means employed to make the fact known that Jesus was the Christ, and no one can know it in any other way, yet, the Christ revealed becomes the foundation to us as a church, and also individually. We must in some way, through the medium of the Holy Ghost, know the gospel is true and that Jesus is the Christ, or we have no proper foundation, either collectively or individually. I think if we examine this, as we do foreknowledge and foreordination, we will be able to see that the real foundation is Christ, but that knowledge that he is the Christ comes to us by revelation. Doctrine and Covenants 36:10: "I am Messiah, the

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King of Zion; the Rock of Heaven, which is broad as eternity." "Again I am the good Shepherd, (and the stone of Israel: he that buildeth upon this Rock shall never fall.)"—Doctrine and Covenants 50:8. "Therefore fear not, little flock, do good, let earth and hell combine against you, for if ye are built upon my Rock they can not prevail."—Doctrine and Covenants 6:16.

The gospel is called the Rock, (Doctrine and Covenants 10:11): "Build upon my Rock, which is my gospel." Christ is inseparably connected with the gospel, so we could not have the gospel without the Christ. I do not look on this as contradicting those other passages. I believe it to be a mistake when others say Christ is the Rock for our elders to contradict them. We should acknowledge it, for the preponderance of evidence seems to fully establish it. Hence no necessity for any controversy on that point as I see it.

Hoping that each and all may find the true Rock, and with proper material build thereon a superstructure that will stand when tried by fire, I am,

As ever in the conflict,

G. H. HILLIARD.

THE IMMUTABILITY OF GOD'S LAWS.

"The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made."—Romans 1:20.

Inanimate matter: We "look through nature up to Nature's God," and we see the same unchangeable Being that existed thousands of years ago. The same old earth is in existence, heated by the same sun, and clothed with the same vesture that its Creator provided in the beginning.

Not once has that resplendent orb, the sun, refused to perform its function. God placed it there under set rules, from which it can not in the least deviate. Should the sun complain of the arduousness of its task, and attempt to change its function, not only our small sphere, but millions of worlds would be hurled from their orbits and thrown into unthinkable confusion and collision, which would result in death to all the inhabitants—chaos and ruin to the material universe. Every planet is dependent upon every other planet for its existence; thus making it absolutely necessary for every orb in the great universe to adhere strictly to the laws laid down by an omniscient God. So with respect to inanimate matter, we discover the prevalence of law, immutable and eternal.

Animate matter: All God's creatures, possessed of life, have certain bounds to their actions. The lower animals offer suggestive examples of this. Take the camel for instance. Nature makes it necessary for this creature to sleep upon its knees. Were that animal to rebel against nature and introduce an innovation by sleeping upon its side, the result would be that he could not regain his feet next morning. What is true of the camel is true of every other animal. Law governs their actions. Should they attempt to disobey and transcend the strict laws, disorder and confusion would ensue.

Intelligent matter: Man, in a sense, is a free agent. This, however, does not render him exempt from law and government; for his every action brings either happiness or sadness. Man knows that if he transgresses Nature's law, he must suffer the consequences. Individuals have tried to work seven days a week, all year round; but have they accomplished it? No! Why? Because it is contrary to God's law, as revealed through nature. Is there a man living so devoid of reason as to assert that strychnine will not kill, just so long as you are ignorant of its deadly effects? Would any but a maniac be so unreasonable as to assume that even a slight deviation from natural law can be tolerated by the author of Nature?

Yet there are men so devoid of consistency as to assume that we can deviate from and violate God's law, which treats of the soul, the intelligent, immortal, and inner man,—with impunity. If immutability characterizes the laws of material nature, how much more should those laws, which treat of our spiritual health and salvation, be unchangeable and immutable!

We are told that we can reject a few ostensibly insignificant laws, relative to our soul's salvation, with impunity; but the same wise and consistent (?) logician will inform you that if you swallow a little powdered strychnine instead of pulverized sugar the result is death, no matter how ignorant you may be of the deadly qualities of that drug; and no matter how much confidence you have in the druggist; nevertheless, if you inadvertently take that poison, the greatest change in your existence takes place, viz.: a separation of body and spirit.

Surely we can see the application! How can we help but understand clearly the invisible things of God, by the material creation with which we are continually coming in contact. Why are we so inconsistent as to aver that no change whatever is permissible in the laws governing nature, and then in the next breath decry the doctrines of Latter Day Saints as being too dogmatical, and the elders as being sticklers on technicalities, simply because we teach that "whatsoever God doeth it shall be for ever" (Ecclesiastes 3:14), whether such decrees affect the material universe or the salvation of man's soul?

Naaman, the Syrian, had apparently imbibed the spirit of the twentieth century. (See 2 Kings 5.) He thought any kind of a half-hearted obedience would do. In fact he was angry because the Lord's prophet was so particular about what he considered a little thing; and not until his humble servant called

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his attention to the fact that obedience in small things was as essential as obedience in large matters, did he obey the voice of the Lord in every minute particular. He readily discovered that a partial obedience was of no avail, but that God requires a perfect service.

There are thousands of honest souls who worship earnestly what they believe to be true. But honesty of motive never saved any man. We can not accuse the heathen of insincerity in his belief, when he throws his child to crocodiles, or lacerates his body, but we can reject and denounce his disgusting, inhuman form of worship. God Almighty never accepted murder under the guise of religion; and he never will accept the efforts of disobedient pettifoggers, who are continually twisting the truth in order to make it conform to their human conceptions of universal benevolence and salvation.

We must worship the Lord "in truth" as well as "in spirit," or sincerity. (John 4:23, 24.) We may consider the Lord harsh and uncompromising in requiring us to believe him when he said: "teaching them to observe all things whatsoever I have commanded you" (Matthew 28:20); but one thing we must admit, viz.: such is only in harmony with his unchangeableness of character as revealed to us through "that which is made"—the eternal laws of Nature.

J. P. BUSCHLEN.

September 24, 1906.

SHOULD WE KNOW?

For some considerable time I have kept silent, and aloof from all the issues under discussion in the church publications, but will now venture a few affirmative, noncontroversial thoughts.

On April 10, the fifth day of last General Conference, the President spoke as follows:

One morning after waking, before I left for the conference, I passed a period of three hours, and I never expect to be happier or more contented in the Spirit than I was during that three hours. Certain matters were presented to me, and among them, and principally, was this: We appear before the world as advocates for what are called signs of the gospel, the gospel signs, the accompaniments of the gospel economy as instituted by the Christ. A great deal of comment has passed among our elders, and among our membership, very largely, in our large branches, as to why it is that there are not more persons healed by the administration of the oil and the laying on of hands than there are. My observation leads me to the conclusion that there are a great many more healings occur than are taken notice of, or than we are given credit for, while there are a great many that are lost as a matter of course.

The thought which was presented to me was this: that we ought as a people to take this kind of a step, to establish here—and I hope these Independence people will not go wild over it, because I saw it, and it was presented to me—what might be called a sanitarium or a hospital—call it whatever word you like—that shall be under the supervision of some earnest, upright, and spiritual-minded officer of the church; and that this sanitarium shall be a place where our sick who may not be properly treated at their homes may be treated by the laying on of hands, by the nursing as provided for under the law, and by such careful treatment as medical knowledge within the province of our own membership may give, and thus see whether or not we may try the spiritual forces for which we have been so long contending, and at last put our hands and our sacred honors in juxtaposition and say to the world, We are willing that it shall be given a trial, an open trial. And I was assured, in that three hours of spiritual exaltation, that there would be a fulfillment of the prophecy that the faces of Jacob's children shall not wax pale.

To me this is one of the things that shall mark the hastening time. And we surely are sufficiently strong to give this matter our careful consideration. Nothing venture, nothing have. If we do not put ourselves to the front, and make up our minds in this regard, we will be struggling along for a while yet. But it must come sooner or later. I may not live to see it. I hope I may. But to be honest with you, I never came nearer being thoroughly discouraged as to this temporal life than I did this last winter. I hope never to be put to such a trial again. I suppose it may be good discipline, and it may be a wise one. That is beyond my province to say. I suppose no rogue ever took the whip with a real sense of its justice; and I may not have taken this affliction with the proper consideration of a sense of its justness.

What we want now is for the present. I present this thought to you as having been presented to me in the Spirit for the consideration of this conference. I give it to you now in this early time. I had hoped that we would get through rapidly; that nothing would occur that would hold us together beyond a certain period. But if we can do something, and do it cheerfully, I believe the good Lord stands ready to help our elders and our nurses and our physicians that may have given this matter thought and consideration, and who are ready to devote their lives and their labors in an institution of this kind.—General Conference Minutes, pp. 882, 883.

I make no apology for the above lengthy excerpt, but rather urge that it needs to be more than read; it should be carefully studied in its every sentence, not, however, with a view of finding fault or to discover the inspiration of the following:

It is the will of the Lord that a sanitarium, a place of refuge and help for the sick and afflicted, be established by the church, at Independence, Missouri, as my servant, Joseph Smith, has already stated to you. This should be done as soon as it is found to be practicable, and without unnecessary delay. The Presiding Bishop and his counselors and the bishopric of the Independence Stake should take counsel together in locating and establishing this sanitarium. It is also expedient that these should be assisted by the advice and counsel of one of my servants who is acquainted with the laws of health and the practice of medicine, and who may have charge when the institution is established. It is in accordance with the instruction given to my servant Joseph Smith, that my servant, Joseph Luff, who has been giving his attention to the study of medicine and has been preparing himself for usefulness in this direction, be associated with this sanitarium as a medical director and physician to the church and be put in charge, that he may be an assistant to those who seek the aid of this institution of the church, in his spiritual office and his calling as a physician, with those who from time to time may be called to administer in laying hands upon the afflicted and sick, where they may be removed from the influence and environments unfavorable to the exercise of proper faith unto the healing of the sick. And this my servant Joseph Luff may do and retain and exercise his apostleship. There should also be a home for children established, and the efforts of the Daughters of Zion should be approved and carried unto completion as soon as is consistent with the necessary demands of the work of the church in other directions. In the

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establishment of the sanitarium and the home for children debt should not be contracted, nor too large nor expensive buildings be built at the outset. Those to whom this work is assigned should exercise the necessary degree of wisdom that the work be effectual for the intent and purposes designed.—Minutes, p. 901.

The revelation, from which the above is an extract, bears date of April 14, 1906, and was favorably passed upon and received by all the quorums of the church, and by a standing vote of the General Conference. (See minutes, pp. 900, 901.)

Now let us carefully examine analytically that portion relative to the

SANITARIUM.

1. It is God's will that such an institution should be established.

2. Where the sick and the afflicted of the church may receive medical treatment, and saintly care in nursing.

3. God advertises that it is the church that shall accomplish this work.

4. He likewise fixes the location at Independence, Jackson County, Missouri, thus for ever eliminating all possibility of any heat and excitement of contention of those who might favor some particular place.

5. Previous to the giving of the revelation for the direction and guidance of the church, the prophet had been personally instructed, and so recited to the body of his spiritual visitation of about three hours in the ecstasy of divine communion.

6. Not in haste, but in reasonable time this work of charity should be accomplished by the church, for the word *practicable* grants to those having this work in charge the opportunity of collecting the necessary means, as also in purchasing needful land and building material.

7. God nominates those who are to be intrusted with the fulfilling of the required establishing by the church the said sanitarium, namely: Edmund L. Kelley, George H. Hilliard, and Edwin A. Blakeslee, also, Roderick May, Alonzo H. Parsons, and Buford J. Scott.

8. This committee of purchase and construction are to have the "advice and counsel" of one who has made "health" and "medicine" a study. And after completion, and the furnishing of the institution so that the sick and afflicted can be cared for therein, the one understanding the "practice of medicine" and the "laws of health," this adviser to the committee is to be the "medical director" of the institution. Apostle Joseph Luff, M. D., is to fill that responsible station, and this newly named responsibility is not to vitiate his apostleship.

9. The Lord wisely advises against contracting debt; thus the responsibility of establishing for the vindication of the gospel with its promises of these signs following, and the helpfulness to those who suffer bodily infirmities, rests upon the membership of the church, as the committee can not proceed with their duties, only as the money is placed in their possession for the purpose of establishing the sanitarium.

10. In a kind and fatherly manner are these committeemen admonished to be wise in discharging their especial duties of the providing this much-to-be-desired hospital for the care and helpfulness of our suffering ones.

Whether inadvertently or intentionally, no action of the General Conference was had to either ratify the nomination of the committee, or to instruct them in their labors, so that their appointment stands upon the words of revelation: "The presiding bishop and his counselors and the bishopric of the Independence Stake," and their instruction came from the same source in the following words: "Debt should not be contracted, nor too large nor expensive buildings be built at the outset." Thus the committee are left to the exercise of their own volition, judgment, and wisdom until they shall submit their annual report of stewardship to General Conference of 1907, when that body will pass upon their labors.

Another link of paramount importance in this examination, I consider to be the following from the address of President Joseph Smith, made after the acceptance of the revelation, wherein he said:

I am now an old man, represented by the reporters as a feeble old man, one of the sympathetic features of your assembly. I have no personal ambitions to serve now, except to keep the name of a professed believer in Jesus Christ, in the manner and form as conferred by the angelic mission to Joseph Smith and others, to keep that clean from shame, obloquy, and disgrace.

I have lived as long as I had anticipated I should. And now at the close of this conference—or nearing its close—I ask you to consider what a spectacle it is for a united people, believing in the efficacy of prayer, by their quorums and individually to ask God for light, for instruction upon that which he in his wisdom sees necessary for the occasion and then to witness a reflection either upon him or the channel through which this revelation must come by the acknowledged records and acknowledgment of the church, of a motive to deceive. I acknowledge the safeguards thrown around the church. I believe them to have been done wisely and well by the Almighty. I have always pleaded against priestcraft—domination of priestcraft. I have no sympathy with the right of kings to rule and much less for priestly autocrats to rule. Like you, I acknowledge no authority that is infallible except the authority of God, and Jesus Christ the Revelator. And when I have reason to believe that they speak, I bow to the mandate. I have never given you a thought or an expression that I have not indorsed from my soul as a communication from God, to me, for the people. I never expect to do it. I have no ambition that drives me to such a course as that. No dollar of the church's money has ever found its way into my hands that has not been able to be traced out. I have carried the interests of the church wherever I have been. I never permitted the flag to be lowered in my presence, or by me. I do not intend to do it now, if God gives me power and strength.

So, you can see that I come before you and can honestly thank you for the confidence which you have this day renewed in me as an agent between the Master and his people.

I know that some of you—I trust a great majority—realize the situation, and I am grateful that you do. Therefore I can say unto you, as fellow laborers in Christ, God give us fellow-

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ship and standing and spiritual force till the conflict we have waged is won. And if we continue, steadfastly occupying the positions to which we have been chosen, and occupying before the world as we have done, with persistent grasp upon the rod of iron, as spoken of in the Book of Mormon, we shall continue to win our way, and the years that are to come (unlike the years that are past) will witness less warfare between us as brethren, less misunderstanding between us as men and as quorums, and give us a more extended triumph in the world.—Minutes, pp. 903, 904.

For more than forty years my duties as an officer and minister of the church have brought me into association with the President, and I have not a particle of hesitancy of accepting the foregoing as a truthful testimony. Can not the thousands of faithful Saints throughout the world without doubtful hearts accept and unite in this latest, and most charitable work ever undertaken by the church?

A hearty compliance, and a liberal contribution of money will demonstrate the utility of this project for the amelioration of the unfortunate sick and afflicted who shall elect to avail themselves of the privileges and benefits of the sanitarium.

The withholding of their means by the Saints will make nugatory the communication, tie the hands of the committee, and stultify our oft-repeated claim and confidence in present revelation, and the promise: These signs shall follow them that believe.

It would be passing strange if the archenemy of the truth made no attempt to put a sprag in the wheel of our progress in this particular enterprise; put stumbling-stones in our pathway; and he can not be more successful than by poisoning the mind with vile suspicion, and destroying confidence in the Lord's appointed, and his fellow associates.

There is a necessity for unity, and for a harmonious understanding, and the avoiding of too eager a desire to see wrong or evil in others. To illustrate my meaning, I quote:

Some in the past have helped in every undertaking liberally and freely, while some have been slow to help in some things, but said, If God had directed the doing of those things, then they would willingly help; and as we have many sick and afflicted among us, and all have not faith to be healed, the Lord, knowing the wants and needs of his people, has told us that it was his will that a sanitarium be established by the church, at Independence, Missouri, where the sick and afflicted may be "removed from the influences and environments unfavorable to the exercise of proper faith unto the healing of the sick." Under those conditions the Bishop has already called on the Saints and friends to contribute of their means to accomplish this work. And as we are not to contract debt in doing this work, and as it is to be done without "unnecessary delay," we should get sufficient means in a short time to purchase the land and erect the necessary buildings. It is thought by those whose duty it is to carry out the Lord's will in this matter, that about ten acres of land will be needed for this purpose. That means about ten thousand dollars for the land; then enough to erect and furnish suitable buildings to care for the sick properly will require several thousand more. I now write this to stir up your minds, by way of remembrance, to the Bishop's call. We now have no excuse.—HERALD, p. 700.

The original article from which the above is an extract was under the caption of "To the Saints everywhere," and over the signature of "G. H. Hilliard, of the Bishopric."

This certainly would lead the average reader to the conclusion that the article was authoritative, and that the author truly was at an agreement with his coassociates in presenting the decision of the committee for the awakening of the Saints to their great responsibility—a kind of a supplement to the previously published call of the Bishop.

Having read and heard the opinion and views of a number was the inspiration and occasion of this paper. Will not try to give their words, but thoughts as expressed in my own wording:

1. If ten thousand dollars is necessary for the purchase of the site, what will be the cost to the church to put buildings thereon equal or commensurate with the high-priced building-site?

2. Is it possible the church expects to run a farm by the labor of those who are to receive treatment at the sanitarium?

3. Surely God knew the high price of land when he instructed the church to build a hospital at Independence, and did not consider a too rigid economy an important factor, otherwise he would have directed the establishing of the hospital at Lamoni, where good land can be had for one hundred dollars an acre, or at Stewartsville, where land is not held at an exorbitant price.

4. Well, God knew the financial ability and resources, and the willingness of his people to meet every demand, so if they fail to furnish the money to build the sanitarium, it will prove that the revelation was man-made and not from God.

These and many other expressions of animadversion relative to the sanitarium have come to my hearing.

Our next will be from an explanation by the Presiding Bishop, and we suppose that it is official. He says:

Our attention has been called to a statement made by Counselor Hilliard, touching purchase of ten acres of land for the sanitarium; the trouble seems to be that somebody wants a too particular explanation of the matter. There is none of the committee that proposes to use ten acres of ground to locate the sanitarium, but the committee desires to purchase at least that amount of ground. They did not wish to be in a position where the real estate men could close up on each side and run prices up and make the poor Saints pay double price for a little home at a later date. The committee in considering land for sanitarium purposes thought that it would require from two to four acres. We desire, however, to be in a position to handle properly the institution and immediate adjoining property, and while the cost at first on this will be considerable, as stated by Bro. Hilliard, this money will be paid back into the sanitarium fund as the land is used to aid in building. "A word to the wise is sufficient." The committee figured to get more land, but when prices were out of our reach we did not purchase, nor does the committee propose to purchase until it is done in wisdom and discretion, as was left to the committee by the revelation appointing it.—*Ensign*, pp. 6, 7, for September 27, 1906.

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This explanation should be amply satisfactory to the most critical, and clearly absolves Counselor G. H. Hilliard from any misrepresentation of the truth as to the number of acres and the value thereof. It also divulges something new, that is: That the committee are considering a work that has the appearance of being an act of supererogation, as the document of their appointment unto a specific requirement, their commission for the establishing of a sanitarium at Independence, is silent relative to their going into a real-estate business, and the colonization of the people in the immediate vicinity of the sanitarium.

The reason assigned for this seems to be a bit foggy, or else I do not fully understand the Bishop's meaning, or definition of "the poor Saints." For it is an unsolved problem of how the "poor Saints" are to be furnished homes, and the proposition of selling naked, unimproved land to the poor of God's people at more than one thousand dollars per acre (and this must be, for a ten-acre plan would have to be subdivided into lots, and the purchasers would have to pay their portion for streets and alleys) seems to be paradoxical; for whoever is able to pay a thousand dollars or more for a building lot (which carries with it the thought of one to ten thousand dollars for buildings) should not be classed among the poor.

If it is in harmony with the "Fishing River revelation," and the church is now in a condition to give as an inheritance to every man moving to the "center spot" a home worth from one to five thousand dollars, then I hail with joy this wonderful achievement, and that I have survived the struggle against dire poverty while giving to the church the best days of my manhood, that I have lived to see the time when there are "no poor" and "no rich" among the people of God. O happy day! let all the Zion (pure in heart) sing a pean unto Jehovah.

To return to our caption, Should we know? Without question, we have a perfect right, as members of the integral body politic, to know of what is going on in the church, either for its advancement, or for its disintegration. Well, how shall we find out? In the following manner. 1. Wait for the annual report presented to the General Conference. 2. If our anxiety be so great that we can not contain ourselves, or abide the time of the annual report, write to the Bishop of the church, and he will furnish satisfactory information. 3. We might write a waspish article, and stir up a hornet's nest, and amidst the contrary expression of opinion have our desire satisfied. 4. Should there be evidence of wrong-doing that would put the life of the church, or any considerable portion of it, in jeopardy, God has provided the means to remedy the evil. (See Doctrine and Covenants 122:10.)

A few words relative to the "home for children." The revelation provided the "efforts of the Daughters of Zion" should be "approved." This was not done by the conference, and no committee was appointed to locate or erect the necessary buildings or carry to "completion" the well-begun work of these faithful Daughters of Zion; in lieu thereof it seems this particular and important enterprise is side-tracked for the present, so as not to interfere with the work of the church in:

1. Caring for the poor.
2. The missionary work.
3. Graceland College.
4. The sanitarium.

These are the regular and important responsibilities now demanding the attention, care, and help of the church.

The home for children I believe to be a present necessity, and I hope the next conference will provide for it.

ROBT. M. ELVIN.

Selected Poetry

October.

Cease to call him sad or sober,
Merriest of months, October!

Patrons of the bursting bins,
Reveler in wayside inns—
I can nowhere find a trace
Of the pensive in his face;
There is mingled wit and folly,
But the madcap lacks the grace
Of a thoughtful melancholy.
Spendthrift of the season's gold,
How he loves to fling about
Treasures filched from summer-time!
Never ruffling squire of old
Better loved a tavern bout
When Prince Hal was in his prime.

Doublet slashed with gold and green;
Cloak of crimson, changeful sheen,
Opulently opaline,
Of the dews that gem his breast;
Frosty lace about his throat;
Scarlet plumes that flirt and float
Backward in a gay unrest—
Where's another gallant dressed
With such tricksy gayety,
Such unlessoned vanity?

With his amber afternoons
And his pendant poets' moons—
With his twilights dashed with rose
From the red-lipped afterglows—
With his vocal airs at dawn
Breathing hints of Helicon—
With the winding of the horn
Where his huntsmen meet the morn—
Bacchanalian bees that sip
Where his cider presses drip—
With his every piping breeze
Shaking from familiar trees
Apples of Hesperides—
With the chuckle, chirp, and trill
Of his jolly brooks that spill
Mirth in tangled madrigals

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Down pebble-dappled waterfalls;
Brooks that laugh and make escape
Through wild arbors where the grape
Purples with a promise of
Racy vintage rare as love—
With his merry wanton air,
Mirth and vanity and folly,
Why should he be made to bear
Burden of some melancholy
Song that swoons and sinks with care?

Oh, cease to sing him sad or sober—
He's a jolly dog, October!

—*Putnam's Monthly.*

Mothers' Home Column

EDITED BY FRANCES.

By Sacrifice.

As the hart for the water-brook panteth,
As the dove to her window flies home,
So the lonely and scattered of Zion
Still long for the time of return.

By sacrifice! God has declared it—
The way of our coming must be,
Unselfish the love, strong, indwelling
For my brother, as Christ gave to me.

The little ones—God's own dear children—
Are homeless and crying for bread.
Our own, oh, how nourished and sheltered!
With the best from God's heritage fed.

These little ones out in the cold world,
Are tempted, betrayed into sin.
Saints of God who are longing for Zion,
Your sacrifice here must begin.

Must—for God now this work is demanding,
That a test of your love he may see.
Those who sacrifice now will be gathered
When God shall send forth his decree.

Are you longing for God and his Zion?
Are you ready with all things to part—
All things which may hinder your coming
To him—as his own—pure in heart?

Then answer his call for the children,
Lay your sacrifice down at his feet,
And pledged is his word that in Zion
You, the God of the righteous shall meet.

The Bethesda Home of St. Louis, Missouri.

This home was opened June 8, 1889, with ten inmates. The promoters of this worthy enterprise did not wait until they could build a fine house, fully equipped for all the work to be done; but they procured a residence in an old part of the city and began the good work. To quote from their works, or history, one would almost be led to think they had the fullness of the gospel. It reads:

"It was clear from the first that this was God's work, and done in God's way it will never lack for supplies. We have also seen the faithfulness of God in caring for all the varied interests of his servants, who are willing at any sacrifice to follow him in the path of unquestioning obedience."

Is not the sentiment of that last line worthy the support of latter-day gospel believers?

We have said that only *ten* inmates occupied the home at first; but during that first year one hundred and seventeen inmates were received and provided for. Listen to what their historian says of this trying time:

"From the beginning it was a work of faith, and a labor of love; and the means were provided by the voluntary gifts of God's people." Notice well the next statement: "Never in the conduct of this work has solicitation been used beyond making the public acquainted with our needs." Again they say, "We are the representative of a King who never begged when on earth, and we would rather see the work close than depart from this principle."

"Oh, well," some will say, "in the world at large there are many rich people interested in enterprises of this nature—they probably had abundant support from the first." So I will quote more.

"The fact that from the first the work was accompanied with unspeakable trials, should be no discouragement to any who understand and remember the Master's secret of working, and that trial is the school of faith."

The work once begun they had donated, by voluntary contribution the first year, one thousand, six hundred and sixty-two dollars and nineteen cents.

"Miss Alice Funk gave not only one tenth but ten tenths to the Lord, and was the first to dedicate herself to the work," with no other attraction of position or wealth than that she will receive a reward "at his coming."

In 1892 a larger house was secured for the babies, and the former place reserved for aged Christian women.

A number of our Zion's Hope Sunshiners accompanied the Missouri Band in St. Louis under Mrs. Barmhoff on a visit to the babies, and in one large room we found between sixty and seventy babies—each in its little white crib, or in the nurse's arms.

Dear babies! perhaps never to know a real mother's love, or to be "cuddled" and rocked to sleep—how our heart yearned over them, and we could not but think of the passage in "Timothy's Quest," where he says he "had once enjoyed all the comforts of a Home with a capital H; but it was the cozy home with a little "h" that he desired for baby Gay."

Still for the dear little unfortunate ones who can not enjoy all the dear, simple, every-day accompaniments of the home with the little "h," how infinitely better it is for them to be housed and fed, and kept clean and sweet, and nursed by careful Christian women than to be neglected, and probably abused by an unthinking world.

At the close of the fifth year the home was overcrowded, for during the preceding two years five hundred and seventy-three had been cared for, and five thousand, four hundred and forty-six dollars had been raised; but they must have more room for the babies—more commodious, and better adapted for the purpose.

One can not help wondering what would have become of all the babies, incurables, and aged ones that were taken care of in this short five years, if these Christian workers had not cared for them. Surely there had been much misery and perhaps death averted by their self-sacrificing labors.

A little more than a year later they moved the babies to a larger house, and there they continued until the great tornado which swept South St. Louis and did such incalculable damage to life and property in 1896. The foundlings' home swayed to and fro, windows were dashed to pieces, and the roof was blown off; dust and dirt filled the house,—the Home for Old Ladies fared almost as badly;—but the nurses stayed at their posts,—not one of them leaving the babies, and "the Lord preserved them all."

The children were removed to a temporary home at the South Side Branch of the Y. M. C. A., as this place was offered them to use for an unlimited time; the large gymnasium was turned into a nursery. Here they were cared for until a more permanent place was secured.

During the years 1895 and 1896 seven hundred and twenty persons were cared for. Not all of them were children, for

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Bethesda Home was caring for infants, children, incurables, and aged ones in three or four different houses.

In the next two years eight hundred and ninety-two were cared for, and contributions amounted to over eleven thousand dollars. Of this sum two thousand, four hundred and fourteen dollars was invested in a lot for a permanent building to be erected upon. So we see that it was eight years after the beginning of the home before they began building a real habitation where they could feel "settled."

The same year one person gave five thousand dollars to the home, thus enabling the promoters to finish paying for the lot (two hundred feet) and leaving thirty-five hundred dollars to commence the building. A prominent architect drew up the plans for the building and generously gave his services.

As we realized "how wonderfully God had answered our prayers," we could see how quietly—day by day—the work had grown and how "he had stretched forth the curtains of our habitations, as it were, in the night, until we can say, He has done abundantly, above all that we asked or thought."

If these who have not the gospel in its fullness can exercise such faith, and labor under such difficulties to accomplish a good work, how much more should we trust and hope and pray, who have the direct word of the Lord commanding (or should I say urging) us to care for his little ones, and the (still more to be pitied) afflicted of his people.

The gift of fifteen hundred dollars about Thanksgiving Day enabled them to install a heating-plant. The early part of January, 1899, was devoted to moving into their "own home." Every room was dedicated to God by the voice of praise and prayer. One worker invoked the blessing of him on the work, and on all who were to be gathered within the then empty home. Another began to sing "Praise God from whom all blessings flow." Thus ten years elapsed from the beginning of the work before a place was owned by the society in which to carry on its benevolent work.

One hundred babies and small children were moved into the comfortable quarters, and though the January weather was sleet and rain and mud, within was sunshine and joy over work accomplished.

"We had struggled so long in buildings intended for ordinary families," writes the historian, "while our most extraordinary family had to put up with all sorts of inconveniences, but now our workers have their own sweet little rooms. Here our babies are so much more comfortable—in the large nurseries with their pretty white cots, convenient kitchens and bathrooms, all so airy and well lighted.

"Bethesda established a school for nurses so that the care of infants, incurables, and aged ones cost very little; those going to the school giving their services, as a matter of course, for the training and knowledge gained—for where could one get such efficient education as in this practical way—with the best physicians of the city in attendance?"

Why have I written all this about a St. Louis children's home? Because it seems that *we* should have greater faith than those of the world—having a greater hope of eternal life.

"But," you may say, "St. Louis has a population of about seven hundred thousand, while the church has not much over fifty thousand members," to which I will answer that "one with God is always a majority."

Then some may refer to the many wealthy men who helped to build Bethesda, "while we are mostly poor"; and I would say, We are putting our faith in the same all-powerful One as they; and he has the wealth of the world to give us, if we industriously try to obey his commands.

Neither does the Latter Day Saints' children's home want to "beg for means"; but we want to give every one an opportunity to "lay up treasure in heaven," by doing a little "banking business" with the Lord, trusting him to give the increase.

The St. Louis Mite Society, assisted by the Sunshiners, Sunday-school scholars, and Religians, are arranging for a bazaar to raise a donation for "our" children's home; and we trust that throughout the church will spread one concerted effort to raise funds and contribute, that we may be blessed in doing the work God has intrusted to us. E. B.

Special Request for Prayer.

Dear Sisters of the Prayer Union: I ask an interest in your prayers for my dear ones, that they may have a strong desire to overcome evil, and that God will give them strength to resist all temptations to do evil. Pray that I may be given wisdom and knowledge, and be strengthened to do my part, for I am very weak. Your sister,

INDEPENDENCE, Missouri, October 12, 1906. W. E.

Letter Department

CLEVELAND, Ohio, October 6, 1906.

Editors Herald: My report of ministerial labor for last year did not appear in the HERALD. I thought I sent it in February from Port Said; either I did not, or it was lost in transit. I should have attended to this matter some months ago, but it has been overlooked in part, and my record has not been with me.

Wishing to be in harmony with the rule governing such matters, I now say that my field of labor was Australia; preached 90 times; attended 93 other meetings; administered to sick 48 times; baptized 20; confirmed 32; ordained 1.

Believing God's work will triumph, I am,

8017 Melrose Avenue. PAUL M. HANSON.

TRYON, Nebraska, October 6, 1906.

Dear Herald: What a comfort you are to us here, in which we can learn those grand truths which are so inspiring, and to which we can also write of the blessings which the Father hath bestowed on us, which may comfort and encourage some other of the family. I have just been quite sick. Some thought I would die. There was no elder within a hundred miles of us, I think; but the Saints, five in number, came in and held a season of prayer in my behalf, and it was but a short time till the pain was gone, and I was asleep. Last winter I was greatly afflicted with what the wisdom of the world calls an incurable disease, in the last stage. I had set my earthly house in order as near as I could. I had made the mistake which many have done, I had engaged a doctor, one who is called a specialist in the disease, until I had given up hope of living but a short time. By so doing I felt too unworthy to call for the elders. I felt that I had almost forfeited my right to ask the Father to heal me. About that time two elders came, and I decided to call them, with many promises to the Father of greater obedience in the future. They administered several times; but the blessing came with the admonition that I keep humble and faithful. When the elder laid his hands on my head, I was feeling that I would perhaps never get up again (because I could see no improvement at the first effort); but when he took them off I felt as well as I ever did, and went to work right away, and that affliction has not returned.

Once before, when all earthly wisdom had failed, God in his goodness and mercy saw fit to heal me; and at times he has seemed to bless almost before the asking; and I sometimes wonder why he is so merciful to me, when there are those whom I know of that have been asking for a blessing for years and have not seemed to receive it, and who seem many times more worthy than I. But God understands why it is. It seems strange to me; for I am one of the weakest of his children. Still whenever I am afflicted, it seems I can understand just what act of disobedience caused it, and it is always my own fault; a slighted promise, or indulging in a season of rebellion, etc. Such should never be. And with his help, I will keep my promises to him, and serve him better the remainder of my days, whether they be few or many.

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And I would admonish the Saints to always appeal to the Father first of all; and do not think because the first administration does not seem to bring the blessing, that it is all a failure. Do we let the doctor off with one visit? No, he comes every day; and if the patient dies, we think he did all he could; and if another one of the family is sick, we get the same doctor and he comes every day. But when God's servant comes once and there is no effect at that one time, he is called no more. I believe the Lord has rules by which he works, and I do not believe we ought to expect him to have nothing to do but answer us. You know how Daniel, that grand old man, prayed three weeks without his prayer being answered. Then the message came that he had been heard from the first, and the reason he had not received the answer, the messenger says, was that the "prince of the kingdom of Persia withstood me one and twenty days," and now he had come to answer Daniel's prayer.

One good old mother here told me that she was sick nigh to death. The elder had come three or four times, but without effect, and all had become discouraged. As she lay one night with her face to the wall, she saw the shadows of two people on the wall. One was black and the other white. The black one kept saying to her, If you don't get the doctor you will die. But the white one would say, If at first you don't succeed, try, try again. So she asked them to go for the elder once more. When they got to the elder's house another elder had come, and they both came and administered, and she was entirely well at once. Her testimony has given me great strength along this line. She lives here yet, and will not mind her testimony being used that it may strengthen some one else. I beg an interest in the prayers of the Saints that I may be humble and faithful.

MINERVA JOHNSON.

ADAMSTON, West Virginia, October 3, 1906.

Editors Herald: On the 23d of September we entered into discussion with Ira C. Moore at Dellslow, Monongalia County, West Virgina, arrangement for which had been made by Elder Joseph Maxon of our side and Elder Lawrence Scott of the Church of Christ, commonly called the Campbellite Church. Bro. O. B. Thomas went with me as moderator, but about the commencement of the strife was called home on account his wife's illness. Bro. Joseph Maxon acted in his place. The debate commenced on Sunday evening in a tent provided by Mr. Moore for the purpose. I affirmed the Reorganized Church of Latter Day Saints as being in harmony with the New Testament in organization, faith, and practice. He affirmed the Church of Christ as being the church of Christ in fact, in origin, organization, doctrine, and practice.

On the arrival of Brn. Thomas and I. N. Roberts I tendered them the work if they would proceed to the spot at the time appointed; but they excused themselves and Bro. Thomas being sub-missionary in charge said he would rather I would do the debating, and he would assist. When we began, it was understood that we hold five sessions of two hours each on his proposition, and then six sessions on ours. This was, however, reduced to five sessions on each proposition. Beginning on Sunday evening, in a two-hour session, and continuing every night until Sunday, there were held three two-hour sessions which closed the discussion.

We felt well and strong considering age, etc. The Spirit of the Master never failed us. We kept the Christian meekness and humility throughout, which made its impression for good on the hearts of the hearers. The "old man" was many times complimented for his mild and humble spirit.

Mr. Moore was brought to the law and to the testimony, and failed, signally, to set up and establish "the church of Christ."

We are at home again feeling fairly well, but gratified indeed that we can add one more, making eleven debates with that people during our service in the latter-day work. Would like to make it just one dozen before we take our rest to await the first resurrection.

Mr. Moore and his moderator, Elder M. Carey, as also Elder Scott, gave us kindly treatment, and made the announcement that we were in no way connected with the Utah sect. Report of the discussion will be made to the *Ensign* by Bro. Maxon. Dellslow is on the Morgantown & Kingwood Railroad, about seven miles from the former place. Electric-cars run from Morgantown within two miles of Dellslow, to a large tin-plate plant. Dellslow is a mining and coke-making region, and while it can not be called a city, it is a thickly-settled country, and there is quite a good opening made there now for the gospel. In hope of the promised inheritance, I am ever yours,

D. LEMUEL SHINN.

CASH, Michigan, October, 1906.

Editors Herald: Perhaps the Saints would like to know how the tent of the eastern district, and its force, are getting along. Bro. G. M. Shippy and writer just closed a four weeks' meeting in the town of Marlette on Sunday, September 30. Four were led into the waters of baptism by Bro. Shippy on that date. The weather was very favorable for tent-work, except the last few nights, which were very cold.

Many friends were made to the cause, and it is hoped that in the near future some more will accept the angel's message. The crowds were not large, but those that came were very attentive, except on a few occasions some of the baser sort tried to disturb the meetings by throwing stones and sticks on the tent, and cutting the ropes.

It was remarked by a certain minister in town that we should be driven out of town with rotten eggs; but it did not happen, for which we are thankful.

This summer is the writer's first experience in missionary work, and although they may threaten to do violence, yet I will, by the help of God, try to remain faithful to my promise to him. We moved the tent here to-day, as the conference convenes here the 6th of this month. There is a noble band of Saints here under the leadership of Bro. Herman Deim, and we look forward to an enjoyable time at our conference. Asking an interest in the prayers of the Saints, I remain, as ever,

D. E. DOWKER.

Address: 217 North Sherman Street, Bay City, Michigan.

LITTLE SIOUX, Iowa, October 11, 1906.

Editors Herald: The tent season closed with us October 7, with tent full of interested listeners. I began tent-work June 16, with Bro. Oscar Case, who continued with me until July 11. Bro. Joseph Lane was with me for a few days, then Elder Eli Hayer took hold, and continued with me to the close.

I enjoyed the company of all the brethren, besides some local help in preaching, and a lot of volunteer help from other brethren, as well as outsiders. The tent expenses have been met, so far as the tent that we run was concerned, without collections from the branches, as heretofore. Have had the tent in four different places, and good interest at all of them; and especially so at Stow Creek, and on the Beaver. Ten were baptized in all, with possibly two others, who came in from the effects of tent-work last fall and this summer.

But I do not look upon baptizing as the only thing accomplished in tent-work, any more than in any other preaching-services. The fact is, Saints need encouragement. Sinners need to be aroused to a sense of their obligation to their Maker, as well as to themselves and their associates.

To get some people to see that God can not consistently acknowledge all churches as they now exist, in a conglomeration of unbelief, to be his (God's) church, is quite difficult, because the hireling ministry have so far united among themselves as to say that it "makes no difference what church you join, just so you are sincere." Their hypocrisy is detected,

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however, just as soon as one of their members joins in with the Latter Day Saints. You can hear the wolves howling then for miles around.

Well, I have come out of tent-work for this year, feeling well and strong in the faith. Will go to-day to attend district conference at Dow City, and expect the blessing of the Lord to attend all the services.

By the way, Mr. or Mrs. HERALD, if Zion could be redeemed on paper, we've just about "got tharr." But I think it is a good deal like the old Dutchman said, "It ish pretty much all veend." But, unfortunately, wind will not redeem Zion or anything else. In fact, if each one of us would live so we could consistently ask and receive the blessings of the Lord to rest upon us, we might trust that all would be well in the end. By the way, did you know that the city is to be fifteen hundred miles across it, each way, making seven hundred miles from the center, and that some people choose to live in the suburbs, while others are compelled to for want of means to purchase nearer the center? And if all went to the center, the suburbs would be unoccupied. So to "be not in haste" still holds good.

J. C. CRABB.

INDEPENDENCE, Missouri, October 4, 1906.

Dear Herald: It has been a long time since I reported myself through your limited space, yet I read and think of the work you are doing in our large world, and how few there are who read you in the proper light.

July 12, I left my home for a preaching-tour in the east. I was away over two months and a half, and put in good time preaching in Monsapec, Bar Harbor, Kennebec, Jonesport, Beals, and Head Harbor Isles, Indian River, Little Deer Isle, Mountainville, and Stonington, Maine. I also preached in Sommerville and Haverhill, Massachusetts. I had fine congregations to speak to in all those places. Maine is the place of my birth into this world, and where I labored for seventeen years, and brought many to see the glorious light of the gospel. I found people starving for the bread of life, for they have been greatly neglected. Some one should be with and preach to them. The spirit of gathering has come to many of them, and they would like to gather home to Zion, but poverty holds them fast. Many have homes, but it is hard to dispose of them. Bro. Lewis Farnsworth sold his home, and will no doubt reach Independence to-day. Others will move as soon as the way opens up. I told them we had a lovely country, for it was God's choice country for the gathering-place of his people, Joseph's promised land; and if they came here they must at present have something to help themselves with, and not depend on the charity of others; for that was a very poor article in our Zion market now; but must depend wholly on their own resources, come to stay, and mind their own business, and they would come out all right. Yours very truly,

J. C. FOSS.

WILMINGTON, Illinois, October 9, 1906.

Editors Herald: Bro. Hacket and I just closed a good meeting at Diselm, twelve miles east of here, in order that we could attend to a small debate we have on hand with a minister of the Presbyterian order. It came about as a result of our preaching on the street earlier in the summer.

I speak of it as a small debate on account of being allowed only two sessions of one thirty-minute speech for each disputant each evening. It is so unfair, and none of his belief goes on trial. But there was no other way that we could get to be heard, so Bro. Hackett tells me, as he had the matter arranged before I came.

The Presbyterian was the challenging party, so at the close of this debate we will see that he debates fair questions or backs down, and the people have a chance to see him in his true light. There are some splendid Saints in this district; but the same question troubles here that does in many other places. Where are our local men coming from that will feed the sheep proper kind of food, so there will be a spiritual growth that is so needful for the future good of the church and her people? I am rather inclined to believe we should ask the assistance of the "evangelical" men, whose duty it is under the law to be fathers and hold revival meetings.

The duty of the high priests is to preside over districts and large branches, the seventy to preach the gospel to the world. It has been my place to try to keep my work in line with my calling. On the other hand I can not but see that this spiritual growth department is below what it should be. I am speaking of conditions outside of the stakes. And I do not believe high priests or seventies can bring needed conditions about without the above-mentioned men.

Bro. Hackett and the writer will work together for some time, and if any of the Saints in the district see a good chance for work in their parts, and will let us hear from them, we will come. May God bless his truth.

J. ARTHUR DAVIS.

MAYPEARL, Texas, October 7, 1906.

Editors Herald: We moved to this place this week to pick cotton a while. As we were not making a living at Palestine in shops, we thought we would try the farm for a while. We left Bro. A. B. Dunnam with the Elkhart Branch to care for it as best he could under the circumstances. If there are any Saints in this part of the country we would be pleased to have them call and see us; and if any of the elders pass this way we would be glad to have them call and stay awhile with us, and we will see if we can arouse an interest in this part of Texas.

R. F. D. 1, Box 60. R. J. GOODSON.

BERRY DALE, Florida, September 24, 1906.

Saints' Herald: Some of your many readers, no doubt, will want to know how the battle goes in the "Sunny South."

Since the reunion at McKenzie I spent a week at Flat Rock, where I had the sad rites to perform of preaching Sr. Deason's funeral and laying her to rest.

From there I came to Calhoun to attend the Florida conference. We had a pleasant time and a large number of people got to hear the gospel preached. Brn. T. C. Kelley, E. L. Hensen, and I did the preaching.

After conference, Bro. Hensen and I came to Berry Dale and preached in a schoolhouse till Saturday, when we preached in the new Santa Rosa church which is not yet finished. It is a fine, large building and will be a credit to the Saints who built it and also to the church.

We continued over Sunday, attending Sunday-school, holding three preaching-meetings and baptized and confirmed five. The writer did the baptizing. Others were thinking some of uniting, but failed to make up their minds. I think several others will obey here before long.

We have out an appointment in a schoolhouse two miles south of the church for the rest of this week, till Saturday, when we have out an appointment near Botts. We will likely labor together till the time for conference in the Alabama District, October 27.

The work in Alabama and Florida is languishing for lack of efficient local workers. What local workers there are are congregated in a few places and do but little outside of their branches. Lots of other places get no help only as the missionaries get around once or twice a year, and some places it seems as though we are not going to get to at all. One missionary in each of four States, Mississippi, Alabama, Florida, and Georgia, leaves the work poorly represented. The scattered Saints are famishing for the bread of life, but who can supply their wants as they should be? to say nothing of the many places where the gospel has not yet gone.

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Even in the branches, where there are local laborers, the presence of the missionary is needed occasionally to keep the work from losing ground. People usually soon get tired hearing only the local talent and need a missionary to revive them and reach the outsiders.

I have spent but little time in active branches outside of conference and reunion times; yet I have not had time to reach near all the places where there are scattered Saints. To my mind, they must be cared for before we can break up new ground where there are no Saints. I have not been losing any time either since coming South. From the middle of June till the ninth of September, during eighty-eight days, I preached ninety sermons, and baptized four. I have baptized nine so far.

If any desire to correspond with me, they can reach me by addressing me at Lamoni, Iowa, or at McKenzie, Alabama.

Fraternally yours,

J. M. STUBBART.

GRANNIS, Arkansas, October 5, 1906.

Editors Herald: I am here by request of the general minister in charge to look after the work, and to attend a debate between Bro. W. E. Peak and Reverend W. M. Hicks, of Dallas, Texas, of the Missionary Baptist Church, which was to have begun September 20. For some reason the Baptists failed to obtain the services of Hicks, and then tried to get Reverend Bogart of Little Rock, this State; but again they failed. They finally secured Reverend W. L. Smith, of Ashdown, and the debate began on the evening of September 27.

It was apparent from the beginning that Smith had run up against something more difficult than he had met in the past. But wherein he lacked in knowledge and in a proper understanding of the Scriptures, as well as history, he was well armed with bombast and ridicule of the most contemptible sort. He seemed to have no regard for the truth, but evidently held to the opinion that any method was justifiable in order to down "Mormonism." Bro. Peak maintained and defended our position in an able manner, and we certainly lost nothing by the encounter. The Saints feel encouraged, and the fair-minded and thinking people have no difficulty in discerning the fact that Smith had no scriptural weapons wherewith to meet the claims of the latter-day work. Of course there is a certain class here, as in many other places, who will gladly swallow anything, no matter how unreasonable and unjust, if it only serves as a weapon against the Saints.

It was my intention to have attended the camp-meeting at Bethany, Oklahoma, but my coming here prevented, which I much regret, but trust it was all for the best. The debate closed night before last, and Bro. Peak has left for his field in Kansas. I will remain and continue work in this region for a short time, after which I think to visit points in Indian Territory, as I shall find opportunity.

The brethren of the missionary force in this part of the field, as far as I know, are all engaged, and are striving to roll onward the work. From some parts come quite cheering and encouraging reports, while in other places the prospects are not flattering. We hope to continue the conflict, however, trusting the Lord to aid and direct until victory and final triumph shall be ours.

In bonds,

H. N. HANSEN.

Permanent address: R. F. D. 2, Council Bluffs, Iowa.

BELDING, Michigan, October 8, 1906.

Editors Herald: We are busy in the two-day meetings announced for this district. One week ago, we were sounding the gospel trump at Grant, Michigan. The services had been announced for Sparta, but the resident Saints thought it wise to move the efforts a few miles away, where the town hall was secured and a fine-spirited, earnest, and eager band of Saints threw their energies together for a splendid meeting, which was enjoyed by all. Four services were held on Sunday: social meeting at nine o'clock in the morning, a goodly degree of the Spirit blessing all present. The three following services were devoted to preaching, the writer discoursing three times with excellent liberty, and convictions that good was there. Our devotions were interrupted by the difference in the bell calling us thereto, and I must say that while the clang of the one calling us to spiritual devotion was pleasing—the tone of the one calling us to dinner devotions was pleasant. The good Saints had the table spread, extending nearly across the hall, and the epicurean dainties did look inviting. A large number did ample justice to the good things, while Saints talked of their hope in the gospel. Mr. Editor, we confess we did not stop to consider whether it was religious or not, but directed our attention chiefly to the good things. I have yet a confused memory of cake, pie, and cookie,—the latter labeled "Mary Ann," and how on taking one an extra jumped out on my "lap." Well, the people were happy and drank in the spirit of worship. I am impressed that good may be performed around the village of Grant. Bro. Field was to administer the ordinance of baptism near there on the 7th of October.

The services at Belding yesterday were also fine—the first opportunity for the Saints to secure a beautiful hall for the efforts. It was appreciated with all of its superb appointments. This hall was obtained through the efforts of the "Sunshine Band," they paying three dollars rent for the two-day service. This "band" numbers twenty-five members, and is doing a fine work here in Belding. The hall is a fraternal home for the Woodmen, the K. O. T. M., and the L. O. T. M. Fine crowds came out to hear the preached word, especially Sunday evening, when the large room was well filled and largely outsiders. Here, as at Grant, they "put us through." But the Lord helped us, and we had attentive and eager listeners. Bro. Granger is well spoken of all through this section, and his absence from the series of meetings to attend his sick wife was lamented. We go from here to Alto to continue the battle.

Hopefully yours,

S. W. L. SCOTT.

WEST HARTFORD, Arkansas, October 15, 1906.

Dear Herald: The spring and summer with their successions of rains and floods, their scorching heat and gentle zephyrs, sandwiched with fierce storms of savagely shapen hail, are like dreams, things of the past.

The only striking peculiarity in our work as missionaries this season has been the seeming deadness of our surroundings. The writer has been associated a considerable part of the time with Elder Grimes. (Not the Old Grimes that is dead, that we sang of when a child; but J. F. Grimes who is superlatively alive to every good word and work.) But go where we would, and do what we might, we could not awaken the people to the fact that we were among them with a message from heaven; and in only a few places did it seem that our presence was appreciated. Along this line it has been the most serious experience of a lifetime.

Well, Elder Grimes went home, and the writer went a fishing. His two youngest sons had made him a visit while we were preaching on Cane Island, and we had tried our luck at fishing on the St. Francis River; but the only thing we caught was a good thorough drenching. But the sight of fish as they played around us, had so sharpened the missionary's appetite that he could not give up the idea of catching a fish; so he visited a son (E. L.) at Hellena who replenished his pocket-book in a substantial manner, and he went on down to Lake View and visited another son (R. R.) who has a reputation for catching fish. Much rain detained them, and the fish were not inclined their way; so he visited still another son (J. N.) at Camdon, his appetite all the time growing keener and keener for fish. Here he procured a first-class rod and reel, and a lifelike minnow bait surrounded with sets of hooks, and marched away to the

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historic Ouachita (Washitaw), as proudly as a boy with new red-topped boots. Stepping to the water's edge with a great flourish he essayed to span the river; Wh-u-r-r-r-r-r-r-u-b-u-b. I wish you could have seen that reel. It had out run the silken coil, and the result was a tow-headed mass of loops and knots, links and kinks. The ordinary angler would have "cursed." The missionary had business back in the shade: a job for a patient man.

Again the amateur stood on the bank, not so confident as before but altogether undaunted. Another great flourish, followed by another short rattle of the reel, ending with another w-h-u-b. What had happened? Why, the line had been carelessly wound, mostly to one end of the spool, and the intense motion had caused it to telescope, that was all. Only there was another errand back in the shade. To make a long story short, in about forty-eight hours he had solved the problem of winding the line smoothly, to use his thumb to prevent the thing from running away from itself, to stop the reel as soon as the bait struck the water. He had learned to throw out more line than Mr. Anybody who had less than one hundred yards, and to wind it in with a knowing look, to be patient when tired and hungry and wet with sweat. But he failed to learn how to induce the fish to coöperate with him. And all the time his appetite grew keener and keener for fish. It is hard to imagine what would have happened if J. N. had not caught a fine string of fish with a silver hook; but so it was; and the writer sat back in the big chair rounded out, full up, and satisfied.

Then he packed his grip and moved on to the extreme western edge of the State, and into Texas and Choctaw Nation to gather up some historical items. We have met coarse, rank opposition in places where the Devil was in no danger (so far as we could see) of losing ground, had his ministers kept silent.

I attended a part of the recent debate between Reverend W. L. Smith for the Baptists, and Elder W. E. Peak for the Saints, at Grannis, Arkansas.

I have not "fought with beasts at Ephesus," but after being long in the swamps I found myself confronted by old General Chills, with whom I had a terrific battle. I was bombarded with all sorts of frigid missiles, and exposed to a dreadful torrent of liquid air, until I was almost too stiff to quiver. Chills retreated for some unknown cause; but he was quickly succeeded by General Fever, who showered my old castle with hot shot until I was near a white heat from center to circumference. I was compelled to rest awhile, so I breathed the atmosphere of the pine hills, while I was tenderly cared for by Bro. and Sr. J. W. Brewer, who know exactly how to make a lonely missionary realize that he is welcome. I was nicely treated also by others in Grannis.

Glancing at my book, I see that I have changed beds over seventy times this conference year. This means that I have eaten at many tables, and observed the manners of many people. And, oh, what an infinite variety! As varied as are the expressions on so many faces; so are their conceptions of building homes; from the extremely methodical to those who have no idea of any method at all; mothers who are extremely severe with their children, even verging close to the savage, to those who never see a thing in a child to chide; home-builders whose tired feet never rest after a meal until every dish is in its place properly polished and screened, and the rooms set in perfect order. But I have also stopped where a dish was never washed or covered until needed for the next meal, and lamps never filled or cleaned until their service was wanted.

I have been at homes where my heart ached as I watched the nervous tension, and watchful vigilance of the matron queen chasing a single fly from her domain; where every particular square inch of floor was kept clean enough to eat from, and not a particle of dust was to be found anywhere. But my heart-aches were not to be compared with the deep humiliation suffered, as I have seen pies and cakes and fruit and preserves and butter and bread and potatoes stand exposed to swarms of flies from one meal to the next, then the well-set periods that were printed on the edges of the dishes wiped into long-tailed commas, and I invited to sit down and eat.

At some homes I find back porches adorned with ferns and flowers, bud and bloom, rare and odd plants that one never tires of viewing. At another place I found one confusion of all sorts of filthy dishes, buckets, cans, pots and rags, grease and smear.

Some homes have back yards that are things of beaty, a joy for ever, where one is regaled with odor and aroma. And I remember of seeing another (where she that stood for the home-builder had twice the time and double the strength) strewn with straw, moldy rags, cast-away buckets, and jugs, cans, jars, pans, chairs, water-hose, rope, boxes and barrels, hoops and staves, a perfect breeding-pen for deadly contagion, especially in the South.

I have stopped at homes where mothers grappled with grim poverty: half dozen little buds of promise, and not a change of clothes around; not dishes enough to set the table for all. My prayers and tears have gone out simultaneously as I witnessed their desperate efforts to chase the wolf from the door, and keep the little ones clean. At another place where there was but one babe to care for, and the woman furnished with abundance, I saw dollars' worth of new swaddling clothes and other garments strewn about the yard on the ground in a moldy, decaying condition, and the mother visiting the neighbors.

Upon one occasion, I was eating breakfast at the table alone, and there by the side of my plate lay a very large black comb with a wad of long, brown hair in the teeth. When through my meal I stacked the comb with my knife and fork on my plate, thinking it would arrest the sister's attention. I was mistaken, for at dinner there lay the comb again with an addition to the tangle of nut-brown hair in it. I noted that the looking-glass was over my end of the table, and I thought, 'Tis well that she combs her hair before cooking; and I tried to believe the culinary end of the matter was all right. The biscuits looked exceptionally nice. The antics of the baby attracted my attention, so that I chewed down a good-sized mouthful, before dissecting it. I had made another serious mistake, for my tongue and palate were soon badly tangled. I shall never be able to record the next act in the drama, for I do not know what did happen.

From here I made a long, cold, weary ride home, arriving in the night. My family were away visiting our daughter. I pulled the knitted cover from the glistening flue, lighted the well-filled lamp, turned the snow-white cloth from over the neatly arranged dishes, opened the china-closet, dropped onto my knees and, while tears of gratitude dropped from my eyes, I thanked God for giving me a neat and industrious wife.

"Ye have heard that it hath been said by them of old times," "cleanliness is next to godliness"; "but I say unto you, That" cleanliness is an integral part of godliness; for "it is written," "BE YE CLEAN."

Lord help us all to come up higher by correcting our individual short-comings.

I am preaching every night at the home of Bro. and Sr. Chronister, they having moved out and seated the front room for the purpose of accommodating their neighbors whom they desire should hear the gospel. The union church and school-house are closed against us. We all attended their meeting at eleven on Sunday, and, counting the preacher, there were eleven present. At night our humble quarters were well filled, and the best of attention given.

My needs are being studiously anticipated and amply supplied by Bro. and Sr. Chronister.

Hartford is a lively little mining town, with about half dozen coal-mines in active operation, surrounded on three sides by the Sugar Loaf and Photo Mountains.

The weather is damp and chill; the clouds hang low, and float

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lazily along the mountain-sides, making the scenery enchantingly picturesque.

I am to go from here to Liberty to open up a new place during the light of the moon.

Yours in gospel bonds,

D. R. BALDWIN.

Miscellaneous Department

Conference Minutes.

British Isles.—Annual conference met in our North Manchester room at 6 p. m., August 4, 1906. J. W. Rushton occupied the chair, assisted by C. H. Caton, H. Greenwood, and James Baty. Mission president's report was presented. Missionary reports: Elder W. H. Greenwood, of Sheffield, reported labor in the Sheffield District. He had labored also in the Birmingham District, visiting Nottingham, Leicester, and Derby, where there was good interest. In some places it was the reverse of this. He looked forward to the missionary staff being sent out "two by two." He thought this plan would be more successful. He deplored the state of the work in his field of labor but was hopeful. F. J. Pierce (Wales) reported labor in Plymouth, Exeter, Nantyglo, Blaina, Abertillery, and Llanelly. He had baptized three. He was now president of the Llanelly Branch and performed missionary labor in addition to this. He had joy in his labor during the past year, and desired to continue. Thomas Taylor, Leeds, reported having been president of Leeds District and Branch. He had labored in Halifax, Sowerby Bridge, Huddersfield, and Scape Goat Hill. There was good interest in Huddersfield and Halifax. There was likely to be a debate with a Baptist minister, Reverend W. D. Jenkins, in which there was wide-spread interest. He had been blessed in his labors and felt happy. He was still willing to continue in the Master's service. Elder E. B. Morgan, of Lucas, Iowa, late of the British Isles Mission, reported labor in Wales up to March 13, 1906. He said the work was better when he left it than it had been. The Western District conference held at Aberaman, January 20 and 21 was said to be the best attended conference of the district for many years. Strong men were needed in Wales. Money would have to be spent by the church if the word is to succeed there. There were prospects of baptisms when Bro. Morgan left. Some have been added since he left. He was now laboring in the Lamoni Stake. Districts: J. W. Worth reported London as fair spiritually. It was the few who gathered together both in London and Enfield, still they had had some happy times. Hyrum Greenwood said he could give no glowing account of the Manchester District. The branches were trying to live up to their light. The ministry were striving to lift the gospel standard. Eastern Wales was not reported. Western Wales was reported by H. Ellis. He said he had no glowing account to give. A faithful few remained who have kept the faith. There was much discouragement in presenting our faith. The many popular creeds attracted the people. He was encouraged by the fact that there were people living righteous lives among them, who kept the name of the church above reproach. We have men of stability and integrity who are not afraid to raise their voices in defense of our work. He was confident of the ultimate triumph of our cause. He mentioned the good work being done at Llanelly by Bro. F. G. Pierce, late of Plymouth. Work was favorable at Pontyeates and Gilfach Goch, which is a part of the Penygraig Branch. He had been well sustained by Brn. J. G. Jenkins, David Lewis, and others in the district. No report was presented from the Hamilton Branch (Scotland).

Bishop Taylor's report was now read: "In submitting a report of the finances of the bishopric as from January 1, 1906, to June 30, 1906, I have to inform you that my duties as bishop in the British Isles ended on the latter named date. I started the year with a balance of £22 10s. 9d., and have received in tithes and offerings since January 1, £68 15s., and from Bishop E. L. Kelley, £99 16s.; total £191 1s. 9d. I have paid missionaries' families, £155 5s.; to missionaries for postage and other expenses, £28 16s. 9d.; leaving a balance of £7, which I have handed over to C. H. Caton. I am glad to be able to say that at the close of my duties, the mission does not owe a penny to any one. No doubt many of you will have learned from the HERALD that I have resigned the office of bishop, which resignation has been accepted by Presiding Bishop E. L. Kelley. The infirmities of age have made it impossible for me to continue to discharge the duties. In taking leave of those duties and of the brethren and sisters, I feel constrained to tender my heartfelt thanks for the great kindness and generous consideration I have received from all with whom I have come in contact. Conscious of my shortcomings, it has always been a pleasure and strength to feel that I enjoyed the confidence of those whom I did my best to serve. In looking back on the years I have been one of the chief movers in the Reorganization in this country—forty-two years—I am astonished at the progress made. During all these years it has been my happy lot to enjoy the good Spirit to help me to bear through weal and woe my share of the responsibility of caring for the people of God. I also wish to bear testimony to the faithful services of my counselors, Elders C. H. Caton and Joseph Dewsnup, Sr. They have been a tower of strength to me in the bishopric. The most complete harmony has existed between us right through. It is now some thirty years since it was my privilege to attend the city of Manchester, for the purpose of organizing a branch of the Reorganization. Since then many of those who were parties to those proceedings have passed over to the silent majority. They still live in my memory as those who have fought a good warfare, and are passed into the rest prepared for the people of God. May it be each of our happy lots, when ours is over, to so obtain. In conclusion I pray for the prosperity and peace of the Saints, and hope the efforts of the past years may be carried onward with increased vigor to a successful issue by those who are called upon to take positions of responsibility. May you have a good time in conference. I remain, your brother in the Lord, Thomas Taylor, late bishop of the British Isles Mission, per C. H. Caton, Birmingham, August 1, 1906."

The conference treasurer's report was now presented. Elder Dewsnup, Jr., said he was dismayed when he undertook the work with so much to pay and so small a balance handed over. He was pleased to say that our debts were now paid, and there was a balance in hand. Appeals had been made to the bishopric in the past to pay conference debts. This he deprecated, and hoped by the introduction of a certain scheme to make such appeals in future unnecessary. It was resolved that the treasurer's books be submitted to an auditing committee consisting of Brn. J. E. Meredith and J. W. Taylor (Salford). A copy of a letter was next read which had been forwarded by instruction of the 1905 mission conference to the Grosvenor Street Baptist P. S. A., thanking them for the use of the large Coöperative Hall, Downing Street, during our annual conference services, and inclosing a postal order for five shilling to the P. S. A. funds. A card of acknowledgment of the letter and subscription was read from the P. S. A. secretary. The report of the committee on district boundaries was read. It was as follows: "36 Bellbrooke Grove, Harehills Lane, Leeds, June 14, 1906. We the undersigned being appointed a committee on district boundaries report as follows: We have not been able to meet together owing to the great inconvenience and expense that would be attached to such a course, and consequently have had to do most of the work by correspondence. We present the suggested boundaries for your consideration and approval. The Manchester District to comprise the counties of Lancashire and Cheshire. The Birmingham District to comprise Warwickshire, Staffordshire, and Worcestershire. The Leeds District to comprise all Yorkshire. The London District to comprise London, Middlesex, Sussex, and Kent. The Eastern Wales District to be comprised of the city of Cardiff, Gloucestershire, and Monmouthshire, and that the name be changed to the Cardiff District. The Western Wales District to comprise Glamorganshire except the city of Cardiff, Carmarthenshire, Brecknockshire, and Radnorshire. We recommend that the Sheffield District be disorganized, and that Sheffield be included in the Leeds District; also the organization of a new district comprising Leicestershire, Nottinghamshire, and Derbyshire. Signed, J. W. Rushton, Hyrum Greenwood, W. Ecclestone, W. Aveyard, J. W. Worth, Thomas Gould, Hyrum Ellis, (John Austin added). It was resolved that this report be considered on Monday. On Sunday, August 5, the services were held in the Coöperative Hall, Downing Street.

On Monday, August 6, the session was opened with prayer, shortly after 10 p. m. The report of the Leeds District was presented by Walter Aveyard. The report of the mission book agent, A. Fysh, Warrington, was read. His sales for the year amounted to £14 2s. 3d. ($67.74). He was prepared to give five per cent on all orders for £1 and upwards. Send stamped addressed envelope for catalogues. The report of the auditing committee on Bishopric accounts was read as follows: "We your auditing committee in accordance with your instructions, have audited the accounts of the bishopric of the above named mission, and certify that the three accounts of Bishop Thomas Taylor, Counselors C. H. Caton and Joseph Dewsnup, Sr., for the year 1905, are correct. Elders J. E. Meredith and J. W. Taylor, auditors." It was now resolved that the report of the auditing committee on the bishopric accounts be accepted and spread upon the minutes. The report of the committee on the illuminated addresses to Presidents Joseph Smith and R. C.

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Evans was next read, after which it was resolved that the report be received, and the committee continued, with instruction to complete the subscription list by Christmas, 1906. Evangelical minister, Joseph Greenwood of the Birmingham District, stated in his report to conference that the Saints had been slow to discern the importance of God's provision. He lacked the means to enable him to travel or employ a stenographer. He had a fervent desire to go forward and help on the great work. He requested the prayers of the Saints for recovery of health. At this juncture C. H. Caton, Bishop's agent, was allowed to place a financial statement before the body respecting the state of the bishopric in the British Isles. By resolution the Eastern Wales report was considered in conjunction with a letter received from Thomas Gould, the president of the Eastern Wales District, when the following resolution was carried: "Resolved, That the secretaries write Bro. Gould about his report, and place the situation of the conference before him, asking him in a kindly way to be respectful to this conference." In answer to a qustion the chair stated that this British Isles Mission conference would be a legislative body when General Conferences ceased to be held, and a general assembly of the church is held instead. Resolved that a committee be appointed consisting of Brn. H. Greenwood, J. E. Meredith, J. W. Rushton, and W R. Armstrong, in order to suitably write a letter to Bishop Taylor relative to his resignation as bishop. Resolved that the above-named committee suitably remember the two retiring counselors. Elder C. H. Caton read a letter he had received from Bishop E. L. Kelley respecting the retirement of Bishop Taylor and his counselor, Elder J. Dewsnup, Sr., dated July, 1906; also a letter appointing him as Bishop's agent of the British Isles. This appointment was indorsed by resolution. It was next resolved that we do not consider the advisability of altering the holding of mission conferences to reunions. A motion having for its object the establishment of a burial society was placed before the conference by Bro. J. D. Jenkins of Porth, Western Wales, when by resolution it was ordered to lie on the table.

Here the following substitute for Rule 6 of the Mission rules was adopted: "That a financial secretary shall be appointed from among the elders whose duty shall be to have charge of all moneys that may be subscribed or collected." Resolved that a committee be appointed to revise the mission rules. It was then resolved that the committee be named by the chair. The committee named were C. H. Caton, J. W. Taylor, and W. R. Armstrong. Resolved that the secretary be instructed to have copies of the rules embodying the substitute for Rule 6 printed so as to supply the ministry. The auditor's report was next presented: "We your committee have audited the treasurer's accounts to July 31 1906, in accordance with your instructions, and certify the same to be correct. J. E. Meredith, J. W. Taylor, auditors." Resolved that the auditor's report on the mission treasurer's account be received and adopted. Resolved that the rule relating to the auditing of the bishop's accounts be rescinded. Resolved that the president of the mission appoint a committee of three to audit the bishop's agents' accounts, this committee to be afterwards made by the president upon visiting Birmingham. Report of the Seventh Quorum of Elders: "The quorum met at 9.30., August 6. Elder Rushton of the Twelve presided. There were twenty-three present. Elder J. E. Meredith was elected to succeed Bro. George Baty, who had lately emigrated to America. No levy this year. Resignation of Bro. J. T. Girdham (Leeds) received with regrets. A vote of thanks to retiring president for past services was passed. Resolved that Bro. J. Ecclestone (Derby) and William Cox (South Wales) be enrolled as members. Brn. W. R. Armstrong and J. W. Taylor were selected as counselor to Meredith. S. F. Mather, secretary of quorum." Report of the Sixth Quorum of Priests: "We beg to report that we have held two sessions during conference presided over by Bro. J. W. Green. We had eight members present, and spent a profitable and enjoyable time together, with brighter prospects for the future. Our chief item of business was the election of a new secretary, and consideration of reports, etc. Praying for the success of the work which we love, J. W. Green, president; R. W. Smith, secretary." Resolved that the selection of our Bro. J. E. Meredith as president of the elders' quorum be indorsed. Resolved that the selection of Brn. William R. Armstrong and J. W. Taylor as counselors be indorsed. Resolved that Bro. W. R Armstrong be sustained as mission secretary. Resolved that Bro. J. D. Howell be released as assistant secretary of the mission. Bro. J. W. Taylor was then appointed as his successor. Resolved that we sustain Bro. Joseph Dewsnup, Jr., as financial secretary of the mission; also Bro. W. R. Armstrong as local historian, and Bro. Alfred Fysh as mission book agent. The general and local authorities of the church were sustained by vote. It was resolved that the best thanks of the conference be awarded the deacons, chorister, and organist; also the catering, locating, and other committees. Resolved that the best thanks of the conference be awarded our chairman. At this juncture our financial secretary presented a scheme for the raising of one thousand shillings ($240), which sum would help us to clear all conference expenses, and hold our annual session in various parts of the mission, without being a burden to the local authorities. Resolved that we empower the financial secretary, consonant with the rights of the Bishop's agent, to obtain the thousand shillings. The scheme was taken up enthusiastically by those present, and we received promises for eighty-three shillings before conference closed. The conference adjourned to meet at a place to be afterwards named by the president of the mission. William R. Armstrong, secretary of mission.

Following is the report of the mission president:

To the Annual Conference of the British Isles Mission: Dear brethren and sisters, in the providence of God we have been spared to meet again in conference capacity. In submitting my annual report, I desire to acknowledge the goodness of our heavenly Father, which has been manifested towards us in many ways, both individually and collectively. I trust that our gathering together will result in increased spirituality and love of the truth.

I think I may say that in spite of the discouragements and difficulties under which we have labored, yet there are evidences of advancement, and, in my opinion, we meet under favorable circumstances, and with the promise of increased success to the cause. The least we hope is, that the prevailing note of this conference shall breathe of hope and strength, and not of despair and weakness. Still I would not come before you with any disposition to evade the causes for anxiety and the menaces to our progress which demand considerations and earnest thought. Such a temper or attitude would neither be wise nor just. The glamor of a general aspect should not be allowed to obscure the dangers which beset every step of the road on which we are traveling. In this annual review and report we must face the facts as we find them, so that we may be able to avoid in our future policy that which retards the work, and conserve those influences which will accelerate its success.

I submit that, in my experience, the greatest danger we have confronting us at the present is the lack of practical unity in our work both in branches and district, and the mission as a whole. There is an unfortunate spirit of classification which has degenerated in many instances into what is called "clique-ism," and this can result only in hostility and disintegration. For many years this element has been noticeable in our work as a failing. It is therefore very necessary that we learn that the very basis of the work of God is "coöperation," which involves the true principle of equality, the success of the whole depending upon the efficiency of the unit, not in the abstract but in relation of part to part. Each individual member is of value and of importance, and none can be spared nor can any withhold the very best service of which they are capable, without the entire body suffering loss. We therefore urge as the first consideration the great need of individual consecration to "principle" and "truth," which is the true consecration to God. We must learn now, at once, that the saved man is the good man. Religion means to be set apart for all that is pure, good, and unselfish. We must at all costs get away from the idea of personal gain or interest, or of being members of the church for the sake of what we shall get out of it, and live right, maintain fidelity to truth and virtue not for the sake, primarily, of personal reward, but because we recognize that it is the right way to live, indeed the only way in which we can live fully and truly to any advantage, and the glory of God.

It is very deplorable to find in every branch in the mission, almost without exception, the work languishing because many of the members, and especially ministers, have some offense, real or imaginary, against individuals or against what is called "the policy" of this or that man. I do not hesitate to say, after mature reflection, that such conduct is evidence of one thing only, and that is, the love of self and self-interest is stronger than the love of God or anything else. I have found it is possible for some to give way to this spirit so much that they actually extract some sordid delight in watching the symptoms of decay in the church as a result of such conduct. Until we realize the true meaning of conversion, our work is in jeopardy, not from the persecution of the enemies, or the machinations of the adversary, but from no other cause than the cruel selfishness of members within which is paralyzing our energies and thwarting our every endeavor. If I were privileged to deliver a message to you, I would say with all the fervor of my soul, "*Let us be converted to Christ.*" Christ is the embodiment of God; God is all goodness, virtue, holiness, and truth. There can be no God where these essential qualities are not in evidence. Conversion to Christ must mean that we have been changed in mind, impulse, and desire from every-

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thing opposed to these qualities to everything involved in them. I beseech you, for the sake of the Christ whom we profess to serve, and the church we claim to revere as his body, that we, as members of that body, will now faithfully perform the functions of which we are capable. Remember a selfish man or woman is not saved, no matter what he or she may believe. They are possessed by the worst of all devils. Let God cast that devil out speedily. Our conduct is the articulate expression of the inward motives that actually control us, and if we permit the church to suffer because we neglect our duty in the spirit of petulancy or nonchalance, because of what we think is a fault in others, whatever we may say of our love for the work, for God, or the truth, the fact is, we have obscured God, truth, and the church by the black cloud of selfishness.

Remember, in the language of Frederic Harrison, "Our conduct is the result of the ideal we revere, plus the truth we hold to be supreme." God measures actions. Words may prove to be winged darts of fiery torment, which will bring eternal remorse to us in the future, unless redeemed by conduct. Hence, when we say we know this work is of God, and we love it, let us be sure that our conduct is bearing witness to the veracity or otherwise of the statement. To borrow from Thomas à Kempis, "Words can not make a man holy or just, but a virtuous life maketh him dear unto God."

In this mission we are in need of more fidelity, love, and earnestness in our local churches. We still insist that while doctrines and organization are necessary, yet to be devoid of the spirit of the gospel, we lack the essential quality of religion. This is *love*. Love is only happy and in its normal condition in the opportunity for sacrifice for the good of others. May God touch us this conference and grant us a spiritual resurrection from the bondage of selfishness, and give us the liberty of love!

There is another feature which has worked against the interest of the work in this land, and it is likely to cause some very distressing results if not attended to; that is the ill-advised emigration of many from this country to America. This tendency has unfortunately been growing, and as president of the mission, I feel I would be remiss in my duty if I did not call attention to the difficulties and dangers involved in such unwise procedure. I do not desire what I may say to be interpreted into antagonism to the doctrine of gathering to Zion. I am a believer in Zion and in gathering; but under proper counsel and direction, when all things have been prepared before you. I know that many of our people in this land are suffering under the unjust conditions of modern commercialism, and very naturally are anxious to escape the evils of this industrial competition, and to secure the benefits which they believe are to be found in Zion. The ideas that many have about this question are very extravagant, and not consistent with the facts in the case, and some have suffered; and others are inviting painful disappointment because of the ill-advised action in emigrating.

Speaking from observation, conditions generally are similar in America to those which obtain in this land; in some instances worse. A man there is considered to be old at forty. Many there already find it difficult to secure employment, unless they are skilled workmen. A large number of the peasantry from Italy, Russia, Hungary, and other states in Europe have been pouring by thousands as unskilled laborers to the States of America, who have proved a menace to the laborers already there. In Independence, which is a small town of about ten thousand inhabitants, as a church we have a membership of about 1,500. There are not any works there over which the church has control; and any going out there must be satisfied to take their chances on securing employment. The church can not afford to have thrown upon its hands a number of people to sustain until they can obtain employment. People have to eat and have shelter in America just as they do here. It requires money to get food and clothing and shelter as it does here; and the only way to get it is to work. And before you can work, you must have the opportunity. As a church we do not have a solitary provision for finding employment. Now unless there is a prospect of getting work, what must be the result? A double loss to every one concerned, if not actual distress. The church instead of having a number of good members who to the best of their ability are supporting the church, have them now thrown upon the resources of the church for support. The safest way is to take the advice of President Joseph Smith, "If any are thinking of going to America, if they are doing well where they are, let them remain." If you are not doing well, or are in a position to go, get into communication with the responsible ministry whose duty it is to give advice upon this matter, namely, the Twelve and the Bishop. I would advise all in this mission to do so through the missionary in charge or through the bishop's agent.

Let me very strongly persuade you not to be influenced by any unauthoritative advice from visiting brethren, without the necessary confirmation of those whose duty it is to give the advice. This year we have suffered a great deal through this emigration to America. I hope that the Saints will take notice of this and in future act wisely.

I should like to say there is still need for more diligence in regard to reporting. I hope those who do not see the necessity of it will kindly allow me to judge as to its utility, and make an attempt to comply with the request.

I am pleased to say that there is a better spirit shown towards us by the public than there has been in the past. There is more toleration and sympathy. We have also had quite a number of baptisms reported for various points. In several places where new openings have been effected, there has been a generous response on the part of the public. We have had good gatherings, and we hope to have some baptisms as a result in the near future. Of course there is still a great deal of prejudice, but generally speaking the public seem disposed to esteem the message we have to deliver to them.

All will be aware that this year we have not incurred any expense in having missionaries from America, and we are doing the best we can to meet the demand for missionary labor by the native talent. We have been favored this year in the generous sacrifice of Bro. James Baillie from Kansas who has spent a holiday in Scotland and devoted all his time to the interests of the work and has been successful in interesting some. We have also Bro. R. Bullard of Boston, who is on a holiday and is doing what he can to spread the truth among his friends, without any burden being imposed upon the church. As far as I know there is a cordial feeling among the officials of the mission, and the harmony existing is very conducive to pleasantness in the work. I regret to say that we have had to lose the services of our esteemed brother, Bishop Taylor; whose advancing years and increasing infirmities have made it impossible for him to continue in active service any longer. I am sure that our brother does not need any eulogy from me to endear him to you, nor yet to create appreciation for the ungrudging service he has so long and efficiently rendered to the church. His life-long devotion is an inspiration to all, and his courtesy and kindness to all have won the love of all the Saints in this mission. We shall all heartily pray that in his rapidly declining days his life may be rich in blessing, and "in the evening-time of his long and useful career there may be light."

We have also been made the poorer by the resignation of Bro. Dewsnup as second counselor to Bishop Taylor. Our brother has served the church and this mission in this capacity with his usual thoroughness and ability. While we can not begrudge these brethren their retirement, yet we feel that we have sustained irreparable losses, and it is in fact a call to duty to the younger men who have strength and youth the take up the task which these brethren are obliged to lay down. We have a great work before us, and the example of so many faithful men ought to be an inspiration to us all; and truly there has not been a time when there was a greater need for men and women who would in the spirit of love place themselves at the service of the Master.

We therefore have the bishopric presently disorganized, and the work of this department has fallen upon Bro. Caton, whom Bishop Kelley has appointed to act as agent in Great Britain. Our brother has had many years of intimate association with Bishop Taylor, and is therefore peculiarly qualified for the work. We feel that this responsible department has been left in capable hands, and trust that the Saints will strive to make the work as light as possible by promptly paying tithing and free-will offerings. The history of the past year's missionary work is presented in the following brief synopsis:

At the close of the last conference, Bro. W. H. Kelley proceeded to Belfast and labored until the end of November; from that time to the 24th of March he labored in Scotland and England. On the last-named date Bro. Kelley left for New York en route for his home. The mission to Ireland was not a success. The brother's work was spoken of very highly in Scotland. Bro. La Rue went up to Scotland, but the conditions there were not what the brother expected, and after a tour through Great Britain and part of the continent on his own account the brother returned to America November 15. Bro. Morgan remained in Wales until March, and his work was very highly appreciated by a large number, and I have heard many expressions of genuine regret at his departure.

Bro. W. H. Greenwood has been confined to the Sheffield District, and has also labored a little in the Birmingham District at the invitation of the president. The report of his work is encouraging, in Sutton-in-Ashfield, where there has been a branch organized and the interest is maintained. Derby and Nottingham have also been attended to and there are good prospects at both of these places.

Bro. Taylor has spent all the year in the Leeds District, and reports good interest in Leeds, Halifax, Huddersfield, and

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Scape Goat Hill. I believe good results are imminent. Bro. Pierce labored for some time in Plymouth; but it was not considered advisable to continue, as the conditions were not at all promising. So the few Saints there were left in the care of the deacon, Bro. Riddolls, and they are holding services in Bro. Riddoll's house, and striving to keep the work alive. Bro. Pierce then put in some work in Exeter, which produced fruit. Since the departure of Bro. Morgan he [Bro. Pierce] has been laboring in Wales with acceptance.

The reports from Scotland are not very flattering. In Glasgow the branch once again has become disorganized, owing to the members leaving, and the death of Bro. Hepburn. Bro. Wilson has been identified with the Hamilton Branch. This branch is not in good condition, and I am informed the president is making preparations to go to America, which will create another difficulty. Bro. Baillie has been successful in arousing good interest in Slamanan and reports that the prospects are good. My labors have been distributed over the mission. I have labored in Scotland. Wales, and almost all the branches in England, as well as places where new efforts have been opened. The difficulty which was existing between the authorities of the Eastern Wales District and Bro. Morgan was amicably settled. I have been frequently called upon to advise and assist in adjusting difficulties, besides keeping up a large amount of correspondence.

I once again take this opportunity of thanking all of you for the continued hospitality and many kindnesses which you have shown towards me. I have been and still am more than grateful, and whatever disabilities have had to be endured, we have striven to bear them all patiently and without murmuring. In conclusion, I once again appeal to each of you individually for personal consecration to the service of the Master. Do not be discouraged because you are not seeing just what you expected, but in the spirit of triumphant faith keep on working at and with the realities until you create out of the things that you do not like the things that you will like. This is what God is doing, and he has called us to be fellow laborers with him. Remember, in the language of Ruskin, that "wise work is working with God and unwise work is working against God. Working with God is working at producing order and righteousness, work against him is in produeing disorder." Every man and woman who is neglecting duty is working against God. May God bless our gathering together.

Yours very sincerely in Christ.

JOHN W. RUSHTON.

Northern California.—Convened at Irvington, Alameda County, September 3, 1906, G. T. Griffiths chosen to preside, J. M. Terry and C. E. Crumley associates; E. S. Chase, secretary. Branches reporting: Alma 24, Berkeley 25, Chico 52, Oakland 183, Sacramento 197, San Francisco 212. Ministry reporting, written: J. M. Terry, C. A. Parkin, C. E. Crumley, J. S. Hommes, A. M. Starkey, J. A. Lawn, and Walter Barker; orally, J. A. Anthony, J. A. Saxe, R. Ferris, J. C. Clapp, and G. T. Griffiths. Adjourned to meet at Oakland, district president to decide the time.

Idaho.—Conference convened in Henry Secor's grove, near Hagerman, Idaho, September 22, 1906. W. H. Kelley was chosen to preside, assisted by Hyrum Grimmett; and A. J. Layland was chosen secretary. Branches reporting: Malad 69, Dingle 28, Teton 16, Hagerman 38, Grove City 27, Eightmile 19, Cedrine 25. Elders reporting: W. H. Kelley, Hyrum Grimmett, J. H. Condit, S. D. Condit baptized 1, A. A. Baker baptized 1, W. L. John, Charles Albertson, Adolphus Hendrickson, W. F. Glauner, and A. J. Layland. A motion prevailed, authorizing the district secretary to request the Cedrine Branch to issue letters of removal to John F. Allen, Bernetta Allen, and George Allen, to the Hagerman Branch. The present presiding officers of the district were sustained, viz.: Hyrum Grimmett, president; Adolphus Hendrickson, vice-president; A. J. Layland, secretary; and J. P. Snodgrass, treasurer. All the spiritual authorities of the church were sustained. A vote of thanks was extended to the Hagerman Saints for their hospitality, and to Mr. Henry Secor for the use of his grove for conference purposes. Adjourned to meet at call of district president, he to appoint time and place.

Nauvoo.—Conference met with the Rock Creek Branch, October, 6, 1906, Elbert A. Smith in the chair, The district presidency was chosen to preside, and J. W. Peterson to act as secretary. Elders reporting: James McKiernan, C. E. Willey, E. A. Smith, G. P. Lambert, D. C. Salisbury, and M. H. Siegfried, F. M. McDonald, William Lambert, J. H. Lambert, and H. T. Pitt; Teachers A. C. McClintock, and Joseph Stobaugh; Deacons Thomas Simpson, Solomon Tupp, and Edward Scheers. Statistical reports were read from the following branches: Burlington, Montrose, Farmington, Rock Creek, New London, and Ottumwa. Ottumwa report referred back for correction. The historian, M. H. Siegfried, and district treasurer, and Bishop G. P. Lambert reported. Committee on moving the Keb church reported having finished their work, and they were by motion discharged, and the money on hand ordered transferred to the district treasury. A motion to disorganize the Pilot Grove Branch was carried, and Elder Solomon Salisbury permitted to retain the original branch records, after having made a certified copy and delivered it to the district secretary. The resignation of Elbert A. Smith as district president was presented and accepted, and a vote of thanks for faithful service tendered him. Bro. Smith resigned to take charge of the editorial work on the SAINTS' HERALD. Elder C. E. Willey was chosen to fill the vacancy, and he chose for his counselors, Bishop G. P. Lambert and Bishop's Counselor M. H. Siegfried. The choice was ratified by the conference. Adjourned to meet with the Montrose Branch in early February, 1907, at the call of district president and sub-missionary in charge.

Convention Minutes.

Little Sioux.—The Sunday-school convention convened at Logan, Iowa, Friday, October 5, 1906, at 2 p. m., with district officers in charge. Program consisted of the discussion of topics pertaining to the work, and a goodly number being present much interest was had in the same. The first exchange of books of the circulating library was made, and if each school will do its part the library will not only benefit the few, but the many. We can say the convention was a profitable one to all. Adjourned to meet at Logan, Iowa, in February. Annie Stuart, secretary.

Idaho.—Sunday-school convention convened in Mr. Henry Secor's grove, near Hagerman, Idaho, September 21, 1906. Superintendent Julia A. Condit was chosen to preside, assisted by S. D. Condit. A. J. Layland was chosen secretary. Seven schools reported: Eightmile, Oxford, Cedrine, Hagerman, Teton, Blaine, and Blackfoot. Officers of the Idaho District Sunday-school association are as follows: Julia A. Condit, superintendent; Stephen Larsen, assistant superintendent; A. J. Layland, secretary, and L. P. Larsen, treasurer. Reports from superintendents of schools were generally encouraging. Adjourned to meet one day previous to the convening of the next Idaho District conference, at the same place.

Transfer of Missionaries.

Elder A. H. Parsons has been placed in charge of the missionary force and field of the Independence Stake; and Elder William Bootman is transferred from the Independence Stake to the Nodaway District. Elder R. O. Self, by reason of sickness of wife, will labor in Independence Stake the remaining part of conference year. I. N. WHITE.

INDEPENDENCE, Missouri, Oct. 12, 1906. JOSEPH LUFF.

Pastoral.

To the Saints of the Northeastern Kansas District; Greeting: I have been appointed to labor in this district among the colored people. I hope all will assist me as much as is practicable in getting places throughout the district to preach to my own race; and that you will also assist me in a financial way, for I am very poor and can not do much without more of this world's goods. I am doing the very best I can in this wicked city of Leavenworth, Kansas.

Now a word as to what Bro. N. D. Dunnington has done to help the colored race. He has been laboring with me on the streets for over a month, and the street-work this summer has been very hard on both him and me. He went to Kansas City a few days ago, and bought a new tent costing him about one hundred dollars. It is furnished with seats and lights. We pitched the tent September 4, on the corner Fourth and Pawnee Streets, in the slums of this city, where I have been preaching. It is a beautiful tent, and we hope to do good work. Now, Saints, I want to get my wife from the South to help me in my work here. I may be here all this conference year. That good may be done, and that I may be kept busy in my missionary work, please help me, in my struggle, with a little money. Bishop E. L. Kelley is doing what he can to help me in paying board, room-rent, and expenses in general. May God help him and others of the Saints who will help in this mission among the colored people. G. H. GRAVES.

Died.

CLARK.—John R. Clark was born December 25, 1848, at Auburn, Dekalb County, Indiana. Died at his residence near Lents, Oregon, September 12, 1906. Bro. Clark held the office

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of priest since December, 1900, having been ordained by D. L. Harris, A. B. Morse, and W. A. Goodwin, at Condon, Oregon. Was baptized by Elder John Davis in September, 1895, at Condon. Bro. Clark was taken sick suddenly, and lived only fourteen days.

THORBURN.—Sr. Alice A. Thorburn was born at Kewanee, Illinois, July 22, 1862; died at Lamoni, Iowa, October 4, 1906. On February 29, 1883, she was married to George W. Thorburn. Of them were born five children, the first being Jessie, now Mrs. W. R. Flemming. Four boys died in infancy. Sr. Thorburn had the birthright of veneration and devotion. She leaves besides husband and daughter, father, mother, three brothers, and five sisters. She was a devoted Saint, an untiring worker in Sunday-school and Religio, loved by all who knew her. Funeral from Brick Church, Lamoni; sermon by John Smith.

EATON.—Johathan E. was born May 22, 1823; died at his home at Mountainville, Maine, September 29, 1906. He united with the church in 1868, and was ordained a priest in 1895. Cancer in the face was the cause of his death, from which he suffered long and with commendable patience. He came down to his grave leaving behind him a good record as a citizen; and it may be truly said that he was ready to depart, and that he died in the faith. Funeral-service was held in the Saints' church at Mountainville, conducted by W. E. La Rue.

BRAND.—Elder David Brand was born in Golange, Essex, England, in 1814. Was married to Miss Martha Wardley in 1840. He joined the church in 1849. He and family came to America in 1856, and followed the Brighamite faction to Utah; seeing the iniquity there he shook the dust from his feet and turned eastward again, and in 1873 was baptized into the Reorganization. He departed this life at his home at Marengo, Illinois, October 3, 1906. Besides his aged and faithful companion, he leaves six daughters, many grandchildren and great-grandchildren. Sermon by C. H. Burr, assisted by Henry Southwick.

PERRY.—Eva May Hennaman Perry, daughter of Mr. and Mrs. William Hennaman, was born at State Center, Iowa, and died October 1, 1906, aged 25 years, 4 months, and 12 days. She was united in wedlock to Martin Perry, son of Bro. and Sr. Richard Perry, February 21, 1906. The peaceful and happy union did not last long. In her departing this life the husband loses a kind and affectionate wife and companion, the parents a loving daughter, sister, brother, friends, and neighbors one who was a friend indeed. May peace be with the mourning friends in the hope of meeting again. Funeral-service conducted by William C. Nirk.

VAN VOLTENBURG.—Mary Van Oman-Van Voltenburg, born March 13, 1845, Quebec, Canada, died October 11, 1906, Coleman, Michigan. July 5, 1863, she married Abram Van Voltenburg, and to this union two sons and seven daughters were born. Her husband, one son, and one daughter preceded her to the eternal shore. She joined the church in 1889, and ever remained a consistent and faithful member. The funeral was from the Saints' church, Coleman, some four hundred being present. J. A. Grant had charge of the service. J. W. Wight preached the sermon.

JONES.—Herbert Jones, at Arco, Idaho, October 3, of cancer of the stomach. He was born July 4, 1843, at Carmarthen, South Wales. He united with the church May 26, 1866, at Malad City, Idaho. He leaves a wife, five sons, and three daughters to mourn their loss. Funeral-services at the Baptist church by Elder A. J. Layland.

COBERLY.—Sr. Rose Coberly, wife of Bro. Upton Coberly, died at Ft. Scott, Kansas, September 28, 1906, after a lingering illness, consumption. Deceased was born March 9, 1859. She leaves an aged mother, husband, seven children, and many friends to mourn her departure. Funeral-sermon by George Jenkins, assisted by J. W. Rixton.

ATHEY.—Mabel May Athey, daughter of James and Carrie Athey, was born October 11, 1888, near Woodbine, Harrison County, Iowa. Was taken sick early on the morning of September 24. Neither medical skill nor the ordinance of healing availed to prolong her life or postpone the decree, "It is appointed unto all men once to die."—Hebrews 9:27. She passed away from earth to the paradise of God, leaving her loving parents and a numerous host of relatives and friends to mourn her departure. The church of which she was an intelligent and consistent member, deeply deplore the loss of her sweet and loved association. Her spirit left her body October 5, at 3:15 a. m. From a child her heart was drawn Godward, and on the 20th of March, 1904, she united with the church, covenanting with Christ that she would serve him with a pure heart, fervently, the remainder of her days. This covenant, we believe, she did endeavor to keep. Throughout her life, her parents declare that her love for her parents, and for the proprieties of life were such that she never caused them one hour's anxiety, whether in or out of their presence. Their will was her will, and thus she endeared herself to them, and to all who knew her, leaving an example worthy of imitation; and we firmly believe that angels bore away her spirit to the paradise of God; and there she awaits the resurrection of the just, at the coming of our Lord and Savior Jesus Christ, when this sleeping body shall awake at the sound of the trump, filled with life and immortality, a fit tabernacle for that angelic spirit throughout the endless ages of eternity. Funeral-service held in the Methodist Episcopal church, C. Derry officiating.

RUSSELL.—James Buchanan Russell was born October 20, 1856; September 19, 1880, was united in marriage to Miss Martha Beall. Two sons were born of this union, who, with their mother, mourn the loss of a kind husband and father. Bro. Russell was an infidel when the gospel found him; after a careful study he was baptized by D. L. Shinn, January 25, 1891, was ordained March 11, 1895, to the office of teacher. He was ever firm in his convictions of right and wrong as he understood. Sermon by D. L. Shinn, Joseph Biggs in charge.

DAVIS.—Ruth, daughter of R. E. and Pearl Davis, was born an Angola, Kansas, July 1, 1898. Died August 31, 1906. She was a noble child. Her Sunday-school teacher said of her, "She was almost always in class." Services were conducted in the Methodist Episcopal church in the presence of a large crowd of people. Funeral in charge of Elder Westervelt. Sermon by J. Arthur Davis.

FOSS.—In Kennebeck October 1, the fifteen months old daughter of Austin and Mable Foss. Services by S. O. Foss.

FOSS.—In Kennebeck October 9, Phebie, wife of Emery C. Foss, born in Machiasport November 2, 1843. In early life a member in good standing of Baptist Church until 1870, when she heard the gospel as taught by the elders of the Reorganized Church and gladly accept it. Deceased has lived a consistent life up to time of her death. Sermon by S. O. Foss.

CLESSON.—At Piedmont, Oklahoma, October 3, 1906, of typhoid fever, Zeffie, oldest child of Bro. and Sr. George Clesson. She was born January 31, 1892, at Matthewson, Oklahoma; baptized August 4, 1903. Her illness was lingering, and she suffered much; but through it all she was unfailingly gentle and patient. She had no fear of death, but rather expressed a desire to be at rest. "Of such is the kingdom of heaven." Funeral-services in charge of Bro. Ulrich.

VICKERY.—In Woodward County, Oklahoma, October 3, 1906, Mrs. G. A. Vickery. She was born March 23, 1855, in Arkansas. Was married to Joseph Vickery May 6, 1869. Baptized about seventeen years ago by M. T. Short. She had been ailing for some time, and her death occurred during a trip overland, which was undertaken with the hope of restoring her health. Funeral-services and interment, at her home in Ripley, in charge of Hubert Case.

CORLESS.—Mary Lillian, died at Coldwater, Michigan, October 10, 1906, in her forty-ninth year. Sr. Corless was of brilliant mentality, and was eminently successful in her profession as an educator, both before and after her marriage. She was baptized in 1886, at Quincy, and with untiring devotion reflected the light of Christ. A bereaved husband, two daughters, father, three brothers, and a large circle of sorrowing relatives and friends now mourn. Funeral was conducted from the residence by S. W. L. Scott. Burial was made in Oak Grove Cemetery.

NESSER.—Bro. Arnold Nesser died in St. Joseph, Missouri, October 12, 1906. Was born in Switzerland, November 30, 1838. Leaves a devoted wife, six sons, and three daughters to mourn. His last request to his children was that each one should read and study the Book of Mormon, and give heed to its teachings. He received the angel message in his boyhood days in his native land. Went to Utah in 1861, became dissatisfied with the church under Brigham Young, and was baptized into the Reorganization in 1871. Sermon by William Lewis.

BOULSON.—Sr. Jane Boulson, widow of Elder Edward Boulson, died at the home of her nephew, George Brown, in St. Joseph, Missouri, October 1, 1906. She was born in Canada, August 19, 1833; had been a member of the church about thirty-five years. Sermon at the home by William Lewis. Interment in Mount Grove Cemetery, Independence, Missouri, by the side of her husband who preceded her about eighteen months.

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ODER.—Mr. James Oder, father of Sr. Minnie Bear, died at the home of Bro. and Sr. Bear, St. Joseph, Missouri, October 10, 1906. He was born in Lexington, Kentucky, October 12, 1827. Four children and thirty-three grandchildren are left to mourn, eight having preceded to the other shore. He was a faithful soldier in the Union army during the Civil War. Was laid to rest in the beautiful Mount Mora, St. Joseph. Sermon at the home by William Lewis.

Domestic Science as a Profession.

Domestic science, as a special branch for teachers, is as yet in its infancy, and I can not inform you of any college or of any university offering scholarships for the entire course. There are loan funds and small scholarships in several colleges with domestic science courses, which will help you to complete your studies if your funds fail and you show that you are peculiarly adapted to the work. Also in many of the larger cities, domestic science and domestic arts are included in the free night-school courses of the public schools and are taught in the night classes of the Young Women's Christian Association.

But the woman who has met with reverses and has no funds at her command had best adapt more practical means of establishing herself by her knowledge of domestic science and household economics.

Through the influence of patronesses and the right persons on boards of directors, she can perhaps secure an opening as matron or assistant matron or housekeeper of a small charity institution, but it requires powerful influence to overcome the feeling that a trained woman should have the place. Here again the personality or determination of the woman, even more than her natural ability as a housewife plays an important part.

If you are brave enough to put your pride in your pocket and enter the linen-room of a hotel, you can study hotel housekeeping at close range and incidentally be in line for promotion. If you are willing to perform the menial duties of a working housekeeper in a big city until you form acquaintances and work your way into the good graces of the better class of intelligence offices, you can secure a position in time as managing housekeeper in a family of wealth—but there is absolutely no chance of your securing such a position by correspondence.—Anna Steese Richardson, in *Woman's Home Companion* for November.

Features in the Philippine Postal Savings Bank.

The Philippine postal savings bank is intended primarily to provide a place for the safe deposit of small savings and is not expected to usurp the business of private banks. There are, however, in the Philippine Islands, as in other countries, well-to-do people, who, by reason either of their distance from private banks or of their lack of confidence in them, hoard their savings in preference to depositing them in banks. To this class of people the postal savings bank offers an absolutely safe place of deposit for any amount whatever exempt from all government taxes. Whatever proceeds the bank may realize from these non-interest-bearing deposits will accrue to the benefit of the small depositors, for whose welfare the bank primarily exists.

A depositor in the postal savings bank may withdraw funds through any office of the bank in the islands, just as he may make deposits to the credit of his account through any office. In order to meet possible emergency cases the English provision, with some modifications, has been adopted, of permitting withdrawals to be made by telegraph. This is an important privilege for the depositor in a country like the Philippines, where the lack of railroads renders communication by post at best very slow. No depositor is permitted to make more than two withdrawals from his account during any calendar month, and the bank reserves the right of delaying the repayment of deposits, if need be, for from two weeks to a month, according to the amount to be withdrawn.—From "The Philippine postal savings bank," by E. W. Kemmerer, in the *American Monthly Review of Reviews* for October.

The October *Arena* is a magazine that all thoughtful Americans should read. Its table of contents is as timely as it is varied, and the papers are for the most part remarkably strong and interesting. Among the contributions of special value we mention the following: "Individualism through Socialism; a reply to the Honorable William J. Bryan," by Professor Thomas Elmer Will, A. M.; "The Anglo-Saxon crime," by Honorable Thomas Speed Mosby; "The costliness of war," by William Restelle; "The university of Berlin and the proposed changes in the German system of national education," by Maynard Butler; "An object-lesson in the solution of race problems," by Frank J. Mather; "Heresy in the Episcopal church," by Katherine Kilgore; "G. R. Spencer: A cartoonist of Progressive Democracy," illustrated; "Socialism and the liquor traffic," by William H. Watts; "Sarmiento: the great South American statesman and educator," by Professor Frederic M. Noa; "The economic struggle in Colorado," by Honorable J. Warner Mills; "Jean Jaurès' vision of the Socialist State," a Book-Study by B. O. Flower. The regular departments are also very attractive this month. The editorial dealing with the Honorable George Fred Williams and Winston Churchill as two typical young statesmen in New England who are battling for the cause of civic righteousness and political justice is especially noteworthy. Altogether this number is one of the very best issues that has appeared.

An Interesting Experiment in Wood Paving.

Wood has long been used for street pavements. Only within the past few years, however, has it been satisfactorily adopted in the cities of the United States. Previous failures can be traced almost entirely to improper construction or methods of preparation. In most cases round blocks of cedar or other woods were used, without precautions against decay and without adequate foundation for the pavement. The consequence was that, as a paving material, wood fell into disfavor.

Recent use of rectangular wooden blocks for street pavements has given excellent results. Many engineers believe that these blocks, when properly creosoted and laid on a concrete foundation, make a pavement which possesses high excellence in a greater number of essential qualities than any other now in use. Among these qualities are great smoothness, low traction resistance, minimum noise, and, considering its smoothness, comparatively little slipperiness. Slipperiness has sometimes proved objectionable, but is not greater for wood than for sheet asphalt, all temperature conditions considered; and wood is much less variable in this particular than is the asphalt. It is probable that no other pavement with equally slight traction resistance will be found less slippery. Wood pavement is also easy to clean and to maintain, and when well laid gives promise of proving more durable than any other except one constructed of the hardest granite.

The cost of creosoted wood pavement is at present comparatively high, averaging about $3 per square yard, including concrete foundation. In several cities, however, the cost of the pavement has been reduced materially below this figure, and good results have been secured. In Minneapolis, Minnesota, where the city itself lays the pavement, the total cost per yard is approximately $2.50. To attempt to cheapen the price, however, at the expense of thoroughness of treatment or careful construction is, with creosoted wood pavement, particularly dangerous economy. Even at the prevailing price, the excellence of this pavement causes many engineers to regard it as the best general-purpose one now in use.

The five cities in which the largest amounts of wood pavement are found are, in order, Indianapolis, New York, Minneapolis, Toledo, and Boston. Together, these cities have more creosoted wood pavement than all other cities in the United States combined. The total amount of this pavement in use in this country at the end of the year 1905 was about 1,400,000 square yards, equivalent to nearly eighty miles of pavement on a street thirty feet wide.

Two main causes have militated against a wider adoption of the creosoted block pavement. One has been the prejudice which was engendered by the former experience with wood, the other is the rise in price of longleaf or Georgia pine, which is the wood now principally used. The Forest Service is making investigations to find out what woods are most suitable for use in paving, and whether less expensive woods could not be used to supplement the Georgia pine. The investigations have been upon three lines—to learn the present situation, to make tests of the suitability of various woods, and to lay experimental pavements and note their wear under actual traffic conditions.

An experimental pavement has now been laid in the city of Minneapolis, as a coöperative undertaking between the city government and the Forest Service. Different woods were donated, in lots of 15,000 board feet, by a number of lumber companies or lumber associations interested in extending the market for their respective woods. Creosote and treatment were contributed by two manufacturers of wood pavement.

The woods used were longleaf pine, Norway pine, tamarack, white birch, western larch, and Washington fir. All blocks were laid with the grain vertical, and were 4 inches in depth, 4 inches wide, and from 4 to 10 inches long. These blocks were impregnated with creosote and laid upon a foundation of Portland cement concrete. Successive sections of the pavement were

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laid in different woods. Also the angles of the courses were varied, one being at right angles to the traffic, another at 45 degrees, and a third between the two, or 67½ degrees.

This experimental pavement was laid on a street which carries the heaviest traffic of the city, so that comparative results can be obtained in as short a time as possible. Traffic records will be made twice a month, on different days of the week, and from these records an accurate knowledge of traffic conditions may be obtained.

This investigation should furnish definite information on the following points: The suitability of the various woods, the relative value of heartwood and sapwood, the best dimensions for the blocks, and the most serviceable angle for the courses.

If our hearts were but more simple,
We should take Him at His Word
And our lives would be all sunshine
In the sweetness of our Lord.

—Margaret E. Sangster, in *Women's Home Companion* for November.

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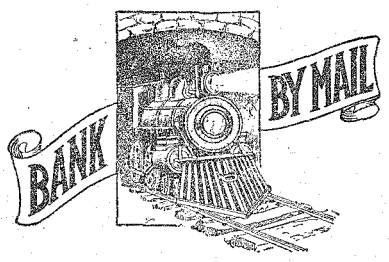

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Autumn Leaves is edited by Elbert A. Smith and published by the Herald Publishing House, of Lamoni, Iowa. Only $1.00 per year. Subscribe in time for the November number.

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The Saints' Herald

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

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POLITENESS is an easy virtue, costs little, and has great purchasing power.—Doctor Alcott.

TRUE politeness consists in being easy one's self, and in making everybody about one as easy as one can.—Pope.

ENTHUSIASM is the genius of sincerity, and truth accomplishes no victories without it.—Bulwer Lytton.

THE man will bear watching who wants to eliminate the law.—*Ram's Horn.*

Editorial

"THE MORMON PROPHET'S TRAGEDY."

The HERALD published in the number for June 21, 1905, an article written by John Hay, diplomat, Secretary of State at the time of publication. This article with the caption given above was written and published in 1869, twenty-five years after the death of Joseph Smith, the Seer, whose memory is attacked by certain reiterated charges made by the writer without knowledge upon his part, as he states in the article itself, he was but a boy and could not have had personal knowledge in reference to the things which he affirmed.

He assumes that Joseph Smith had not read Moliere, and incidentally says, "nor anybody else," and so he did not copy "either the language or manner" of a certain hero of the book referred to.

He incidentally charges the prophet Joseph Smith with making improper advances to three women, two of them married women whose husbands were living, and one unmarried woman, all of which he asserts were unsuccessful. One of these, Miss Nancy Rigdon, repeatedly disavowed, in the presence of inquirers, having suffered any wrong at the hands of Joseph Smith.

He uses the *Nauvoo Expositor* as the basis of his charges; he does not state, however, that Joseph Smith was held to answer to the court for charges of immorality which it was conceded by those who killed him could not be proved, for which reason it was proposed to settle the matter by the unlawful killing which took place. After making these charges without proof, he notices the statement made by the proprietors and publishers of the *Nauvoo Expositor*, only one number of which was published, and for the destruction of the press of which Joseph and Hyrum Smith and fifteen others were arraigned for conspiracy and were held under bonds to answer a day or two subsequently to June 27, the day of the murder.

What would have been the result of the trial no one has the right now to state, and with that perhaps we have nothing to do. Suffice it to say that those who were at enmity with the Prophet, and who were naturally most interested in the matter not coming to trial, were some of them among his murder-

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ers. The writer quoted from the *Expositor* as follows:

As for our acquaintance with the Church of Jesus Christ of Latter Day Saints, we know no man nor set of men can be more thoroughly acquainted with its rise, its organization, and its history, than we have every reason to believe we are. We all verily believe, and many of us know of a surety that the religion of the Latter Day Saints, as originally taught by Joseph Smith, which is contained in the Old and New Testaments, Book of Covenants, and the Book of Mormon, is verily true; and that the pure principles set forth in those books are the immutable and eternal principles of heaven, and speaks a language which when spoken in truth and virtue sinks deep into the heart of every honest man.

This writer, not content with quoting this language, introduces after the word *speaks* and before the words "a language" the Latin word *Sic* in brackets [*Sic*] evidently with the intention of casting doubt, ridicule, and contempt upon the protestation of the men making the statement, and by doing this he shows the prejudicial animus which he evidently held and is seen in the spirit in which he wrote.

Not content with this, he throws distrust upon the statement of Mr. Hepworth Dixon, who wrote with reference to Mormonism a far more comprehensive and faithful account than almost any other writer outside of the church connection ever has done. It should be remembered that Mr. Dixon did not write until after he had become acquainted with historical facts as he gathered them by actual contact with the written history in and out of the church, and with the people themselves under the rule of President Brigham Young. Mr. Dixon, as stated by the writer of this article being reviewed, had "the convenient faculty of believing everything that is picturesque, and rejecting unmanageable evidence with an airy *tant pis pour les faits*, represents the system of polygamy as an emanation of the political genius of Brigham Young, invented as a means of government, and accepted with blind faith by the pure-minded elders of Utah."

Mr. Dixon makes this statement after a personal interview with President Brigham Young himself, and this writer dismisses the testimony of Mr. Dixon with a statement which has been refuted over and over again, that "Smith's daily life had established polygamy in Nauvoo long before Rigdon had invented his jargon of spiritual wives, or Hyrum had received his revelation to justify it."

To show the animus of the writer of this article, we quote:

The elders of the church, Brigham and others, clamored rebelliously against the Prophet's exclusive license, and together they began cautiously to lay the foundation of the new doctrine, which, properly arranged, should prove a strength instead of a weakness to the church. Begging Mr. Dixon's pardon—they were "liars and hypocrites."

This writer attempts to show by the affidavits published in the *Expositor* that Hyrum Smith had read a revelation to them establishing the dogma of a plurality of wives. These affidavits are *ex parte*, and would not be taken in court as evidence unless a proper foundation should have been laid for them, and the parties who were to be affected by them given an opportunity for a cross-examination of those making them. Such affidavits are regarded in the courts with grave suspicion, and are not admitted as proof unless the proper foundation has been laid for the taking of them, of the time and place of which parties affected by them have had due notice.

The writer further states in reference to the affidavits as follows:

It is true that Joe Smith after the publication of these affidavits took fright at the storm of disgust they produced, and desisted from the attempt to inculcate the new doctrine. But he never distinctly denied the authenticity of the revelation. On the contrary, during one of those singular trials in his own municipal court, he stated squarely, "Bro. Hyrum is a prophet of the Lord and when the Lord speaks let the earth tremble." In all Smith's curious history there is no fact more clearly established than this effort to legalize and consecrate his immoral life. It formed the first link of that chain of circumstances which within a few days dragged him to his doom.

This statement lacks the element of truth and defeats the object of the writer. If, as he would have his readers to understand, the revelation referred to emanated from his brother, Hyrum Smith, it would hardly implicate his brother Joseph in whatever the revelation might have stated. That Joseph did not distinctly deny the authenticity of the revelation either before or after the publication of the *Expositor* is not singular. The *Expositor* was published on the 7th of June, 1844, and Joseph Smith was immediately assailed by suits at law for conspiracy and other so-called misdemeanors, and was killed on the 27th of the same month, barely twenty days after the issue of the *Expositor*. There is not a particle of evidence to show that the order for the destruction of the *Expositor* press was procured from the City Council at the instigation of Joseph Smith. These twenty days intervening between the issue of the *Expositor* and the death of Joseph Smith were stirring and stormy days. The air was full of all manner of statement and conjecture. Complaints were urged against Joseph Smith and others; they had escaped from service of process by going out of the State, had been persuaded to return, and had delivered themselves up to the officers of the justice's court to answer for charges made based upon the destruction of the press.

The act of destruction was not justifiable, as we see it. Joseph Smith was mayor of the city at the time. The press was destroyed upon an order from the Council, and Joseph Smith's complicity in it, if he had anything to do with it whatever, was as an officer subject to the direction of the Council. Had the matter gone to trial, the issue might have been vastly different to what it was. This trial would have taken place on the 29th before Justice R. G.

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Smith at Carthage, Illinois; but men impatient of restraint and full of reasonable doubts as to the conviction of Joseph and Hyrum Smith and others, took the punishment of the offense into their own hands, and murder was the result.

This writer makes an unpardonable mistake when he states that no fact in the history of Joseph Smith is more clearly established than this effort to legalize an immoral life. We have repeatedly sifted the evidence that has been offered to support this charge, and we declare without hesitation or fear of successful contradiction that this allegation of fact was never successfully proved, and evidence amounting to proof has never been presented, and we feel assured can not be. The writer put his article before the public twenty-five years after the death of Joseph and Hyrum Smith and shows prejudiced animus in almost every paragraph of it. He has followed the lead of other writers in assuming that allegations of immoral conduct established the truth of what the allegations affirm. This is a bad principle in law and in logic. Mr. Hay as one of the most successful diplomats the world has had in modern times, years after he wrote this article, knew full well that allegations are not proof, and his method of dealing with public questions shows that he had made marked advancement between the time he wrote this article and the successful employment of his talent in behalf of the United States which gave him prestige and renown in the world's diplomatic courts.

The writer also errs in calling the *Nauvoo Neighbor* Joseph Smith's official paper. This error is inexcusable. The *Times and Seasons* was the official paper of the church, but the writer makes the statement that the *Neighbor* was, in order that he might throw discredit upon a statement made at the close of an account of the proceedings in destroying the press, in the following words:

> And in the name of free men, and in the name of God, we beseech all men who have the spirit of honor in them to cease from persecuting us collectively or individually. Let us enjoy our religion, rights, and peace, like the rest of mankind. Why start presses to destroy rights and privileges, and bring upon us mobs to plunder and murder? We ask no more than what belongs to us,—the rights of Americans.

We believe the writer erred in a statement to the effect that when the officer visited Nauvoo with warrants for the arrest of Joseph and Hyrum Smith and sixteen others whom he denominates as rioters, against whom the warrants were issued, they submitted to arrest, but by writ of habeas corpus were taken before the municipal court at Nauvoo and were there tried and acquitted, "of which court the Prophet was judge, jury, counsel, and prisoner."

We do not remember ever to have seen or heard of such a thing having taken place.

To account for the excitement which ensued after this transaction, the writer quotes a sentence from an editorial written by Thomas C. Sharp, editor and publisher of the *Warsaw Signal*, in its issue for June 12, five days after the destruction of the press:

> We have only to state that this is sufficient! War and extermination is inevitable! CITIZENS ARISE, ONE and ALL!!! Can you *stand* by, and suffer such INFERNAL DEVILS! to ROB men of their property and RIGHTS, without avenging them? We have no time to comment: every man will make his own. LET IT BE MADE WITH POWDER AND BALL!!!

The writer also makes an undue use of the existence of what is known as a municipal court in Nauvoo, a court similar in its character to those existing at the time in the cities of Quincy and Chicago, the result of charters granted to the cities under existing statutory law. He errs directly in stating that this court was used indiscriminately for the protection of thieves and vagrants. This is not true; the true history of the transactions before that court would show differently. The writer says, "The accused Mormon always appealed to this court for protection against the persecuting Gentile, and he always got off scot free." That there were thieves and vagrants and other wrong-doers against society at Nauvoo may be conceded. It was at the time approximately the largest city, having the largest population in the State. The country was new. An extensive banditti extended from New Orleans north to the lakes and east to New York. There is no evidence that shows that all these wrong-doers complained of were members of the church. We personally knew of some of those who were to a greater or lesser extent notorious, and know that at the time they were at Nauvoo they were *not* members of the church; and as we lived at Nauvoo after the dispersion took place from there, we know that the town had more than a plenty of bad men among what was known as its new citizens, and that the condition of the city in this respect, like the man from whom evil spirits were cast, was worse than before the exodus. We sincerely doubt whether there was a single instance wherein persons arrested for criminal acts against the laws of the State were arraigned before this municipal court as a dernier resort and were set free. It speaks ill for the wisdom of the legislators of the State that a court should be created of such extraordinary powers as it has been claimed attached to this municipal court at Nauvoo. It had legal existence, exercised legal power, but that there was fraud or conniving at crime by the officers of this court, is not true.

The writer makes a statement which may be true for other reasons than those which impliedly he gives. He says: "For years scarcely a criminal had been brought out of Nauvoo." There was no open defiance to State laws and no resistance by violence to officers of the law properly accredited by the courts of the county, and it is in justice due to the people that they be given the benefit of the doubt; and the fact that criminals were not brought out of

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the city was because there were no criminals there, or that the proper officers of the law did not enforce the statutory provisions for the punishment of wrong-doing.

(To be continued.)

SR. H. A. MOFFIT, of Page, North Dakota, incloses post-office order for twenty-seven dollars and fifty-eight cents in the interest of the different church funds, together with a list of those contributing to these funds and states in her letter: "I earned seventy-five cents of this money by fasting while on a journey. I do not say this to boast. If we all would practice more self-denial, would we not be more able to pay tithes and offerings? I ask an interest in all your prayers that we may ever live worthy the name we bear, which is that of children of Christ." Sr. Moffit is quite right; more self-denial and less selfishness on the part of the Saints would be a wonderful factor towards bringing about the redemption so long prayed for by the Saints. Zion can only be builded by self-sacrifice on the part of the Saints. Those who are not willing to live in this way will not be participants in her triumph. The Psalmist certainly truly said, "Gather my Saints together unto me, those that have made a covenant with me by sacrifice." This, indirectly at least, excludes those who are not willing to sacrifice and labor for the good of the work of Christ.—The Bishop.

WHOEVER the scoffers that have derided the prophecies of the Palmyra Prophet may have been, or what their sayings may have been, the late disturbances in the physical world, occurring in the south and east of the United States, should convince them that there may have been some sort of collusion between the powers that be and the much maligned prophet, which enabled the latter to see, or foresee that the sea would be "heaving itself beyond its bounds," committing all sorts of damage to poor humanity that it would be possible to reach by its force. We notice that while there have been visitations of earthquakes along the coast of Maine, there have been terrible storms accompanied by high and strong winds and snow doing great damage through the West, Utah, Colorado, Wyoming and even so far south as New Mexico.

The loss of life from all sorts of accidents, railways, automobiles, and runaway horses, together with an epidemic of the suicide mania, are collecting a fearful harvest of the young, middle-aged, and old in every place which men inhabit. Fires, tornadoes, earthquakes, floods, and waves are taking tithes of fallen humanity, and what the end will be the Lord only can know. He warns us to occupy till he comes, and to be ready for his coming. Are we ready? Portentous question.

ONCE the American people are made to laugh heartily at any witticism uttered in or emanating from a serious consideration, not all the wrongs and dangers imaginable can induce them to seriously fear any consequences from any given condition of public affairs. Men who have a knowledge of human nature, and whose methods are dishonest and corrupt, are quick to seize upon this weakness of the people, and they play upon their temperament as a musician upon an instrument. A scoundrel who mingles his briberies and corruptions with a wit to provoke people to laughter, disarms them of suspicion by prompting their sympathetic indifference. The clown of the circus attracts the little people, but how wonderfully young all people seem in his presence. The American people have been kept laughing almost constantly the last fifteen years or so and they are very difficult to bring to a serious contemplation of their own most important affairs.—The *Commoner*, October 19, 1906.

BRO. J. W. RUSHTON, of the English mission, reports favorably of the work in that field, though there are few laborers only. Those who are in the field there are busy doing what they can. Who can do more?

The same may be said of the work in the field of Bro. U. W. Greene who reports every one who is able to be at work as being busily engaged in the several parts of the mission.

MRS. T. B. DECKER, Eighth and Broadway, Concordia, Kansas, says any of the elders will find a welcome at their home as long as they care to remain.

BRO. RUDOLPH ETZENHOUSER, writing from Fayette City, Pennsylvania, says: "Good day here the 7th; Graceland well remembered by the little band here in their collection."

EVERYBODY going to jail: In 1850 the ratio of prison population to population was one in 3,443 inhabitants. In 1860 it was one in 1,647, in 1870 one in 1,171, in 1880 one in 853, and in 1890 one in 757. In other words, in the forty years from 1850 to 1890 the prison population increased nearly five times as fast as population.—Louisville *Courier-Journal*.

"SEVENTY years ago the trade unions of Boston gave a dinner and found no place open to them except Faneuil Hall. Twenty-two societies refused to rent their halls to labor organizations."

DON'T worry about your work. Do what you can, let the rest go, and smile all the time.—Anonymous.

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USURY AND INCREASE.

In looking up the word *usury*, and the manner of its application, we find the following at the head of the column on the "U" in Cruden's Concordance, and give it as we found it, for purposes which will appear further on:

By usury is generally understood the gain of anything above the principal, or that which was lent, exacted only in consideration of the loan, whether it be in money, corn, wares, or the like. It is most commonly taken for an unlawful profit, which a person makes of his money or his goods. The Hebrew word for usury signifies biting. The law of God prohibits rigorous imposing of conditions of gain for the loan of money or goods, and exacting them without respect to the condition of the borrower, whether he gain or lose; whether poverty occasioned his borrowing, or a visible prospect of gain by employing the borrowed goods.

So much for the definition.

If we are challenged to cite a passage of scripture which favors the taking of interest or usury, we should cite, first, Exodus 22:25: "If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury."

In this passage it is not the act of lending that is prohibited; it is the condition of the person to whom the loan is made that determines the nature of the transaction. If the borrower is poor, then in that case the lender is prohibited from enforcing the interest, or usury, to the distressing of the poor man among the Lord's people.

The restriction laid on the lender of money in this passage shows that it was a custom among the people called in the text, "my people"; and that the giving and taking of interest, or usury, for the use of money was known and legitimately practiced among them. Not only this, but the repetition of the provision in the law against usurers as found in Deuteronomy, is surrounded with such restrictions as show conclusively that the loaning of money, goods, or food on interest or usury was not only known and tolerated, but was lawful. Here are the passages:

Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury: unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the Lord thy God may bless thee in all that thou settest thine hand to do in the land whither thou goest to possess it. — Deuteronomy 23:19, 20.

This shows that lending upon interest, or usury, existed and under certain conditions was lawful. Taken with the restrictions named in Leviticus 25:35, 37, it is quite certain that the rules supposed to be against usury were not intended to be prohibitive of the practice of borrowing and lending for an increase, but were designed to regulate the practice and prescribed conditions in which to enforce the collection of the agreed upon interest, or increase would be oppressive and for this reason would be unlawful.

What a spectacle the strained construction of the passages cited makes of the Lord! If the intention was to prohibit the taking of usury, interest, or increase altogether, and make any sort of taking increase for money loaned unlawful, the Lord in that case gives license to violate his own direct commandment; for he says money may be lent to the stranger upon usury; and this is made still worse, if the word *usury* in all cases is to be understood in its hardest and worse sense. If so, then every oppressive measure which the lender might resort to to collect his principal and interest, Shylock-like, is legalized, if—if the borrower (save the mark) was a stranger. If anybody likes that kind of an interpretation he is welcome so far as we are concerned. It is quite too narrow for us.

Second, we cite Leviticus 25:35, 37:

And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase; but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

It does not require any analytical examination of these texts to discover that the central thought of them is the impoverished condition of the brother who has fallen upon evil fortune which has impoverished him: to such a brother lending upon usury was forbidden; not because it was unlawful to lend money or to take interest for the use of money or goods, but because of the poverty of the brother referred to. This is a case in which the exception proves the rule. It was lawful to lend money and to take interest for the use of it, but it was not lawful to lend to such a poverty-stricken man; for the reason that to take usury from one thus fallen into decay and poverty was oppressive; and not because it was against the law to lend money or goods upon increase in any and all cases.

These passages of scripture which we have cited show clearly that under the code the Israelites practiced borrowing and lending for increase, interest, or usury, and that it was lawful; except in the instances described.

It is not a little singular that writers on the topic who have quoted from the old law to prove that it is *now* unlawful to lend money or goods for hire, should have forgotten that the giver of that code gave no direct commandment reading, "Thou shalt not put thy money out to increase, or usury." But, in Exodus, in Leviticus, and in Deuteronomy the restriction against lending upon interest is made in favor of the poor and those who have fallen into poverty. In Exodus 22:25 the saving-clause is, "If thou lend money to any of my people that is poor by thee." In Leviticus 25:35 it is, "And if thy brother be waxen poor, and fallen in decay by thee." In Deuteronomy it is, "Thou shalt not lend upon usury to thy brother,"—"unto a stranger thou mayest lend upon usury."

The assumption that all taking of interest for the

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use of money lent is usurious, and in every case is oppressive, and therefore forbidden and unlawful, can not be maintained by an appeal to the Mosaic code. To the contrary, the texts supposed to be conclusive against it show that it was practiced and lawful; except in certain cases named and provided for. By virtue of the exceptions it is shown that money or goods might be lent to strangers upon usury. It might also be lent to those not poor or fallen into decay or waxen poor, among the people. It is not so easy to determine just who is meant by the term *brother*, or the term *stranger*. According to Cruden it appears that the Hebrews "were allowed to lend upon usury to strangers, whom yet they must not oppress. This law, therefore, in the strictness of it, seems to have been peculiar to the Jewish state, but in the equity of it, it obligeth us to show mercy to those we have advantage against, and to be content to share with those we lend to in loss, as well as profit, if providence cross them, and upon this condition, a valuable commentator says, 'It seems as lawful for me to receive interest for money, which another takes pains with, improves, but runs the hazard of in trade, as it is to receive rent for my land which another takes pains with, improves, but runs the hazard of in husbandry.'"

We caution everybody who may read this article that they do so with the direct understanding that we do not write in defense of the mean and low in trade; the despicable or oppressive in business; or the contemptible and vicious in social intercourse. We do, however, object strongly to such rendition of things of the old law as puts moral gyves upon our hands and feet, and in a sense discounts the molding of our characters by the influence of the Holy Spirit, and brings us into a secondary bondage to do the things of a law which was nailed to the cross that the righteousness which is by faith might prevail; and the better ethics of the precept, "As ye would that men should do unto you, do ye even so unto them," should be the guide.

The exception made in the practice of lending of money upon usury is a plea for mercy on behalf of the unfortunate debtor enforced by commanded precept. This plea we may safely indorse and exemplify in our dealings with our fellow men. Saints can not be Shylocks; their every precept of faith forbids this. Mercy to them means a large-heartedness that hears and heeds the call for mercy ere yet it has voice. They can not put aside the demands of distress at the call of selfishness; but will relieve to the extent of their ability. Under the old law a man might lend his money to his brother of the Lord's people, but if he did do so he must be sure not to oppress that brother as an usurer; that is, he should not enforce his claim for payment, either of principal or interest, if in doing so he put his brother, one of the Lord's people, into distress, himself or his family. Indeed, he must not put the stranger or the sojourner into distress for the return of his loan.

It is a little peculiar that the Inspired Version of the Scriptures though it mends one place, that where the Israelites must not eat of that which died of itself, but might sell it to the stranger, which is made to read, "neither shalt thou sell it unto the stranger," does not relieve this stricture on usury, but leaves it so that the Israelites might lend to the stranger, if not to his brethren. If the morality of selling meat from an animal that died of itself, (presumably of disease,) to outsiders, was reprehensible, by what rule of equity or fairness can the same code be commended, when it provides a rule by which lending money at interest to strangers is commanded, if it was intended to be understood that lending money at interest was a crime from the beginning? We can conclude this controversy in one way only, and that way is that loaning money at a fair rate of interest was not forbidden by the code as a business proposition, but that abuse of the privilege was guarded against by the restrictions which are found in the law itself. Outside of those restrictions it was lawful; and by the same token and with these restrictions the business may now be done; not by virtue of the law forbidding it, but by virtue of the better rule, "Thou shalt love thy neighbor as thyself," and "Do unto others as ye would that others should do unto you."

"BABEL IN ZION CITY."

Under the above caption the Kansas City *Journal* for Thursday, October 18, prints a special from Zion City, to the effect that the prophet, Charles Parham, and his followers have greatly excited the citizens there by a visitation of the gift of tongues. The dispatch reads:

> Foremost among the gifted stood forth Hubert Grant, former secretary to Apostle Dowie, who, with unction and facility incredible, began to preach the gospel of Parham in Chinese.
>
> Suddenly and without warning the gift descended, and its effect on the community was tremendous. For four weeks Prophet Parham promised his followers confidently that the Holy Ghost had announced to him an intention to confer a signal proof of favor on the true believers, and to-day the city was startled by the information that the promise had been fulfilled. Before nightfall thirty-four exhorters were holding forth in all parts of the city, with only one drawback, that no one understood what another was saying.

Aside from the tone of burlesque and ridicule which the reporter has put into the foregoing account of the happenings of Zion City, there may be a modicum of truth in the statement that there has been a visitation of the gift of tongues, for the people of that city, founded in a blind fanaticism and trust in an adroit fanatic endowed with a supreme confidence in himself, and an adept in the art of hoodwinking himself and others, were left in just such a condition that they were an easy prey to another self-

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deluded man like Charles A. Parham. It is not a little significant that the tongues were neither understood as they were spoken, nor were they interpreted by any of the whole "thirty-four exhorters, preaching the gospel according to Prophet Parham." Had the Spirit by which the visit on Pentecost day was made been the authority of those tongues, there would have been an interpreter there; or, better still, those standing by would have heard the message in the language in which they were born, and of their daily life and conversation. However, it is left for the prophet Parham to go among them and tell them what the spirit-message said and meant; which he can do very easily; for if the tongues were from the evil one he will not contradict what Parham may say that the Spirit said, for it is to his interest that the people continue to follow false leaders who say, "You will have to come to me for salvation."

It will be safer for the welfare of the people of that now much troubled city to stand by Voliva as a temporal leader, for he may take them out of their financial night into a day of sound business light; though he may not be so cunning a spirit leader as either Dowie or Parham; he can at least show that he is not desirous to make himself rich at the expense of a stricken and impoverished people while posing as their spiritual head.

We are of the opinion that the report was doctored with an intention to make it sensational; and so wait developments.

TWO NOTABLE DEATHS.

LITTLE ROCK, Arkansas, October 15.—Reverend Sam P. Jones, the well-known evangelist of Cartersville, Georgia, died early to-day of heart failure in a sleeping-car on train No. 1 of the Rock Island Railroad near Perry, Arkansas.

The above brief dispatch contains but a few words, but gives the public to understand that one of the busy men of the nation has laid down the armor of the life in the flesh never to be resumed again. No one who ever heard this remarkable self-appointed evangelist but will be sorry, as sorrow goes, that he is gone. Whatever may have been the impression he made upon those who chose to listen to him, all will regret the cessation of his labors. We heard him several years ago; and while the impression made on us as to the personality of the man was quite unfavorable, we were always pleased that we had heard him. It was at a Chautauqua held at Maysville, Missouri, which we attended as an invited speaker on the subject of temperance. We heard Mr. Jones twice, and it is with great regret that we acknowledge that we never heard so much clerical slang and abuse from either pulpit or rostrum as we heard from this celebrated evangelist on that occasion. But Sam Jones is dead; and it may safely be said of him that the pulpit of the United States will never again see his like. A layman, an editor, voices the public sentiment in the following, which we believe to be a fair estimate of this remarkable man. We make no apology for giving so much space to the passing of this pulpiteer, for with all his peculiarities he was a man among men, and his memory deserves well of his fellows, in the pulpit and out of it.

In all that has been said about Sam Jones, perhaps no one has ever seriously accused him of insincerity. He had methods of exhortation that lacked refinement and he was earnest to the point of fanaticism, yet he left the world better than he found it. His death has served to remind the public that he was still active in the work to which his later life was devoted.

Sam Jones was a unique character. He was a victim of temperamental zeal that hindered him in what he desired to accomplish. Jones preached with a vehemence that was suggestive of mental unbalance. He was a human pile-driver, pounding his opinions into other men's minds and never brooking doubt or disagreement. If one did not entirely agree with Sam Jones, Sam Jones had no patience with him, and he was cast out. This evangelist was a word-painter with an extravagant fancy for the terrible. To him the Devil was an actual personality, and Jones' sermons fairly smelled of brimstone. He always conjured up a picture of hell which he held before the eyes of his audiences. He sought to scare his hearers into repentance, and when they failed to scare as promptly as he desired, then the preacher resorted to abuse. He would work himself into a perfect frenzy during his meetings and at such times the rude epigrams would fall from his lips like fiery cataracts.

Sam Jones was honest, and his devotion to the cause of religion had entire possession of him. He studied a crudeness of expression to which he was not born, but which he esteemed to be the best way to reach the hearts of a majority of the people. What he would have accomplished if he had adopted different tactics is problematical. For several years he had something of a vogue, but people went to hear him largely from curiosity. During the latter years of his life he was not heard from often in the kind of sensational meetings which marked his first series of revivals. But, as before said, he left the world better than he found it and therefore his life was a success.—Leader, Kansas City *Journal*, October 16, 1906.

The other notable death is that of Mrs. Varina Howell Davis, widow of Jefferson Davis, president of the late Southern Confederacy, who died of pneumonia at a hotel in New York, October 16, just past. Mrs. Davis was a worthy woman, faithful to her husband while he lived, and faithful to his memory after his death.

So pass the actors from the busy scenes of life. It was only yesterday, so it sometimes seems, that we were in the midst of the internal strife, called the Rebellion, in which President Davis was so prominent a central figure on the part of the South and the justly honored Abraham Lincoln on the part of the North. But reflection shows us that more than two score years have passed away since those days, and the terrible nightmare of strife and blood has lifted from the memories of the living, both North and South, and peace is claiming her victories. We may well say with the rest of the great mass of the citizens of a united nation, Let the past be with the past, and Peace be established for ever.

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Original Articles

THE WHOLE GOSPEL BRIEFLY SET FORTH.

That selections from, or parts of the gospel, will not answer God's purpose, is clear, from Christ's saying: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matthew 4:4.

All else than God's own *one plan* is set forth by Christ thus: "But in vain do they worship me, teaching for doctrines the commandments of men."—Matthew 15:9.

The multitude of varying theories as to what the plan of salvation is, is not evidence of *unity* and right, but of disagreement and wrong, which condition Christ described in these words: "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand."—Matthew 12:25.

It is certain that so-called Christianity is divided, and seriously so, for what some affirm most highly essential, others declare to be the merest form only. That *no change whatever* from the divine plan was ever to be, is clear from Christ's statement of its source: "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak."—John 12:49. How, then, when Christ was so circumspectly circumscribed, can any man dare to call some of that which Christ taught form only? Of any and all variations from Christ's gospel, Paul wrote: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."—Galatians 1:8, 9. Paul here forcefully states and repeats that what *he had preached and they had received was the only gospel*, barring all changes and variations by either *angels or men for all time.*

It is certain that just what God commanded Christ he taught, and that Christ commanded the apostles to teach that same identical message. Christ said: "As my Father hath sent me, even so send I you."—John 20:21. Empowered with the same authority, and to present the same message! Accordingly, after his resurrection, when he had conquered all, including death and the grave, and before his ascension, he said: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."—Matthew 28:18-20.

"All things whatsoever I have commanded you," excluded any changes, more or less. The time limit is also clear: "Alway, even unto the end of the world," the *finite realm of man from which through the gospel he was to be redeemed if obedient.* Solomon wrote of God's unchangeable purpose and plan for man's salvation: "I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him."—Ecclesiastes 3:14. Who then can justly add to or take from the gospel, or teach it differently from what Christ and the apostles did? In the teaching and practice of the apostles, then, we shall find the "all things" they were "commanded" to teach. Paul gave a summary in Hebrews 6:1, 2. These we examine.

FAITH.

Of faith Christ said: "Have faith in God."—Mark 11:22. That included Christ in his mission, the Holy Ghost, the gospel, and the whole provision and requirements of God.

Again, Christ said: "Ye believe in God, believe also in me."—John 14:1. He did not ask belief that he was a *man*, as infidels, Jews, and Unitarians believe (that they could have *seen—known*), but to believe that he was the Christ, the Redeemer. He also said, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world can not receive."—John 14:16, 17. The twenty-sixth verse explains thus: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

Paul wrote of faith: "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Hebrews 11:6. And again: "So then faith cometh by hearing, and hearing by the word of God."—Romans 10:17. The eleventh chapter of Hebrews recites the wondrous achievements of faith from Eden to Christ; they are like unto the healing of the sick, the cleansing of the leper, the lame made to walk, the blind to see, and the *spiritually blind to see the light of God, in the gospel of Christ.*

If faith pleases God, then the more the faith is intelligently exercised the more he is pleased. Faith is the beginning to man in all things, not in religion only. Explorers, inventers, scientists, all, are moved forward to success by faith. The active principle of faith works everywhere. Its accomplishments are to be reached by its perpetual enlargement. In religion, man is to evolve by it from the sphere of the finite, into the realm of the infinite, being saved; the process beginning here, and continuing, ending there.

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REPENTANCE.

As night follows day, and summer the springtime, so repentance succeeds faith, that measure of faith necessary to lead to repentance.

As light, air, food etc., are applicable and indispensable to man, so is repentance applicable and indispensable. Man in the finite realm sins universally, and needs to repent. When he attains the infinite, then translation would take place as in Enoch and Elijah's cases. Complete sanctification does not then occur, and the subject remain in the realm of the finite.

Repentance is "godly sorrow," that is "not to be repented of." (2 Corinthians 7:10.) True repentance is turning from all evil, ceasing to do it or to partake of it, restoring to any we have wronged that which belongs to them, and doing all that is right. Such realization of duty, and determination to do it, fully fills the requirement of, "bring forth therefore fruits meet for repentance" (Matthew 3:8), and prepares for baptism. "Repent ye: for the kingdom of heaven is at hand."—Matthew 3:12. "And that repentance and remission of sin should be preached in his name among all nations, beginning at Jerusalem."—Luke 24:47. Continued repentance, like continued faith, overcomes: "To him that overcometh will I give to eat of the tree of life."

Christ, the pattern in all things, says: "I have overcome the world." So must we, also, and it requires genuine repentance and is a lifelong task.

BAPTISM.

Baptism is God's method of remitting, canceling sin. "For the remission of sins."—Acts 2:38. Perhaps conflicting opinion is more widely extended on this than on any other part of saving truth. Does scripture so conflict? If so our hope is lost! Aside with man's opinion, and to the Scriptures! Christ taught two baptisms closely related, virtually one: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."—John 3:5. Strangely enough, some teach the water baptism to the exclusion of that of the spirit, and others just the reverse. Did God or Christ authorize that kind of work? Verily, no! The two were always associated, and the water baptism first.

John taught: "I indeed baptize you with water unto repentance: but he that cometh after me, . . . he shall baptize you with the Holy Ghost."—Matthew 3:11. "And Jesus, when he was baptized, went up straightway out of the water: . . . the Spirit of God descending like a dove, and lighting upon him."—Matthew 3:16. As to the purpose, Christ said of his baptism at the hands of John: "For thus it becometh us to fulfill all righteousness."—Matthew 3:15. And to Nicodemus he said (as quoted above) that without it man "can not enter into the kingdom of God." Peter on Pentecost said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins."—Acts 2:38.

Baptism had no application whatever to infants, for it was "for the remission of sins." Of infants, Christ said: "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven."—Matthew 19:14. They were already in —"of"—the kingdom.

Baptism was for those who could believe. "He that believeth and is baptized."—Mark 16:16. Infants can neither believe, nor disbelieve. Christ blessed little children. "And he took them up in his arms, put his hands upon them, and blessed them."—Mark 10:16. (See Matthew 19:13–15; Mark 10:14–16.)

THE MANNER OR MODE OF THE WATER BAPTISM.

Christ's statement, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God," clearly indicates *immersion* and nothing else. The statement of his own baptism, "And Jesus when he was baptized, went up straightway out of the water," is to the same effect. The occasion of the eunuch's baptism, also: "And they went down both into the water, both Philip and the eunuch; and he baptized him."—Acts 8:38. It is again clearly indicated: "And John also was baptizing in Enon near to Salim, because there was much water there."—John 3:23. Much water was the right quantity for *immersion*. Again: "And now why tarriest thou? arise, and be baptized, and wash away thy sins."—Acts 22:16. But Paul settles it: "Therefore we are buried with him by baptism."—Romans 6:4. "Buried with him in baptism."—Colossians 2:12. God authorized baptism. He alone can delegate authority to administer it.

THE SPIRIT BAPTISM AFTER THAT OF THE WATER.

It is clearly placed in that order in quotations above, John 3:5; Matthew 3:11, 16; also the Pentecost occasion, Acts 2:38.

THE HOLY SPIRIT CONVEYED THROUGH THE LAYING ON OF HANDS AND AFTER BAPTISM.

As man is the human instrumentality in the case of the water baptism so God ordained he should act a part in the baptism of the Spirit. In Acts 8:1–13 we have the account of Philip's work at Samaria, a number being baptized; then in verses 14 to 19 this: "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy

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Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost."

That this was *after* baptism and *through* the laying on of hands no one would care to dispute. Simon saw it so clearly that he wanted to buy the right. Paul found certain disciples at Ephesus of whom he asked: "Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."—Acts 19:1-6.

"Since ye believed," *after baptism*, was when the Holy Ghost was obtainable; but these "certain disciples" had heard *nothing* of the Holy Ghost. This led Paul to *question* their baptism. Their answer, "Unto John's baptism," caused Paul to defend John, and to set aside the spurious teaching and baptism of the impostor who had the hardihood to imitate John's baptism and not say a word about the Holy Ghost. Paul laid the whole imposition bare, baptized them, "laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." In Acts 9:17 Paul, who was then called Saul, is shown to have received the Holy Ghost under the hands of Ananias, by Christ's command. Ananias was not an apostle, so the laying on of hands and the gift of the Holy Ghost was not confined to the apostles alone. When the laying on of hands for this purpose was set aside, the gifts of the Holy Ghost ceased.

GIFTS OF THE HOLY GHOST.

The Holy Ghost, so received, entitled those receiving it to any of the nine gifts God saw fit to bestow, as seen in 1 Corinthians 12:1-12.

FOR THE AFFLICTED.

The widely practiced administration to the sick by the laying on of hands by Christ, the apostles, and elders (see Mark 6:13; 16:15-20; James 5:14), was to be coextensive with the gospel, the church, the race; for it was to meet human necessity.

FOR ORDINATION TO MINISTRY.

Strangely enough, while all churches now existing, Catholic, Protestant, and others, ordain their ministers by the laying on of hands that the Holy Ghost might be received, for the blessing of children, and for the sick to be restored, it is almost altogether lost sight of. God instituted it for a fourfold purpose; but man set it aside in *three* of those purposes. In God's plan it remains for the fourfold service. In his church and gospel it is so practiced.

RESURRECTION.

That man dies, the spirit and body being separated, it is apparent. If man shall live again, as created and placed in Eden, the resurrection must be; for in the Bible we learn of creation, of Christ and the resurrection; and we read: "As in Adam all die, even so in Christ shall all be made alive."—1 Corinthians 15:22. Again: "That he by the grace of God should taste death for every man."—Hebrews 2:9. In glorious appreciation Paul wrote in consequence: "O death, where is thy sting? O grave, where is thy victory?"—1 Corinthians 15:55. Christ died on Calvary for all and was resurrected from the tomb so that all could be raised. Christ said: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John 5:28, 29.

RESURRECTION, LITERAL, REAL.

The Christ crucified on Calvary was laid in the tomb and arose from it. So also others arose: "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many."—Matthew 27:52, 53. Paul says: "For if the dead rise not, then is not Christ raised."—1 Corinthians 15:16. And again: "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming."—Verse 23. Those attaining the "resurrection of life," the first resurrection, do so through obedience to the laws of life, the gospel. Those resurrected a thousand years later, in the "resurrection of damnation," are those who do not avail themselves of the law of life, the gospel.

The two resurrections are thus set forth: "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Revelation 20:4-6. Ezekiel 37:1-15 and 1 Corinthians 15 entire, well describe the resurrection.

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ETERNAL JUDGMENT.

Eternal judgment, God's judgment, just judgment, clearly stated thus: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."—Revelation 20:12. God's *justice* is thus described by Christ: "For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward."—Mark 9:41.

If so small and slight a service is not to go *unrewarded,* what then of all the varied services in degree till the greatest is reached? All are to be rewarded "according to their works." Diversified rewards or punishment, each calls for *different conditions,* and such the just judgment of God is to afford. The heaven and hell, saved and damned, religious and irreligious divisions as they have been taught and to represent but two conditions in the future life are untrue, unreasonable, unscriptural. To perform the whole gospel requirement will alone bring the best reward, but to perform only a part, though it be completely done, can not bring such reward. Lot's wife looking back, just seeing what transpired, seems a small violation, but it cost her life. (See Genesis 19:26.) Moses for what seems a small violation, smiting the rock in addition to speaking as the Lord had said, was deprived of entering the promised land. (See Numbers 20:7–12; Deuteronomy 3:23–27.) God does not accept man's changes of his plan. The slightest right thing will secure God's approval in the degree it merits, and the slightest clear violation of his plan will defeat the reward promised according to that plan; for by the violation it is changed from God's plan to man's plan.

Heaven for the religious, hell for all others, including the men not religious who died upon the battlefields of earth in such struggles as the American Revolutionary War, that civil and religious freedom might be! Those who were martyrs to the cause of human freedom in that called the United States Civil War would not only be deprived of the reward given to the one who gave the cup of water, but also of the reward of those who gave *their lives, their all.* Such theology would hurl God from his throne of justice.

Matthew 25:31–46 (too lengthy to reproduce here) clearly presents *three* future conditions. Those on the right hand are to "inherit the kingdom prepared for you from the foundation of the world" (verse 34); because, "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (verse 40). Having given food, drink, clothing, visiting when sick or in prison, is the service recounted.

"Depart from me, ye cursed," is the announcement to those on the left, because, "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Three conditions are clearly provided and in the following order:

1. Christ and his brethren, those ministered to.
2. Those on the right who performed the service.
3. Those on the left who failed to perform such service.

Three classes, you see! That Christ and his brethren, those who have obeyed and kept his whole law (see Matthew 12:50), shall be associated in judgment, is clear. Paul says: "Do ye not know that the saints shall judge the world?"—1 Corinthians 6:2. Again: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."—Revelation 3:21. Again: "And I saw thrones, and they sat upon them, and judgment was given unto them."—Revelation 20:4. To prepare for association with his brethren (those obedient to and faithfully keeping the entire gospel), and the condition they should occupy with him, he said: "Let not your hearts be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14:1–3.

Here we have Christ's plain statement of "many mansions" in his Father's house. Notwithstanding this, and that there was for *those on the right,* in Matthew 25, a place "prepared for you from the foundation of the world," he goes to prepare a place for his brethren, that they may be where he is.

PAUL'S BEAUTIFUL, CLEAR DESCRIPTION.

"There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead."—1 Corinthians 15:41, 42.

1. The glory of the sun, the abode of Christ and his brethren.
2. That of the moon, those whom God adjudges to be worthy of it.
3. That of the stars for all the remaining *diversified throng;* and thus are rewards *according to every one's works* clearly provided; God's just judgment meted out.

CHURCH ORGANIZATION.

While it is a fact that Christ established but one church, yet organizations called churches exist, and are as diverse as they are numerous, both in point of officers composing the organization and in the faith and doctrine taught. All of this disagreement is the result of the substitution of human wisdom for that of God.

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The Roman Catholic Church substituted popes, cardinals, etc., for God's plan of apostles, prophets, etc.

The Greek Catholic Church did something similar, yet different. Both discarded a continuation of revelation.

The Reformation also assumed that there was to be no revelation, and in the variety of human choosing we have been furnished the churches as they are.

The New Testament pattern is a *rebuke* to all this, and stands as the *unrepealed plan of God.*

God worked through this plan by the medium of revelation with man, *when the plan was set aside, and as a consequence, revelation ceased;* then men *assumed* that God had decreed its cessation; whereas it was their *abandoning* God's plan *by which they forfeited the right to such divine favor.* All of this is clear in the plan as stated in 1 Corinthians 12:28 and Ephesians 4:8–16, as also the reasons why, or in other words, results to be attained as there stated by Paul. Of the church instituted by Christ he said, "I will build my church."—Matthew 16:18. That he placed in it first apostles, is seen in Matthew 10:1–5 and Luke 6:13–16. "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place."—Luke 10:1. Of the church Paul said: "Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."—1 Corinthians 12:27, 28. *All* these were in the church and were to continue while the church existed. Why should any of these be eliminated, or anything else be substituted? In Ephesians, of the time of Christ's *ascension,* it is stated: "When he ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."—Ephesians 4:8, 11–16.

This was God's plan of church organization, and was to continue to the end of time. The reasons why and the results to be accomplished, as seen in the above, are:

1. "For the perfecting of the saints," God's people.

2. "For the work of the ministry." Evangelization of the world. Extensive!

3. "For the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." The lack of *education,* of *knowledge,* of *perfection,* and *unity* is apparent.

4. That humanity be safe and free from being tempest-tossed by varying winds of doctrine so prevalent since this God-ordained plan has been set aside.

5. The "head," Christ, directing: "The whole body *fitly* joined together and *compacted* by that which *every joint* supplieth according to the effectual working in the measure of *every part.*" No part could be dispensed with; God had planned it. "And the apostles and elders came together for to consider this matter" (Acts 15:6), shows that elders and apostles worked together sometimes, and that the office of elder was important, but secondary. Paul addressed "all the saints . . . with the bishops and deacons." (Philippians 1:1.) All these were included in "the whole body *fitly joined together and compacted by that which every joint supplieth,* according to the *effectual working* in the *measure* of *every part.*"

But, in one existing church, man has placed as all-sufficient elders and deacons *only.* Others have bishops, elders, and deacons. In the several man-instituted churches, the variations are many. No one of them fills the pattern, nor do they all put together do so.

GOD'S PLAN OF CHOOSING HIS REPRESENTATIVES.

"And no man taketh this honor unto himself, but he that is called of God, as was Aaron."—Hebrews 5:4. "But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches."—1 Corinthians 7:17. Without such call none are authorized in any sense to represent God, to preach, or to baptize, etc. Having set aside the New Testament plan of gospel doctrine and church organization, and also the principle of revelation, the medium of God's direction through the head, Christ, man set out to build churches, and the churches as they are with their varying and conflicting theology is the result. This made the restoration of the gospel necessary. That John the Baptist was a messenger to prepare the way before Christ and taught of him is well understood as prophesied by Malachi 3:1 and certified by Christ, Matthew 11:10, 11. John had also a later similar mission to fulfill, as we shall see.

That the work done by Christ and the apostles was

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overthrown by decadence into apostasy, is conceded by the Reformation in the variety of efforts to reform or restore it.

The confusion growing out of this miscellaneous human effort made it highly necessary that God should use *again* his method to *again make straight the path.*

Malachi said: "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in the former years."—Malachi 3:1-4.

Here is announced God's messenger to prepare the way for Christ to "suddenly come to his temple." He came to a *stable* before. "Who may abide?" "Who shall stand?" Everybody did before, when he came as a babe. "He shall purify the sons of Levi . . . that they may offer . . . Then shall the offering of Judah and Jerusalem be pleasant unto the Lord." This will be very different from crucifying him. For this future glorious coming, God declared: "I will send my messenger, and he shall prepare the way before me."

The one fulfillment of Malachi's promise, as found certified by Christ in Matthew 11:10, 11, in reference to John the Baptist's mission, was to be *repeated.* John the Baptist was to *return to prepare the way again.* This is set forth by Christ himself in the account of the transfiguration, in Matthew 17:1-13. Moses and Elias appeared there. Elias, mentioned in verses 3, 4, 10, 11, and 12, is explained by Christ to be John the Baptist in verse 13.

Speaking of things yet future, "his disciples asked him, saying, Why then say the scribes that Elias *must* first come? And Jesus answered and said unto them, Elias truly shall first come and restore all things." (Verses 10, 11.) John the Baptist, who had been beheaded, was there. The scribes understood of his future mission: "Elias must first come." Christ confirmed it: "Elias truly *shall first come* and restore all things."

This *restoring* "all things" included the priesthood, the right to represent God, the opening of the avenue of revelation from God, which man had closed against himself, denying that God would reveal, instead of asking for needed information.

The varying interpretations of scripture in the scope of the Reformation and the consequent entangling meshes of confusion (for what was affirmed by one of the movements was denied by another) made their lack of wisdom apparent.

God's gracious provision for such necessities was still open: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him."—James 1:5.

Joseph Smith, when in great perplexity on the question of religion as to which of the several movements was right, and reading the Scriptures for light, came to this promise through James, and acted upon it. In consequence there was fulfilled to him that promised through Malachi, repeated by Christ at the transfiguration, and again by John the Revelator when on Patmos: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come."—Revelation 14:6, 7.

It was to be at the hour of God's judgment, after the confusion of the Reformation, *which made it necessary* for God to take a hand so that confusion and error be overcome by light and truth.

Thus aided of God, Joseph Smith succeeded, as a humble human instrumentality that he was, in reëstablishing the gospel and church of Christ as reflected in the New Testament, and hereinbefore set forth.

If it shall occur to the mind of the reader that the name of Joseph as it has appeared in history is unsavory, let the reflection occur that Christ was adjudged "the friend of publicans and sinners"; "a gluttonous man and a wine-bibber." It was also alleged that he was "born of fornication." The Savior's measuring-line was: "A corrupt tree can not bring forth good fruit." Joseph Smith by God's guidance reproduced the church and the gospel of Christ in its fullness.

To the wisdom of Solomon the Proverbs stand as a monument, but his life closed in folly and wickedness. David before him had been "a man after mine own heart," says the voice of inspiration, (Acts 13:22); but alas! he became a man of blood and was deprived of building the temple. Folly and wickedness overcame him. Notwithstanding both David and Solomon closed their lives in wickedness, the Psalms and Proverbs are read and cherished. Had Joseph Smith closed his life similarly to what David and Solomon did, should his worthy work not still be considered and esteemed as theirs was? Who dare deny him the right? Fortunately, however, Joseph Smith's lifework did not close in wickedness. Not a line can be found from the beginning to the close or his career subversive to or inharmonious with the gospel of Christ and the high order of morals it represents.

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The awful stigma heaped upon the name of Joseph Smith by Brigham Young has been lifted by examination in the courts and the decisions rendered adversely to Young and his work, denying title to property as the claimed successor of Joseph Smith and his work. Joseph Smith and his work exonerated, set out clearly in court decisions separate and distinct from the foul

WORK OF BRIGHAM YOUNG.

After the overthrow of the work by Brigham Young and others who took advantage of the death of Joseph Smith to assume leadership of the church, some initial steps at reorganizing the church were effected by churches who had locally remained permanent in their several localities.

Partial organization was effected at Beloit, Wisconsin, in 1851 and 1852.

In April, 1860, at Amboy, Illinois, Joseph Smith, eldest son of Joseph Smith who was killed at Carthage, Illinois, June 27, 1844, was duly installed in his father's place as President or Presiding Elder in the Reorganized Church of Jesus Christ of Latter Day Saints. Which church appears as the successful party in the following cases in court.

EXTRACTS FROM COURT DECISIONS.

The following extracts from the Kirtland Temple Case support the Reorganized Church, while they show that the Utah Mormonism departed from the organization of 1830:

"In Court of Common Pleas, Lake County, Ohio, February 23d, 1880. Present: Hon. L. S. Sherman, Judge; F. Paine, Jr., Clerk; and C. F. Morley, Sheriff.

"Journal Entry, February term. 1880."

"The Reorganized Church of Jesus Christ of Latter Day Saints. Plaintiff.

"vs.

"Lucien Williams, Joseph Smith, Sarah F. Videon, Mark H. Forscutt, the Church in Utah of which John Taylor is President and commonly known as the Mormon Church, and John Taylor, President of said Utah Church. Defendants.

"And the Court do further find that the Plaintiff, the Reorganized Church of Jesus Christ of Latter Day Saints, is the true and lawful continuation of, and successor to the said original Church of Jesus Christ of Latter Day Saints, organized in 1830, and is entitled in law to all its rights and property."

TEMPLE LOT CASE.

The following extracts, from the decision of Judge Philips, of the United States Court, for the Western District of Missouri, handed down March 3, 1894, concurs with the foregoing, establishing the *legal* successorship in another suit, in which the Reorganized Church was complainant for the recovery of the Temple Lot at Independence, Missouri:

"Beyond all cavil, if human testimony is to place any matter for ever at rest, this church was one in doctrine, government, and purpose from 1830 to June, 1844, when Joseph Smith, its founder, was killed. It had the same federal head, governing bodies and faith. During this period there was no schism, no secession, no 'parting of the ways,' in any matter fundamental, or affecting its oneness."

"There can be no question of the fact that Brigham Young's assumed presidency was a bold and bald usurpation."

"Brigham Young's assumption of this office (under the claim of something like a transfiguration) was itself a departure from the law of the church."

"Conformably to the Book of Mormon, the Book of Doctrine and Covenants expressly declares 'that we believe that one man should have but one wife, and one woman but one husband.'"

"It [the church in Utah] has introduced societies of a secret order, and established secret oaths and covenants, contrary to the book of teachings of the old church. It has changed the duties of the President, and of the Twelve, and established the doctrine to 'obey counsel' and has changed the order of the Seventy or Evangelists."

"Decree will go in favor of Complainant, establishing the trust in its favor against Respondents, removing the cloud from the title, enjoining Respondents from asserting title to the property, and awarding the possession to the Complainant."

A TRIAL IN THE COURTS OF CANADA.

On May 19, 1893, Hiram Dickout, a minister of the Reorganized Church at Niagara Falls, solemnized a marriage between Abram H. Taylor and Alice E. Vance. He was tried before a magistrate of that town July 3, 1893, and convicted on the charge of unlawfully and without lawful authority, solemnizing a marriage between the parties named above.

The case was taken before the Court of the Queen's Bench, Chancery, Common Pleas Division of the High Court of Justice, for Ontario, before Judges Armour, C. J., Falconbridge, and Street, J. J., November 28, 1893, on the following questions:

"1. Is the organization known as 'The Reorganized Church of Jesus Christ of Latter Day Saints' a church and religious denomination within the meaning of R. S. O. ch. 131, sec. 1?

"2. Are the persons designated as priests and ordained and appointed as such according to the ceremonies of that organization, ministers and clergymen of a church and religious denomination within the meaning of the section?"

J. R. Cartwright, Q. C., appeared for the crown, W. M. German for the defendant. After argument by the attorney for the crown, and without the counsel for the defendant being called upon, the judgment was rendered by Armour, C. J., as follows:

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"We think it quite clear that this conviction can not be maintained. The defendant was clearly a duly ordained minister of this religious body, and there is no doubt that it is a religious denomination within the words of the statute. Assuming that Christianity is the law of the land in a sense, there is nothing contrary to Christianity in the tenets of this body. It is true they have some authorized works supplemental to the Bible, but that is the case with every church or denomination. The Church of England has its creeds, and the Presbyterian Church its confession. That does not make the church an anti-Christian one. The statute should receive a wide construction. It does not say 'Christian,' but 'religious.' If it said 'Christian,' it would exclude Jews. The fundamental law of the Province makes no distinction between churches or denominations. Every person is at liberty to worship his Maker in the way he pleases. We have, or ought to have, in this country, perfect freedom of speech and perfect freedom of worship."

Conviction quashed.

In conclusion, the church restored in 1830 has successfully pased all tests from a Bible standpoint. Its continuation, the Reorganized Church, has also stood those same tests. Forced into the courts on property rights, it has won every time. Its ministerial and Christian rights, being tried in Canada, it has again been triumphant. May the reader consider well this treatise on the true church and gospel.

R. ETZENHOUSER.

MAN'S AGENCY.

While reading an article in HERALD of July 18, the thought was stirred within me—as it always is, when I read or hear men say that God *intended* that Adam should transgress—to speak a word in defense of the unchangeable God; for the apostle says, "Let God be true," etc. But first will note what the apostle Paul wrote concerning the transgression. In 1 Timothy 2:14 we read, "And Adam was not deceived, but the woman being deceived was in the transgression." She transgressed, it is true; but she was not *the* transgressor. In 1 Corinthians 15:21, 22, the same apostle wrote: "For since by man came death . . . as in Adam all die . . . "; showing that the man was the transgressor. And why the man, more than the woman, seeing the woman ate first? The following reasons look apparent. God gave the command to the man not to eat of the tree of knowledge, before the woman was formed. The woman had the man's testimony no doubt, for she knew that God had given the command; but Satan came to her clothed in his beguiling powers, and she was beguiled, blinded, and deceived. But the man was not under that beguiling influence, therefore not being deceived he ate knowingly. He pleaded no motive or purpose for so doing, when confronted by his Creator, other than, "The woman . . . gave me of the fruit of the tree and I did eat." But men have claimed for him that he foresaw that unless he ate of the fruit also, there would be a separation, and consequently the designs of the Almighty be frustrated; and, again, that the transgression had resulted in great good to the human family, by giving the knowledge of good and evil.

However this may be, God did not recognize those good motives, or commend the act in any way. Nor do our teachers commend wrong acts at the *present* time, for the sake of good motives. But they affirm that "good intentions are helpful only when supported by right actions." Therefore the good motive does not make a wrong act right.

In Adam's case, it would seem to add the sin of presumption to that of disobedience to suppose that the Creator of the universe was not able to carry out his own purposes, without the aid of his transgression. Nor is it reasonable to hold that God intended that Adam should transgress, when it is written that he positively forbade him to do so: especially when his anger was so kindled because of that act that he cursed the ground for his sake. Such a claim is, to my mind, dishonoring to God. It charges him, in substance at least, with being double-minded, and acting a part that is not godlike.

In all subsequent history of the dealings of God with his people, the transgressions of men have delayed, and frustrated for a time at least, the righteous purposes of God in behalf of his children. And if he is, and was, the same then as now, we can most assuredly believe that the sin of our first parents had the same effect. Yet he is able to carry out his own purposes, notwithstanding the transgression, though the way of the transgressor be hard, and the roundabout road be long.

In Genesis 3:4 (Inspired Version) God said he gave man his agency. That agency given to man in the morning of creation, to the first man, and with the first command, was to be handed down to all of Adam's posterity; therefore it did not in any way annul the *first* command any more than it would a command given in the meridian of time, or in the latter days, for God said, Remember, I forbid it. We all have our agency, and Latter Day Saints have ever contended that like causes produce like effects in all ages of the world. If, then, a deliberate transgression was good, or productive of good, in the first age of the world, will it not be good now? "Shall we then do evil that good may come?" The apostle Paul answers, "God forbid." Yes, and he forbade it in the beginning.

But what is agency? Is it not the power, the privilege of choosing either way? If, then, in acting upon his agency, Adam had chosen to keep the commands of God, would it have hindered the earth from filling the measure of her creation? If it was the

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original design that the earth should be peopled through transgression, or if transgression *only* could bring such to pass, then it was predestination, and not agency.

Believing that the earth and all things therein were created for the use of man, and for the good of man also, and that it seemeth good for the exaltation of the children of men in this life, as well as the life to come, to have a knowledge of good and evil; and knowing by experience, as well as by the word of God, that men and women obtain an increase of knowledge of right and wrong—in others words, good and evil—in this age of the world, by *obedience* to God's commands, the writer feels justified in the belief that transgression was not necessary in order to obtain that knowledge. But that God "who withholdeth no good thing from those who walk uprightly," would have freely given our first parents to eat of that tree also—in his own time—had they kept his commandments; *if it was best for them* and all who should come into the world. For by transgression, the knowledge of good and evil is only in *part*, and more of evil than of good. Those who obey the gospel have a clearer knowledge of what is right and what is wrong than those who remain under the darkening shadows of the transgression. The eyes of the former—the obedient—are opened the second time. But all are under the broken law, and no man knows in full good and evil.

In all that has been written and said on the subject, the writer has not been able to admit the thought that God *intended* that Adam should transgress; but it is reasonable to believe he foresaw that he would, and made provisions for it. True, both Adam and Eve congratulated themselves upon their transgression; but I have yet to learn where either God the Father or our Lord Jesus Christ ever commended them or any other one for disobedience.

E. B. B.

Selected Articles

DRIVELLING SMART SET.

THE REVEREND F. B. MEYER PROPHESIES THEIR EXTINCTION.

The Baptist Union Assembly of Great Britain and Ireland held the first session of the Huddersfield meeting yesterday.

For his address the president of the assembly, the Reverend F. B. Meyer, had as his subject, "In midcurrent." The speaker opened with a hopeful expression upon the prospects of international peace and the federation of men in a common brotherhood.

"Then the Tsar, if Tsars remain," he continued, "wi l be unable to crowd the noblest of patriots into the vilest of dungeons; then inhuman monsters, like the king of the Belgians, will be unable to extort their millions by the slow torture and extermination of 15,000,000 of Congolese; then the word 'nigger' will be expunged from civilized language, the long war of color will be ended, and young boys fresh from school will blush to talk of 'potting' Zulus."

The president next reviewed the signs of the times. There was no need, he said, to argue that human society was passing through one of the greatest revolutions of history. It was a remarkable fact that the movement was not identified with the leadership of any one man. It was a movement of the people. Government by party was becoming more difficult.

Men were becoming imbued with the idea of social unity. Collectivism was looking over the shoulder of Individualism; competition was being set aside by coöperation; the spirit of social service was asserting itself on all sides, and whilst the smart set were drivelling their lives away in self-indulgence and extravagance, a new world was coming into being, in which they at the one end and the tramp class at the other would find no place. (Applause.)

The church that was needed to-day must bear a swift witness against the palmistry of Regent Street and the extravagance of Mayfair; against the midnight orgies of Piccadilly and the perpetual sacrifice of young lives. It must engage in a holy crusade, not only against the world, the flesh, and the devil, but against mammon worship, land-grabbing, and false notions of imperialism, aim to secure a better understanding between capital and labor, a wiser method of poor relief than to ship the bone and sinew of our working classes to other lands, and a national standard of righteousness which should make impossible the corruption which recent investigations had exposed. (Loud applause.)—*Daily Dispatch* (London).

"KIDS."

The following from an exchange, while it does not deal with the most important of subjects, nevertheless touches up a most senseless expression, and if the reading of this will cause some people to reform their speech along this line, it is well worth publishing:

K-I-D spells Kid, which means a young goat, and we believe that our loving heavenly Father is displeased, to hear any Christian professor call a child a KID; especially when a father, mother, Sunday-school superintendent or teacher does so. It surely would not be right for children to call their parents GOATS.

Were we to read from your Bibles thus: "Suffer little KIDS to come unto me" (Matthew 19:14), "KIDS, obey your parents" (Ephesians 5:1), or "Ye GOATS provoke not your KIDS" (Ephesians 6:4), etc., then you would have a just reason to say we are crazy. Children, as well as their parents, are of greater nobility than kids, goats, or any other dumb

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beast, for we have a living soul from God (Genesis 2:7). And Jesus died to save us from all sin, including vain conversation (1 Peter 1:18). Jesus says "By thy words thou shalt be justified, and by thy words thou shalt be CONDEMNED" (Matthew 12:37. James 3: 5-10. Ecclesiastes 10: 1).—The *Burning Bush*, October 11, 1906.

Mothers' Home Column

EDITED BY FRANCES.

The Barefoot Trail.

Out of the dear front gate it ran
Into the sun and dew and tan;
Traversed the dusty, peaceful street
Arched by maples (in mem'ry sweet);
Crossed the pasture with clover lush;
Entered the copse where trilled the thrush;
Rambled, loitered, and played—and then
Turned to mother and home again.

Street and pasture and hill and vale—
Such was the course of the Barefoot Trail:
Pausing and veering for this and that—
Now for a game of one-old-cat,
Now for a rollicking butterfly,
Now for a nest hung just too high,
Now for a brookside haunt—and then
Back to mother and home again.

Never a sun for this trail too hot,
Never a nook that knew it not.
Twisting and turning from scene to scene,
It checkered the realm of the gold and green.
Passenger—courier boyhood, slim;
Passport—whistle and tattered brim;
Province—to beckon afar, and then
To lead to mother and home again.

Many a secret and many a tale,
Ours who followed the Barefoot Trail.
Wonders witnessed and marvels heard;
Kinship of squirrel and hare and bird,
The shortest route to the swimming-hole,
The finny spoil of the swaying-pole,
Care-free triumphs and joys—and then,
(Best!) "the mother and home again."

—Edwin L. Sabin, in *Christian Home*.

By Sacrifice.

Dear Fathers and Mothers: You did not like our suggestion in regard to Thanksgiving Day? You thought it rather a childish affair to refrain from some one delicacy on that day in order that you might have the more to give towards building the children's home?

We have to ask these questions because no answer—no response comes to us, and we are left in doubt as to how you regard it. If you think best not to respond to our appeal in that particular way, then what do you say to a *direct* thank-offering? A little box, a glass, or any convenient receptacle could be placed upon your table, and into this each member of the family as well as your guests could put as much as they had to give. Think of it, will you not? and while your hearts are lifted to God in gratitude for the plenteous harvests of another year, give a portion—just a small portion—of those same harvests as a thank-offering to him.

It may be that some would prefer an entertainment or a dinner for the public, given on this day. If so, let it be done. Only we ask that you do not let the day pass and forget the home God wants you to build for the fatherless and motherless children.

A Plea for the Children's Home.

May I tell you a little story before I make my plea to *you* whom God has spared to raise and care for your loved ones?

Not many years ago, death entered a dear home, taking the loved mother and leaving the poor broken-hearted father with six small children to care for, and no means only the labor of his hands. The loving mother had seen the helpless condition of the father, and when dying asked that whatever else he did, or could not do, the children should have good religious training. In vain the wretched man did all he could. No home could be found that could take them all. No "children's home" was near or even could offer the religious training the sainted mother had given and desired them to still have. What *could* the poor father do but struggle on alone, doing his best under the difficulties he must face? God alone knows the fearful struggle in that dear, loving father's heart; for he well knew he could give them the watchful care that their tender years needed, being compelled to be from home at his labor.

Time passed and the children grew. The oldest, a sweet, trusting girl, did her best, and remembered her mother's training, until her sixteenth year, when poverty and want, with the fearful temptations that await our loved ones, assailed her, and she *fell*. (God forgive the tempter of a motherless child!) The next, a bright, beautiful, manly, loving boy, soon learned the lesson from his street companions of the cigarette and liquor habit, and at the age of fourteen was a wreck.

Think of it, mothers who have loved sons! Think of it, fathers who love your trusting, innocent daughters! Think for one moment of all your own precious children left at this tender age to face the cruel world and all its temptations, its evil, and its vice, which they must face if death should call you. Think of your *own* being tempted and falling and then let me ask, Are not all these homeless children just as dear to God as our own precious ones? And is it not our duty to help save these innocent children from the snares and temptations of the world? If only for the sake of bettering humanity, will we not help?

The world needs them. God needs them. The church needs them; and our children need them for companions and associates.

How different would the end of my story of these dear children have been, if at that time the church could have afforded them a home! The mother was a true Saint, and beneath the roof of a "children's home," established, governed, and controlled by the church, religious training could have been had and proper watchcare have been given them! God grant the day may speedily come when no dear children will go to ruin from the lack of proper care and a church home. Oh, mothers and fathers, I plead with you, Help us save these children! Let us awake to the fact of just what responsibilities rest upon us as true Christians, loyal citizens, and as fathers and mothers. And you childless ones, who have never heard the merry prattle of little voices in your own home, open your hearts to their pleading, and help with your means to build this home for the homeless ones. And you mothers and fathers, who have (like the writer) laid away your own bright, manly son, the joy of your life, or a dear, sweet, trusting daughter, you who have these lonely, sad, heart-aching hours, with nothing but the sad, sweet, haunting memory, and a hope for the great eternity where you may again meet the dear one, to you I say, Take the means God has given you, and that would have been SO GLADLY used for these dear departed ones if they had been spared us, and let it help build this home for the homeless children; and feel sure our own loved ones, safe in God's dear sheltering arms, will rejoice with us in the blessed work, and our own lonely, starved hearts will feel repaid for any effort we may make.

I would say to the dear fathers and mothers who have no

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vacant chair, no empty bed, no missing form, no loved voice silent, no lonely, aching void in the heart, but who have all their loved ones safe in their own tender care and home, let me say, Give as a thank-offering to God, that you have them all spared to you, by helping in this grand and noble work. Your reward will be sure. God grant that each of us may do our very best, and that success may crown the efforts of the noble souls who are laboring to this end, is the prayer of PRISCILLA.

AMBOY, Illinois.

[Let us tell you, dear Saints, that the writer of the above letter has already sent in her contribution—has shown her faith by her works—and it is out of the abundance of her own generous, sorrow-stricken heart that she is pleading with you. Whittier has beautifully expressed the purifying power of sorrow in these lines:

"The heart must bleed before it feel,
The pool be troubled before it heal."

God grant that a noble response may come in answer to the needs of this work, before the deep wells of our hearts are troubled by the visiting angel.—EDITOR.]

Prayer Union.

Sr. Kate Mills, Carson City, Nevada, desires the prayers of the Prayer Union, that she may be healed of an eating cancer in her left breast.

Letter Department

AMBOY, Illinois, October 12, 1906.

Dear Herald: Will you permit me a little of your space? I want to tell a little of my experience for the benefit of those who have been so kind to the invalid. After four long, weary months of "shut-in" and hospital life, when medical aid failed me, my doctor and friends decided a trip to my old native State, Wisconsin, might do much to bring back the health and strength that were so slow in coming. And while yet undecided as to my getting able to stand the trip, one day the *Autumn Leaves* was brought to my bed, and in opening it my glance first rested on the Religio report of the Minneapolis, Minnesota, local, and instantly I thought if a Religio there, there must be a branch; and if a branch an elder; and if I make the Wisconsin trip, I go through there, and could, as God has commanded us to do, be administered to—a privilege I had longed for much, but, as we are of the isolated ones, had not yet had it. Well, that night I dreamed I was in a building, and on looking out I saw some people pass, and among them was one that looked much like Bro. Cornish, and I remarked, "There is Bro. Cornish; now I will not have to wait so long to be administered to." Well, the next day I wrote Bro. Joseph Smith for some addresses of the Minneapolis Saints. Bro. Salyards answered promptly, and, not being able to stop off on my trip up, I decided if I got an *invitation* I would stop on my return. So on August 14, under the faithful doctor's watchful care, I made the trip north to an older, loved sister, who, with her kind husband, did all that love could do to make me comfortable. But the poor, run-down body had gone through too much from the surgeon's knife to rally quickly, and after four weeks more of painful suffering, I wrote Bro. Lundeen at Minneapolis—and how can I ever tell you of the kind, loving, cordial invitation from these dear Saints of God to "come," which I did on my home trip. And just before the last stop the train made before we reached my destination, I noticed outside my window a man that looked much "like Bro. Cornish," only larger. Well, he came on the train, walked down the aisle, and paused at my chair and asked, "Is this Mrs. Brunson?" My heart told me this is one of God's servants; and when he told me he was Bro. McCoy, one of Minnesota's missionaries, how my heart thanked God for his kindness to me. Arriving at the depot, found again another warm welcome by Sr. Lillian Lundeen; and I never can tell you of the warm, kind welcome waiting in the fine, pleasant home of Bro. Lundeen, with a nice, dainty supper. And then came the treat when they informed me a prayer-meeting, with a short sermon by Bro. McCoy, was to fill up the evening, planned for the poor, hungry heart and soul. Language fails me to tell of it all, and of the dear Saints that gathered there, of the fervent, touching prayers offered. *Never* will all this be forgotten by the stranger. And never will I forget the feeling of resignation that came over me, as good, kind Bro. Hilton (branch president) and Bro. McCoy laid their hands on the sufferer's head. God truly was there, and I felt to say, "Thy will be done."

My short stay with the dear family of Bro. Lundeen, and all their kindness to the stranger, will never be forgotten by me. Also the acquaintance and kindness of Bro. McCoy. And will say for their comfort, that though I still must use my crutch, the old numbness is much better, and I believe in time I shall walk without it. "In God's own time!" I know they are still praying for me. And may God our Father's richest blessing be on them all, "through life, in death, and all eternity," is the prayer of your sister in the faith, LAURA BRUNSON.

CASTANA, Iowa, October 9, 1906.

Editors Herald: Believing the Saints of the districts whereunto I was appointed may have reached a conclusion that I am not about my Father's business, I wish to say that I have been engaged in tent-work since July 5, first at Sioux City, then Orson, Sandy Point, Stow Creek, and Beaver Valley, with the exception of a visit at home in September, where I was needed most of the time because of sickness. In the above-mentioned places we have found some interest, and at some of them very good. The two latter places very good. While at Stow Creek there were no baptisms, yet we felt good was done, and an opportunity for future work with the tent. Some of the best of Saints in those hills I have ever met, as well as those who were not of our faith. May the good Lord reward them for their kindness to us. Have been associated with Bro. J. C. Crabb, which I have appreciated very much.

At this place (Beaver Valley), we just closed a series of three weeks' meeting the 7th. Had good attendance as well as attention. The writer had the privilege of acting the Apollos part of the work in conducting ten into the kingdom. Others are near, but seem to stay outside evidently for reasons best known to themselves. May the Spirit continue to strive with them so far as they may be desirous of doing his will.

There are calls for preaching from various parts of the district. Trust missionaries and local help may respond so far as they may be able, that the good work may continue to grow and the honest in heart be gathered out from the world. Hoping and trusting we may all, *yes, all,* minister and layman, do our individual work so the Master may indeed say, "Well done," in the great day of accounts; and may the Lord prosper his work everywhere, is my prayer. ELI HAYER.

R. F. D. 3, ANTHON, Iowa, October 7, 1906.

Editors Herald: To my brothers and sisters in Christ: It is some time since I have heard from any of you, and this beautiful October Sabbath day and communion day how I wish I could be at a Latter Day Saint church! I have not heard a Latter Day Saint sermon since I left Sioux City, two years last March, as we came here the first day of April; and it is only thirty miles southeast of Sioux City. Our farm is beautifully located, seven miles southeast of Anthon, and we would be very much pleased to have an elder come and tell the gospel story to the people. We are expecting Bro. W. A. Smith this winter. We hope he will come before corn-picking is over, as there is lots of it to pick, and not much help. And so it is with the gospel; it is

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much needed, but not preached as the gospel of Jesus Christ, as I have heard it preached by the Latter Day Saint elders.

We are very busy with the farm work.

If any of the elders can come to see us, we can meet them at Anthon, if they will let us know in time. Thrashing is about over; plowing is slow on account of distemper among the horses. Some of the Saints may be glad to know that I have not forgotten them. I take this way of letting you know that I still trust in my Lord and Savior, even Jesus Christ. May we all live so as to have his Spirit to guide us in all ways of truth and righteousness. SISTER M. E. TOWNSEND.

BICKFORD, Oklahoma, October 23, 1906.

Editors Herald: I inclose a clipping from last week's Kansas City *Star* which I think will interest all believers of the restored gospel:

THE 'LOST TEN TRIBES' AGAIN.

"CHICKASHA, I. T.—'The Indians are the most superstitious people on earth,' said a man a few days ago who had taught for years in a Creek Indian school. 'They have myths and legends by the score. Some of them are as beautiful and picturesque as the legends of the old Greeks and Romans.

" 'I boarded for five years with a Creek Indian who had been educated at Carlisle. He knew the Indian legends and used to tell them to me and his children as we sat around the fireplace of an evening. You know the Creeks have a legend that they are one of the lost ten tribes of Israel. This Indian was the son of a medicine man who was once great and powerful in the tribe. All his knowledge of Indian lore came from his father, the medicine man.

" 'He repeated the tales to me as his father had told them to him, except that the impressiveness of the Indian sorcerer with his long trailing robe of eagle quills, the conjuring wand and the fantastic and the weird surroundings of the Indian, teepee on a lonely plain were absent. The elements must be in the right mood for the medicine man to disclose the secrets of his race.

" 'This medicine man said that the Creeks were one of the ten lost tribes of Israel. The legend ran that they were once associated with the other tribes and that they had wandered and become separated. They wandered for years far to the north until they came to a sea. There they built boats and embarked. They steered their course by the wand of a medicine man. Each morning he went to his teepee and set up his divining-rod and told them which direction to pursue. They followed this rod from a warm country to a cold sea on which they set sail. The sea was crossed and then they traveled toward the south again.

" 'The Creeks have a covenant of their tribe which is kept with the chiefs. No one but the elect is ever permitted to see this guarantee of the genuineness of the Creek faith and origin.'

"Many Bible students and ethnologists believe that the Indians of America are descendants of the 'Lost Ten Tribes of Israel.' These tribes wandered away from Palestine and were never again heard of. Some believe that they wandered to the west shore of the Pacific and northward along it to the Behring straits, which they crossed to Alaska and then wandered southward and were dispersed throughout America in the ages that followed."

I would like to know if there are any Saints in and around Watonga, Oklahoma. We have been here but a short time, and would like to know. D. H. WHITSEL.

BETHANY, Oklahoma, October 9, 1906.

Editors Herald: We have just closed a ten-day camp-meeting at Bethany, where the few Saints who attended enjoyed a good meeting. The attendance was not what we had anticipated, either of the Saints or outsiders. So many were burdened with work at home, and were thus prevented being present. However, the meeting was a good one, and all seemed to rejoice.

That faithful veteran in gospel work, Bro. Daniel Self Crawley, with his aged companion, was with us and delivered some rousing sermons on gospel themes. His labors were well received. Bro. James E. Yates, our assistant, also distinguished himself as a preacher in earnest effort on the temporal phase of the gospel, and also in length of sermons.

Elder J. H. Baker, another faithful servant, from Beaver County, did good work—he is an earnest laborer. Bro. H. E. Moler, the genial "street-preacher," rendered valuable assistance, not only by clear, logical, and pleasant manner of preaching, but with the little organ, and voice in leading the singing. And the writer—well, he did the best he could.

It was a time of rejoicing, and we thank God for such a glorious gospel and the comfort received while laboring in its interests.

One very pleasant and attractive feature of our camp-meeting was a quiet wedding which took place in the tabernacle on Sunday evening, September 30, just before commencement of services. Mr. Clyde Newcomer and Sr. Addie Blakesley were married, the writer performing the ceremony. About two hundred people were present. Mr. and Mrs. Newcomer have many friends here who cheerfully responded to the opportunity we gave for congratulations before the commencement of preaching. We wish for them a long life blended with happiness and peace.

I find the Saints in general over the district trying to magnify their calling as the people of God. But I understand this gospel work to be somewhat like the experience in the schoolroom: when the child first starts to school it takes up the first book, or primer—then second book, etc. Suppose if, when they had finished the second or third reader, with other studies to correspond, they did not advance to higher grades, when would they receive their diplomas? The words *go on* in the gospel work contain valuable thoughts. We must "go on" if we gain the crown.

I am encouraged with the outlook in this part of the field, though there are some things that are a hindrance. Let us be *men* in understanding and *children* in malice—little children. For by our observation we see that children do not retain malice or unkind feelings toward each other. They learn to do that as they grow older in years. As we grow older in the gospel experience, let us remain as children in malice and disposition to speak evil or reproachfully of another. "Speak evil of no man," is the word of God to us. Years ago I learned these words from some good poet:

"We none of us know one another,
And oft into error may fall;
Then let us speak well of another
Or not speak about them at all."

To disregard the above teaching, both from the Scriptures and from the poet, is the cause of, and will result in more disorder, difficulty, etc., in the church, in my opinion, than anything else. It requires prayer, faith, and trust in God, meditation and earnest thinking, to cultivate our minds so that they will be changed and become like the "mind of Christ." "God speed the right." Yours in the conflict,

R. M. MALONEY.

ST. CLAIR, Michigan, September 24, 1906.

Dear Herald: A week of wonderful experiences is now recorded in the past. Our dear patriarch, Bro. John H. Lake, spent a few days with us, sent by a loving Father to cheer and encourage his band of Saints in this place. The words that were given will never be forgotten, but will echo and reëcho in our hearts till we meet on the boundless shores of the

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eternity from which they came. All day Wednesday the Spirit whispered to me of some wonderful blessing in store for his people. On Wednesday evening a number of God's people met for prayer and testimony at the home of Bro. Wortz. A time never to be forgotten was realized; the Spirit of God burned like a fire. Bro. Lake spoke in the gifts of tongues and interpretation of tongues, and told us of the near approach of the Son of God. Sr. Agnes Shaw of Kimball, Ontario, also being present, spoke in prophecy to a Lamanite brother of his mission to his own people if faithful.

Three were baptized Sunday morning, the 23d. Two of the number were Lamanites. Four Lamanites are now in the branch, all members of one family. The time is near when we will realize the fulfillment of prophecy in regard to this people: "And as many as shall believe in Christ, shall also become a delightsome people."—2 Nephi 12:13. Also Doctrine and Covenants 49:5: "But before the great day of the Lord shall come, Jacob shall flourish in the wilderness; and the Lamanites shall blossom as the rose." A spirit of inquiry is coming among them, and when the Book of Mormon is fully explained to their untutored, darkened minds, they will accept the truth with a childlike faith and simplicity.

The hastening-time is upon us; no time for resting upon our oars now. "Awake, Saints, awake; no time now for reposing." The Son of God is coming; the signs are on every hand; the world is filled with trouble and commotion; but in striking contrast to these woes is a mad rush for pleasure. The year 1906 has been unprecedented for its restless thousands running "to and fro," as prophesied in Daniel 12:4: at "the time of the end: many shall run to and fro, and knowledge shall be increased." Satan is very busy making plans and laying traps for the feet of the unwary. He has an array of worldly amusements laid out to tempt the young: Sunday excursions, Sunday band-concerts, Sunday baseball, and scores of innocent-looking social affairs of every description, till he has his victim so engrossed in the affairs of the world that he can draw his net sufficiently tight to hold him; but woe unto him who is caught in the snare. "As the days of Noe were, so shall also the coming of the Son of man be." Eating and drinking; eating and drinking! The leading thought to-day is eating, drinking, and dressing; but "as a snare shall it come upon all people."

In the true gospel,

MRS. A. MCKENZIE.

RICHFIELD, Utah, October 8, 1906.

Editors Herald: This writing finds us at the home of Bro. and Sr. J. J. Jensen, who are trying to emulate the Christ character, by caring for the wayfaring man, and making him comfortable.

We reached here on the 2d inst., after having spent a week at Manti (one of the strongholds of Brighamism), where we found lodging with our aged Bro. and Sr. S. P. Rasmussen, and during our stay there we occupied the street-corner and succeeded in shaking things up a little. We are now holding forth in the county court-house. Our attendance is not at all flattering, but we are in hopes of having an increase both in attendance and interest.

Our intentions are to reach St. George before returning, and of course to work the towns between here and there as much as possible, and open up some new fields as we go. It is our first visit to this part of the State. Our traveling companion (Bro. A. M. Chase) was here once before, about three years since, to act as moderator in a public discussion. (Brn. Hansen and Swenson take note.)

Yesterday we attended the tabernacle service, and immediately after they closed we held an open-air service where Bro. Chase spoke to them on the Inspired Translation of the Bible, and it seemed to open the eyes of some of the young men who listened.

In the evening the writer spoke at the court-house to a small congregation, and set forth our claims on the succession in the presidency. We feel hopeful in the work, and move forward with the assurance that the truth will win in the end. Ever praying for the welfare of Zion and her people, I remain,

In gospel bonds,

J. E. VANDERWOOD.

COLEMAN, Michigan, October 17, 1906.

Editors Herald: While riding in a railway-coach, recently, a lady said she always looked for "Bro. and Sr. Burton's letters and yours," when picking up the HERALD. It set me to thinking, and I wondered if it were just the right thing after all to thus keep silent. One thing that has served to discourage to a degree has been the personalities indulged by both sides (not by all, of course) in the discussion going on re Zion, banking, etc. Fearing that it might become infectious, it was thought best to write nothing. It has caused both sorrow and pain to see these sharp personalities and I believe the proper course to pursue by the Editor with all such articles is to consign to the waste-basket. One of the editors certainly struck the key-note on this, in last week's HERALD.

After a four months' tussle with rheumatism, the writer left home July 5, hardly able at the time to get in or out of a vehicle of any kind. Am glad to be able to say that so complete a change has come as to make me like my old self again. A further noticeable and very gratifying fact has been an added degree of God's Spirit, in the enjoyment of which, however, both additional responsibility and light have come. The weight of added responsibility has manifested the necessity for deeper humility and a closer walk with God. This of course means the removal of selfishness and the cultivation of greater activity in the sense or being a coworker with God in all that such term implies. Whate'er my brother's fault, it neither serves to palliate nor to condone my own, hence offers no excuse to me to become careless in the discharge of duty owed by self to both God and my fellow man. All efforts to pluck motes from others' eyes while my own are filled with beams, are not only fruitless but detrimental to me or the one making such effort.

In fact, if I even dare to enter but the border-land of the Zionic controversy, it would be to suggest that what we need most of all is a self-examination with a view to self-renovation, that will culminate in a unit regeneration, that the several units may be combined into a regenerated whole, so that all the parts thus compacted and fitly joined together may grow into Zion redeemed.

In company with Bro. W. P. Robinson, some five weeks were spent in visiting and cheering the isolated ones of Western and Northern Wisconsin. At one place, Elmwood, Mr. Groat, a merchant, not only gave us the free use of his hall, but handed each one dollar, as well as having kindly entertained us at his home part of our stay, his wife doing all in her power to make our stay a pleasant one.

The Saints were universally kind to us, so that we lacked nothing. Now commenced a round of reunion work which, while proving both beneficial and pleasant, was yet very trying physically. Then followed a round of conferences in Wisconsin and Michigan which, without exception, have reached a very high spiritual plane, thus proving profitable to all. One yet ahead of me before going home to prepare for winter. In the meantime services are being held here, the interest seeming to demand it. Seven were baptized here during conference, one since, and three names for this evening.

The funeral-service of Sr. Van Voltenburg was held at two o'clock Sunday, some four hundred being present. The house could not, of course, accommodate all. The speaker was richly blessed in his effort, and the audience was one of the most appreciative ever seen. The writer happened to be present at the death scene and helped to comfort the mourners.

J. W. WIGHT.

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AYRSHIRE, Iowa, October, 15, 1906.

Editors Herald: Leaving home on the 20th ult. for the purpose of ministerial work, I called at Cherokee, Iowa, and preached a few discourses, and did some patriarchal work, finding the Saints lively and spiritual, and their watchman looking carefully to the interests of the work, doing as well as circumstances will permit. Bro. A. R. Crippen presides. Sunday afternoon of the 30th ult. the Saints met at the house of Bro. N. Hayes and held a very spiritual and interesting prayer- and testimony-meeting, in which it was manifest that the young could pray and bear testimony of the goodness of God and to the truth of his work. The good Spirit was present, and the Saints rejoiced. Bro. N. V. Sheldon and family were among the number, looking much improved in health since last spring; and they seem to be much concerned about ministerial work. The kindness of these Saints will long be remembered.

While in that vicinity I was out six miles north of Cherokee at the home of Bro. and Sr. William Leonard and held four services in their schoolhouse, where the attendance was small but the attention good. I also gave blessings to their daughter and youngest son, Floyd, and felt much blessed in the work.

For eleven days I made my home with Bro. James O. Sheldon and family, near Melvin, Osceola County. Through the influence of Bro. and Sr. Sheldon, I was permitted to occupy in the Harding Methodist Episcopal church, which is located five miles northwest of Melvin. Elder S. L. Eddy, who resides at Ashton, Iowa, and has a class at this point as a part of his charge, treated me very kindly the Sunday afternoon of the 7th inst., and gave out an appointment for me that evening. The Hardings are members of his flock and they attended every service, he doing the janitor work, and his wife taking part in or leading the singing. Miss Maud Foster, who teaches school near by the church, presided at the organ for us and was an attentive listener.

It is a busy time with farmers in this locality, and the attendance at services was small; but they gave the best of attention. This is really a new opening, and we feel that some good was done. The writer presented what we call the first principles, knowing that it is the best spiritual food for those not members of the church. Sunday, the 14th inst., Bro. James O. Sheldon and family drove his team and buggy a distance of ten and a half miles to accommodate the writer, and have a visit with his brother Joseph and family. When within a mile and a quarter of our destination we stopped at what is known as Mr. Sauer's church and found the Sunday-school in session, with Bro. Joseph O. Sheldon installed as superintendent, and using his influence for the truth and the good of the people. At the close of the Sunday-school Mr. William Sauer invited me to take charge of the service. Bro. Sheldon kindly opened and closed the service, and I preached a discourse from John 10:27, using Mr. Sauer's Bible in doing so. I was much blessed in speaking by the help of the Spirit. I have occupied in this church before.

Mr. W. D. Sauer is a missionary of what is known as the "Assembly of God." He is a wealthy man, but does not believe in wearing gold or costly clothes. He manifests a spirit of kindness, for he is willing to hear, and likes to be heard. He is very zealous in his religious belief and work, and has a model family. The time not being opportune for continuing services at the last-mentioned point, Bro. Joseph O. Sheldon brought me on my way with team and buggy, a distance of four miles, in time to catch the six o'clock train in the morning at Hartley. Bro. Joseph Sheldon and wife, as well as those mentioned above, have the writer's thanks for their kindness. I arrived here about fifteen minutes of ten o'clock in the forenoon and found an open door and a hearty welcome at the home of Bro. and Sr. A. J. Chapin, though they are the only members of our church in this very prejudiced town. Aside from Bro. Edmond Ford and wife, now of Independence Stake, they are about the first-fruits of the restored gospel in these parts. Elder W. W. Whiting was largely instrumental in the hands of God of bringing this worthy brother and sister into the church. On a very cold, blustering April day in 1887, I led Bro. A. J. Chapin into the water of the outlet of Silver Lake and buried him with Christ in baptism.

The work seems to be onward and the good Spirit present where I have labored of late.

Yours in gospel bonds,

CHARLES F. BUTTERWORTH.

I am glad to think
I am not bound to make the world go round;
But only to discover and to do,
With cheerful heart, the work that God appoints.

—Jean Ingelow.

Miscellaneous Department

Conference Minutes.

South Sea Islands.—Met at Tarona April 6, at 8 a. m. The officers chosen for the conference were John Hawkins president, Pou Haroatea his assistant; Hiti Temanava secretary, and Tefau his assistant; and Tekakahu Tavi, Takehu, and Matahuira to prepare the chapel for services and to keep order. The minutes of the conference of 1905 were read. The following officers reported: Elder John Hawkins was not able to do much work because of sickness and weakness of the body, being nearly eighty-nine years old. Rere did what he could, lost his diary in the storm, therefore could not report more fully. Teahio was not able to go on his mission last year. J. F. Burton reported gifts received for the passage to America, and of the Doctrine and Covenants books distributed among the branches; it was given to a committee consisting of Elders Varoa, Mahuru, and Tetaku. Metuaore attended 292 meetings, preached 28 times, administered to 27 sick, administered the sacrament 3 times, blessed 2 children, baptized 1, ordained 7, sat on 7 elders' courts. Teariiarotaha of Tubuai preached 67 times, attended 81 meetings, confirmed 1, ordained 2, administered to 2 sick. Tapuni Aporo president of Tubuai District, attended 151 meetings, preached 81 times, baptized 1, confirmed 7, and ordained 1. Araiaiti of Tubuai, preached 30 times, ordained 1, administered to 5 sick. Temahana attended 60 meetings, preached 60 times, administered to 10 sick. Tepoaitu president of Kaukura District, preached 52 times, ordained 2, married 4 couple, administered to 12 sick, preached at 4 funerals, on 5 elders' courts, assisted in the Sunday-school and otherwise helped in the work of the district and mission. Tekaviu of Panau, preached 20 times, baptized 1, administered to 10 sick. Tai of Anaa, preached 15 times, administered to 3 sick. Hotu of Manihi, preached 40 times, baptized 3, administered to 10 sick, confirmed 5, on 2 elders' courts. Lui of Arutua, preached 36 times, baptized 7, confirmed 7, ordained 4, blessed 2 children, administered to 32 sick. Moe of Arutua, preached 10 times, baptized 1, confirmed 1, administered to 12 sick. Varoa a Moo of Tiona, preached 37 times and 7 funeral sermons, administered to 38 sick, on 1 elders' court, received $17 gifts and some clothing. Pou Haroatea of Manihi, preached 38 times, baptized 3, confirmed 9, administered to 27 sick, blessed 17 children, married 4 couples, on 3 elders' courts. Teahio of Raroia, preached 35 times, baptized 1, administered to 1 sick. Roo of Tarona, preached 8 times, administered to 2 sick. Tefau of Niau, preached 26 times, baptized 1, confirmed 2, ordained 2, blessed 2 children, administered to 29 sick, on 3 elders' courts, married 1 couple. Mauna of Makatea, preached 15 times, administered to 5 sick. Tapu of Arutua, preached 19 times, baptized 7, confirmed 6, blessed 3 children, administered to 15 sick. Tiho of Arutua, preached 10 times, administered to 15 sick, confirmed 1, blessed 1 child. Maruake of Raroia, preached 60 times, baptized 1, administered to 2 sick. Tetaku of Manihi, preached 48 times, confirmed 4, administered to 2 sick. Rua of Takapoto, preached 28 times, administered to 15 sick. Haroatea of Anaa, preached 3 times. Teihoarii of Fakarava preached 21 times, baptized 1, confirmed 1, administered to 1 sick. Priests: Hiti missionary of Kaukura District preached 15 times. Teparapu of Arutua, preached 10 times and assisted 3 times. Teare of Makatea preached 8 times. Teachers: Taaroa of Arutua preached 3 times. Teuhi of Anaa, tried to do his duty; lost his diary in the storm. Tavi of Arutua preached 3 times, assisted 5 times.

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Puta of Manihi preached 9 times. Tahaimaui of Arutua preached 8 times. Deacons: Tetai of Arutua preached 3 times. Matahuira of Arutua preached 3 times. Faatahu of Kaukura did the work of his office. Branches of Manihi and Arutua reported their officers chosen January 1. Resolution by Varoa that all persons who smoke tobacco or commit adultery should not be allowed on Tarona land. Tapu and Haroatea were appointed a committee to direct the entertainments.

Saturday, April 7, 8 a. m.: Reports of elders: Potuarau of Anaa preached 25 times, administered to 10 sick, married 1 couple, confirmed 2, blessed 1 child. Hiti Temanava, did the work of his office but lost diary in the storm. Vaiotaha of Anaa lost report in the storm, but did the work of his office. Priests: Tanenui of Tarona preached 7 times and assisted once. Turoa of Takaroa preached 3 times. Teachers' reports: Teuu of Manihi preached once. Tekakahu of Anaa. Tahania of Tiona preached 30 times and assisted 9 times, led 20 testimony-meetings, 3 times settled difficulties, 50 times rang the bell, 13 times prepared the chapel for meetings, and led the Sabbath school 38 times. Deacons: Takehu of Tarona, Aki of Anaa, and Oriori of Makatea reported.

2 p. m.: Heard the following reports of elders: Alfred Sandford, preached 20 times, blessed 4 children, administered to 10 sick. Tehakeke of Hereheretue (2 years' report) preached 192 times, confirmed 3, ordained 2, married 1. Mauritera of Mataura in Tubuai preached 18 times, assisted 4 times, administered to 2 sick. Priests: Haorea of Tiona, preached 9 times, led testimony-meetings 11 times and assisted 5 times. Report of Metuaore of the money of the Doctrine and Covenants and the land debt, received and placed in the hands of a committee. Elder Teahio asked to be relieved of the presidency of the district of Raroia by reason of sickness; request granted. Report of the branch of Tiona received of the officers elected.

Monday April 9, 8 a. m.: Report of the committee who examined the report of Metuaore concerning the debt of Tarona as follows; Received from Panau, $44.20; Tiputa, $30.40; Tiona, $13.60; Avatoru, $48 00; Makatea, $12.10; Takapoto, $1.60; Tikahau, $1.60; Niau, $169.80; and Manukura, $1 60 Total $322.90. Lost of this money in the storm and sea, $153.10; the remainder, $169.80 is on hand, all Chili money. Report received. Report read and received of the committee on the distribution of the Doctrine and Covenants among the branches. Report of the committee on the bishop's books of tithing and offerings: Money received, $373.50; expended $275.20; balance on hand, $98.30, Chili. Alfred Sandford read the report of Metuaore of the money received from the branches of Southern California, $120 00. Metuaore reports having received from the Tarona branch $14.40 for Tarona land debt. Elders Tumatau and Mahuru reported.

The appeal of Lui and Tapu was read, concerning the accusations made by some that they were worshiping the Devil and had apostatized and were causing a great deal of trouble and disturbance in the church; it was laid over till the new missionaries arrived and examined into the matter. The resolution of Varoa concerning those who smoked, or were living with companions unmarried, was then considered and adopted, and the president of Tarona Branch was authorized to put all such persons off the land of Tarona; but must first give them a month's notice that they may have time to free themselves from those evils, which if they do not do they must be put off the church lands of Tarona.

The following missionaries were appointed: John Hawkins president of the mission till his successor arrives. D. M. Pohemiti secretary of the mission and Turatahi his assistant. Pou Haroatea president of the Tahiti division and Tefau his assistant; Taneterau president of the Fakarava division and Tetaku his assistant; Tepoaitu president of the Tahiti District and Tai, Hiti, Tehu, and Maruake missionaries therein. Wiriamu president of Raiatea District and Tiho, Rua, and Teotahi missionaries with him. Taruia president of Rairoa District and Tuteirihia, Pori, and Titi missionaries therein. Tehakeke president of Hereheretue District. Tapuni Aporo president of Tubuai District and Teariiarotaha missionary therein. Lui president of Raivavae District, Tapu, and Tane missionaries with him. Vaiarea president of Kaukura District. All the leading officers and quorums were sustained by vote, and all the members of the church also. Conference adjourned to meet again with the Tarona Branch, April 6, 1907. Turatahi, assistant secretary's minutes. J. F. B., translator.

Minutes of a Special Conference convened in Papeete, on Thursday, July 26, 1906; in accordance with a resolution of the April conference last leaving the settement of certain difficulties until the missionaries arrived. After the conference was opened the following officers were chosen: J. F. Burton, chairman; C. H. Lake, assistant; A. Sandford, secretary. The following resolutions were then read for the consideration of the body: It is expedient that we agree to the the things mentioned below: 1. Leave off the company called the "priesthood." 2. Cease leading companies into the bush. 3. Cease talking evil of one another. 4. We will all become one people as formerly, and we all will be subject to the law of God, and likewise to the law of the church, and to the officers of the church according to their office. 5. And if we agree fully to these things, we will recognize all the officers of this church, according to their offices and callings as formerly. 6. And we will recognize the branch in Faaa in good standing in this church, and all the officers and members also therein. These propositions were thoroughly discussed, forty-six speeches were made upon them, and finally each proposition was voted upon separately, there being one vote against the first one, and one against the second; all the others were unanimous. Conference then adjourned. Joseph F. Burton, chairman; A. Sandford, secretary.

Kewanee.—Conference met at Buffalo Prairie, September 29, 1906, Bro. Amos Berve in charge. Organization was effected by choosing Bro. Berve to preside; Mary E. Gillin secretary, with privilege of choosing assistant. The morning session was occupied with prayer- and testimony-meeting. Branch reports as follows: Millersburg 108, Buffalo Prairie 58, Rock Island 78, Kewanee 140, Dahinda 46, Joy 38, Media 19, Peoria 52, Canton 75. Elders reporting: John S. Patterson. Bishop's agent's report: Total collection with balance, $647.11; total expenses, $514.92. District treasurer's report: Total collection with balance, $59.17; total expenses, $20.72. It was decided to hold the next conference at Kewanee the first Saturday and Sunday in February. Bro. Alexander Smith with his stenographer was present and remained in the vicinity for a short time. During the conference much pleasure and profit were derived from his timely counsel and fatherly admonitions and advice. C. E. Ball of the tri-cities was ordained an elder, and Alfred Needham a deacon during the Sunday services. Weather was unfavorable at the beginning, but Sunday was fair, with a large attendance. A good spirit prevailed throughout and the way still seems to lead upward for "Kewanee."

Southern Missouri.—Conference convened with the Thayer Branch *near Thayer*, September 29, 1906, with A. M. Baker in the chair. Bro. H. Sparling was chosen to assist in presiding. Ministry reporting: Elders H. Sparling, A. M. Baker, O. E. Ensley, W. A. Brooner, J. W. Quinly, G. W. Anderson, J. F. Cunningham, and William Taylor; Priest John B. Scott; Teacher Joseph Kirby. Verbal reports were offered by Elder Cornelius Edwards and Priest George Davis. Branches reporting: Thayer 32, Pomona 74, Ava 98, Denlow 42, and Beaver 58. Bishop's agent A. M. Baker, reported: On hand July 12, $12.92; collections, $81.18; received from Bishop, $64.00; total paid out, $119.61. District treasurer, W. A. Brooner, reported: In treasury last report, $4.22; collected branch dues from Denlow Branch, $1; from Thayer, $1; expended for postage and stationery and president's and secretary's expenses, $3.50. A. M. Baker resigned the district presidency, and Elder W. A. Brooner was chosen to fill the vacancy for the remainder of the year. Beaver was selected as place of next conference, and December 29 for the time of convening. Attendance was very light on account of the incessant rain. At close of conference a collection was taken up amounting to $1.55, which was given to Bro. Sparling to assist him on his way to St. Louis. W. A. Brooner, president and secretary.

Gallands Grove.—Conference convened at Dow City, Iowa, October 13 and 14, 1906, presided over by J. C. Crabb, C. J. Hunt, and Eli Hayer. Seven branches reported: Deloit 210, Dow City 138, Gallands Grove 247, Coalville 65, Lanesboro 53, Pilot Rock 39, Harlan 63. Twelve ministers reported by letter. Bishop's report: Cash and note on hand, $727.23; expended, $340.75. Sanitarium fund, $196.93; paid Bishop Kelley, $152.93. Children's home fund; Received, $87.09; paid Bishop Kelley, $64.34. By recommendation of Gallands Grove Branch, Bro. David Baughman was ordained to the office of elder. Adjourned to meet at Deloit, Iowa, February 9 and 10, 1907. Edith Dobson, secretary.

Northeastern Missouri.—Conference convened at Higbee, Missouri, September 1, at 10 a. m., Brn. W. S. Macrae and A. Allen presiding; W. C. Chapman and W. B. Richards, secretaries. Branches reporting: Higbee, Bevier, Green Leaf. Ministers reporting: W. S. Macrae, A. Allen, F. T. Mussell, William Kelso, W. C. Chapman, R. R. Jones, Thomas Broad, W. B. Richards, P. J. Raw, Ed Thomas, and C. A. Brown. Bishop's agent's report, also district treasurer's report, were audited and found correct. Officers elected for the next year were F. T. Mussell, president; William Kelso, vice-president; W. C. Chapman, secretary and treasurer. Adjourned to meet at Bevier, Missouri, February 23 and 24, 1907.

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Two-day Meetings.

Two-day meetings of the Mobile District will be as follows: Seminole, November 10 and 11, G. W. Sherman and George Bankester in charge; Bluff Creek, November 17 and 18, W. L. Booker and John Mizell in charge; Theodore, November 24 and 25, F. P. Scarcliff and L. C. Goff in charge; Bay Minette, December 1 and 2, W. L. Booker and W. J. Booker in charge; Three Rivers, December 8 and 9, Oscar Tillman and Alma Booker in charge; Horseshoe Branch will be provided for in due time. Alma Booker, president, 408 East Howard Avenue, Biloxi, Mississippi.

Conference Notices.

Southern Indiana District conference will convene December 22, at 10 a. m., with the Leavenworth Branch, in the Schafer Schoolhouse, near Pilotknob. Saints coming by rail, get off train at Marengo, Indiana. Those coming by river, get off boat at Leavenworth, Indiana. All branch reports should be in my hand by December 15. Those not having branch report blanks, can have same by return mail, for the asking, as I have them on hand. Out of ten branches, only two reported last conference. Let us hear from all this time. All coming to this conference, let me know in advance, so I can arrange for your free entertainment, as the Saints are very much scattered here. We can care for all that come if you drop us a postal-card, telling us you are coming. John Zahnd, secretary, Pilotknob, Indiana.

Convention Notices.

The joint convention of the Massachusetts District Sunday-school and Religio association will convene in Attleboro, Massachusetts, Saints' church, November 10, at 2.30 p. m., continuing over Sunday the 11th. Ora Holmes Whipple, secretary, 567 Westminster Street, Providence, Rhode Island.

Addresses.

William C. Chapman, Higbee, Missouri, R. F. D. 3, Box 92.
J. F. Mintun, home and field address, 1211 East Twelfth Street, Des Moines, Iowa.

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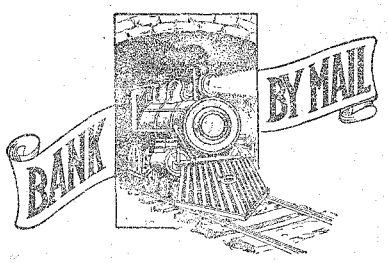

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The Saints' Herald.

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

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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

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IF MY neighbor has one religious opinion and I another, nevertheless, I must love him and respect his religious opinion, for, after all, both of us are worshiping the same God and both of us aspire to do his will. If I have one political opinion and my neighbor another, I must still love him and respect his political opinion, because, after all, we both love liberty and aspire to serve it. If I have one sociological opinion and my neighbor another, still I must love him and respect his sociological opinion, for, after all, we both are devoted to the upliftment of mankind and both aspire to serve in that sacred cause.—Senator Beveridge.

Editorial

HOW SAINTS SHOULD LIVE.

Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men. For we ourselves were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Savior toward man appeared. . . . This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:1-10.

For the first time the Associate Editor takes his pen in hand (mere figure of speech, we use a typewriter) to address an editorial to the HERALD readers.

As we do so, no subject occurs to our mind as being more important than the one named above. For over three years we have attempted to explain that subject to one congregation. It is probably one of the most insistent questions that a Latter Day Saint may consider. Other questions he has settled in his own mind. The divinity of Christ and the sacrifice of Christ are settled questions to the one already engaged in the great warfare, and there remains simply the one great question, How shall he live that he may make the greatest returns for that sacrifice and most completely enjoy the salvation of God's children?

It is important also that we should know how not to live. The finest craft may soon be wrecked if the navigator does not know of the rocks and shoals in the stream which he navigates, or knowing will not beware. In the scriptural quotation at the head of this editorial we find an enumeration of some of the things which we must avoid—folly, deceit, disobedience, lust, envy, and hate.

How often is it the case that folly and disobedience are the rocks on which we split. It can not be said that the average man or woman, either young or old, goes down to ruin without being warned, both by word and by the awful examples which they have seen in the lives of others. Yet we have observed it to be a fact that a man may be taken to the hospital raving with delirium tremens, and his neighbors,

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his brothers, his very sons, persist in the course which brought him there. A youth or maiden may fall from virtue. Their comrades see the consequences in a blighted life. They read of it in the papers. It is talked of in the community. Anxious parents advise them. Yet always a certain number of them will tread the same road to destruction.

We come now to the question of how to live. Some things in this world are useful and some are ornamental; some are neither and some are both. The religion of Saints should be both. If it makes no actual change in the life, throw it away. It is not worth while if it is not practical.

While lofty ideals should actuate us in life, they should be practical as well as lofty. It is all right to talk of "hitching our wagon to a star"; but we must find a practical way of getting at the star,—and be sure that we do not select a comet.

Our religion should make the most radical change in our dispositions, our ambitions, our deeds, and our speech. Some one has said that religion is the "best armor in the world, but the worst cloak." The Pharisees thought of religion as a cloak to hide their sins; Paul thought of it as an armor with which to protect his immortal soul. He took the shield of faith and the helmet of salvation and the sword of the Spirit,—and then fought the Devil and not his own brethren. Passing by erring, frail, human flesh and blood, over which the Master shed the pitying tear, he assailed "powers and principalities and spiritual wickedness," which his Captain and Leader had sworn to destroy.

As regards our manner of speech, how forcefully we are warned to be "gentle" and to speak "no evil." There is the greatest need that the Saints should heed that warning, "No man lives to himself alone." Every burst of ill temper, every grudge, injures others as well as ourselves.

True it is that those who are strong and spiritual may not be disturbed when they see division and lack of love in the church; but it is not that class of which we are commanded to take special thought. We are told to strengthen the weak. We are told to reach after the lost—those outside the church. Whether we speak from the pulpit or the pew or through the church papers, we should carefully avoid any word that might discourage some weak member or turn away some investigating outsider. As a branch president we would not for a moment tolerate on our stand two or more missionaries who would spend most of their time "replying" to each other; we could not afford to because of the effect upon both Saints and outsiders. Let them settle their difficulties privately and come into our branch and preach an affirmative gospel; and this they do so far as we have observed. The same thought may be carried into other fields, if you choose.

We call our church "The Church of Jesus Christ of Latter Day Saints," and we must not so comport ourselves as to justify the world in writing a question-mark after any part of that title. This paper goes out under the caption, "SAINTS' HERALD," and we do not wish to give any reader the right to place a question-mark after the word *Saints'*.

If a writer misquotes scripture or mistates history, a few words will correct the mistake. But (though we would never advise a sacrifice of principle or truth) if the man simply states the opinions that he has formed it is not *always* necessary that every one holding slightly different opinions should rise and do him battle. If one may do this, all may, and we might reach the stage where we would have one affirmative argument on January first, and three hundred and sixty-four "replies" to occupy the balance of the year,—until leap year came as a happy relief. It is not *always* necessary to reply and it is *never* necessary to reply with harsh personalities.

Over the head of at least one of the ministry, when he was ordained, the Spirit gave command that his ministry should be "a ministry of kindness." If we are ministers of Christ, how can our ministry be otherwise?

The mere fact that we teach correct doctrine will not establish our case with God or with thinking men. Both will look to see if we are actually practicing kindness and forbearance and love, for by that shall men know whose disciples we are.

Saints should not live for *pleasure*, though they are justified in looking for *happiness*, and it will be found in "being ready to every good work." Happiness is found only in the line of active duty. We are more and more of the opinion that the Latter Day Saint who lives his religion and has a fair share of the necessities of life will find it within his power to live a happier life than is lived by any millionaire in the world. What do you think of it, brethren? Would you trade your church fellowship for his wealth,—with his night-watchman, his burglar-alarms, his safety-vaults, his worries, his dyspepsia, his sleepless nights, his evil conscience, and his future outlook thrown in?

The change in our speech and deeds must spring from a change in ourselves,—our disposition.

No brain can long dictate a course in which the heart is not enlisted.

The law of the land may stay the hand in mid-air and say that you must not *steal* your neighbor's money or his wife or his life. The law of God checks the heart in mid bound and says that you must not *covet* your neighbor's money or his life or his wife.

You must not think about these forbidden deeds, for thought is a seed that in time will surely germinate and break through the soil a deep-rooted deed.

Life is a sacred trust. Live it as best we may it fills one with melancholy to look back and think of the days so swiftly spent, the friends so soon parted,

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the homes so soon broken up. We can face the future or the present; but how hard to face the past! How infinitely harder if it has been misspent and ever the dread hand of remorse clutches the heart!

We are like some old Catholic woman who counts her beads and says her prayers. The prayers are repeated but not understood. The beads are counted but not noted. So the days slip through our hands like golden beads of an endless chain, and we hardly note them until they are quite gone and we find that the chain is not endless after all.

Let us take more earnest thought how by prayer and labor we may speed the operation of God's law that will change us from glory to glory into the likeness of our Master, who declared that "he that has seen me has seen God." Few of us would dare to say that. Yet that is what we send ministers out for: to tell the people and show the people what God is like in thought and speech and act. That is what we maintain congregations for: that people therein may learn how to become like God. That is what the church itself is organized for: that it may be to the world the divine revelation of what God is. That is the great message of reconciliation and peace, and "blessed are the peace-makers, for they shall be called the children of God."

ELBERT A. SMITH.

THE STRIFE-MAKER.

Who is thy Master, O vain Contender, that leadeth thee on to the strife?
Who is thy Master—what is the power that beareth the blade of the knife?
Whose is the power that seeketh control
Now of thy body and soon of thy soul?
What is the prize that awaits at the goal, and is that the aim of thy life?

Who is thy Master, Child of the Kingdom, that causeth thee sorrow to bring?
Who is thy Master—whose is the power that giveth thy tongue its sting?
Whence is the spirit that dwells in thine heart
Causing thee mischievous thoughts to impart?
Break into fragments the love-killing dart that thou hast intended to fling!

Own him thy Master, heed thou his sayings, whose servants are noble and kind;
Own him thy Master—his be the Power that ruleth in mercy thy mind!
His be the Spirit, of truth and of love,
That draweth thee on, to the haven above:
His are wise servants and harmless as doves, who glory in Charity find!

"There shall be no disputations among you, as there hath hitherto been; neither shall there be disputations among you concerning the points of my doctrine, as there hath hitherto been; for verily, verily, I say unto you, He that hath the spirit of contention, is not of me, but is of the devil who is the father of contention, and he stirreth up the hearts of men to contend with anger one with another. . . . This is my doctrine, that such things should be done away."—Nephi 5:8.

CHICAGO, Illinois. FRED H. JOHNSON.

CURRENT EVENTS, SECULAR AND RELIGIOUS.

Mr. Rodney Smith, one of the world's noted evangelists, is about to begin a campaign of some length in America. He comes backed by the great churches of both Great Britain and America, and is said to be a man of wonderful power and elegance of speech, though he is familiary called "Gypsy Smith." He was born in a tent, of Gypsy parentage, and led a roving life until about seventeen years of age, when he was coverted by Ira D. Sankey.

Commander Robert E. Peary has set his mark thirty-four miles nearer the North Pole than any known predecessor—at latitude 87 degrees 6 minutes. Explorers have gained five hundred and ten miles in three hundred and ten years at an immense cost of life and treasure.

In the days of their tribulation San Franciscans were confident that they could speedily rebuild the city, but now unforeseen difficulties and delays arise. Strangely enough the greatest difficulty is not found in inanimate nature but in human nature. At the first old standards were abandoned and every one sacrificed himself in the interests of all, but now the old spirit has returned with a rush and it is a struggle to see who can make the most out of the situation. Every landlord forces rent to the point where he bankrupts his tenants, and every laborer forces wages to the point where he drives the builder from the field.

William Allen White in *Collier's Weekly* defines our worst modern ailment as "clouded moral perception." The average man is honest when dealing directly man to man, yet the farmer will cheat in his road work, and the politician will graft, and the trust magnate will rob the widow, because they do not see their victims and do not really comprehend the nature of their crimes.

An echo of past times is heard in the Associated Press reports of a Ute uprising in Wyoming. A renegade band clashed with the Tenth Cavalry on Bitter Creek, October 31. The uprising was ended nearly as soon as begun.

Possibly it is significant of the times that the wealthiest bride to celebrate a honeymoon thus far in the present century is the daughter of a cannon maker—Miss Bertha Krupp.

Reverend Doctor W. W. Boyd, for thirty years pastor of the Second Baptist Church, one of the wealthiest congregations in St. Louis, announces that he has quit the ministry, declaring that all clergymen must

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be subservient to "the money power," or leave their churches.

"The modern fashionable city church," said Doctor Boyd, "is run by from one to six men who are the largest contributors to the funds."

A congress of delegates from the various States meets at Washington, November 13, to consider the divorce question and if possible secure uniform divorce laws by State enactment.

GENERAL CHURCH ITEMS.

Bro. Gomer T. Griffiths has just concluded a tour of California and reports the branches in good condition, despite the fact that the members are badly scattered, which doubles the labors of the branch officers.

Encouraging reports from Brn. G. J. Waller and J. D. White, missionary in charge and missionary, respectively, at Honolulu, Hawaii, are received. Eleven baptized during the quarter ending October 8. Bro. Waller, in charge, writes, much encouraged by the outlook.

Thirty-seven baptisms in Bro. W. H. Kelley's field, forty-eight in Bro. G. T. Griffiths', one hundred and thirty-eight in Bro. F. A. Smith's, and others in their proportion is not so bad a showing, after all.

Two of our elders who have been nearly disabled by sickness are reported as improving, viz.: Bro. F. J. Ebeling, who has been suffering with nervous trouble, and Bro. W. S. Pender, who has been afflicted with throat trouble. Bro. Pender has been laboring in Arizona, near the Mexican line, and has been improving the time in studying the Spanish language.

Brn. Chase and Vanderwood have been operating in Utah. Bro. Chase reports that he has tried the Irishman's plan of surrounding the enemy. Spread out, Bro. Chase.

Elder W. E. Peak writes that the year has been one of the best in his experience. He has held a debate with Reverend W. L. Smith of the Baptist Church, and says that since the debate he feels the old spirit of contest returning, but will try to do nothing rash.

Address Elder J. C. Clapp, box 90, Tulare, California, and Elder J. M. Baker at 1115 West Sixth Street, Sioux City, Iowa.

In the *Deseret News* for October 18, 1906, there appears a letter written from Nauvoo, Illinois, signed by P. P. Christenson and J. W. Alleman, in which they say among other things; "One thing worthy of notice: the integrity and loyalty of the leaders of the church who proved true to their trust after the Prophet Joseph was killed have left monuments of inspiration to the rising generation in the buildings which they once occupied. They stand out boldly and denote the strength of character of their former occupants. While on the other hand they who proved traitors to the cause of God have left no monuments that stand to-day. If they left any they have crumbled to dust and blown to the four winds."

Our General Church Historian remarks that another thing "worthy of note," in connection with the above, is that Sidney Rigdon and William Marks have long been regarded by the Utah church as traitors, and their homes stand in a state of good preservation. These Nauvoo correspondents should look before they leap.

Bro. Richard Bullard, who has for a time been visiting and preaching to a lot of his friends and relatives in England, his native country, was to sail for his home at Boston Massachusetts, October 12, on the steamer Arabic. Weather had turned cool and foggy, making out-of-door services impracticable. Conditions were against any further stay and by the advice of Bro. Rushton he comes home.

As will be noted by the Des Moines items, Bro. Mintun has moved his family to Des Moines. His new address is 1211 East Twelfth Street.

The *Deseret News* for October 11, 1906, favorably notes the reply of Elder Hammond of the Mormon church to Elder Knisley of the Latter Day Saint Church, as printed in the Winnipeg, Canada, *Tribune*. The character of the reply is indicated by the statement of the *News* that they "do not care" to reprint it, for fear they will "be accused of setting forth an argument in defense of plural marriage." Evidently some folks rush in where others fear to tread, yet fain would "if" ——.

IT IS reported that more than one hundred Jewish families move into Jerusalem every week. Though most of them are very poor, yet they find means to make a scanty living.—Exchange.

FRANKLIN was the first American writer to use simple English in brief sentences, and may be called the founder of the sententious style in journalism.

IF YOU hate another, it is slow suicide for yourself. —*Success.*

WHO performs his own part is apt to be busy.

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News From Branches

DES MOINES, IOWA.

One item we consider of interest, to us at least, is the removal of our city missionary's family to the city—he having recently sold his property at Woodbine and located here. We rejoice with Bro. Mintun in that he can be with his loved ones and, at the same time, carry on his missionary efforts, and that to even better advantage. His daughter Ruth is teaching at Runnells, Iowa; his daughter Alice and son Guy are attending Highand Park College in this city—Alice taking the teacher's primary course, and Guy commercial and shorthand.

Bro. George Emslie has been in the Mercy Hospital for three weeks, having undergone an operation. He is doing nicely.

Bro. Thomas Robinson's daughter Ada received an accident from the interburban street-car and is very low.

Bro. Jasper Parmenter is also on the sick list.

Bro. Fred Blair was with us Sunday, October 21, and gave us a fine sermon in the evening.

The branch has purchased a mimeograph for the officers, thinking they could keep more closely in touch with the isolated members by writing them encouraging and helpful letters. Several replies expressive of appreciation and joy for being thus remembered have been received to a letter sent out by our branch priest, among them one from Sr. Mary Coil, of Perry, Iowa, stating a Sunday-school has been organized there under the auspices of the Perry Saints, who, since the branch there was disorganized, are members of the Des Moines branch.

Sr. Sarah Weir, with her daughter Hazel and son Orrie, have moved from the city and located on a farm near Afton, Iowa. We shall miss them very much, but wish them abundant success.

Bro. Charles Lilly was married to Miss Myrtle L. Shockly last evening by Bro. J. F. Mintun. We wish them much joy and a happy life.

IRENE REED.

LAMONI, IOWA.

The Religio society gave a reception in the church basement to the students and faculty of the high school and college Thursday evening. After a special program a novel contest on Book of Mormon people and countries was engaged in, which caused many of us to both realize and resolve,—realize how little we knew of the book and resolve to know more.

The lecture given by President MacLean of the Iowa State University was well attended and very much appreciated by those who heard.

The college dormitory was opened on Saturday. The building is located about two hundred feet southeast of the college and will have accommodations for about thirty-six students, when completed, together with the rooms in the college-building. The dining-hall is in charge of Sr. Betty Smith, late of California, and is located in the basement of the college-building.

At the last business-meeting of the branch the improvement committee was instructed to recarpet, paper, and varnish the upper auditorium of the church. New steps in front of the church, and a new cement walk in front and on the south have recently been put in.

Our song-service at the church is taking on new life. The choir and Graceland Choral Society have united their efforts to improve this part of the service. Miss Hofer of the college faculty, who is in charge, is doing good, faithful work. The choir attended the stake conference at Pleasanton on the 28th ult.

College registration at present is one hundred and ten. This includes students from the following States: Iowa, Missouri, Nebraska, North Dakota, Montana, Idaho, Utah, Arizona, Michigan, Illinois, Massachusetts, and Minnesota.

Work is being pushed on the buildings at Liberty Home (former residence of President Joseph Smith) to have everything in readiness for occupancy before the cold weather sets in. The buildings are to be heated by steam. The Ideal System is being put in, being one of the best obtainable and will make comfortable quarters for the aged Saints.

Brn. Herman Willert and family, of Rockwell City, Iowa, and Benjamin Chapman and family, of Persia, Iowa, have concluded to make their homes at Lamoni. The excellent high school, college, and church advantages are causing many to look toward headquarters for homes.

Regular stake high council meeting next Saturday afternoon and evening. D. J. KRAHL.

INDEPENDENCE, MISSOURI.

We know there are many Saints who long to come to this central gathering-place—to Zion. Some may have preconceived ideas of Independence, but as a reality we introduce it as a very material city. Its people work like others. The houses are just like all other houses. All kinds of business, from a blacksmith shop to a bank. The streets are not yet golden like those of the New Jerusalem; indeed in some places there are no sidewalks. And the people?—there are ten thousand of them, and of that number there are sixteen hundred Latter Day Saints who are trying to be good, moral, religious people; trying to serve God.

Our General Conference visitors will doubtless remember the "dining-hall." It is now used for the young peoples' Wednesday evening prayer-service, and for entertainments by the auxiliary societies. Our Bro. J. D. White is in the islands of the Pacific

(Continued on page 1070.)

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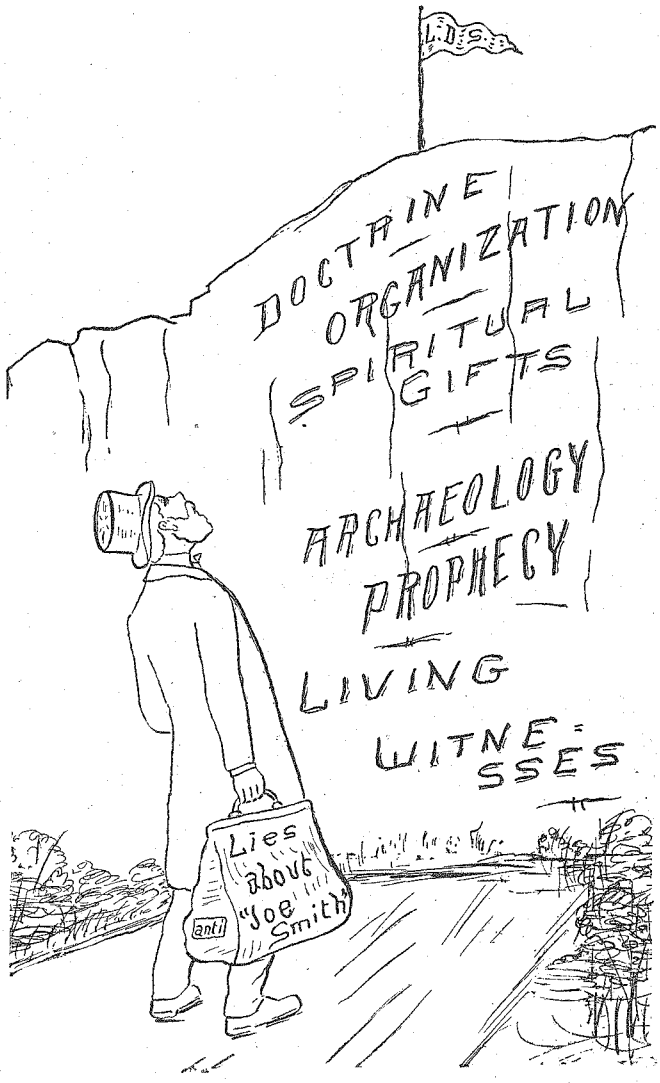
The Elders' Note-Book

[EDITOR'S NOTE.—The ministry are requested to send notes, suggestions, and experiences to this department, with a view to helping in gospel work. For the time being this department will run semimonthly.]

SUGGESTION FOR CHART OR HANDBILLS.—No. 1.

Jeremiah 1:18, 19: "I have made thee this day a defensed city, and an iron pillar, and brazen walls against the whole land. . . . They shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee."



With apologies to "Ram's Horn."

"THERE IS NO GETTING AROUND IT."

(This picture has been enlarged and used with good effect as a chart, by F. A. Russell and others. Elders desiring handbills printed from this cut may write the Herald Publishing House for rates.)

STREET-WORK IN A LARGE CITY.

Street-work has been in bad repute, and those engaged therein looked upon as not being the best representatives of moral philosophy. I have thought it was not the proper procedure for gospel workers, but time has wrought a change in my personal conviction. The Lord said that he would send out "fishermen and hunters," and that they (those sent) should go into the "highways, and as many as ye shall find, bid to the marriage" that it might be supplied with "guests." This being true, I have concluded that the street-work was authorized; although it was against my peculiar make-up to become a curb-stone preacher, yet I had sung that beautiful hymn, "Any where with Jesus I'll go."

The General Conference having assigned me to operate in Kansas City, Missouri, as the objective point, the question arose as to what would be the best method of reaching the people. A tent had been operated for several years in and around the suburbs, with considerable expense and not very satisfactory results to those who helped to operate, and after consultation I concluded, though I did not fancy the idea of street-work, it would be less expensive and probably would do as much good in sowing the gospel seed as if we continued as hitherto.

After some preliminaries, to learn my metes and bounds, in the midst of branches and branch authorities, an agreement was reached between the presidency of the stake and missionaries in charge, and I launched out in the new enterprise or method of procedure, with Bro. H. J. Davison of the Eastern Mission force, Patriarch Ammon White, C. E. Guinand, F. C. Warnky, W. H. Hatty, B. J. Scott, of the stake bishopric, Fred Koehler, and J. A. Dowker as my assistants.

There being two points where the people are in the habit of gathering to hear speaking, I placed one of these brethren in charge, and divided up the workers so that there would be no need of one having to speak over twenty minutes as a rule. There being nine of us, we divided into threes, and commenced the work in dead earnest. Those who could play an instrument assisted the Parsons in the suburbs. In the residence portion, after trying several places we were able to raise a fair audience at two different points, which we kept up all summer, as well as one in which the Saints were largely the audience, yet seemingly very appreciative.

The brethren at the Market and the Eleventh Street appointments met some quite stiff opposition which their vocal organs were not sufficient to compete with, and often had to wait till these parties had concluded their harangue, before they could tell the beautiful gospel story. And often they would have to listen to the most contemptible epithets that could be assigned to mortal man. It seemed hard to bear sometimes, and some of the brethren thought I was wrong and committing an error in not permitting them to return the compliment. But time and experience demonstrated to them that I was right, when strangers congratulated them for manifesting

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the Christ spirit. It is evident that the late revisers of the Holy Bible failed to give us correct translation of the word of the Lord, wherein he said, Do unto thy neighbor as thou would have thy neighbor do to thee. That is, if we are to be known by our fruits, as Bible practitioners! The only proper translation according to modern practice is "Do thy neighbor before he has a chance to do you," and this these would-be gospelers did their best to accomplish.

Music, though it may be poor, is an incentive for people to gather to see what is going on. This I discovered though an amateur on the clarionet.

Some of the brethren that were not on my list as helpers rendered assistance in speaking and singing, as well as some of the sisters, which is helpful in interesting an audience on the street-corner. It is very evident in my experience, that some good singing and instrumental music is essential to draw an audience and make street-work effectual.

A ready speaker, who has his subject in hand so that he does not have to stop and read, is the only kind that can make street-work effectual, as people as a rule will pass on when you stop to read from the scriptures. There may be exceptions to this, but they are few in my observation and experience. Sometimes permission to ask questions will have the desired effect to create an interest, but one that undertakes this method must have a good supply of grace and patience on hand, as he will be tried to the quick as a general rule.

I am inclined to think that our dear German brother was about right when he wrote that article on the use of the auto as a gospel machine. Take one that can be worked over and arranged so that it can be seated around the outer edge and carry about four good singers, a cornetist, two clarionetists, and an organist, with their instruments, would be as good an investment for city work as could be made, and this exhibition of talent would attract the attention of the thinking people. Two or three points could be made each evening, and save street-car fare, and you would be able to go when you want and where you want, which would save time, as well as money. It will be safe to say that more people heard the gospel message in Kansas City during the summer of 1906 than have ever had the opportunity before. Three have been baptized already as the result of this campaign, and several others are near the kingdom. Besides this, it gives the local brethren an opportunity to do something in these cities that otherwise they would not be able to reach on account of their employment.

To win souls to Christ is a study, and we need experience, and I do not know of a better place to obtain it than in street-work. In gospel bonds I remain, in hopes of the final triumph of Zion's cause,

A. H. PARSONS.

STREET-WORK IN A SMALL TOWN.

While here, [Columbia, South Dakota,] after a severe mental struggle we finally got brave enough to go on the street and try to preach. We had a fair-sized crowd, and they were of a much better class than you usually find listening to the Salvation Army. They treated us with respect, and in no way sought to molest us (the people out here eat good eggs instead of throwing them at inoffensive citizens). We had neither music nor light, of our own, and this was a hindrance; but possibly the worst was our timidity and bashfulness. We felt like schoolboys making their first declamations; and it was not so easy to talk as in a regular place of worship.

Our little experience has taught us that the street is a good place to reach the public, and especially in a city of that size (four thousand). It is free from the rowdyism of a small town, and the surging masses of a large city. Every corner has a group standing or sitting down, spending their time in a social way.

All our elders can not make street-preaching a success any more than they can any other business. It requires a strong voice, an aggressive temperament, and a well-posted mind on the doctrine and history of the church, quick at repartee, so he can hold his own in debate; those who possess the qualifications of a good street-preacher can make it honorable and dignified in the eyes of the public, and it will be largely relieved of the odium in which it is held because of so much of the fake kind that is indulged in.

And let the writer here suggest, Is it not a mistake that is too common in our missionary work, that the novice, the inexperienced, the timid, are pushed to the front with the instruction to "open up new places," while the experienced and well-qualified one is spending his time in branches, districts, and reunions? In war the veterans are given the post of honor and danger. They storm the trenches, and go where firmness is needed and the fight the fiercest, and the raw recruits are their supports.

EDWARD RANNIE.

Polished stones have sometimes been made of rough ones, and we have put men in places where they have been trusted, and they have developed wonderfully. And when we talk about experience, is he is an inexperienced man, throw him into the stream, and he will get experience. I got mine hard, hard. I have learned a good deal of it by being severely rubbed. And if it is of any value at all it is of value because it has been made applicable. I would not give a cent for a man with a head full of knowledge and no ability to use it, with a heart full of impulses and no wisdom to guide him. But give the men a chance. Try them. See what there is in them. Watch over them as well as it is possible to do. But let the Spirit of the Master go with the calling, and he will qualify a good many men yet for this work.—Joseph Smith.

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Original Articles

THE GENERAL FEATURES OF STAKE WORK.

[A paper read before the Lamoni Stake High Council at a meeting held October 15, 1906, and by vote of the council submitted to the Editors of the HERALD for publication with the statement that "it was prepared by a committee appointed by the Lamoni Stake Council to write on the the 'General features of stake work,' and the same having been read before the council."]

In the Rules of Order adopted by the church, it is declared that "stakes are formed under the direct command of the Lord," and that "they are for the purpose of bringing the Saints nearer together in their work and the more complete systematizing and honoring of the law of Christ in spiritual and temporal duties, than is found provided for in branch and district organizations." (Rules of Order and Debate, page 104, paragraph 168.)

So long as there are people out of Christ within the territory of a stake there will be need of missionary work, but the distinctive features of stake work is to build up the kingdom of God after the original pattern, to feed and nourish the flock of God, to teach them the law of life, to train and discipline the Saints in methods of labor in accord with the order of God, both in spiritual things and in temporal things, as distinct from the order of the world and the motives that prompt its labors.

As the world has reversed the order of God, has turned it upside down, and will make necessary, not merely a radical departure from present aims and methods but an entire reversal of procedure, a strong and abiding faith in God and the inerrancy of his law must be developed in the Saints in order to carry out the requirements of the gospel order. It must be constantly borne in mind that our work is not aiming at a reformation of the principles of action now in vogue. It is aiming at much more than that. The elders have ever claimed for this work that it was a restoration along original lines rather than a reformation of the existing order; therefore in the promotion of this work there must be inquiry made into the order of method and procedure which is destined to usher in the reign of peace and good will among men.

Whatever the new order is to be, there is one thing sure,—it must be of a practical character. Practical methods are those which secure the results aimed at. In this sense the methods of the world are not practical inasmuch as they have not produced a condition of contentment, good will, and true happiness among the people of the world; and this too after an experience of many hundreds of years. And if the centuries of the past have failed to make good the glittering promises that have been held out to humanity, can there be any hope indulged that the future will be successful where the past has failed? and failed so utterly? It is evident, then, that if peace, contentment, and good will are to be finally established among men, it must be in some other way than the way that has been in practice during the generations that have preceded us.

Perhaps at this juncture it would be profitable to get as clear an idea as may be of the differences between the order of God that promises peace, unity, harmony, and true happiness, and the order of things that has filled the world with strife and contention, with bloodshed and misery, with war and hatred, with want in the midst of plenty, with sickness and disease where health should abound, and with ignorance where there should be a fullness of light. This may not be an easy task, nevertheless it is a most necessary one, because the disease from which the world is suffering must be diagnosed before the remedy can be applied.

A proper diagnosis of the disease or sin of the world will require a brief consideration of the nature and constitution of man. Man is a compound in one of two great forces or principles, the heavenly and the earthly, the spirit and the flesh. On the part of the spirit he is allied to the heavens and is subject to good and righteous impulses that tend upward; on the part of the flesh he is allied to the earth and is prone to yield to influences of an earthly nature and that tend downward. In his natural state man is dominated and controlled very largely by the impulses and aspirations that proceed from his lower nature and produce the sin, suffering, and sorrow that prevail to such a large extent over the entire world.

The present order of things in the world being the product of man's lower nature, there must be a change in the dominant force before there can be any material or permanent improvement in the condition of mankind. The introduction of the gospel is intended to bring about such a change in the ruling power that obedience and joy and peace shall displace the present unfortunate and disastrous conditions that obtain in the earth. The Savior proposes to make the desired change by changing men, by converting them, by altering the point of view from the carnal to the spiritual, from the temporal to the eternal. The earthly part of man's nature is to be subdued and put under the guidance and control of the heavenly mind.

Man's physical nature and its needs are not to be abolished, but are to have a secondary place to the spiritual under the divine economy. Under the gospel plan the real needs of both the spirit and the body will be amply provided for, but it will be done upon a spiritual basis in such a way that men's outward life shall be a reflex of the life of the spirit. The missionary forces are sent out to induce men to enter into the life of the Spirit, and the pastoral arm of the church is to foster its development. Spiritual life, or in other words, eternal life, is the true life,

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the real life, as opposed to artificial or perverted life. When the real life is analyzed it is found to embrace two leading elements out of which proceed all others. These two elements are: first, love or charity; second, light or intelligence. Of the latter, faith is the first evidence, but it is a "faith that worketh by love," as the apostle puts it.

The Savior has made it plain that love is the first and great principle of his doctrine and of eternal life. He makes love to God and to one another to be the first and great commandment of the law. Paul says, "Love is the fulfilling of the law." And again, "All the law is fulfilled in this one word, Thou shalt love thy neighbor as thyself," "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well," is what James says. Paul tells us, furthermore, that faith and all other principles are of no account without love. Seeing, then, that love is the leading and basic principle of the divine economy, it is absolutely necessary to give it the first place in our consideration of stake work, if stake work is to be in any just sense an expression of the divine economy. Let us do the best we can to learn what love is.

To begin with, love is a principle of sacrifice. We delight in making sacrifices for those we love. There can be no selfishness where true love exists. It is utterly opposed to the selfishness that is in the world that seeks to appropriate to itself the good of others without making amply adequate return. Love finds it more blessed to give than to receive, and it will do as much as it can for as little as it can. Its reward will be found in the pleasure derived from doing good, rather than in any material compensation that may be given for the doing of it. Love seeks to get good in order that it may do good; the world acts on the contrary principle, always seeking to do in order that it may get possession of things. And so the Lord in speaking of these things says, "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth."—Luke 12:17, I. T.

In this connection he speaks of a certain rich man who pulled down his barns that he might build greater and have room to store up his many goods for himself and be enabled to take his ease and eat and drink and be merry. In doing this, however, he lost his soul, and the Lord regarded him as a fool, saying also, "So shall it be with him who layeth up treasure for himself, and is not rich toward God." We are told in the revelations of the latter days that eternal life constitutes the true riches, "He that hath eternal life is rich."—Doctrine and Covenants 6:3. As love is the the chief element of eternal life, it is therefore the main factor in the true riches.

Our experience furnishes abundant proof that this is so. What a miserable, wretched being the loveless, selfish man is! He is the most miserable of humankind. His selfishness brings out and puts in exercise the worst traits of his character, causing him to be shunned and despised by all good men and women. He is completely shut out from that divine human fellowship which makes of earth a heaven. He makes his hell right here.

But before we proceed to the practical application of these things, we must consider another leading aspect of love or charity. It is the basis of real unity. It is what draws men and women together in right relations in the home and in society, in religion and in business. It is the true foundation of the state as well as of the church and of the home. Love unites men; selfishness divides them. In the love that produces unity there is great strength, strength to do good and to resist evil. Great power may be exercised by those who are thus bound together.

The apostle says that charity is the bond of perfectness. Love is the bond that makes for perfection; it is the tie that unites those who are working to bring about perfect conditions. It produces in those engaged in gospel work a desire to be together. There is a drawing power in it, and hence the gathering becomes naturally a feature of the gospel economy. For that reason stakes are a necessary provision for the carrying out of that economy, an economy in which love, and not self-interest, shall be the ruling principle. In view of the very work we now have in hand the Spirit of the Lord many centuries ago said through the sweet singer of Israel, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." The sacrifice referred to is evidently the sacrifice prompted by gospel love, love to God and men, and only those who are moved by gospel love are prepared to come together and live together in peace and harmony and the union required by the celestial law.

In the late communication from the Lord to the church, attention is called to the Fishing River revelation as the rule to govern in the gathering and, as a consequence, in the building up of stakes. Especial stress is laid upon removing selfishness from the hearts of the Saints and especially from those upon whom rests the burden of the church. The spirit of speculation and of greed for gain is denounced as unseemly in the Saints and officers of the church. These things are unseemly because they are contrary to the spirit of the gospel, and those who indulge in them can not enjoy the Spirit of the Lord with its gifts and blessings. The spirit of the late revelation upon this subject is in strict harmony with the Book of Mormon where it says, "But the laborer in Zion, shall labor for Zion; for if they labor for money, they shall perish."—2 Nephi 11:15 (61). The context shows that charity will not suffer the laborer in Zion to perish.

And right here we are confronted with one of the most important features of stake work; namely, the

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necessity of educating the Saints to the practice of that mode of life which is in accord with the divine mind; for that is what eternal life really is. It is a life of sacrifice; not merely an occasional sacrifice, but it is to be continual as prefigured by the continual daily sacrifice under the Mosaic order. It seems extremely unfortunate that what is known among us as the temporal law is associated in the minds of so many of the Saints with the idea of a financial scheme by which the necessary means for carrying on the church work may be secured. It is much more than that. A careful study of the revelations of God will show that instead of being a merely financial scheme, it is a scheme of real life for every day continually, by which we obtain and retain a remission of our sins, as the Book of Mormon plainly shows. It indicates the order and mode of life into which we are introduced by the initiatory ordinances of the gospel. It is the way into which baptism is the opening door. It is the way by which we manifest our love to God and man.

It is for that reason that such a large proportion of the revelations in the Doctrine and Covenants are devoted to the exposition of that subject. What we call the temporal law is really the celestial law, the law of celestial or eternal life. We have already noted that love is the chief element of eternal life, and for that reason it is the basis of celestial life also. Hence the Lord introduces what we call the temporal law, but should call the celestial law, with these significant words, "If thou lovest me," clearly indicating that its observance was intended to be a proof of love to God as well as love to men. Now let us carefully notice the connection in which these words stand: "If thou lovest me, thou shalt serve me and keep all my commandments. And behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, . . . and inasmuch as ye impart of your substance unto the poor, ye will do it unto me." This is evidently the law referred to in the Fishing River revelation as the law of the celestial kingdom which required them to be united and to impart of their substance to the poor and afflicted among them. Let it be remembered that stakes are stakes of Zion and can be built up only on the same principles by which Zion is built up, and as Zion can not be built up unless it is by the principles of the law of the celestial kingdom, the stakes must be built up by the same principles. According to this revelation God's people will be chastened and suffer until they learn obedience to the celestial law. It is by the keeping of this law that sin and sickness and death will be finally abolished upon this earth. When this law is fully observed the scourges of various kinds that now afflict the earth and its inhabitants will be overcome and done away, the Lord will rebuke the devourer for the sake of his saints, and the fruit of the ground shall not be destroyed thereby, and the vine shall not cast its fruits before the time in the field, as is stated in Malachi 3—this shall be the result when the people shall learn to keep the covenant made by sacrifice, the sacrifice prompted by love.

Speaking of Zion, we are told in Genesis 7:23, of the Inspired Translation, that "the Lord called his people, Zion; because they were of one heart and mind, and dwelt in righteousness; and there was no poor among them." This was the effect of keeping the celestial law, and as the celestial law is not kept now it follows as a consequence that there are many poor among us. We are not of one heart and one mind; it can hardly be said that we dwell in righteousness, and therefore we have rather a poor claim on the name, Zion.

One of the chief features of stake work, now, is to educate the Saints in the theory and practice of the divine economy. One of the first things to be aimed at is to eliminate selfishness from the hearts of the Saints as suggested in the late revelation. Selfishness may be defined as the disposition to seek one's own advantage at the expense of the common good. It aims at the benefit of the individual as against the well-being of the general body. The purpose of gospel work is to reverse this way of doing. Therefore it will be necessary to set on foot such measures as will give the individual members practice in the exercise of unselfishness, of benevolence and good will toward all concerned. The elders have some practice of this kind in the sacrifice made in leaving their homes and families for the purpose of engaging in the preaching of the gospel, and the members have likewise some degree of practice in the development of that quality when they give of their means to support the elders' families and to help the poor and needy; but it is in the transacting of business that the greatest opportunity is presented for the practice of self-abnegation, and that is where the most of people fail most grievously in observing the golden rule to do unto others as one would have others do unto himself.

It is here, therefore, that the attention should be concentrated for the time being on the part of those who would be educators along gospel lines. A method of doing business and work should be sought for that, instead of fostering and giving free rein to the selfish instincts, should encourage and develop man's higher nature and its virtues. Such a method as would given him continual practice in the exercise of the principle of loving his neighbor as himself, which is the leading principle of the celestial law inasmuch as we can manifest our love to God only by being constantly engaged in labor tending directly to the general welfare.

The reference to speculation in the late revelation indicates that it does not come within the scope of

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those occupations which promote the general welfare. If the spirit of speculation and the exhibition of greed for gain is unseemly in the Saints, it is very necessary that those who occupy positions as officers and teachers in the stake should seriously address themselves to the task of evolving such a method of doing business as shall remove from before the Saints the constant temptation to speculate and to exhibit greed for gain, and thus assist in answering the prayer, "suffer us not to be led into temptation." It is an exceedingly nice and delicate thing to draw the dividing-line between speculation and legitimate business, as business is now conducted in the world. If the principle of working for gain is admitted at all, where shall we place the bound and say, "Thus far shalt thou go and no farther"? Inasmuch as combinations for gain are denounced in the Book of Mormon, the query naturally arises, If a combination for gain is harmful, how can the effort of a single individual for gain be harmless?

What is the meaning of the word *gain* as used in the Book of Mormon, is another question suggested by this discussion, and the answering of such questions will give ample occupation to the stake council for some time to come. It may possibly be that the idea of "gain," in the sense in which the word is used in the connection referred to, is not to be entertained under the conditions requisite for the carrying out of the celestial law. But those are the conditions that must obtain in a stake if the Saints are to escape the condemnation meted out in the Fishing River revelation. In that revelation the Saints are condemned for not having observed the principles of the celestial law, and they are informed that such failure had brought upon them the severe afflictions they suffered.

The apostle Paul adimadverts upon some in his day who supposed that gain was godliness, and he advises Timothy to withdraw himself from such, following up with the advice, "And having food and raiment, let us be therewith content." When one thoughtfully considers the conditions that would obtain under the keeping of the celestial law, is there anything more required than food and raiment and shelter? And if a person would be content with that as Paul suggests, would he not forego and avoid a great deal of worry and care to which people are now subject? But it is not enough to dream and talk about such things. If they are within the bounds of possibility, active measures should be taken looking towards their realization. And that they are possible of accomplishment is indicated by the fact that they are enjoined in the scriptures.

They are possible only for converted people, for men of faith; and for that reason it is said we are saved by faith, saved from the afflictions and tribulations suffered in the world by reason of failure to live according to the requirements of the celestial law. There should be an earnest study of what the celestial law really demands. Section 102 indicates for one thing that the Saints must be united, that they must be one, of one heart and one mind. A greater increase of love will do that for them. For another thing it shows that they must impart of their substance to the poor and afflicted among them. This, also, love, a greater degree of love, will enable them to do. And we are told by excellent authority that "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." The Spirit is given by obedience and the prayer of faith. We must live by every word that proceedeth out of the mouth of God. The school of the prophets is a necessity that soon will be forced upon us, for we can not look for a much greater endowment of the Spirit until that is established and the standing officers of the church are more fully taught their several duties. The teachings in that school will tend to promote unity of thought and sentiment. One of the First Presidency at the late General Conference suggested that circumstances might soon make it necessary to get the elders together for that purpose.

The elders must cultivate a teachable disposition, if they are to be fitted for admittance into such an assembly. There will be no place for wrangling or contention, or the seeking to get one's personal ideas and notions adopted without regard to the dictates of light and truth. Hence there should be now an earnest effort among the elders to cultivate and foster each in himself that candor, simplicity, and docility which will preclude all liability to contentious disputes upon matters of doctrine and procedure. There must be a disposition to accord to all others all the rights and privileges that one desires for himself. The strictest order and decorum must be maintained, or else the light and intelligence of the Spirit of truth will not be enjoyed.

There would be more light in our assemblies even now, if there were a greater degree of solemnity and decorum observed by the Saints and elders in branch and conference meetings. If the spirit of Doctrine and Covenants 85:18–21, 36–38, as also that portion referring to the school of the prophets, were more fully observed, there would be an advancement in wisdom and understanding such as we have no idea of now. If this were done, our whole bodies would be full of light, glory would be added to the kingdom which we have received, we would be endowed with power from on high, our bodies and our minds would be invigorated, we would be clothed with the bonds of charity as with a mantle, peace and prosperity would attend us in all our affairs, and the work of the Lord would advance amazingly.

(To be continued.)

Make yourself necessary to somebody.—Emerson.

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CHRIST'S DEATH, RESURRECTION, AND VISITATIONS AFTER HIS RESURRECTION.

HARMONY BETWEEN THE BIBLE AND THE BOOK OF MORMON.

(Sermon by W. A. Sinclair, Somerville, Massachusetts.)

We find that a great many people, Saints as well as those outside the church, when reading the Book of Mormon in relation to Christ's visit to this continent get an erroneous idea and become mystified as to the correctness of the statement made by Mormon in relation to the same.

It is also a fact people do not search sufficiently for the correct solution of problems when they arise, but allow the particular inherited tendency of borrowing from their neighbors' knowledge to suffice for them, and in this way they continue to promulgate their errors, making themselves unreliable as regards the true facts of the matter.

Truly it has been said, Man is only about one third original, two thirds being borrowed from his environment. We are all possessed with this faulty idiosyncrasy, which greatly hampers our development, and lessens our capabilities as investigators.

Many persons in reading the account of Christ's visit to this continent, and comparing it with his visitations to the other continent after his crucifixion, think they see an incongruity, and hence sufficient reason to reject the Book of Mormon, because it must be *it* and not the Bible account that is wrong.

Hasty conclusions have caused untold suffering from the beginning, and I suppose they will continue to do so to the end. Wise men judge by facts; foolish men have no judgment, and are carried about by every mind.

A comparison of the accounts relative to the subject before us will demonstrate the fact that, while a hasty, unmeditative perusal might seem inconsistent to the reader, yet with careful reading, and proper investigation, harmony exists between the two records.

We will be forced to read considerable from the two records in order to get this subject fully before us.

In the first place, we must find out what is written concerning the death of Jesus. In Matthew 20: 18, 19, Jesus speaking, we read:

> Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: *and the third day he shall rise again.*

Mark 9: 31:

> For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, *he shall rise the third day.*

Mark 10: 34, Jesus speaking:

> And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; *and the third day he shall rise again.*

Luke 18: 33, Jesus speaking:

> And they shall scourge him, and put him to death, *and the third day he shall rise again,*

Luke 24: 6, 7, two angels speaking:

> He is not here, but is risen; remember how he spake unto you when he was yet in Galilee, saying. The Son of man must be delivered into the hands of sinful men, and be crucified, *and the third day rise again.*

You will notice that all these witnesses agree that Jesus stated he should be put to death, and that he should rise again the *third* day; not that he should be in the grave three days, but that he should rise the third day after suffering death. His enemies also remembered this remark of his, and asked that a watch should be placed over the sepulcher until after the third day. (See Matthew 27: 63, 64.)

The crucifixion of Christ occurred sometime during the afternoon of Friday; but it was during the hours that were light, or daytime, and therefore could be called the first day. The next day after the crucifixion was the Sabbath (Saturday). During all this day his body was in the tomb, and on the first day of the week (Sunday), in the early morning he rose from the dead, it being the third day.

To prove that it was Friday afternoon, we cite the following:

John 19: 31:

> The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for *that* sabbath day was an high day), besought Pilate that their legs might be broken, and that they might be taken away.

Luke 23: 54:

> And that day was the preparation and the sabbath drew on.

Mark 15: 42:

> And now when the even was come, because it was the preparation, that is, the day before the sabbath.

Again, we find from history that the following days were appointed for worship: Sunday by the Christians, Monday by the Grecians, Tuesday by the Persians, Wednesday by the Assyrians, Thursday by the Egyptians, Friday by the Turks, and Saturday by the Jews.

We think it has been conclusively proved that Jesus was crucified on Friday, during the afternoon, and that it was counted as one of the three days before he should rise again.

Turning now to the Book of Mormon, large edition, book of Helaman, page 368, chapter 5, verse 45, Samuel the Lamanite being the speaker, we read:

> But behold, as I said unto you concerning another sign, a sign of his death, behold in that day that he shall suffer death, the sun shall be darkened and refuse to give his light unto YOU; and also the moon, and the stars; and there shall be no light upon the face of THIS land, even from the time that he shall suffer death, for the space of three days, to the time that he shall rise again from the dead.

This particularly applies to this American continent, and has nothing to do with the other portions of the globe. Samuel, the Lamanite, gave this prophecy from the walls of the city of Zarahemla,

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after he had been thrust out of the city, and thirty-nine years previous to its fulfillment.

Notice that the darkness was to remain on this land for the space of three days. (See Helaman 5:48.)

Jerusalem is situated on a portion of the globe so far remote from the inheritance of the Nephites that day in Jerusalem would be night in Zarahemla; and the late afternoon in Jerusalem would be the early morning hours in Zarahemla. Remembering this phase of the subject, we examine further into the account. We have already shown that Christ was crucified sometime during the afternoon of Friday; and we find in Mark 15:33-37, Matthew 27:46, Luke 23:44, that it was towards evening when he cried with a loud voice, and gave up the ghost (the ninth hour).

The evening or late afternoon in Jerusalem would be the early morning hours in Zarahemla; therefore the day of the crucifixion in the early morning hours it would be light at Zarahemla.

Referring to book of Nephi 4:4, 8, we read:

And it came to pass in the thirty and fourth year, in the first month, in the fourth day of the month, there arose a great storm, such an one as never had been known in all the land; and there was a great and terrible tempest; and there was terrible thunder, insomuch that it did shake the whole earth as if it were about to divide asunder; and there were exceeding sharp lightnings, such as never had been known in all the land. . . . And it came to pass that when the thunderings, and the lightnings, and the storm, and the tempest, and the quakings of the earth did cease—for behold, they did last for about the space of three hours; and it was said by some that the time was greater; nevertheless, all these great and terrible things were done in about the space of three hours; and then behold there was darkness upon the face of the land.

John 19:14, we find Christ was on the cross about three hours. It is not impossible that the storm on this continent corresponded in time to the period Christ was on the cross at Jerusalem.

According to the above citation we understand that there was at least three hours' light at Zarahemla, as it was after the three hours' storm that darkness covered the land, and that during this period the terrible destruction was wrought. Some cities were destroyed by fire, some sunk into the earth, the sea covered others, and the mountains covered others; and thus in many ways the cities and the inhabitants were destroyed.

The early hours of Zarahemla corresponding to the late afternoon of Jerusalem, we find that many of the things that happened on this continent were simultaneously enacted on the other.

Matthew 27:51:

And, behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent.

Mark 15:38:

And the vail of the temple was rent in twain from the top to the bottom.

Luke 23:45:

And the sun was darkened and the vail of the temple was rent in the midst.

We see by these citations that the earth did quake and the rocks rent, and darkness to a certain degree overspread the land of Jerusalem; but not to the extent that it did on this continent.

After Jesus was crucified, Joseph took his body, wrapped it in a clean linen cloth, and put it in his own new tomb, where it remained until early the first day of the week; but we are given to understand that his Spirit was busy during this time.

Luke 23:43 (to the thief's question):

And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

This is at least one place he stated definitely that he would be on that day.

1 Peter 3:18-20:

For Christ also hath once suffered for sins, the just for the unjust, that he might bring *us* to God, being put to death in the flesh, but quickened [made alive] by the Spirit; by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

He states here that it was by this Spirit he went and preached to the spirits in prison; whether it was during these three days, or a portion of them, or later after his resurrection, we can not positively determine.

Book of Mormon, book of Nephi 4:13, 24 (during some portion of the three days):

And it came to pass that there was a voice heard among all the inhabitants of the earth upon all the face of *this* land, crying, Wo, wo, wo, unto *this* people; wo unto the inhabitants of the whole earth, except they shall repent. . . . Behold I am Jesus Christ the Son of God.

We know not whether this happened during the time Christ's body was in the tomb, or during the last night of darkness on this continent. It is not definitely stated; but it was during the three days and nights of darkness that did occur on this land. By comparison we find that during the last two nights and one day of darkness that occurred here, Christ had already risen from the tomb.

Christ was crucified Friday afternoon at Jerusalem, early hours of morning at Zarahemla; and after the storm ceased it became dark. Friday night at Jerusalem being the first dark day at Zarahemla; Saturday at Jerusalem, first night at Zarahemla; Saturday night at Jerusalem, second dark day at Zarahemla; Sunday at Jerusalem, when Jesus rose, second night at Zarahemla; Sunday night at Jerusalem, third and last dark day at Zarahemla.

Christ had already risen. It was night at Jerusalem. He had left the room where his disciples were gathered together, and nothing would hinder his voice from being among the Nephites at this period.

This was the last dark day at Zarahemla accord-

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ing to the prophecy; but there was still another night to follow this day, according to the natural order of things, so that Monday morning in Jerusalem would be night in Zarahemla, and Monday night in Jerusalem, would be the fourth day at Zarahemla, and we understand that this day broke clear.

So we see that there were at least one day and one night in which Jesus could visit this continent and make his voice heard, after his resurrection and visitation to his disciples in Jerusalem, before the darkness would be dispelled from off the face of the land of America.

The Bible does not state where he went Sunday night, but it gives us a very good description of how he spent his first day.

Mark 16:2, 6, 9, 12, 14:

And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun. . . . [The angel speaking:] Be not affrighted: ye seek Jesus of Nazareth, which was crucified; he is risen; he is not here: behold the place where they laid him. . . . Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene. . . . After that he appeared in another form unto two of them, as they walked, and went into the country. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. [See also Luke 24:1-3; John 20:1.]

We find him appearing very early Sunday morning to Mary Magdalene. (See John 20:16.) Later in the day we find him walking with two of his disciples to the village of Emmaus, and conversing with them. He entered into the house with them, and Luke 24:29 states that the day was far spent.

John 20:19:

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them, Peace be unto you.

These verses account for a goodly portion of the day, although there is some time between his interview with Mary and his walking with the two disciples going to Emmaus. This period is probably accounted for in the seventeenth verse of chapter twenty of John, where Jesus states:

Touch me not; for I am not yet ascended to my Father: but go to my brethren and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

This probably occupied the time between his meeting Mary Magdalene and his joining the two on their journey, with whom he remained until the day was far spent, after which he assembled with the eleven until the day had passed.

This day, according to Mormon, was followed by still one more dark day on this continent corresponding to the Sunday night in Jerusalem; therefore, if it was the last day of darkness on this continent that the voice was heard, it would be after his meeting with the disciples in the closed room in Jerusalem.

According to the Book of Mormon record of this event, it would be Monday night in Jerusalem before the day broke clear at Zarahemla, so that there would be at least the period from Sunday night until Monday evening for the voice to be heard among the Nephites, and this period does not conflict in any sense whatever with his appearing in Jerusalem.

In Book of Nephi 4:44, 45, we find:

Thus did the three days pass away. And it was in the morning, and the darkness dispersed from off the face of the land.

This corresponds to Monday night in Jerusalem. It is claimed by some that there is lack of harmony between Nephi 4:53 and the Bible, wherein it states:

And it came to pass that in the ending of the thirty and fourth year, behold I will show unto you that the people of Nephi who were spared, and also those who had been called Lamanites, who had been spared, did have great favors shown unto them, and great blessings poured out upon their heads, insomuch that soon after the ascension of Christ into heaven, he did truly manifest himself unto them, showing his body unto them, and ministering unto them.

We notice it was to be soon after Christ's ascension into heaven that he was to appear here, and not before; and some have objected because they say that after Christ ascended into heaven he did not visit the earth again. But this is not according to the record.

John 20:17; Jesus speaking to Mary (this is before he has visited any of his disciples):

Touch me not; for I am not yet ascended to my Father [giving the inference that no one should touch him until he had been to the Father]: but go to my brethren, and say unto them, *I ascend* [meaning now] unto my Father, and your Father; and to my God, and your God.

We see by this language that he must ascend to the Father who is in heaven, even before his disciples could see him.

The Book of Mormon states that he manifested himself to the Nephites and Lamanites *soon* after his ascension into heaven.

We find his voice speaking to them out of the darkness, probably corresponding in time with Sunday night at Jerusalem, which was daytime in Zarahemla, although a day of darkness. The light breaks the fourth day on this continent, and we find the people gathered together viewing the ruins, and talking about this Jesus Christ of whom the sign had been given concerning his death, (probably the fourth day).

While thus conversing one with another, they heard a voice from heaven, though they understood it not. This voice was repeated the third time, before they understood, and it said unto them:

Behold my beloved Son, in whom I am well pleased, in whom I have glorified my name, hear ye him. And it came to pass as they understood, they cast their eyes up again towards heaven; and behold, they saw a man descending out of heaven; and he was clothed in a white robe, and he came down and stood in the midst of them, and the eyes of the whole multitude were turned upon him.—Nephi 5:3, 4.

Verse 5 states:

Behold I am Jesus Christ, whom the prophets testified shall come into the world.

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This was probably some time during the fourth day, two days after his ascension into heaven, therefore it could be termed *soon.*

In Nephi 12: 5, Mormon tells us:

Therefore I would that ye should behold that the Lord truly did teach the people for the space of three days; and after that he did show himself unto them oft, and did break bread oft, and bless it, and gave it unto them.

We find here that he taught them for the space of three days, corresponding to Monday, Tuesday, and Wednesday nights in Jerusalem. There is no inconsistency in this statement, from the fact that after he met with the brethren in Jerusalem the evening of the first day after his resurrection, he did not appear again to them in Jerusalem until the eighth day, the next Sunday. (See John 20: 26.)

Again it says he met with them oft; I see nothing to hinder this from being so, because he now only makes short visits to either place.

The next time Jesus showed himself to his disciples in Jerusalem must have been some little time later than the eight days, for the disciples were returned to their former labors of fishing when Jesus appeared to them. (See John 21: 1–7.)

Who can truthfully say Jesus did not go into heaven many, many times during the interval of his visits to the people. Who can tell where he lodged during the greater portion of the time, before his final ascension? Is it not reasonable to suppose he would go to his Father quite often, when the advent could be made so quickly, as is demonstrated in John 20: 17–19, wherein he states that he was about to ascend to the Father; and the same day a little later after his ascension we find him taking a walk into the country with two of his disciples; and later being with the eleven in a closed room, all in the one day, and during the light of the day, which, provided it was the longest day in the year in Jerusalem, would not exceed over fourteen hours.

I see nothing but harmony between the two records, so far as this account is chronicled.

John 10: 16, Jesus talking to his disciples says:

And other sheep I have, which are not not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

There is nothing to show from the Bible that he ever went to any other people than the Jews during the time of his ministry at Jerusalem, hence we must look for a fulfillment of this statement after his resurrection.

Book of Nephi 7: 13–15, after his resurrection, we find this statement:

And behold, this is the land of your inheritance; and the Father hath given it unto you. And not at any time hath the Father given me commandment that I should tell it unto your brethren at Jerusalem; neither at any time hath the Father given me commandment that I should tell unto them concerning the other tribes of the house of Israel, whom the Father hath led away out of the land. This much did the Father command me, that I should tell unto them, that other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Verses 19, 22:

And verily, I say unto you, that ye are they of whom I said, Other sheep I have which are not of this fold. . . . And verily, verily, I say unto you, that I have other sheep, which are not of this land [America]; neither of the land of Jerusalem; neither in any parts of the land round about, whither I have been to minister. For they of whom I speak, are they who have not yet heard my voice; neither have I at any time manifested myself unto them. But I have received a commandment of the Father, that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold, and one shepherd; therefore I go to show myself unto them.

Nephi 8: 3:

But now I go unto the father, and also to show myself unto the lost tribes of Israel, for they are not lost unto the Father, for he knoweth whither he hath taken them.

We find he was with the Nephites at this time for three days corresponding to Monday, Tuesday, and Wednesday nights at Jerusalem. And it is reasonable to suppose he would spend equally as much time among the "lost tribes of Israel" to whom he was now going, which, provided their day corresponded with the daytime at Jerusalem, would be Thursday, Friday, and Saturday; or if it should correspond to daytime at Zarahemla, would make it Thursday, Friday, and Saturday nights, according to Jerusalem time. In this way his time would be almost completely occupied; but still he would be free to assemble with his disciples on the next Sunday, or the eighth day, in Jerusalem, according to the record, and the accounts harmonize in every point.

Thus we find a little thought and careful comparison make the truth stand out in bolder outline than ever, no point in either record having to be discarded as incorrect, but each firmly planted so that it will stand the light of investigation, no matter how searchingly it may be applied.

Let us be as firmly planted in truth, that we may abide the day of his next appearing and so reign with him.

There are persons going about whose souls are as an orchestra to everybody that is near them.—Henry Ward Beecher.

The true, strong and sound mind is the mind that can emhrace equally great things and small.—Boswell.

Give until you feel it, and then give until you don't feel it.—Mary Lyon.

Shells we find on the beach; for pearls we must dive.

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Of General Interest

HEALING BY FAITH IN THE EPISCOPAL CHURCH.

A movement in the Protestant Episcopal Church to revive the rite of unction is interpreted by the secular press as an effort to combat the inroads of Christian Science and other cults which makes a feature of healing the sick. A convocation in the diocese of Los Angeles has petitioned the council of that diocese to memorialize the General Convention in favor of the revival of "the ancient Sacramental Rite of Unction." Commenting on this, *The Living Church* (Protestant Episcopal, Milwaukee) says:

"Churchmen are, we believe, seeing more and more that cults outside of the church which perform physical cures by psychical and spiritual methods have obtained their foothold because the Anglican churches have been false to their own traditions in permitting that sacrament to fall into disuse. . . .

"Technically and potentially the Anglican churches have never abandoned the healing office, for at the consecration of a bishop a part of the commission given is, 'Hold up the weak, *heal the sick.*' The bishop's authority to administer the *charismata* of the church is therefore explicitly recognized, while the commission to a priest at his institution into the rectorship of a parish gives him full authority 'to perform every act of sacerdotal function among the people of the same.' In theory and potentially, therefore, the Anglican churches undoubtedly vest the authority in their bishops and, by delegation from them, in their priests, to perform the healing office. It is only in practice that the rite has fallen into disuse; and it needs practice, therefore, rather than legislation, to revive it."

Mr. L. H. Grant, in a letter to the same publication, reminds us of Christ's statement in regard to those who believe, that "they shall lay hands on the sick, and they shall recover" (St. Mark 16:15–18). He writes further:

"How much longer are we to be told that the age of miracles has passed and that the 'extraordinary gifts' of the Spirit ceased with the apostles? As a matter of fact, they have *not* ceased in the Roman branch of the Catholic Church; they have not ceased in the Orthodox Eastern branches of the Catholic Church. Have they then ceased in the Anglican branch of the church? No, thank God. Among the many signs of spiritual life attendant upon the wonderful revival of Catholic doctrine and practice among us, has been the restoration of the power of healing and other miraculous gifts, and many of our priests and people can testify from personal experience that the Christ who went about in Galilee, healing both soul and body, does the same thing to-day through his body, the church. . . . We may feel sure that when all our priests teach the whole faith, and show themselves ready to obey the word of God in using the sacrament of holy unction, our people will not be compelled to ally themselves with the followers of Mrs. Eddy or Joseph Smith or other sectarians who manifest more faith in the power of the Christ than many who profess to be of the true Israel of God." —*Literary Digest*, October 27, 1906.

A VISIT TO THE CLIFF-DWELLERS.

A letter, giving the account of a visit to the Cliff-dwellers, has been received by Colonel I. A. Benton, general agent of the passenger department of the Denver & Rio Grande, from Assistant General Passenger Agent F. A. Wadleigh, of Denver. The *News* is permitted to publish the letter, which will be of general interest here. The letter, under date of October 15, follows:

THE CLIFF-DWELLERS.

"I have just returned from a trip to the Cliff-dweller ruins located on the Mesa Verde in Montezuma County, Colorado, and for your personal information as well as for the information of prospective tourists, give you some data regarding the trip.

"The best way to reach the ruins is by rail to Mancos on the Rio Grande Southern Railroad. At the last mentioned point Mr. C. N. Kelley, proprietor of a stable, furnishes guide, team, food, and lodging for the trip, which requires three days to make—one day to go, one day at the ruins, and one day returning. Kelley's charge is fifteen dollars for one person, or twelve dollars and a half per capita for two or more.

PRINCIPAL RUINS.

"The principal ruins are located twenty-five miles from Mancos. The first fifteen miles to the foot of the Mesa Verde is covered by wagon, and the last ten on horseback. There is no wagon to the top of the Mesa Verde and the only way to reach it is on horseback or afoot. The time required to reach the ruins is approximately five and a half hours, two and a half hours by wagon, and three on horseback. Kelley has a cabin at the Spruice Tree House ruins where sleeping accommodations are furnished at night. The Balcony House is located about a mile and a half from the Spruice Tree ruins, and the Cliff Palace about the same distance in another direction.

"These three ruins are the largest and most important and all that the tourist usually visits.

"I. A. BENTON."

"There are a great many other ruins but they are at much greater distances and the time required to visit them is considerably longer.

"All three ruins are in a wonderful state of preservation, and now that the Government has made that portion of the Mesa Verde on which they are located

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a Government reservation, there will be no more tearing down or carrying off of the relics.

ADVICE TO TOURISTS.

"Tourists should be advised to wear old clothes and heavy shoes, as climbing about the ruins is very hard on wearing apparel. As a rule men wear overalls and women divided skirts. Kelley can furnish the latter, provided women do not have their own. The food is plain, and the accommodations at the ruins primitive; there are no hardships, but there is a lot of rough and heavy climbing to be done.

"The ruins can be visited any time between the last of May and the 31st of October, but it is not well to recommend any other season, as there is a heavy fall of snow on the Mesa Verde in the winter months. Kelley has a good outfit and his horses are reliable and surefooted, and tourists can be assured that there is no danger whatever in making the trip.

"Another way to reach the ruins is by way of Dolores and Cortez, the latter point being fourteen miles from Dolores station. There is a daily stage-line between these points connecting with Rio Grande Southern trains, and there is a fairly good hotel at Cortez. The distance from Cortez to the ruins is approximately fourteen miles, the first four by wagon and the last ten by horseback over the same trail as from Mancos. Guides can also be obtained at Cortez at approximately the same prices as from Mancos.

"Although it is too late to work up any business for this tour this season, please bear in mind the data given above in order that you may answer inquiries regarding the trip; also endeavor to work up some excursion business for this tour.

"I might add that twenty-five is about the maximum number that can be well taken care of at one time, and smaller parties are decidedly preferable."
—*Deseret Evening News*, October 31, 1906.

A MISSIONARY FROM ABYSSINIA.

A giant black man, spiritual envoy of King Ras El Menelik of Abyssinia and priest of a people no nation has conquered, is the guest of Doctor J. H. Hutton and Reverend John Albert Williams. His native land, one of the least known to the world, will be the subject of an address he will deliver Monday evening at the church of St. Philip the Deacon. He believes his race the noblest in the world, with the only true Bible and true religion, that it is unconquerable in war and that it will one day be ruler of the earth as the most powerful unit in a political and economical combination of the black and the red races, meaning by the latter the Japanese and Chinese. . . .

Father Checlzlli if full of facts about his native land and is ready to answer any questions on religious customs, government, or other phases of the national life. Here are some of his statements:

"The government is 12,685 years old. King Menelik traces an unbroken line of ancestry back to Solomon and the Queen of Sheba.

"The people have never been conquered in war, and cherish the tradition they never will be. They overwhelmingly defeated the Italians in 1896 and the English in 1865. They are the only nation which could not be conquered by Alexander the Great.

"There are only three races in the world, black, white, and red, the sons of Ham, Japhet, and Shem. Adam and Eve were black and had six black children. All the inhabitants of the world were black until the time of Noah, and Christ was a black Jew.

"The original Bible came from Abyssinia, and the white man has no true Bible.

"For one hundred and twenty-five years the government has been a limited monarchy; previous to that, an absolute monarchy. The senate is composed of twelve men and the house of representatives of twelve women.

"Juries are composed of twelve men and twelve women, and a verdict can be brought only by a vote of nine men and seven women.

"When a king is ruling, capital punishment is meted out to no male; when a queen rules, no woman is put to death. This is to show respect to the throne.

"Capital punishment is consummated by putting the criminal in a walled inclosure in a dark forest in company with hungry lions and other wild beasts. If he can climb over the twenty-foot wall and escape, he goes free, for it is a sign to the people that God has forgiven him.

"The Abyssinians are a moral and law-abiding race. In my lifetime I have heard of only two murders in the kingdom. Robberies and adulteries and other crimes are few.

"The men in my country do not steal. Those Africans who came to America learned from the white man to steal chickens.

"Drunkenness is unknown, and it is an impossibility to find intoxicating liquor. Any one found bringing alcoholic drink into the kingdom would be put to death.

"We are a race of big people, the men averaging six feet two inches in height and the women five feet ten inches. No man can enter the army unless he is six feet and all who attain that height are subject to conscription from seventeen until they are twenty-one. We have a regular army of 500,000, and if need be, 1,000,000 soldiers can be mustered on short notice.

"No man is allowed to marry until he has ten acres of ground or other property equivalent to five thousand dollars. He then may take one wife. When he is worth ten thousand dollars he may have two wives, but no more. A priest may have four wives and a king may have as many as he chooses.

"Priests may not be married until they are twenty-eight. No man may be a priest who can not trace

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his ancestry back through a line of ancestry one thousand, nine hundred and seventy-five years to a priest named Jethro.

"Some day there will be no white men in Africa; all will be compelled to leave by the sword of the Abyssinian. No man may step now on the holy ground of Abyssinia except the envoy of another nation or a trader with a special permit from the government. Abyssinia will weld the nations of Africa together."

On the destiny of the blacks Father Checlzlli says:

"Marvel not because the blacks are in some sections of Africa not as yet reached to the towering height of equal intellectual ascendency. Ah, watch the present glare illuminating the western horizon; climb over the gigantic pillars of prejudice and see the vivid glare of manhood arising from out the stagnant cavern of oppression.

"I am not pessimistic of the psychological future of the black race; the towering structural buildings, the artistic architecture, the boastful militias and powerful battleships of the white nations I envy not.

"No, I am glad to see the military and naval competitions of theirs, for a distant spark emanating from the domain of prognostication tells me of the awful disaster that must come to pass in less than one hundred years, when the various white nations will fight against themselves, while the black and red races shall watch in silence until the last battle-cry is given, then rush forward and stretch out their hands unto God in thankfulness, grasp the supremacy of the world and protect the remnant whites.

"In anticipation of these grand glories, be prepared and united, apprehended closer to religion and ethical ideas, that the political degenerate Vardaman, the diabolic fanatic Tillman and other intellectual parasites whose glory is to widen the psychologically racial chasm be quickly blown to the oblivion ocean."
—The Omaha *Evening Bee*, November 2, 1906.

THE "CLOSED SHOP" AND THE CLERGY.

"How can we Episcopal ministers have the face to oppose the closed shop when the Episcopal ministry is the tightest kind of a closed shop." Thus spoke Reverend E. A. Wasson, rector of the Protestant Episcopal Church of Newark, New Jersey, in a recent sermon addressed to workingmen.

"Long years of preparation are required, then careful examinations, before a man is admitted to the ministry. And then when we accept a call, see how we stipulate with our employer, the congregation, concerning our control of the shop we are to run. Our control is supreme, and this is even embodied in the law of the church, since we will not run the chances that might come from individual contract.

"No man can touch the organ without consent. We have plenary authority as to the kind of choir. We determine the service, when it begins and ends, whom we will invite to assist us and whom we will keep out. No Episcopal minister can preach in a church of another denomination without asking the consent of the nearest Episcopal rector. No Episcopal minister can even preach the gospel on the street-corner in my neighborhood without first coming to me and getting my consent.

"And yet we ministers have the nerve to say we don't approve of the closed shop, and it is only the closed shop of the poor workingmen that we oppose or question. And our contracts with our employers are for life, and that when we are sick we are not docked, and that a lot of us get fat vacations with full pay, while our employer pays for our substitute."
—Selected.

THE EDITOR.

An editor has been wrestling with some bad manuscript and expresses his feelings on the subject in a way that will awaken a responsive chord in the hearts of his editorial brethren:

"Friends, countrymen! Hear us for our cause! Write—write—write. We are always glad to hear from you. But, oh, write with a pen, with good ink—write distinctly—take time—there is plenty of it. Write on good paper—not scraps—and not on both sides. Think on these things and teach them to your children and then will the editor in all generations rise up to call you blessed!"—*The Messenger*.

Mothers' Home Column

EDITED BY FRANCES.

"O toilers of the world, true glory lies
Not in great empires built o'er dead men's bones,
But in those deeds of charity and love
Which light our earth as heaven is lit by stars."

The Angel of Thanksgiving.

BY FRANCES.

"But to which of the angels said he at any time, Sit on my right hand until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

. . . . . .

Is it not true, as the poet has said, that the mysterious realm which we call sleep "has its own world"? and is it not as he further expresses it, "A wide realm of wild reality"? How then shall we separate the real from that which is purely imaginary? the true from that which upon testing may prove to be false? or is there in reality any use whatever in life for the purely imaginative?

It ought to be sufficient answer to the latter question for us to ask, If there exists no use for it, why did God endow man with it? God looked upon all the work of his hands and, as he considered it all, he pronounced it "very good," and there as the crowning glory of all this work stood man endowed with this grandly ennobling faculty.

It has been said to us, "When you write for the children (or

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for any one) that which never happened, it is simply false, and you are lying to them." We have not answered strictures like this because we felt that their injustice was too apparent to demand an answer. If this assertion be true, what shall we say of the vision of John upon the isle of Patmos, where under the most singular figures which imagination could possibly invent (and who was the inventor?) the Lord showed to John that which would yet come to pass, and taught to him some of the grandest truths of all time. But mark you, *they were truths.* And here is the test to which we should put all things in this world, whether it be purely imaginative, or whether it be what is often called *true.* For let us not forget that that which *really happens* is often *base* and *false,* while that which the imagination produces often sets before us God's truth in colors never to be forgotten. If the man is pure and true so will his imagination be; but if he is false and vile then will his imagination be the same.

When Nathan the prophet of God was sent to rebuke David, the king, he was telling the truth, albeit he knew that Bathsheba the wife of Uriah the Hittite was not a lamb. But mark you with what skill God inspired the imagination of the prophet to bring home to David the sin he had committed, and to cause him to pass judgment upon himself. Surely none knew better than David the heinous nature of his crime. To him it was *real* and *true.* But he seemed not to realize it—was dwelling at ease in Zion until Nathan by the use of his pure and God-given imagination—pure because the man was pure—brought before him the *base facts* in a way to make him see their baseness, and to pronounce upon himself the justly deserved sentence of death. Then Nathan boldly and fearlessly said to him: "Thou art the man."

Unfortunately for some of us, it happens that when we see or hear ourselves described by the aid of this often reproached and often abused faculty of imagination, neither a prophet of God nor yet our ministering angel is near enough to whisper to us: "Thou art the man."

But to our story:

It was a raw, bleak day in November. The wind, which came at a fearful rate, bringing with it a misty haze, was cold and penetrating and as it caught up and whirled the fallen leaves, the branches from which they had been stripped bent moaning above them almost like human beings in pain.

All day my thoughts had been running upon the work being done in the world for the advancement of mankind. I had been reading of some of the many stupendous undertakings of this kind in the world—undertakings which though stupendous, had in their commencement been almost so small as to appear insignificant and entirely hopeless of results—and as I sat now and listened to the shrieking of the blast and watched the dull, leadened clouds as they swung past the limit of my view I gave utterance for perhaps the twentieth time to an exclamation which of late was becoming almost a habit with me, Oh, I don't know, I don't know!

"Don't know what?" said a clear, sweet voice close to my side.

"Don't know why it is that we as a people are so lacking in faith, so slow to obey the true intent and meaning of the gospel of Christ," I answered, looking intently towards the mild, tender face just opposite mine, and not realizing or even feeling it at all strange that it was there, and that, beaming from this face straight into my own, was a pair of soft but keenly penetrating eyes, blue as the heavens upon a summer's day.

"It is well you should inquire," the voice answered me. "The Master said when he was yet upon earth, 'Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.'"

"Oh, but," I answered quickly, "the scribes and Pharisees were hypocrites. Jesus himself called them so. We have obeyed the restored gospel—have been adopted into the kingdom of God, and are not hypocrites as they were."

"Why, then," answered my visitor, "is it that these good works which are being done in the world are not being done with even greater faith and earnestness by this people who profess to teach the gospel in its entirety and purity? You say you are not hypocrites. Will you explain to me what it is that makes a man or woman a hypocrite?" "To say and not do," I answered quickly as though the words were uttered by the strong conviction which seemed taking possession of my very being, "and to profess love for God, when we manifest so little for man."

"You have answered well," said my visitor, "and now will you tell me the test Christ gave by which men could prove that they loved him?"

"If a man love me, he will keep my words," I again replied quickly, as though not I but a strong conviction within me were speaking.

"Again you have answered wisely and in the very words of the Master. How then think you the angels who are sent by the Father to minister unto this people must feel when time after time, Sabbath after Sabbath, they listen to your testimonies when you say, 'I love God and am willing to do all in my power for this work, because I know it is of God.' How think you, I ask, must they feel?"

"Oh," and this time I answered slowly, as though not yet willing to admit all the truth being forced home upon me, "surely they must be glad and rejoice that there are yet some in this sinful world who can stand as witnesses for Jesus. It is a grand thing to be able to testify for him."

"Truly it is, and when the humble, the meek, and the lowly ones among you—those whose hearts are pure and whose lives are blameless—bear a faithful testimony, truly *we* do rejoice and praise God for his tender mercies and loving kindness to the children of men. But," and here an expression of infinite pity rested upon the face and beamed from the sadly penetrating eyes of the speaker, "what of those who say and do not? Those in whom the god of this world, rightly named *Self,* reigns supreme? Do you remember what Jesus said of such?"

" 'Well hath Esaias prophesied of you hypocrites, as it is written, this people honoreth me with their lips, but their heart is far from me,' " I answered, while the hot blood of deep conviction dyed my cheeks crimson, and I cast down my eyes, no longer able to look my visitor, whom I now knew to be an angel, in the face.

"It is near the time of your Thanksgiving as a nation, Thanksgiving to God for countless blessings; and how will the nation—how will your people as a part of this nation—render their thanks? Will it not be mostly by feasting each other and themselves? There will be noble exceptions, where the poor and needy will be remembered; but they will be exceptions, not the rule. The Father has spoken directly to you as his people, and has told you that it was his will that a home for children should be built, and that it should be done as soon as it could be done consistently. How far do you think the money spent for feasting upon this day would go towards building such a home, and do you not think that we who are appointed to minister to these little ones would shed tears of joy, and lift our very souls in thanksgiving to God if it were so spent? I tell you there would be joy among all the heavenly host.

"Again, as a people you believe in prayer, and expect to be heard and answered when you pray. Now will you tell me how often you have fasted and prayed for God to make known his will to you? You can not remember, as it has been so often. Can you remember, then, how often God has spoken in answer to your pleadings; but what is of infinitely more importance, can you tell me how often *God has been obeyed when he has spoken?*

"But," I said hesitatingly, "as a people we are poor and have not much to spare from our absolute needs and this is a great undertaking. Besides, where is the one equal to managing such a home?"

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"O foolish one, and slow of heart! Is not God equal to providing one or many to do this work, and is it yours to question when he has commanded? Do not plead the poverty of the church! There are many members who could furnish the means to build this home and still have more than enough left for every reasonable want. But self is not cast out, and the love of God is not the one supreme motive of their lives. The children, your children, could build it if only they were encouraged to work and to sacrifice. It could be twice built by the people of moderate means, if only they went to work with the determination to do what God has commanded. Beware lest you fail through want of faith and diligence to do what the Lord has commanded, and so be not gathered unto him in Zion with those Saints who have made with him a covenant by sacrifice."

My head had been bowed, and when I lifted it the angel of Thanksgiving was gone; but from the depths of my heart I thanked God that it was not too late for me to obey and bring to the Master a thanksgiving offering. Not too late to make a covenant with him by *sacrifice*, that I might be gathered unto him in Zion.

Letter Department

SAN FRANCISCO, California, October 26, 1906.

Editors Herald: Just returned to this city from a tour of the Southern California District. The weather was delightful throughout the entire trip, a great contrast with the kind you have been having back East and in the South, judging from the Associated Press reports—snow, rain, floods, and (to climax it all) cyclones. And, by the way, I see that they have been having earthquakes down in Maine lately. It is immaterial in what direction we go upon this mundane sphere, it seems that the "judgments of God" are to be found everywhere, which is an omen of the fact that we are living in the "last days" (perilous times), and, in fulfillment of the prediction of the Martyr, which reads, "And after your testimony cometh the wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds." Thousands have perished within the last few months because of these things befalling them; "and the end is not yet." Notwithstanding these awful calamities the great majority of the people are sinking deeper into sin and degradation, becoming "lovers of pleasure more than lovers of God." And it is surprising that some of our own people with the knowledge and light that they have, suffer themselves to drift away with the tide of the world.

We would do well to heed the admonition of the apostle Paul: "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." However, the weaknesses of the flesh, the pleasures of the world, and the Satanic influences are hard to resist and overcome. We pray that God's grace and strength be given to all to enable them to conquer in the end.

My sojourn in Los Angeles, Santa Ana, and San Bernardino was productive of good to the Saints, and a source of encouragement to the writer. All three branches are in fair condition spiritually. Not that all those whose names are recorded upon the church books are actively engaged in the service of the Lord: for I found to my sorrow that we have a good many drones in the hive, and it seems that the good workers are not able to get them all out, either. This necessitates the exercise of much patience and forbearance on the part of the true Saint. Brn. T. W. Williams, A. Carmichael, and A. E. Jones, presidents of these respective branches, with their assistant officers, are kept busily engaged caring for and looking after the interests of those under their charge.

The Saints in these branches are widely scattered, which makes it very difficult for these officers to keep in touch with them. Some of the head officers have been criticised to an extent for keeping so close to their home branches, because they are missionaries; but those who have made the criticism should remember that these men are high priests, and under the law it is their right and duty to feed and nurture the Saints.

These brethren must go miles in various directions to administer to the sick and visit others who are *spiritually sick* also; hence it is that they are kept well employed. Indeed they would be glad if conditions would permit of their leaving their home branch for a time, as a change is good and helpful, and would be appreciated by them. I found the officers in question alive to the interests of the church and faithfully at work. And what was gratifying to me was that the Spirit of the Lord was present at the various services, certifying to me that the Lord was pleased with them and their labor, and when God is pleased surely we should be.

I stayed a few days at Bakersfield, and was domiciled at the home of Bro. and Sr. Snively. They and family were enjoying excellent health and are as strong in the faith of the Master as in days of yore. Their straightforward conduct among the people has made them good and substantial friends in that locality. Bro. Clapp, though advanced in years, is doing a good work, and is highly respected by the people. May his days of usefulness be lengthened! Bro. Charles Crumley is a good supporter of the work and held in high esteem. Our worthy Bro. W. S. Pender's health is improving, but slowly. We hope that he will soon be able to devote his entire time to missionary work. The branch in Oakland is in fine condition spiritually. The Saints there now fill their commodious chapel. Truly Bro. Terry's untiring efforts and loving disposition have been means of bringing about this splendid condition of the branch. Sr. Terry does all within her power to supplement his good efforts.

Bishop Parkin is traveling in the district, working in the interests of the finances of the church, and encouraging and cheering the Saints with his ready counsel. Good reports come from Brn. William Newton, C. Earle, and the ministry in the Northwest. Bro. C. E. Earle has been operating of late in the city of Stockton with the view of reviving the work there, and reports a measure of success. Bro. Edgar Smith will travel with the writer for a few weeks and then go north. Wishing you health and much peace, with all the Israel of God, I remain,

Your brother in the one faith,

GOMER T. GRIFFITHS.

COOKES POINT, Texas, October, 13, 1906.

Saints Herald: I am home again from a trip to Eastern Texas, where I went the first of this month, being called there by some scattered members of the church to meet a Campbellite preacher in debate, who had been making some assertions against us that he could not prove; and he also proposed to debate with us. I met said preacher, but he did not propose a debate to me, so we did not debate. He attended one service, when I preached, and went away to stay. I remained there about ten days, preached at nights to fair crowds, and had splendid interest. The Baptist preacher, who is pastor of the church at the town where I preached, attended all the services I held; did much of the singing and praying at the meetings. He preached twice while I was there, to his own congregation, and let me have the congregation he had to preach to. He told me in the presence of the people that he indorsed our claims. I presented the gospel in its fullness. I am hopeful that he and some others at that town will come into the church ere long. He has the name of being an honest gentleman, by our people and others that know him. I met some Utah people

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here, who attended two services, one at the commencement, and the last one. They took offense when I told what we did not believe that they believed. I emphasized the doctrine of polygamy, by telling the people that we did not believe that abominable and damnable doctrine of polygamy. They said they did not believe the doctrine of polygamy to be be true, yet got mad at me for denouncing it as false. God's work is still going on in Texas as well as elsewhere, over the head of all opposition.

In concluding this letter, I will ask some questions for information. Any one may answer them that wants to, and can: By reference to Genesis 5:45, Inspired Translation, we read that the gospel should never be taken from the world until the end. We, as a church, claim that it has been taken from the world, and restored. When was it taken, if taken from the world? Answer at once. I am still in the faith once delivered to the saints.

E. W. NUNLEY.

LEXINGTON, Nebraska, September 16, 1906.

Editors Herald: I have just finished reading the HERALD and thought it would not be amiss for me to write a few lines in favor of this grand work. I have believed in God ever since I can remember, but having no father or mother to teach me I had to learn what I did from the sectarian churches. I, like Joseph Smith, soon found that I could not believe what they preached, but I learned from the Bible that I must avoid bad company, which I am glad to say I have tried to do all my life. In 1875 I first learned of this work. I studied it until 1877, when I was baptized and have held my standing in the church.

I have been afflicted with deafness for twenty-five years, and on that account it seemed that my friends had forsaken me. I would tell some of the brethren of it and they would tell me that it was not the case, but that did not take away the feeling. I finally heard that one of my uncles in Ohio was not expected to live, and I had been there and would not go to see him. I felt that I had done wrong, and I went into my closet and asked God to spare him until I could go there and see him. In the next letter I got the news that he was getting better. I went to see him and forgave him, although he did not ask me to. That was three years ago, and now I do not feel that way. I know that some will not say anything to a deaf person unless there is money to be made, and others will cheer them all they can.

Now if we want to build up Zion, God has given us a law, and he tells us that it can not be done any other way. When we obey that, we will not have these articles about banks and secret societies, for when we obey that law there will be no division among us. I feel I could not live without the church papers. Certainly I do not believe any one will lose anything by paying tithing and for the church papers.

Your brother in the gospel,

F. T. DOBIE.

FLOODWOOD, Ohio, October 23, 1906.

Editors Herald: I came to this place the 19th. Met S. J. Jeffers, district president, and at seven o'clock in the evening the little band of Saints met, and, with Elder Jeffers presiding, we proceeded to organize the Hocking Branch.

Bro. Francis May (elder) was unanimously chosen president, Sr. Nola Douglas, secretary; Bro. H. W. Wilson, treasurer. No dissenting "No," was heard during the entire proceedings. The brethren are held in high esteem and unity prevails, and we look for other accessions to their numbers here.

Brn. May, V. M. Goodrich, and O. B. Thomas have labored here with acceptance, and are gratefully remembered; but Bro. G. W. Hull was the pioneer laborer at this place. Other scattered members near will unite with the branch, we believe.

The Columbus Branch, where, by counsel of those in charge, my labors have been devoted almost exclusively for a season, is moving along peacefully, for the most part, and we hope for them still brighter days, and encouragement by additions to their numbers.

Bro. F. J. Ebeling is improving in health, and we hope that by continued moderation in labor he will be in regular labor again by the first of 1907.

We are sorry our Brn. I. N. and J. W. Roberts were forced to abandon their field of labor, Virginia, because of utter disinterestedness in the gospel restored, by the people. Is the "times of the Gentiles" about filled full? Strange times! Hope Bro. J. W. will soon find his health restored. I hope the Second Seventy may be able to maintain its record for diligence and accomplishment in God's great vineyard.

I am intensely interested in the searching investigation that has been, and is going on in church papers on the questions so fraught with interest to the cause of Christ, now.

"Zion's redemption," as related to the gathering, "coöperation," "consecration," proportional "equality," also the discovery of the barriers to the progress of the gospel work, both in the church and in the world, are questions of deep, far-reaching, and solemn moment to us. We must not treat lightly the things we have received, included in the revelations, relating to the foregoing topics, even including the "Epistle" and revelation given through Apostle Joseph Luff. Some may see in the efforts of the brethren to know and understand, that which they can afford to "laugh at." But we see in it all a strenuous effort to go forward and be saved, and our great hopes realized, relating to the work of the Lord. And the light will be sufficiently strong soon to enable us to see and feel that where "societies" feel that their moral teachings make men sufficiently good, that the church is too narrow a field for their operations, the church is all right for women and children; that if *men* are good morally as individuals, *church* is not essential. Where does the atonement or regeneration come in? And men are "likely to be laughed at" for desiring to know where the barriers to our advancement as a church are, and what!

I say let the investigation go on, on right lines of course. Those problems must be met, and solved, sooner or later. They are related questions to the upbuilding of the kingdom of God. The gospel should claim the first attention of all men, and the redemption of Zion, next, of all Latter Day Saints. I hail gladly every item of light.

I am of the opinion that what of talent I may use will be counted when its results are measured, in what I have done in God's great work. Not for my individual use merely. And dollars as talents will be counted in proportion to what they effect in God's work, so far as the kingdom is concerned. (See Matthew 25:14, 15; Doctrine and Covenants 82:4.) As to what is used otherwise, "Verily, I say unto you, They have their reward," here in this life, with an emphasis on the word *have*.

C. SCOTT.

COLDWATER, Michigan, October 16, 1906.

Editors Herald: Inclosed I send you obituary notice of Sr. Starr Corless, as published in Monday evening edition of the Coldwater *Daily Reporter*. Sr. Corless passed along to the "rest" of the pure and the good to await the clearing away of the mists. Sr. Granger can sit up for a short time. Srs. Grace and Belle Willard seem much improved. Bro. Cudney is out and around. Sr. S. W. L. Scott can now "do chores." Sr. Fish, who suffered paralytic stroke on the right side, is better, we learn. But dear me, we just hear that Sr. Elsie Lockerby was brought to the "emergency hospital" (this city) Sunday, with fever. Bro. Wight's prophecy during the Coldwater reunion, the "warning," and "forewarning of impending danger and trial," comes up with impressive significance.

We have been "a bird of passage," going and coming, trying to fill preannounced appointments. Hope the Lord will restore the sick, care for his children, and administer the comforts of peace and solace to the mourning ones.

S. W. L. SCOTT.

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News From Branches

(Concluded from page 1053.)

Ocean, but doubtless he also can recall some dim recollection of the "dining-hall."

An entertainment was given last Monday evening, the proceeds of which are to be used in paying off the debt on the "dining-hall," now dignified by many as the "assembly-hall." The entertainment in charge of Bro. E. C. Harrington was excellent in character. Its success was contributed to by two numbers from our Sr. Allee Barbee who is back from Chicago on a visit. However, we long for the time to come when our people will not have to give entertainments to raise money for church purposes.

The prayer-meetings are doing wonders for us all, but especially the young people. The Wednesday night young peoples' prayer-meeting has a usual attendance of one hundred and fifty, and is affording excellent opportunity for development and spiritual growth. But the best part of it is, these opportunities are *used*. Also the Sunday morning prayer-meetings at eight o'clock are proving successful beyond all expectations.

The efforts of our brethren in street-preaching in Kansas City have not been without effect, and as a result, some have been baptized. We call to mind in this connection, the talk given us by Brn. Bailey and Russell during General Conference. It is the Latter Day Saint who *does* things that gets results.

J. A. GARDNER.

BURLINGTON, IOWA.

The funeral-services of Sr. William Morton were held at the church, Tuesday, October 30. Sr. Morton was a charter member of the Burlington Branch, and prior to her death was the sole surviving charter member resident in the city. Her husband was foreman of the HERALD Office at Plano when the first number of the SAINTS' HERALD was printed.

The young people held a Hollowe'en social at the house of Sr. Sena Bierman.

Committees have been appointed and the Sunday-school is making active preparation for the Christmas entertainment.

Bro. and Sr. Charles Craig, old members of the branch, now of Independence, Missouri, have recently made us a pleasant visit.

Our new pastor, Elder S. M. Reiste, began his ministry Sunday under difficulties. Bro. H. E. Jarvis, with whom he temporarily abides, departed for Mendota Saturday, and left a new latch-key for Bro. Reiste who came that day from Lamoni. The key would not work, so Bro. Reiste was obliged to lodge elsewhere and do without his "best store clothes" for Sunday, and his books as an aid in preaching. But apparently his sermons did not suffer thereby.

Bro. Smith, the departing pastor, says that when they began to load their goods they feared that possibly something might be lost or stolen, but before they were through with packing and unpacking they almost regretted that some things were not lost. He understands now why Joseph told his father and brethren to leave their "stuff" when they came to Egypt. We hear that little Ronald expressed himself at the other end of the line while the family was in the tumult of "settling" and bringing order out of chaos. He went to his Grandma Cochran with tears in his eyes and said, "Grandma, I am hungry. We have bread at our house, but we haven't any butter to put on it, and we have beans but no vinegar for them, and I have a handkerchief, but it is too dirty to wipe my eyes on." ETHEL A. LACY.

Miscellaneous Department

Seventh Quorum of Elders.

Dear Brethren: Owing to the departure of our esteemed Bro. George Baty to the United States, it has been the good pleasure of the quorum to appoint our respected Bro. J. E. Meredith as its president, and he has selected as his counselors Brn. W. R. Armstrong and J. W. Taylor.

In addressing this circular letter to you, the officers of the quorum ask that we may all work hand in hand for the Master's cause, so that we may accomplish all that is possible in our quorum capacity.

The president is very anxious to become personally acquainted with each member; or, failing this, to correspond with any whom it is possible to meet. He hopes this letter will find you well in body, mind, and spirit, and that you are doing what you can, according to your circumstances, to build up the Master's cause. He further asks for your prayers for himself and all of us, that we may each be humble and faithful in our high office and calling, and that the good Spirit may be vouchsafed to us to help us to understand our duty, and that we may be willing to do the same in the spirit of true love.

Our president feels the call a very responsible one, and as the leader of the quorum is desirous to be the "servant of all," he will be most pleased to hear from you at any time, and also to receive and will consider any suggestions for the quorum.

You will no doubt be pleased to know that the secretary has not pressed his resignation, and will at present continue in office.

We presume you are quite satisfied and pleased with our brother in that position.

We propose arranging in future for more frequent meetings of our quorum, and if it is not practicable to do so in a general capacity, to at least organize sectional gatherings in specially appointed districts or branches.

We have mailed to your address "blank form" for annual report. Will you kindly retain same until December 31, after which carefully fill in your record of *all* labors performed, including meetings at Sunday-school, Religio, etc.

Please forward after said date, as promptly as you can to the secretary, so as to enable him to report for us in good time to to General Conference (America).

With very best wishes for your temporal and spiritual well-being, and praying that the best possible success may accrue from our individual and united efforts, to the glory of God and in favor of his great work, we are,

Your brethren and coworkers, in gospel bonds,
J. E. MEREDITH, President,
Hunton Road, Gravelly Hill, Birmingham.
W. R. ARMSTRONG, Counselor.
J. W. TAYLOR, Counsellor.
SAMUEL F. MATHER, Secretary,
15 February Street, Manchester.

Polygamy not a Doctrine of the True Latter Day Saints, per dozen 5 cents, per hundred 35 cents. Herald Publishing House, Lamoni, Iowa.

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The Daily *Register and Leader* will be sent from now to January 1, 1908, to new subscribers, for only $4.00 (regular rate for one year); Daily and Sunday, $6.00. The *Register and Leader* is Iowa's great modern newspaper. It prints all the news accurately; gives all the Iowa news, all the sporting news, and all the market reports. To get full advantage of this offer, subscribe to-day. Address the *Register and Leader*, Des Moines, Iowa, or any postmaster, news agent, or the publisher of this paper will forward your subscription.

Conference Notices.

The Minnesota District conference will convene at Amor, Minnesota, November 24 and 25, 1906. Please be prompt in sending all reports to the secretary at least two weeks prior to conference. Irene E. Whiting, secretary, Clitherall, Minnesota.

Addresses.

Elder W. A. Goodwin, 446 Hibbard Street, Montavilla, Portland, Oregon. Church at Broad Street and Holaday Avenue.

The Apostasy and Restoration, per dozen, 20 cents; per 100, $1.50. Herald Publishing House, Lamoni, Iowa.

Special Notice.

All those desiring to attend the dedication at Far West, Missouri, November 18, take notice: Wallace, the liveryman, will meet all trains at Cameron Junction, Saturday and Sunday, and will charge $3.00 for hack-loads of six, or $1.50 for buggy for two. This means fare one way, extra charges for return. All remaining till Monday will be taken back to Cameron by the brethren at Far West. S. H. SIMMONS.

Passenger Fares Reduced Over the Nickel Plate Road.

Effective November 1, 1906, and until otherwise advised, the local passenger fares between all stations on the Nickel Plate Road are reduced from former rates charged. The reduced fares from Chicago to principal points are as follows;

Chicago to Buffalo, first class, $10.50; Erie, $8.55; Cleveland, $6.75; Bellevue, $6.35; Fostoria, $5.70; Findlay, $5.50; Fort Wayne, $3.75.

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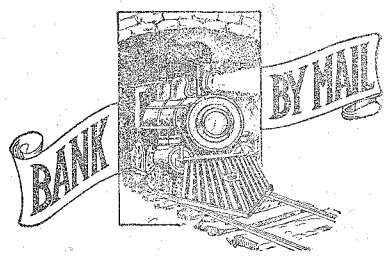

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The Saints' Herald

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

VOLUME 53 LAMONI, IOWA, NOVEMBER 14, 1906 NUMBER 46

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

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THE cash donations for the relief of San Francisco are said to amount in all to eleven million dollars, besides food supplies valued at two million, five hundred thousand dollars.

DON'T dally with your purpose.—*Success.*

Editorial

"THE MORMON PROPHET'S TRAGEDY."—No. 2.

The writer undertakes to account for some portions of this result to the intervention of a political element found in the contest between the two parties, Whigs and Democrats. He assumes that from the existence of this element "the sworn officers of the law connived at the highhanded contempt with which the Mayor and Common Council of Nauvoo treated the laws of the State." He charges that the Mormons held the balance of power in the county; that this resulted in the one party making "dishonorable advances to gain" the Mormon vote, and the other party making "humiliating concessions to retain it." Whether the Mormons held the balance of power in the county or not, is immaterial, so far as the relation of this element had any effect upon the final result. It is not uncommon now for appeal to be made by the contending political parties in localities where the vote is close, or one party has the balance of power, such appeals being made for the purpose of securing votes for the party making them. The Mormons had a decided right to vote. They were citizens of the State; they had the right to vote the Democratic ticket if they so wished; they had the right to vote with the Whigs if they chose; they had the right to remain at home and vote for neither party if they so elected.

That the political situation had something to do with the culmination of the trouble in Hancock County, may be conceded. It was not so long in brewing or so bloody in its product as that which ensued years later between the free party and the slavery party which deluged the soil of America with fratricidal blood. If it be granted that this political element referred to did have more or less to do with the final tragedy that ended the life of Joseph and Hyrum Smith, they were neither the first nor the last political martyrs offered at the altar of mob violence that the freedom of conscience might be enjoyed by the American citizen.

The writer follows this allusion to politics by stating of Joseph Smith the following:

He appropriated the exclusive right to deal in real estate, to sell liquor, to marry and to give in marriage. . . . He discovered in 1844 that the other Presidential aspirants were all unsatisfactory and announced himself in the Nauvoo *Neighbor*

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as candidate for the Presidency, and a creature of his, named Bennett, for the Vice Presidency. He went so far as to have views, and to publish them.

It seemed to this writer preposterous that Joseph Smith should aspire to the presidency of the United States, and he seems to attach criminal significance to this aspiration. It is the proud boast of every orator and statesman who is a lover of his country that any person born in the United States of native parents is eligible to any office within the gift of the people and may exercise a desire for the office of president without being criminal in intent or purpose. Of Joseph Smith's nativity there is no possible doubt. His parents can be traced back as residents in the United States to 1638, if not to an earlier period. He was born in Vermont, in the Green Mountain region, and undoubtedly had a right to aspire to the presidency. It may have been an improper ambition for him under the circumstances, but it certainly was not criminal. His views of laws and government were accounted sound at the time they were presented, the objection being made to the man and not to the views expressed by him in the proclamation put out by him with reference to his candidacy. Brutus said that Cæsar was ambitious, and for that he slew him. Cæsar may have been ambitious, doubtless was, and it may be conceded that Joseph Smith was ambitious. One of the greatest troubles in the case was that his friends were ambitious for him. Through their injudicious desire and advice he offered for the presidency. We may believe at this late date that it was a mistake, and if it was and was one of the elements which resulted in his being murdered by quasi-political enemies, he is no worse and no better for that consideration than Lincoln, Garfield, or McKinley, each of whom perished at the hands of an assassin. That Joseph Smith was killed by a mob without a shadow of excuse or lawful reason for it is conceded now by all historians and writers upon the topic of Mormonism, and by those who in Hancock County survived the effects of what was known as the Mormon War.

After stating that Joseph Smith failed to keep an appointment with an officer to whom he states he promised that he would go to Carthage on the next day, the writer adds:

> But a day or two afterwards the Smiths came riding into Carthage unattended, except by their Common Council and the others accused of riot, and gave themselves up to the county authorities. They were taken before a justice of the peace, and entered into a recognizance to appear at court. They were at once discharged, but the Smiths were immediately rearrested upon a charge of treason,—levying arms against the government of the State,—and recommitted to the county jail.
>
> The prospect was still not bad for them. The sheriff was their friend. They were sure of a favorable jury. The Governor—a man of the best intentions, that accomplished nothing but patching the infernal pavement—had come over to Hancock County to preserve law and order. The Smiths were sure of a speedy trial and acquittal. And the whole tiresome play was to begin again. There was only one way of getting out of the groove. The *Dues ex machina*, who alone could settle matters, was the mob.

In these statements the writer is near the truth, with the single exception of the alleged promise made to the officer by the Prophet that he would go to Carthage on the day stated. And when it is known that Joseph Smith attended by Hyrum Smith and others of the accused persons did leave Nauvoo on the day specified, but met messengers from the Governor who was at Carthage, requiring that they should return to Nauvoo, and did so and decided to stay at Nauvoo until the next day, when they did go to Carthage and deliver themselves, as stated, a good reason may be found why they appeared to evade the promises which were made. It must also be remembered that the justice of the peace who issued the warrant against the Prophet and his associates was the captain of the Carthage Greys, an independent military organization which was stationed for the time being at Carthage, together with a number of state troops gathered there by command of the Governor, who was himself in charge, which should go to the credit of Joseph and Hyrum Smith; and the statements made by this writer that they were sure of an acquittal upon trial, notwithstanding what the writer has already stated in the article respecting their guilt, shows conclusively that these men were conscious of being free from just accusation of wrong-doing. The statement that the god of the machine, the power behind the throne, was the only power which could settle the controversy, and that this power was the mob, clearly and definitely exonerates Joseph and Hyrum Smith from just censure of blame and criminality.

The writer's statement that Joseph Smith appropriated the exclusive right to deal in real estate, to sell liquor, and to marry and to give in marriage, is absolutely untrue. The only real estate which Joseph Smith the Martyr engaged in the sale of was that in which he had a proprietary interest, either as an owner in fee simple or as agent for others who voluntarily put their estate in his hands to be disposed of. We personally knew of firms engaged in the real estate business of which firms Joseph Smith was no part. The right to sell liquor was reserved in the council and mayor of the city, who controlled it by ordinance as did Chicago or Quincy or any other city in the State. Joseph Smith himself did not engage in the sale of intoxicating liquors. The right to celebrate marriage was controlled by the statutes of the State, and so far as the church was concerned, certain officers designated as church officers could officiate, and that too without the consent or knowledge of Joseph Smith as President of the church, or Mayor of the city. The church rule governing at the time and which was published in 1842 and 1844, clearly defined the officers of the church who might celebrate the right of marriage, and these

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are recognized by the several statutes of the States in which the church may be found at the present time. There have been no other. And when the writer made this assertion twenty-five years after the death of Joseph Smith, it must be attributed either to inexcusable ignorance or to the malice of prejudice such as has been shown by other quotations from the article referred to.

The writer charges the Governor, Thomas Ford, with vacillation and strange indecision of purpose and action. He says of him that during the day or two just before and at the time of the murder "the Governor seemed plagued by the foul fiend Flibbertigibbet. He changed his mind every hour, with the best intentions." He states that the Governor seemed to be troubled with doubts as to the proper course to pursue. He had a large force at his command. He sent for General Singleton at Quincy to come into Hancock County and take charge of the military operations. A portion of his troops had started for Golden's Point, eight or ten miles southeast of Nauvoo. It was supposed by the Governor that they were going to Nauvoo for the purpose of searching for bogus money, of which it was charged somebody at Nauvoo had been engaged in coining. The writer seems to think that the thoughts of the Governor ran something like these:

What if they searched for other things, and did not content themselves with a calm display? [of force]. These thoughts so agitated Governor Ford, that he wrote an order on the 27th, countermanding former orders and disbanding the militia. He then mounted his horse and rode to Nauvoo, to deliver a firm and paternal address to the Mormons. All this was done with the best intentions.

Then follows the story of the march of the force under Colonel Levi Williams, the rendezvous, the public meeting at Warsaw which had unanimously "'*resolved*, that we will forthwith proceed to Nauvoo and exterminate the city and its people'; a manifesto which seemed too peppery even for the palate of Mr. Sharp, editor of the *Signal*, who, when he published it, added the saving clause, 'if necessary.' 'Of course it will be necessary,' said these law-abiding militiamen as they marched out of Warsaw on the Nauvoo road."

Order reigned in Warsaw—for the men were all gone. The whole male population, with trifling exceptions, were in Williams' regiment. Among the captains were William N. Grover, afterwards a distinguished lawyer of St. Louis, and United States Attorney for Missouri,—an eminently respectable and conservative man; Thomas C. Sharp, Editor of the *Signal*, who also on this day sowed the last of his wild oats, and was afterwards principal of the public school, and greatly esteemed as county judge; Jacob C. Davis, then State Senator, afterwards member of congress from that district.

Let the reader recall the murder of Cæsar by Brutus, Cassius, Casca, then note the sarcastic encomium passed upon these men by Marc Antony when he said, "But Brutus is an honorable man; so are they all honorable men."

We knew these men, Levi Williams, Thomas C. Sharp, William N. Grover, and Jacob C. Davis, and while it is true that after the farcial and ineffective arraignment of these and others for the murder of the Smiths under influences which not only precluded but absolutely by threat and danger prevented the attendance of witnesses at the trial, were acquitted, the Scotch verdict, "Guilty, but not proved," hung to them in the estimation of many, though they did attain to honors among the people. This is eminently true of Thomas C. Sharp, who made one of the ablest county judges the county of Hancock ever had; and it may be that the writer states truthfully that on the 27th of June, 1844, this man "sowed the last of his wild oats." Who shall tell what the harvest will be in the final reaping-time for these men and their coconspirators?

The story of the assembling of the mob, the difficulty which seemed to be in the way of numbers of the leading men when the order for disbandment issued by the Governor reached them on their journey across the prairie, the turning away of some, and the adherence of others to the wild counsels of the leading spirits, the final reaching of the jail, and the killing of Joseph and Hyrum Smith and the wounding of John Taylor, is well told by the writer in his article.

Of the character of one of the witnesses, present at the scene, and who appeared at the trial of the men indicted for the murder of the Smiths, as stated by this writer, the following is worth reproducing:

I was one of the guards at the jail. Saw Smith when he was killed. *Saw none of the defendants at the jail!* Suppose there were one or two hundred there. They stayed three or four minutes. They formed in front of the jail and made a rush. *Knew none that came up.* . . . Heard nothing that was said. . . . Saw Smith die,—was within ten feet of him. . . . Perhaps a minute after he fell I saw him die. . . . I was pushed and shoved some fifty feet. . . . Did not see Sharp, Grover, or Davis. It was so crowded I could not see much. I know about one third of the men in the county, *but none at the jail. I might have been some scared.*

Of this evidence the writer says, "It would be difficult to imagine anything cooler than this quiet perjury to screen a murder. . . . There is but one force mighty enough in the world to twist such minds and consciences so fearfully awry, and that is the wild suspicion bred of civil strife."

The writer mistakes again, either willfully or from misinformation. He states that this witness, Frank Worrell, was himself murdered by Mormon assassins not long afterwards. Who the assassin was may not be known at this late day, but the facts stated at the time as we heard them, were that this man Worrell and others were attempting to interfere with a posse in charge of Jacob B. Backenstoss, the sheriff or deputy sheriff of the county at the time, and was fired upon by one of the posse at the sheriff's direc-

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tion, which ended the pursuit and defeated the interference which it was supposed was sought to be made. But view that as we may, this trite saying in reference to this witness shows the length to which prejudice went, and also shows the difficulty in bringing malefactors to justice at that time. We believe that no effort was ever made to arrest the man who killed Worrell, and it passed into history as a part of the warfare raging at the time and which finally resulted in the expulsion of the Mormon people from Nauvoo.

(To be concluded.)

GENERAL CHURCH ITEMS.

Elder Adolph E. Madison of the First Quorum of Seventy passed away at Neola, Iowa, Sunday, September 11, at the hour of noon. He had been ill for some time.

Elder Alvin Knisley has a two-column article in the Winnipeg *Tribune* for November 7, on the Mormon question.

Apostle C. A. Butterworth writes from Australia, reporting thirty baptisms for the past quarter. He says that some old difficulties in the mission have been settled, and new ones have taken their place. Just now a scarcity of funds threatens the removal of some missionaries from the field. The general spiritual condition is reported as good.

Elders J. Arthur Davis and James Hackett have been laboring, or attempting to labor, in Zion City, but were denied the privilege of preaching upon the streets.

One member of the Lamoni Stake council became discouraged recently and was about to resign his position and quit work, but at night he was given a dream in which he saw an open grave in which he was about to be buried alive. He decided to remain active. Brethren, keep moving.

Some orders have been received by the office for handbills printed from the design in "The Elders' Note-Book," SAINTS' HERALD, for November 7. A neat form has been arranged, headed by the cut printed in that number, and the elders will probably find it useful in their fields.

Some one has styled the newspapers "those purveyors of misinformation." Three of the leading papers of Victoria, Australia, have recently printed dispatches from New York City stating that Joseph Smith, President of the Reorganized Church of Jesus Christ of Latter Day Saints, had been arrested, the reason being that he was alleged to have six wives. Brn. Butterworth and Mackie replied through the columns of these three papers setting the matter right, making the distinction between Joseph F. Smith of Salt Lake and Joseph Smith of Independence, Missouri. With the names of the two churches so similar, as well as the names of the presiding officers, it is perhaps not to wondered at that confusion occurs in the minds of the people. It seems to us that it must have been an evil genius that presided at the christening of Joseph F. Smith.

CURRENT EVENTS, SECULAR AND RELIGIOUS.

The Boston *Transcript* has compiled statistics which show a falling off in the attendance at the larger colleges and universities in the East, and a corresponding gain in the attendance at Western colleges and universities. The greatest gain has been made by the Iowa State University.

President Roosevelt is to make a trip to Panama, where he will personally inspect the work being done on the canal. His flagship is the battleship Louisiana, with the armored cruisers Washington and Tennessee as escorts. He is expected to arrive in Colon about November 15. He will lodge in a new hotel at Ancon which overlooks the Culebra cut, one of the most difficult features of the work. He will visit Porto Rico on his return.

The *North American Review* prints some statistics gathered by Mr. Thomas Mosby, pardon attorney to the governor of Missouri. These statistics cover a period of two years in the Missouri state prison. Of seventeen hundred and ninety-four convicts received during that time Mr. Mosby finds more than one third from twenty to twenty-five years of age, the age of greatest criminality being twenty-three. He states that nearly one half of the convicts have led temperate lives, that religion is a greater factor in preventing crime than education, that marriage operates against criminal tendencies, that half of that number knew no trade or profession, and that apparently only about fourteen per cent again lapsed into crime. His comparisons show a slightly greater proportion of criminals among the native born than among the foreign born.

The respective denominations to which these prisoners belonged are as follows: Baptist, 396; Methodist, 335; Catholic, 312; Christian, 120; Presbyterian, 48; Lutheran, 29; Episcopal, 16; Hebrew, 6; Dunkard, 5.

The percentage of illiteracy among them was four times as great as the percentage of illiteracy among the noncriminal class in Missouri. Those professing belief in some form of religion constituted about seventy-one per cent of the whole number.

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News From Branches

LAMONI, IOWA.

Sunday was a beautiful day in Lamoni. At the morning service the audience was pleased to see President Joseph Smith in the pulpit. This was the first time he had preached in Lamoni for over a year and we were thankful that his physical condition permitted him again to occupy. Bro. John Smith was in charge of the services and introduced the speaker as "one whom we all love and respect." This was borne out at the close by the many hand-shakes extended by the Saints and friends. We were especially impressed with the kindly feeling manifested by nonmembers who came forward to greet him. His presence is appreciated among Lamonians and we trust it may be among the citizens of his new home.

At the regular branch business-meeting Tuesday night the following were received on letters from other branches; Sr. Burch from Lucas, Iowa, Branch; J. M. Blood from Porcupine, Wisconsin, Branch; E. T. Dawson from Sacramento, California, Branch; Maude, Maynard, and Estel Trumble from Hartford, Michigan; Andy M. Turnbull from Sagle, Idaho. Letters were granted to F. M. and Ruth L. Smith to Independence, Missouri, and Clara M. Johnson to Boston, Massachusetts.

The officers of the branch, Sunday-school, and Religio met Tuesday evening for consultation.

Bro. Earl Hall, of Des Moines, Iowa, has accepted the position of foreman of the press-room of the HERALD Office. Bro. Hall is an efficient man in his line, and leaves a responsible position with the Chamberlain Company of Des Moines, where he had charge of the presswork of that establishment.

We are pleased that the church can find men within her ranks who can assist in the printing of the word, and also that there are efficient men in the ranks who are willing to consecrate their services.

Bro. Nicholas Stamm (who is now in his eightieth year) is among the newcomers at the home. Bro. Stamm has labored many years as an elder in the field and is forced to abandon the active field on account of infirmity.

Bro. George Day of Sherwood, North Dakota, purchased a home in Lamoni, and arrived with his family last week. D. J. KRAHL.

INDEPENDENCE, MISSOURI.

The last week has added three more families of Saints to Independence, and while the ranks are increasing there is consequently a corresponding demand for employment. Either Independence must have more business institutions, where our people may have the opportunity of obtaining employment, or else for the present they must go to Kansas City to work.

A great many of our people are talking of a Thanksgiving service.

The effect of the young peoples' prayer-meetings upon the young people is that they are taking part in the regular Sunday afternoon prayer-meeting of the branch. The prayer-meeting of last Sunday afternoon was unusually well attended and profitable.

Last Tuesday, the 6th, was the occasion of the seventy-fourth birthday of our President, Joseph Smith. In the evening a number of the young people surprised him at his home, bringing garlands of flowers as an evidence of their love for Bro. Joseph—their friend. Bro. Alma Luff as spokesman for the young people, made a very fitting address, which was responded to by Bro. Smith in his characteristic way, evidencing that at the end of seventy-four years his "heart is young." Music helped to make a pleasant evening pass quickly, and as the young people left and the strains of "God be with you till we meet again" died away there was abundant evidence of that good feeling so familiar to the heart of all real Latter Day Saints.

We are glad to have with us again Sr. Smith, but the name is so unusual that you would not know who we meant if we did not say Sr. Fred M. Smith.

The Independence Sunday-school is doing better in attendance this month than last, and present indications bid fair to make the winter a very successful one in Sunday-school work.

On last Sunday morning, on one of the principal streets of Independence were three boys. One was going west with a Sunday-school paper in his hand, and the other two were going east, each with a pair of boxing-gloves under his arm. The boy with the Sunday-school paper cried, "Hello." By way of reply, the other two boys held up their gloves. On which side of the street are you?

CHICAGO, ILLINOIS.

It pleases me to know that there is to be established in the HERALD a department for branch news. We trust, as time goes on, to furnish you with such items as may be deemed profitable. Every home in the church owes the HERALD a place of lodging, and it may appear as a fault of that worthy organ, if it does not take steps to force recognition of its claims.

Bro. J. Arthur Davis and James Hackett have been laboring in and around Chicago for a few weeks, and have preached a few good sermons to the Saints here. Bro. Davis presided at our regular prayer-meeting last week, and in closing the services made the remark that he did not make quite so much noise in his testimonies as some people, but that the testimony in his heart spoke loud for the gospel.

Bro. Hackett, assisting in the meeting, told us something about conditions in Zion City, where he and Bro. Davis had for some days sought to get a

(Continued on page 1093.)

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Original Articles

PRESIDENCY OF SEVEN PRESIDENTS, AND THE SEVENTY.

THEIR CALLING, DUTIES, AND PREROGATIVES AS VIEWED BY ONE OF THE APOSTLES.

The object of the writer in giving this exposition is not with a view to instruct the men occupying the important calling and position named above, as he is cognizant of the fact that the great majority are conversant with the duties and prerogatives of said office, but it is because he has discovered by reason of his extensive travels, and his close relationship with the officers and members of the church, that there are but few who seem to realize that the Lord has such an important body of officers in his great organization, the church of the first-born.

The Lord has decreed "that every man should stand in his own office, and labor in his own calling," and has further decreed that all these officers should be sustained and upheld by the confidence, faith, and prayers of his people. It is a query as to how they can be intelligently sustained and upheld if we are ignorant as to the character of the responsibility and the nature of the work required of them by the Lord and the church.

The law provides for seven presidents of seventy:

And it is according to the vision, showing the order of the seventy, that they should have seven presidents to preside over them, chosen out of the number of the seventy, and the seventh president of these presidents is to preside over the six.—Doctrine and Covenants 104:43.

My servants of the seventy may select from their number seven; of which number those now being of the seven presidents of seventy shall be a part; who shall form the presidency of seven presidents of seventy as provided in my law.—Doctrine and Covenants 121:5.

The seven presidents are called and appointed as follows:

My servants, the presidents of the seventy, may, with the consent and approval of their brethren of the seventy sitting in council together, select from their brethren one to take the place of my servant I. N. White, if he accept the appointment to the quorum of twelve, and his choosing be approved by the church; and in like manner they may fill any other vacancy that has or may occur; such selection and appointment to be made in the spirit of prayer and supplication and wisdom, and to be approved by the church.—Doctrine and Covenants 124:5.

All seventy are designated through the seven presidents:

And those seven presidents are to choose other seventy besides the first seventy, to whom they belong, and are to preside over them; and also other seventy until seven times seventy, if the labor in the vineyard of necessity requires it.—Doctrine and Covenants 104:43.

They are to choose or select from elders' quorums:

The presidents of seventy are instructed to select from the several quorums of elders such as are qualified and in a condition to take upon them the office of seventy, that they may be ordained unto the filling of the first quorum of seventy. In making these selections the presidents of seventy should confer with the several quorums before selecting, and be guided by wisdom and the Spirit of revelation, choosing none but men of good repute.—Doctrine and Covenants 120:10.

The writer often propounds the following question to officers and members: How are the Seventy called? The answer invariably is, "Through Joseph Smith, the president, the Twelve, or by the General Conference." And it is very seldom the correct answer is given, that they are called through the seven presidents. Strange, is it not, that so few in the church know how those men are called to such an important office, especially as the Lord has made the manner of their calling so plain, time and again, in the revelations given to the church in these last days? And if we were to ask the question, What are the names of the brethren who comprise the Seven Presidents of Seventy, not one in one hundred could give the name of one of them.

God directs that the seven presidents in making these selections be guided by "wisdom and the Spirit of revelation." These men go before the Lord in fasting and prayer, therefore all who are selected in this way (God's way) are chosen of God, as much as though they were called through the President of the church direct; for God designated that through this channel (Seven Presidents of Seventy) all those who are chosen to be his special witnesses, other than the Twelve, should be called, and their selection be confirmed by a High Council or General Conference.

It is the duty of seven presidents to preside over the seventy when assembled in council together:

It is according to the vision that the seven presidents of the seventy shall preside over the whole number of the seventy when assembled in council together; the senior, or chosen president of the seven presidents, shall preside over the six other presidents in their councils as presidents of the seventy; and when either quorum is sitting in council, as a quorum, then its chosen president shall preside over its sittings. When any quorum of the seventy may be sitting, any one, or all of the seven presidents, may at their request, or by invitation of such quorum, be present and take part in the deliberations of such council, but the president of such quorum only shall preside, except by consent of the quorum obtained by vote properly taken.—Doctrine and Covenants 124:6.

The duties and responsibilities of the seventies are as follows:

And these seventy are to be traveling ministers unto the Gentiles, first, and also unto the Jews, whereas other officers of the church, who belong not unto the twelve neither the seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow.—Doctrine and Covenants 104:43.

They are to travel continually and bear record of his name:

And again, I give unto you Joseph Young, Josiah Butterfield, Daniel Miles, Henry Herriman, Zera Pulsipher, Levi Hancock, James Foster, to preside over the quorum of seventies, which quorum is instituted for traveling elders to bear record of my name in all the world, wherever the traveling high council, my apostles, shall send them to prepare a way before my face. The difference between this quorum and the quorum of elders is, that one is to travel continually, and the other is to preside over the churches from time to time.—Doctrine and Covenants 107:44.

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They are a traveling and presiding council:

And also President Leonard Rich, Levi W. Hancock, Sylvester Smith, and Lyman Sherman, organized the council of seventy.—Doctrine and Covenants, page 327.

Resolved that it is the opinion of this joint council, that the words "presiding council" in the fourth and seventh paragraphs of section 120 [of the Book of Doctrine and Covenants] refer to the traveling ministry—the twelve and seventy.—Doctrine and Covenants 123:13.

When in branches and districts, their advice and counsel are to be sought and respected when given:

In both branches and districts the presiding officers should be considered and respected in their offices; nevertheless, the traveling presiding councils of the church being made by the law, their calling and voice of the church the directing, regulating and advising authorities of the church, and representing it abroad, should when present in either district or branch be regarded and considered as the leading representative authorities of the church, and be respected as such, their counsel and advice be sought and respected when given; and in cases of conflict, or extremity, their decision should be listened to and regarded, subject to the appeal and adjudication provided for in the law.—Doctrine and Covenants 120:4.

We have ofttimes heard it repeated by officers and members in districts and branches that the Seventy had no right whatever in branches or districts, but should spend their entire time out on the frontier, breaking up new ground, and pushing the preaching of the word into new fields. It is evident that those who make such statements are not acquainted with the law and the duties of these officers: for in the quotation made above the Lord emphatically points out that these men are among his leading representative authorities, and are to advise and counsel in districts and branches; and that their counsel and advice are to be sought and respected when given.

Had the Saints paid proper respect to the traveling ministry, the Lord would not have been under the necessity of calling the attention of the church to the following important fact:

It is my will that ye more fully honor and pay heed to the voice and counsel of the traveling ministry in spiritual things; which if ye do not the office which they hold is not honored in my service, and the good they should do is made void.—Doctrine and Covenants 118:3.

All admit that the Seventy and Twelve are the traveling missionary ministers proper of the church.

They are special witnesses for Christ in the world:

The seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world—thus differing from other officers in the church in the duties of their calling.—Doctrine and Covenants 104:11.

The Seventy are to act in the name of the Lord under the direction of the Twelve, or the traveling high council, in building up the church, and regulating all the affairs of the same in all nations; first unto the Gentiles, and then to the Jews.

The Seventy with the Twelve are to push the preaching of the word into new fields:

The work now lying before the missionary quorums of the church is of such increased magnitude and importance—the field so white unto the harvest, and the need for laborers so great that the twelve and seventy under their direction, together with such high priests and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work, leaving the branches and districts where organization is effected to the care and administration of the standing ministers, high priests, elders, priests, teachers, and deacons, so far as possible; thus freeing these spiritual authorities and leaving them at liberty to push the preaching of the word into the new fields now widening before them; in which work, if they will but now take counsel, saith the Spirit, they shall feel a peace and vigor of mind surpassing what they have enjoyed in the past.—Doctrine and Covenants 122:7.

They are to protect the law and usages of the church and may require local authorities to adjust difficulties:

In matters of personal importance and conduct arising in branches or districts, the authorities of those branches and districts should be authorized and permitted to settle them; the traveling councils [twelve and seventy] taking cognizance of those only in which the law and usages of the church are involved, and the general interests of the church are concerned.—Doctrine and Covenants 120:7.

The Seventy have no responsibility of presiding:

The difference between this quorum and the quorum of elders is, that one is to travel continually, and the other is to preside over the churches from time to time; the one has the responsibility of presiding from time to time, and the other has no responsibility of presiding, saith the Lord your God.—Doctrine and Covenants 107:44.

The position is taken by many that the statement made in the above passage that the Seventy has no responsibility of presiding, means that they should not preside under any condition or circumstance, but leaves the matter of presidency solely to the high priests and elders. To my mind this is an extreme interpretation of the clause referred to. It does not say that they shall not preside: the same language is used with reference to the high priests and elders, where it says that they have the responsibility of presiding, nevertheless they do travel as missionaries; but they are not under the responsibility to travel. However, the Quorum of Twelve can not appoint a hight priest or elder as traveling missionary without the consent of such officers, and in case they did appoint them they would not be under the necessity of prosecuting the mission assigned them, unless they were willing to do so; because they are not under the responsibility to travel. Therefore, does not the Seventy have the right to preside where the conditions and circumstances require, in the same sense that the high priest can travel where the conditions require? I have always urged the Seventy in my field not to preside when there were high priests or elders, who are eligible, upon the grounds that "every man should stand in his own office and labor in his own calling." There have been emergencies where it seemed that for the good of the work it was absolutely necessary for the Seventy to preside over branches and districts for the time being, but this should not be done except in extreme cases.

The Seventy when sent by the Twelve and the

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voice of the church have the power of apostles in their administrations:

The seventy when traveling by the voice of the church, or sent by the twelve to minister the word where the twelve can not go, are in the powers of their ministration apostles—those sent—and in meetings where no organization exists should preside, if no member of the twelve or presidency be present.—Doctrine and Covenants 130:3.

In the past there has been misunderstanding, even on the part of some of the Seventy, and by reason of this misunderstanding there has been dissatisfaction felt, and confusion ensued as a result of it, some of the Seventy contending that one seventy was as high as another and equal in point of authority, power, and prerogatives, and when the church or the Twelve has appointed one of their number in charge or subcharge of missions where they had been appointed to labor have expressed dissatisfaction with such appointment. It ought to be apparent to these brethren that there is a distinction in point of authority: for the Lord says that the seventy who have been appointed in charge by the church and the Twelve are apostles in their administrations, by virtue of the special authority delegated by said authorities; hence while acting in that capacity they should be recognized by seventies laboring in their mission as being higher than themselves in point of authority; as these men act by the authority of and in place of the Twelve where the Twelve can not go.

The decision of the Seventy is equal to the decision of the Presidency and of the Twelve:

And they [the Seventy] form a quorum equal in authority to that of the twelve especial witnesses, or apostles, just named.—Doctrine and Covenants 104:11.

They are one of the three quorums which protect the rights of the people:

In case there should be a flagrant disregard of the rights of the people, the quorums of the church in joint council should be appealed to, and their action and determination should govern. I inquired what quorums of the church were meant, and I was answered, the three quorums the decisions of which are provided for in the law—the presidency, the twelve, and the seventy.—Doctrine and Covenants 128:10.

Much more might be written on this subject, but doubtless this will suffice for the present.

GOMER T. GRIFFITHS.

THE GENERAL FEATURES OF STAKE WORK.

(Concluded from last week.)

From a practical standpoint it may be inquired, What can this council do more than it is doing to further the work in the Lamoni Stake? For after all, what to do, and how to do it, should be the leading consideration with us at this time as at all times. No doubt we will all be agreed that the development of personal righteousness is the chief demand of the present hour. If personal righteousness is the great and crying need at this time, how shall we define just exactly what we mean by that phrase? It may safely be assumed that a leading reason why we meet with such poor success in attaining the ends aimed at is that our ideas are so vague and ill-defined touching the object we have in view.

Having in view the attainment of personal righteousness, or, in other words, personal right-doing, what do we mean by those words? What things are involved in right-doing, and what is the foundation or starting-point of any act of right-doing? The elders have been wont to say in their preaching that faith in God is the foundation of all righteousness. This assumes that God is or should be the guiding, controlling, directing, regulating power and authority in our affairs, in all our conduct and actions; that his will is the law that should govern in our decisions as to whether we shall do or not do the things that seem to call upon us for action. Then, if the will of the living Lord is to be the rule of our action, this implies that there is a means by which we may be aware at any and all times of what that will may be in regard to any action that may, for the time being, be in contemplation. This means is commonly designated as the Spirit of God, that is to guide into all truth, or in other words, guide into all things that we are required to do. According to the promise this Spirit is to be with the obedient always, so that the obedient may always be aware what the will of the Lord is concerning their doings.

To take advantage of the leadings of the Spirit at all times requires that a man have perfect freedom and liberty. If he be subject to the dictation of another man, or set of men, he may not be free to follow the guidance that may be offered him by the Spirit of truth. Hence the great necessity that men should be free, not only politically and religiously, but industrially as well. We ought to take a leading part in getting our own people, and through them all other people, to see this. This is certainly involved in our divine heritage of freedom. So long as any man is subject to another man in the matter of his work, he is not a perfectly free man. It is a bad thing to have to beg for bread, but how much better is it when a man has to beg for work in order that he may get bread? It is indeed a worse reflection upon the present order of things that a man should have to beg for work than that he should have to beg for bread. A man may be obliged to ask for bread, when on account of ill health or some other unfortunate circumstance he may not be able to earn his subsistence, but under the working of the celestial law his subsistence would be granted him as freely as it would be granted the child yet too young or immature to make his own bread.

But when a strong man, able and willing to work, is, at the dictation of some other man or men, shut out from those avenues and resources by which his labor will secure to him a livelihood, there is something radically wrong in any system that is marked

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by such conditions. Under the new order money, if used at all, will play a different part in the economy from what it plays now. It will then have to take the place of a servant, instead of being master as it is now. Then no man who is able to labor will be excused from doing his share of the world's work simply because he may have inherited a lot of money. Neither the idle rich nor the idle poor shall eat the bread or wear the garments of the laborer, if able to work.

In some quarters there is a great ado about securing a proper division of the good things of this world, but such people had better try to secure a proper division of work first, then a proper division of its results will take care of itself. Our people must be taught that a reasonable degree of work is due from every man or woman, that the possession of wealth excuses no one. They must be made to understand that idleness never did and never will produce happiness, either on earth or in heaven. The Lord sternly rebuked idleness among our people of a former generation. And in Doctrine and Covenants 68:4 we read:

> And the inhabitants of Zion, also, shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord. Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them.

Idleness and wickedness, almost invariably, go hand in hand. That was the trouble with Sodom.

> Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw good.—Ezekiel 16:49, 50.

Thus pride, fullness of bread, abundance of idleness, haughtiness, and the committing of abominations was what caused the overthrow of Sodom, and the same things will prove the overthrow of any people. All the effete nations of the old world went down to destruction under just such conditions as this. Israel, Egypt, Babylon, Rome are examples of the ruin that follows in the wake of riches and idleness with the inevitable attendant licentiousness.

A frugal and industrious life is the surest safeguard against falling into vicious and ruinous habits and practices. Many a promising boy has been ruined because he was given abundance of money with nothing to do but seek the pleasures that his own uninformed imagination suggested. This is the reason why the Lord insists that the children of Zion be not permitted to grow up in idleness, that they be taught to work, and as soon as possible learn faithfully to earn the supplies of their own needs. To provide for this is one of the greatest problems before us. While an intellectual education is a good thing in its own place, it is a mistake to require a growing, vigorous boy to spend all the working hours in cramming his head. At least half of those hours should be spent in healthful, stimulating, profitable labor; labor that will secure such a reward as will provide for his real needs. In that way half the hours of study would give as good returns as the whole do under present methods.

It would be a grand good thing if our people generally would enter into the spirit of Doctrine and Covenants 38:9, which says, "And again I say unto you, I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded." If the farmers and other business men living near school towns would be so imbued with the spirit of helping the young to a practical and useful education that they would be willing to permit industrious and capable boys to work for a fair compensation a part of the day while the remainder of the day was spent in school work, one set of boys being in the field or shop, while another set was engaged in study! This might be done, perhaps, if the craving for money and the greed to make large profits were not so intense, and if the idea could be once entertained that there is a better use for work than simply to make money. It should be understood that proper work is a leading factor in a boy's or man's salvation.

It would, doubtless, greatly facilitate stake work if circumstances would permit the assembling of the council at stated periods for the purpose of studying the elements of the principles involved in the building up of righteousness; for it must be clear to every one that successful plans for carrying forward any work can not be formulated until there is first a comprehensive understanding of the fundamental requirements of that work.

The organization of stakes should be regarded as a forward step in the movement to build up Zion. Zion being properly regarded as the pure in heart, its building up must necessarily take into consideration means for the promotion of purity of heart and its allied principles. In that light the building up of Zion does not concern itself with the purchase of lands in Jackson County, Missouri, and the erection of dwellings, business houses, or manufactories thereon except as these things provide an opportunity for the development of a Christlike character by the adoption in business of the principles involved in the golden rule, together with faithful adherence to the plan committed to us by the Lord himself to accomplish that purpose.

The building of character is an every-day work. It is not Sunday alone that is concerned in it. Every day in the week and every hour of the day contrib-

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utes its quota of the elements that enter into a person's character. Character being simply the sum total of a person's habits, it follows that whatever influences affect his habits of working, of thinking, and of feeling, in any degree, to that extent determines the quality of his character either for good or for evil. With most people the effort to secure the daily bread and clothing and shelter occupies the greater share of the time and energy at their disposal, and because of this fact the chief attention should be directed to seeing that proper motives and incentives govern the individual in the putting forth of his energies; for it is not alone the work that is done that makes or mars character, but the spirit in which it is done, and the motive which prompts it must be taken into account, even more than the nature of the work itself. It is not going too far to assume that right here is where the most serious mistakes have been made by the great majority of people who have been trying to prepare for the better life.

Perhaps the chief thing to be kept in mind is that in the divine economy all men and women are held to be members of one common family; that all, without exception, are regarded as the children of one common Father, who loves all his children without partiality. All his blessings, both temporal and spiritual, are intended for the common benefit of all his children. Each one of those children should regard himself or herself as a member of one great family who is under obligation from the very nature of the case to apply his or her energies towards the common welfare of the entire body, and in the general sense that body includes not only every member of the church, but every human creature as well. When Paul wrote to the Corinthian church saying, "Ye are the body of Christ, and members in particular," his language clearly implies that he regarded the rest of mankind outside of the saints as members in general, and because the saints were members in particular, this relation placed them under particular obligation to do particular service for the common good.

This principle was held to be true of Jesus Christ himself. John says of him, "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." And so while there are special blessings for the children of the covenant, there is a common salvation with its attendant blessings for all mankind.

The disciples of Christ share the more abundant life, not for their own behoof alone, but that its influence may be shed abroad upon the common life of the whole people. As the Son of God was given to be the light of every man that cometh into the world, so he in turn gave unto his disciples to be the light of the world—not of the church, but of the world.

Again, the Savior gave unto his disciples to be the salt of the earth, that their saving and preservative influence might keep the world from going to total destruction. He taught them that as their Father in heaven made his sun to rise on the evil and on the good, and sent rain on the just and the unjust, they were to show themselves worthy of such a Father by loving their enemies, blessing those that cursed them, doing good to those who hated them, and praying for those who despitefully used and persecuted them, and in this way becoming perfect as their Father in heaven is perfect. And one of the leading apostles instructed the saints to do good to all men, but especially to the household of faith; this latter on the principle that charity begins at home; not that it should stop there, but that it should go forth from thence and radiate to all the world.

In this regard there are very important lessons to be gathered from the beautiful illustration of Paul wherein he compares the church of Christ to the body of a man, showing that the members should have the same care one for another. For the body had need of the service of every member, because the different members performed their various functions, not for the sole benefit of the organ performing the function, but for the good and advantage of the whole body. The eye discharges the function of seeing, not for itself alone, but for the good of the entire man; the hands work and labor for the benefit of the whole being, and not for their own individual advantage only. And so with all the other organs and members of the human frame. They all work for the common good and the general welfare of the man.

Notice another thing. Under normal conditions no member absorbs more of the common supply of nourishment and support than is sufficient for its present needs, and if at any time the case is otherwise it is either a symptom or a cause of disease and a disturbance of the natural functions. Should there be too great a determination of the blood or other fluids to the head, we shall have apoplexy or congestion of the brain. For a similar reason there may be congestion of the lungs, of the stomach, of the bowels, and these different organs are hindered and interrupted in the execution of their functions and the entire body suffers as a consequence.

The abnormal conditions that exist in the body politic arise from analogous causes. Some of its members have been seduced from their proper labor for the common good to engage in storing up for themselves more than is necessary for the needs of the present, with the result that they have become congested and unfit to perform those functions of the general life to which the Creator assigned them. Thus the whole body of the people is sick and afflicted with disease and corruption as they were in the days when Isaiah wrote, "The whole head is sick, and the whole heart faint. From the sole of the foot even

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unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores."

By reading farther we learn the causes of these sorry conditions. It was found that those who should be interested in relieving the oppressed, in doing justice to the fatherless, and looking out for the cause of the widow, have become so absorbed in adding house to house and field to field that their proper functions have been neglected and the cries of the widow and the fatherless, and the hireling who has been defrauded of his rightful wages, are coming up into the ears of the Lord of Sabbaoth and calling for swift redress. Another cause assigned by the prophet is that the leading men are rebellious and companions of thieves; every one loveth gifts and followeth after rewards. Surely graft and bribery do flourish now as then, the law is ignored by those who are intent upon gain, and public franchises and privileges are stolen by those avaricious of power and wealth.

Bad and corrupt as it was, it was a very prosperous time that was alluded to by the prophet, "Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots." This was the existing condition when "the day of the Lord of hosts soon cometh upon all nations; yea, upon the proud and lofty, and upon every one who is lifted up, and he shall be brought low."

This is the kind of thing that we as a people are mixed up with, and from which by the help of the Lord we must extricate ourselves if we would assist in building up Zion. But let us not for a moment delude ourselves with the idea that corruption and venality are to be found only in the high places of the earth, among the wealthy and the powerful, the corporations and the trusts. No, rather let us see it as the prophet did, "From the sole of the foot even unto the head there in no soundness in it." And the soles of the feet is where the cleansing must begin, this being figuratively expressed in the ordinance for entering the school of the prophets.

We may as well make up our minds first as last that the cleansing that is to be effective must begin with the common people. Let the politician, if he will, make an issue of cleaning out corrupt trusts and corporations, but as for us, let us apply ourselves to the feet; that upon which the whole structure of society stands, the common people. In this connection it is well to remember that it was upon the feet, composed of common things, that the stone cut out without hands smote the great image which Nebuchadnezzar saw, representing the kingdoms and institutions of this world. In the work of Christ the ax is to be laid unto the root of the tree, not unto the top, for when the roots are severed the whole thing, top and all, is bound to come down. The artificial things of the world, both root and branch, are doomed to destruction.

The "root and branch" phrase of Malachi indicates what radical work must be done with the corrupt institutions of this world. No compromise whatever is permissible. There can be no fellowship with the unfruitful works of darkness. While there should be a free mingling with the people for the purpose of influencing them for good and maintaining a kindly interest in them, there should be no recognition of the corrupt practices by which the weak and the poor are robbed of their just rights. The governing and controlling institutions of the world are founded in selfishness and are perpetuated for the purpose of promoting the selfish interests of mankind, therefore there is a necessity for a new institution based upon the love of God and men, to replace the old institutions that have been established for the acquiring of gain and promoting selfishness.

To enter in good faith upon a work of this kind will entail great sacrifices as pertaining to many things that are highly esteemed among men, but it will not entail any sacrifice of truth and virtue, of goodness and right, of love and mercy, of faith and righteousness. It will not involve the loss of any good that is necessary for our present or future welfare. It will not deprive us of the favor and protection of our heavenly Father, nor of the respect and esteem of the pure and the good.

As has been noticed many times, love is the fundamental principle of the whole Zionic economy, and everything inconsistent with it is to be held as antagonistic and detrimental to its real purpose and intent, and is to be eliminated as speedily as may be practicable, though it take generations to do it. Indeed it will be a work of many generations to bring the people anywhere near the Zionic ideal. This is so because the undertaking involves a change in man's nature, conversion so radical as to make of the man an entirely new creature; and this can not be done all at once; it is a work and result of the ages. Moreover, in this work the Lord must take the lead; for it is his work, and man at best can only be a helper in it. No man can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care. Missionaries may make proselytes without these qualifications, but they can not make disciples of the Christ without them.

A great many of the revelations in the Book of Covenants have been given for the purpose of showing how to give expression to the love of God. Section 42, paragraph 8, begins with these significant words: "If thou lovest me thou shalt serve me and keep all my commandments. And behold, thou wilt remember the poor and consecrate of thy properties for their support." Matthew 25 shows that the test to be applied to those who come before the Lord in

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judgment will be whether they fed the hungry, clothed the naked, or ministered to those who were sick or deprived of their liberty. This is to be the final test of love to God and love to man. John puts it thus, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him?" And James is equally emphatic in showing that he who gives not what is needful to the naked and destitute has not the faith of Christ.

THE WHOLE DUTY OF MAN.

SYNOPSIS OF A FAREWELL SERMON BY ELDER ELBERT A. SMITH AT BURLINGTON, IOWA, OCTOBER 22, 1906.

In his celebrated funeral oration, Mark Anthony says, "If you have tears, prepare to shed them now!"

I suppose that this is the prevailing sentiment of a truly orthodox farewell sermon; but the world does not think much of our orthodoxy, and we do not think much of theirs, so we may depart from the usual pattern. Personally I like to see the darker phases of life lightened with a gleam of cheerfulness or even of humor. It is a sodden day that has no ray of sunlight, and it must indeed be a desperate situation that has no encouraging feature. Even Ingersoll at the graveside of his brother said that in the hour of death "hope saw a shining star." If an agnostic, mourning the departure of such an intimate friend, could hope, surely Latter Day Saints may preserve their fortitude under most trials.

Three and a half years ago we landed in the city of Burlington. I do not recollect whether we had a dollar in our pockets or not, and by industry and frugality we have accumulated enough to get out of town on. But we have gained experiences and formed friendships that are above value. They will endure when the great dollar-mark has been obliterated from the minds of men.

I used to work with a certain man who would laugh when any of our fellow workmen were afflicted with an accident that was at once painful yet amusing. When reproached, he said that he laughed because he was glad that he was sorry. Now I am glad that when the hour for good-byes has arrived we are sorry. I should be sorry if we were glad. One of the orthodox ministers who has been in the city for twelve years is about to resign his pastorate, and having heard the resolutions of regret and read the press notices of his departure I ventured the other day to condole with one of his church followers. What was my surprise when she replied, "Oh, well! we have been wishing for a change, anyway." I would hate to say farewell under those conditions even worse than I do now.

To-night at midnight my term of office expires, and promptly at midnight the branch presidency, with all its rights, privileges, and appurtenances passes into the hands of Bro. Reiste. Bro. Reiste and I are old friends. We met last Sunday morning, shortly after four o'clock, when he came knocking at my door. At that hour he was somewhat better dressed than I; but I had the advantage along other lines, so I took him in and made him a bed on the sofa where he spent the rest of the night. And since that date we have been old friends.

We have prayed that God would send the right man to labor here, and I believe that our prayers have been answered. I bespeak for Bro. Reiste one of the privileges that you have given me,—you have been kindly lenient with my faults and have rated my virtues, to say the least, at par, and I honestly think far above their real value.

Now I invite your attention to a statement of scripture found in Ecclesiastes, the twelfth chapter:

> Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

This is perhaps a fitting text for this occasion. It is the summing up of the wisdom gleaned by another preacher from many years of experience, observation, and study. It is the message of an old and experienced man and if young men and women would but heed it they would save themselves the pains by which he so hardly earned it. But alas! we are seldom willing to accept the wisdom of others until in anguish of soul it is borne in upon us.

This is in fact a message from God to man, stating the whole duty of man. What an important thing a message is! How important it is that it should be delivered exactly as given. Think of the expense we are to that messages may be delivered from friend to friend. Steamships plow the seas, fast mail-trains traverse the continents, telephone and telegraph lines encircle the globe, and even the waves of air bear the wireless message from man to man. Engineers, firemen, and letter-carriers face the summer heat and winter cold; and the United States mail-box is a sacred thing, simply that the message sent from man to man may be delivered speedily and unaltered. Now here we have a greater thing, a message from God to man, as couched in the commandments of God, and the ministers and members of the church are charged that they deliver it without violation of spirit or of letter.

In this age men have grown to think that the word may be altered, and some things commanded may be dispensed with. God foresaw that condition, and so when the angel was sent with the restored gospel he came, according to John, with the same unaltered message, "Fear God, and give glory to him; for the hour of his judgment is come." So the very spirit of our work is couched in this text and to us ere the end come it is given to tell the world "the conclusion of the whole matter" that they should "fear God and give him glory," or, as the preacher expresses it, "keep all his commandments."

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Our success or failure will depend upon obedience. We mean true success. It is strange that success and failure should at times be so confused. Mark Twain once told a reporter that his whole life had been shadowed and saddened by a mystery, that when a boy he was one of two twins who looked so much alike that when one died no one ever knew whether it was he or his brother. Now success and failure often look so much alike that when a man is buried no one but God knows whether the green grass will cover a failure or a success. The rich man who thought to tear down his barns and build larger thought himself a success. His neighbors undoubtedly thought so and gave him great honor at his burial. But God, who sent the grim messenger of death to knock at his door, knew him for a failure and said, "Thou fool, this night shall thy soul be required of thee." Lazarus was esteemed a failure and Dives a success; but on the other side the grave the verdict was reversed by a court higher than the court of public opinion.

Christ has given the test in the parable of the builders. The successful man was the obedient man, who heard the words and did them. The failure was the man who heard them and did them not.

It is the whole duty of man to obey God, as stated in this text, because God is in charge and if we do what he says the responsibility for disaster, if such could come under such conditions, will be upon him and not upon us. Every old soldier knows that the officer in command is responsible. We can afford to obey because back of the command is an individual who is a proper commander. At the Battle of Balaclava, in the Crimean War, by mistake, six hundred British soldiers were commanded to fling themselves against a great Russian army. The famous "Charge of the Light Brigade" followed, and we are told that though they well knew "some one had blundered," it was theirs "not to make reply, theirs not to reason why, theirs but to do and die!"

The soldiers of the cross have this advantage, that God *usually* tells them why,—"This do and thou shalt live." And if at times he does not tell them why, they know that infinite wisdom and love are back of the commandment and no blunders will be made and no unnecessary sacrifices will be ordered.

Obviously it is impossible for me to recount all the commandments of God; but the Master has epitomized them, or rather given the two commandments which are the major notes in all the scale of divine authority and human obedience. He declared:

> Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

The first commandment requires undivided consecration of might, mind, and strength, or brain, heart, and body. Some are required to perform mostly mental labor and some mostly physical labor; but each must give all of every faculty required in his line of service. And especially each must put his *heart* into the work.

In a late number of the *Ram's Horn* there appeared a cartoon which seemed to me quite significant, especially in what we might term a sectarian paper. It represented a man before the altar. With one hand he placed upon the altar a prayer, with the other he held behind his back a bag of money which was indicated as tithing, and under the picture were the words from Malachi, "Will a man rob God?"

This man sought to give a divided service. The prayer which represented his brain was given, but the money which was the fruit of other powers, or of all his powers, was retained. Somewhere between the right hand which offered the prayer and the left hand which withheld the money there was something wrong, and that wrong was in his heart. Where the heart is enlisted there are no reservations. But when the brain alone indicates a certain line of conduct as policy, so that it may be "all right" with us in the beyond, the rebellious heart will so swerve us that it will be all wrong.

We note that the next great commandment is that we love our brethren as ourselves. I conceive that to be the rule which obtains in heaven and to be what we pray for when we pray thy will be done on earth as it is done in heaven. This means that our ambitions shall include our brethren and we will desire them to have as excellent advantages as we enjoy.

In conclusion permit me to invite your attention to the text which was inscribed on the souvenir bookmarks distributed at the farewell reception:

> Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.—2 Corinthians 13:11.

You see there is a promise attached to almost every commandment, and here we are promised that the God of love and peace will be with us if we abide the commandments which enjoin love and peace, otherwise we are not one and are none of his.

We have been blessed with peace, as a branch, for the past three and a half years, and for that we are thankful, and also for your coöperation and good will during that time. I have wondered that you should hold me so high in your esteem, and have talked with my family about it; and the only way that I can account for it is that it has been a blessing from God, and that his Spirit has been with us and has cemented our friendship and opened your hearts to us in a way that could not otherwise have been.

I am just as anxious for this condition of peace to continue as though I were to be here. I am just as anxious for the branch to flourish under Bro. Reiste's management as I was for it to flourish under my management. In reality it is not his management or mine, if we are both directed by the Holy Spirit,—

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we can simply water the seed and pray God to send the increase.

I conceive the greatest difficulty in the way of peaceful advancement to be among ourselves. We are of varying dispositions and temperaments, and alas! are not willing enough to make allowances for that fact. Yet why should I demand that every preacher should stick his hands in his pockets when he gets interested, just because I have that habit?

We should be willing for men to do things in their own way. The man who has no individuality would not make you a good branch officer of any kind. He would not be worth the paper his license is written on. As a rule Latter Day Saint elders are not willing to be melted down and run into the mold of any man's opinion. They have individuality because they are not of a factory-made ministry. You may find any number of machine-made articles exactly alike; but you will seldom find two hand-made articles exactly alike. It is so with God: he seldom makes two men exactly alike in form or temperament.

Every one wants his own way: and we should strive to get our own way, if after prayer and study and counsel it shall be fully determined in our consciences that our way is right. But if there is a reasonable doubt in the matter, better wait awhile until the mists have cleared away.

Now the voice of the Spirit to you at this time is that the words of scripture which I have just read are as though God spoke them to you now: If you will be of one mind and live in peace, the God of love and of peace will be with you.

Of General Interest

VOLIVA PLANS GREATER ZION.

Wilbur Glenn Voliva opened his heart to a company of his followers in Kenosha yesterday morning and told of his plans for the erection of a new Zion, which he would make the greatest religious colony in the world. The plan of Voliva is to bring together again the scattered forces of Zion City. In speaking in Kenosha, Voliva started to talk on "The kingdom of God," and then he outlined his plans.

At the climax of his address he qualified his faith so far as to threaten that if his religious plans should prove impracticable he would become an infidel and "smash the orthodox churches."

"I am not as yet ready to give my policies to the world in a written statement," he said, "but in a few weeks I will issue a statement which will make their heads swim at Zion City. These policies of of mine shall be as different from those of John Alexander Dowie as day is from night.

"The first command that shall be observed in the new city is absolute freedom from debt. Neither Zion nor a man in Zion shall owe a cent. John Alexander Dowie went into debt and this sent him to the devil. In the last ten years John Alexander Dowie received from his followers between $12,000,000 and $20,000,000, and with this great hoard he made of Zion a gigantic failure. Simply give me one third of this amount and I will make Zion the greatest success that the world has ever known.

"In Zion now," he continued, "I am cleaning up a horrible mess, but I am going to make changes soon that will bring into Zion tens of thousands of persons, and her support will be even greater than in the halcyon days of Dowie. I am going to make Zion a world-power. Some time not far distant I shall organize a political party, and Zion, if I am to dictate her future, will go into the world of commercialism and politics.

"It is my plan to establish colonies, I know not where at this time, in which the homeless and friendless of the world shall be cared for. I shall have a tract of thousands of acres of land, to which I will be able to invite the homeless of the world and ask them to take twenty acre tracts and to earn an honest living. To their question as to the rent for the land there will be but one reply, 'This is God's land and for God's people.'

"Dowie declared that he had laid plans for the establishment of two other religious colonies. He stated that his plan included the building of another colony near it, in which there would be cottages for the use of people taken from the slums of the great cities. He declared that in his new Zion there would be no place for caste or position and that every man would be equal in the church and before his fellow men.

"It will be my plan to build factories for the working men and go down and work with them. I shall absolutely do away with the aristocratic circle that has grown up in Zion and henceforth the work shall be for the downtrodden and the poor and all shall be of equal standing."

Voliva made a drastic attack on the orthodox churches and declared: "I have no use for your churches—not one iota—and if the churches of the day represent the modern religion I will take the platform as an infidel and smash them."

Although the crowd which listened to Voliva was a small one, he was interrupted frequently by applause.—Chicago *Tribune*, November 5, 1906.

ANOTHER MODEL CITY.

Gary, Indiana, is to have the biggest steel mills in the world, and it is also to embody a more generous ideal of the relations of capital and labor than has yet been promulgated. It will be built and owned by the United States Steel Corporation, yet so absolute will be the avoidance by that trust in matters of local politics that the citizens will have free way in everything they wish: municipal ownership will apply to practically everything, except the mills, and

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Director Perkins says that "he wants to see a city where there will be no strife, no intrigue, and no dissensions." He believes that Gary will be the model town, and as thousands of people in all parts of the country own more or fewer shares in the much-be-stocked company, the outcome of the experiment will be watched with interest.

This scheme differs from coöperative enterprises in the past, in that everything is done for the coöperators in advance. Heretofore the communards have pooled their money, their issues, and their enthusiasm, have bought some acres in a dismal spot, have started to prove to the world the virtues of brotherhood, and have broken up in a glorious row, each accusing the other of wanting more than his share. The asset of these companies has been poverty, deeper at the end than in the beginning, but always deep. The asset of Gary will be possibility of interest in a billion dollar manufacturing enterprise, and protection of society and the home as an initial guarantee. How will these advantages be treated? Will the result be an effort to wrest the properties of the company from its creators and owners, or will there be an attitude of genuine thankfulness, friendliness, and adherence to fraternal duty?

There have been other attempts to pacify the laboring element in manufacturing settlements, and they have not always succeeded. So greatly has the lot of the mechanic been mitigated within the past dozen years that thousands of employers are forced to consider the health and almost the happiness of their working force, who, from a merely personal point of view, care for it only as a producing factor, like the machinery. But the free schools, libraries, rest rooms, restaurants, baths, gardens, lectures, clubs, picnics, and other blessings in the famous works at Dayton did not prevent a strike; nor did the late Mr. Pullman's provision of what was then regarded as a model town for his workmen, with quarters both cheap and attractive, with clean streets, pleasant squares, schools, churches, a library, and all that, prevent one of the bitterest contests in our industrial history.

In both these instances, however, the working force has no political authority or ownership. The care and kindness shown to the toilers in Dayton are thought to smack of paternalism, if not of charity, while in Pullman the mechanic occupied his house only so long as he worked for the Pullman company, which owned every acre and every building in the place. He could not acquire a personal right in the property, save as he became a stockholder; and it is the policy of the big corporations in our time to encourage the acquiring of stock by their employees. The man who has an interest, more than wages, in the concern he works for, is the last man to tolerate carelessness and waste by his associates, the last man to shirk and be idle, and the last one to vote for a strike.

But the Gary undertaking differs from others with which it might be compared, in that the workman is initially the citizen, and not the floater. Whether he acquires stock in the steel corporation or not he acquires, in the fact of working for it, rights that surpass those of any other voter in the country. He can municipalize every property, except the mills, he can abolish existing institutions, devise substitutes, close or open grounds, run free cars, have free gas, or any other thing not too openly inconsistent with the ten commandments, provided he can bring a majority to his way of thinking. Like England, the town will create its own constitution as it goes along, and will be free to adopt ordinances desired by the mass. Such is the intention of the creators of Gary. If they prosper in this intention another step is taken toward that socialism which is probably inevitable, but incidentally causes of misunderstanding and strife will be eliminated, and others put in place of them; or else human nature will prove otherwise than what it is.—Kansas City *Journal*, November 5, 1906.

PROPOSED NATIONAL DEPARTMENT OF HEALTH.

There are four great wastes to-day, the more lamentable because they are unnecessary. They are preventable death, preventable sickness, preventable conditions of low physical and mental efficiency, and preventable ignorance. The magnitude of these wastes is testified to by experts competent to judge. They fall like the shades of night over the whole human race, blotting out its fairest years of happiness.

The facts are cold and bare—1,500,000 persons must die in the United States during the next twelve months; equivalent to 4,200,000 persons will be constantly sick; over 5,000,000 homes, consisting of 25,000,000 persons, will be made more or less wretched by mortality and morbidity.

We look with horror on the black plague of the Middle Ages. The black waste was but a passing cloud compared with the white waste visitation. Of the people living to-day over eight millions will die of tuberculosis, and the federal government does not raise a hand to help them.

The Department of Agriculture spends seven million dollars on plant health and animal health every year, but, with the exception of the splendid work done by Doctors Wiley, Atwater, and Benedict, Congress does not directly appropriate one cent for promoting the physical well-being of babies. Thousands have been expended in stamping out cholera among swine, but not one dollar was ever voted for eradicating pneumonia among human beings. Hundreds of thousands are consumed in saving the lives of elm-trees from the attacks of beetles; in warning farm-

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ers against blights effecting potato-plants; in importing Sicilian bugs to fertilize fig-blossoms in California; in ostracizing various species of weeds from the ranks of the useful plants, and in exterminating parasitic growths that prey on fruit-trees. In fact, the Department of Agriculture has expended during the last ten years over forty-six millions of dollars. But not a wheel of the official machinery at Washington was ever set in motion for the alleviation or cure of diseases of the heart or kidneys, which will carry off over six millions of our entire population. Eight millions will perish of pneumonia, and the entire event is accepted by the American people with a resignation equal to that of the Hindoo, who, in the midst of indescribable filth, calmly awaits the day of the cholera.—J. Pease Norton. Ph. D., in "The Economic Advisability of Inaugurating a National Department of Health."

Mothers' Home Column

EDITED BY FRANCES.

December Reading for Daughters of Zion Meetings.

OUR BOYS.—NO. 5.

The Law in Zion.—Continued.

"He who helps a child," says Philips Brooks, "helps humanity with a distinctness, with an immediateness which no other help given to human creatures, in any other stage of their human life can possibly give again."

. . . . . .

This testimony of Philips Brooks is the testimony of thousands of other good and wise men and women who have loved and had much to do with children. But what is of far more importance is the testimony to which the Lord has affixed his infallible witness and seal, and the fact upon which the entire superstucture of his instruction to parents regarding their children, rests. Because of the importance of this first period of the child's earth life the Lord withholds from Satan the power to tempt him, thus giving to parents a period of time in which to instruct and lay the foundation upon which the character of the child is to be built. And of such great importance does he deem these *earliest years* that he not only requires the work to be done, but lest any should be careless and negligent he solemnly forewarns parents that if it is not done *the sin shall be upon their heads.* No room is left for any misunderstanding here, neither any excuse for shirking of responsibility. *It rests upon parents from first to last.*

In saying this we are not forgetting the work for which the church is responsible, neither the work of that very important arm of church service, the Sunday-school, which God has recognized as a *help* to the church. Far from it, for with gratitude we recognize not these alone, but are grateful for every help offered—every word written in behalf of the children, and for every effort which helps to make plain the will of the Lord in regard to them. But while this is so, we yet wish to make clear this one point upon which the Lord has placed such emphasis; namely, the *responsibility of parents.*

We notice first that God requires our boy to be presented to the church that a blessing may be given him under the hands of his servants—his ministry. This is no useless ceremony—no idle command. The height and depth of its purpose may not be revealed to us, but, depend upon it, it is there—in the wisdom of the Father, else would he not have required it, neither would Jesus have taken the children in his arms and *blessed them.* Between this period and the age of eight years children are to be so instructed by their parents that they are ready for baptism, and the law reads: "And their children shall be baptized for the remission of their sins when eight years old and receive the laying on of the hands and they [the parents] shall also teach their children to pray and to walk uprightly before the Lord."

Here we find that our boy is to be taught the beatitudes of the gospel, as well as its ordinances, and, to be brief upon this point, he must be taught to love and reverence *whatsoever things are true, honest, just, pure, lovely, and of good report.* He must be taught "to *walk uprightly* before the Lord." How can he walk uprightly without loving the things which God loves as well as doing the things which he requires to be done? In the gospel of Christ the beatitudes are found, and these the saint of God must love and think upon. There is no place in the gospel economy for anything which is not pure, just, and true.

Is the atmosphere in which our boy lives the healthful one which the practice of these virtues would naturally create? If not, then why not? *The word of God is our standard,* and it is possible for us to learn from that just what God approves of and what he condemns. That of which he approves is lovely in his sight and that which he condemns is sin.

We have dwelt at considerable length upon the great importance of obedience and the value God places upon it. "To obey," said his prophet, "is better than sacrifice; and to hearken, than the fat of rams." The Lord has commanded the members of his church in these words: "And their children shall be baptized for the remission of their sins, when eight years old, and receive the laying on of the hands."

Are you a reader of *Zion's Hope*—the paper published by the church for our children? If you are, and if you read the letters written by the children to that paper, will you tell us how often you read something like this: "I am ten years old. I have not been baptized yet, but I hope to be some day." The age varies; sometimes instead of ten years it is eleven, twelve, and at other times fourteen, or even fifteen years of age. And yet these children often write, "Papa and mamma belong to the church." We confess to you that we never read such a letter without thinking: What an object-lesson of disobedience! Well may the Lord say through his servant Joseph Luff, "To whom shall I speak? and by whom shall my counsel be observed?" But if this careless disregard upon the part of parents of the law God has given seems strange, what shall we say when it comes to the point of questioning what is the *proper age for the administration of baptism!* O, the wonderful patience of our heavenly Father! "Unto whom shall I speak?" Is not this like the word of the Lord which came to Jeremiah concerning ancient Israel? "The Lord hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened nor inclined your ear to hear."

Hands can not be laid upon our boy for the reception of the Holy Ghost until after he has been baptized. Can we tell—dare we even try to estimate the full meaning of this? But one glorious promise in connection with it, yes, two, and even more the Savior has told us.

It is the fixed, unalterable policy of Satan—Satan the enemy of all righteousness—to persuade parents to disregard the instruction God has given them concerning their children. Just as well as the priests of the Catholic Church know the vital power of gaining the child before he is eight years old if they would hold him afterwards, just so well does Satan know that if he can influence the parent to disregard the instruction of the Lord and leave the child unnurtured and untrained during these early years, especially if he can so prevail that our boy is left without the fold—left unaided by the Comforter, so well does he know how wonderfully his power is strengthened and his chances of holding him afterward increased.

"Your boy," he whispers to the parent, "is not yet old enough

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to judge for himself." "True, Satan, and for this reason God has judged for him." "He does not yet know his own mind, and hence can not choose wisely for himself." "True again, Satan, and for this reason God chooses for him, and the choice of God is that when he has come to years of accountability, and before he allows you to undertake to deceive him and lead him astray, he is to be gathered into the fold, and through the laying on of hands is to obtain the Comforter,—the guide into all truth, of which Jesus said, 'If I go not away the Comforter will not come unto you but if I depart I will send him unto you.'"

This guide, then, which we in our worldly wisdom are rejecting, cost the lifeblood of the Son of God? Can we afford thus to reject it for our children?

The Holy Ghost, the Comforter, the Spirit of truth whom the world can not receive, said Jesus, shall "abide with you for ever . . . shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you . . . and shall bear witness of me." Think of this, dear fathers and mothers who are disobeying the law of God by not instructing your children so that they are intelligently prepared for baptism, and following this up by *having them* baptized when they are eight years old! Can you afford to pursue such a course of disobedience? Can you afford to withold from your children this heaven-sent guide and comforter which they so much need, especially now when they have come to years of accountability and the power of Satan is no longer withheld from tempting them? Can you, oh, can you shelter yourself within the fold of Christ and leave your children without!

We have heard members of the church contend that this law pertained only to Zion and her organized stakes—that in small branches of the church and where the Saints were scattered, the Lord did not require this. There may be some truth in this; we can not assert that there is not. It may be that the Lord, realizing how much more difficult the carrying out of his law would be under such circumstances—when his people were completely surrounded by worldliness and its influences, does not intend to hold those who are thus situated to as strict an account as he will hold those who are living in the environment of "Zion or her stakes." But leaving this as an open question let us reason together a few moments about it. Stakes of Zion are now established, and within these no one can question the full force of the law.

But you are not living in one of these. You are among the scattered ones, and all your associations are in the world. Now after taking time to seriously reflect upon the matter, answer in all candor. Whose boy, think you—whose children need the stricter watch and nuture—the stricter training in all things pertaining to the law of the Lord, your children who are more exposed, or the children of those other Saints who are sheltered in Zion? Because God in his fatherly care had made provision that in awarding a just judgment all circumstances must be taken into account, think you he has made any allowance for slothfulness and disobedience? When is the most vigilance to be exercised, at home and surrounded by loving, careful friends, or when sojourning among enemies, hostile to your King, the Father to whom your loving allegiance is due?

Questions on December Reading.

What is the meaning of the statement made by Philips Brooks? What kind of help is here referred to? What will be its effect? How does this agree with the instruction of the Lord? Where does he place the responsibility for the early training of children? How has he made the conditions most favorable for parents to establish their influence for good with their children? How should we regard the help that comes from the church, from the Sunday-school, and from other sources in the training of our children? Does such help relieve the parents of responsibility? Have we regarded the blessing of children as seriously as the word of God teaches that we should? If children are not ready to be baptized when eight years old, whose fault is it? What has been lacking? In teaching children to pray and to walk uprightly, what will be included? Can they be taught to love the virtues that will bring blessing? Where should they see these virtues exemplified? Are we studying the word of God to learn what he approves of and what he condemns? Are we watching to choose what is lovely in his sight and to avoid all that is not pleasing to him? Have we a direct command concerning the baptism of children? What is indicated by the letters in *Zion's Hope* referred to? When is the gift of the Holy Spirit promised? What are parents withholding from their children who do not obey this command? In what places are parents held directly responsible for the keeping of this commandment? Is there less need to keep it elsewhere? Will the blessings to follow be any less to those who are able to keep it in other places?

December Program for Daughters of Zion Meetings.

Opening hymn, No. 56, Saints' Hymnal; prayer; reading with discussion, "The law in Zion, continued"; paper, "Teaching a child to pray"; paper, "Teaching a child to walk uprightly"; roll-call; business; dismissal prayer.

Letter Department

BISBEE, Arizona, October 17, 1906.

Editors Herald: After a long silence, I write again to the letter department of your interesting and always appreciated columns. During the past two years I have suffered from throat trouble and an annoying cough. This hindered me, sometimes little, at other times much, in my work. This likely accounts for my not writing oftener to the church papers.

Under the influences of the Spirit of the Lord, favorable conditions at home, and the warm and dry climate of Arizona, my health has gradually improved. There is now fair prospect of entire recovery.

Saturday, October 6, wife and I went to the ranch of Sr. L. L. Fike. On Sunday the writer spoke to a few in her house, assisted by Bro. James E. Kelley. Sr. Fike rented the opera-house at Naco for a week, and six meetings were held in it. The writer spoke five times and Bro. Kelley once. Bro. Kelley's effort on the principles of the gospel was forceful, and much appreciated by the hearers. He also acted as janitor, having the house in readiness promptly every night, and had charge of the opening services. The writer enjoyed an early horseback ride with him every morning after the cows, some of which were four or five miles distant. Only a few people attended the meetings, but some interest was aroused.

Naco is a small border town between Mexico and the United States. Of course we kept our own side and held the meetings for the benefit of the Americans. But the writer is diligently studying Spanish, hoping sometime to be able to write tracts and assist to translate our standard books into the Spanish. Why not? It may be that Graceland students, who, I notice, may now study Spanish, will be sooner and better prepared to do this work than the writer. I have no objection, for I have long since learned it does not matter so much who performs a needed work as it does when and how the work is done. Let us shun the bad conduct of the proverbial "dog in the manger." He could not eat the hay, neither would he allow the ox to do so. Let us not get in the way of those who can and will work.

Through the Sunday-school and the successful rendering of a "rally-day" program, we have made the acquaintance and gained the confidence of a number of "outsiders," whose children attended the school. The Sunday-school is held in our own "hired house," at two o'clock, and a regular preaching-service follows at fifteen minutes past three, and a street-meeting at fifteen minutes past six in the evening. We usually have good

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attendance and excellent attention at the latter service. Street-meetings during the week are not so well attended, but the hearers are quiet and attentive.

The Sisters' Aid Society has been working with great diligence for several months. They will no doubt be able to rent a hall when it gets too cold to speak on the streets. They are few in number, but they are workers.

W. S. PENDER.

LAMONI, Iowa, September 17, 1906.

Editors Herald: I beg space in your valuable columns, to report a short dream which appeared before me in the following manner: Having prepared myself to attend the eleven o'clock service on yesterday morning, and finding that I had some time yet before I needed to start, and being strongly impressed with the idea of lying down and taking a little rest before starting, being somewhat advanced in years and also fatigued in body and mind, and having half a mile to walk, and my bed standing close by, it did not require a long time to yield to the impression, and I was soon wrapped in slumber, when I was shown the following:

I saw a woman dressed in very modest apparel. She seemed to be sitting quietly by herself, and seemed to be doing nothing only calling upon something or some one for water, and the water would come to her, I could not tell how. But one thing I saw distinctly; that whenever the water came, she absolutely refused to drink it, but would soon call for more; and for a long time she continued that process, and never drank a drop of the water which was brought to her. With things in that condition I awoke, and without arising I looked at my watch and found that I was too late for meeting, as it was then half past eleven. I lay quietly meditating upon the strange sight. The woman represents the church in full, who, while doing nothing according to the pattern given, are continually asking God for something they do not need, and with which they are not satisfied when they receive it; but continue to ask and receive while persisting in doing those things that are not pleasing to him, as you will find by examining his word given in Doctrine and Covenants, section 86.

The above interpretation was given last night, between the hours of ten and eleven o'clock, and was written as it was given, one word at a time.

CHARLES H. BARR.

ELSINORE, Utah, October 17, 1906.

Saints' Herald: We are on our way to Utah's "Dixie Land," and are thus far on our journey. We left Salt Lake City September 24. Of course we would have liked to stay to the big conference of the Mormons, but thought best to make as early a start for this trip as possible.

Bro. Vanderwood and the writer are traveling together, that is, we keep in touch with each other; but, because the field is so large, have divided forces and carry on two appointments at the same time. At present he is at Annabel.

This is a trip that we have felt impressed to make for the last three years; so when the way opened up we were glad to undertake it. Our objective point is St. George, Utah. We expect to meet Brn. Stead and J. F. Curtis there, as they are on their way thither, via the San Pedro route. One place we have touched on our way thus far is Manti, where we preached one week, preaching upon the street. The attendance there was quite good. We did not ask for a house there, as we preferred to do street-work for the time we could devote to that town. Bro. and Sr. S. P. Rasmussen received us, and made us welcome there. On our way we made a stop of one night with Sr. Coleman at Nephi. Here we have relatives, but did not stop long enough to get acquainted with them. We spoke upon the street here, but did not consider it an opportune time to hold a series of meetings, so, leaving an appointment for our return journey, we struck Manti.

From Manti to Richfield was our next move. The weather now became too cool for successful street-work, and no other places opening to us, we secured the use of the courthouse. The attendance here was very small, but during the two Sundays we were there we held a street-service after the tabernacle-service. The attendance at these meetings was better.

At Central we found a bishop who seemed to have a more liberal spirit, and who took us by the hand and bade us welcome, and gave us the use of the ward house. Our attendance and the interest here were good.

From this point we divided our forces, and now are trying the tactics of the Irishman who took his prisoner by surrounding him. Here at Elsinore the bishop has shut everything against us, as far as lay in his power. However, we have secured the use of the town hall and are preaching to small audiences. Bro. Hans Laurenson and family have made us welcome here, as did Bro. J. Jensen and family at Richfield.

We have found a few scattered sheep who are famishing for the bread of life, and try to feed them as we go. This country is peculiar to one from the East, in that the farmers all live in town. From village to village is a succession of small farms and fields, but no dwellings or dwellers thereon. It makes the country appear very desolate, and our farmers are not able to farm to nearly so good advantage as where they live upon their holdings. It seems that when the country was settled, this order was necessary (and enforced by command of Brigham Young) for protection against the Indians, and so has been continued ever since. So a town of twenty-five hundred inhabitants here does not mean very much, as take the farmers out of it and place them on their farms and we would have only a very small town left.

Before leaving Colorado, we had the pleasure of attending the Denver reunion, and went from there to the Provo reunion; but you have already had an account of those meetings. From Provo we went to Salt Lake City, where, with Brn. J. D. Stead and J. F. Curtis, we held street-services until the 24th. We saw and received welcome greetings there from many who used to be regular attendants at our street-services in years gone by. We were glad to know they had not forgotten us. Perhaps others would be glad if they could.

A. M. CHASE.

STOCKPORT, England, October 8, 1906.

Editors Herald: We are now within forty miles of Liverpool, where we will take boat for Boston on the 12th. We have been fortunate to secure berths on the Arabic for our homeward voyage. It is a beauty, and behaves splendidly in rough water, and it is likely we shall have some this month.

The district conference convened in Manchester the 6th and 7th. It was a most enjoyable time because the influence which causes joy among and in the hearts of God's children was present. No jarrings or discord were in sight during any of the sessions, and it is good to see brethren dwell together in love.

The local brethren under the direction of the president of the mission, Bro. J. W. Rushton, were fully capable of handling the business in hand. They are certainly a band of intelligent, bright-minded men, and an honor to the cause. The hall was well filled with attentive listeners.

Bro. Rushton was the speaker for the evening, and was used by the Master to the edification and blessing of those present. He is advertised to hold a series of meetings in Manchester this week.

I wish here to state that it was no fault of Bro. Rushton's that I did not receive answers from him to my letters, as he had duly acknowledged them; but for some reason they never got into my hands, nor were they returned to him. The reason I mentioned the matter through the HERALD was because I was sure he would see it there; and as I was not sure of his receiving my letters, as no reply came, I took the best means I

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knew to reach him. So if any have thought him negligent in the matter, it is not so, as he informs me he answered my letters promptly on receiving them. Everything on his part satisfactory.

The work here needs financial assistance, if it is to be carried on successfully. There is much to do, and much could be done, if assistance were forthcoming, to spread out. The Utah Mormons are very active here, and are sending converts to America; but they have a financial backing, and it seems impossible to make any success without it.

I sincerely hope this forty-five millions of English-speaking people, who are unable under existing conditions to sustain missionaries as America does, may receive some material help at our next General Conference. I most earnestly plead that this most important matter may be properly considered.

The little band of Saints in Stockport is doing nicely under the presidency of Elder W. Worth, a young but promising minister. He has quite recently taken to himself a wife, who is a true helpmate to him, in the church as well as in home-life. They have been most kind and hospitable to me and wife during our stay with them. May the Master abundantly bless them, and all others here for their manifest interest in and for us while among them. The work here is in a very promising condition.

During my stay in London, Bro. and Sr. Clift, of 36 St. Paul's Road, made me very comfortable and entertained me as only true Saints do. Bro. Rushton came to London while I was there, where we held a series of meetings. My associations with him were of the most pleasant and enjoyable character during his two weeks' stay. He is indeed a busy man. Bro. John Worth is trying hard with his brother officers to keep the fire burning in the face of the most discouraging conditions. But a brighter day will dawn when they get through with their house-cleaning, and change locations. May the Father bless the faithful few in this wonderful city.

We are to spend the day at Sr. Clarke's, Manchester, the home for God's servants. Honorable mention is made by her of many of our American brethren. Joseph Smith, R. C. Evans, G. T. Griffiths, F. G. Pitt, W. E. LaRue, and others, have a warm place in her heart, and a corner in her home, and a welcome at her table. The Lord will bless all such who minister thus to him. Very sincerely yours,

RICHARD BULLARD.

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100 Havelock Road, DERBY, England.

Editors Herald: A few lines from this side the Atlantic, I dare say, will be welcomed. At the time of our last writing two had been added by baptism. Since that time we have met together each Sabbath, Bro. and Sr. Meredith, the writer and wife, and occasionally a few of our neighbors; and while we can not boast of increasing numbers, I believe we can report progress spiritually.

We have been visited at intervals by the ministry from adjacent towns, whose efforts have been appreciated by us, doing much to comfort and edify us in our isolated condition. The people in this town are very slow to receive the "angel's message." The words "Latter Day Saint" or "Mormon" are quite sufficient, for almost immediately they turn on their heels and walk away. This is due, no doubt, to the stigma that Utah Mormonism has brought on the church. Brn. J. W. Rushton and W. H. Greenwood arrived here September 1, and the following day commenced work. We gathered together a few friends and neighbors at our home. Bro. Rushton gave a short talk, and after partaking of the sacrament the meeting ended in social capacity. At six o'clock in the evening Bro. Rushton was again the speaker, assisted by W. H. Greenwood. At eight o'clock we went on the market-square and found the Utah Mormons holding a meeting. Bro. Rushton waited until they closed and then proceeded to ask them questions. They were quickly engaged in a discussion. The Utah elders tried to back out, but Bro. Rushton managed to keep them to it. Their position was soon made manifest, and fallacies exposed. The people plainly saw the difference between the two churches. We really could not help feeling sorry for the Mormon elders. One of them openly admitted to the crowd that his father now has two wives. The discussion was continued in the market-place Monday and Tuesday evenings. Wednesday evening we again held meeting at our home, a few friends and neighbors being present. A splendid sermon was delivered by Bro. Rushton which was highly appreciated by all. Thursday evening found us again in the market-square, Bro. Greenwood opening with a good discourse which was followed by a masterly effort by Bro. Rushton. This ended Bro. Rushton's efforts here. The people flocked around him to grasp his hand before he left. The visit was altogether too short. They were just beginning to make an impression when previous arrangements compelled them to leave.

Bro. Greenwood stayed over Sunday, the 9th, preaching twice for us. Bro. Rushton left for London on the 8th, Bro. Greenwood for Manchester on the 10th. The writer being personally acquainted with the reporters of one of our daily papers, enabled Bro. Rushton to get an article inserted. No direct reply has yet been published. The editor did receive something purporting to be a reply, but not bearing the writer's signature; and being somewhat embarrassing, he was unable to publish it. The brethren named were successful in arousing an interest, also in removing a deal of prejudice; and if the efforts could have been maintained for a longer period, we have no doubt it would have resulted in attracting others to the work. It really does seem as though spasmodic efforts in this country are of little avail and (until we concentrate our effort in towns and cities where there are no organized branches) we can not hope for great success. Truly "the harvest is great, but the laborers are few." Our constant prayer is that God may send forth more laborers; but in the meantime we are endeavoring in our humble way to keep the camp-fire blazing. Ever praying for the success of this great latter-day work,

Your brother in Christ,

JOSEPH ECCLESTONE.

PORTLAND, Oregon, October 20, 1906.

Editors Herald: Owing to the fact that I have found many traveling Saints looking everywhere through the city in hopes of finding some of the Saints, I inclose my address, being president of the branch. We are permanently located now at 446 Hibbard Street, Montavilla, Portland, Oregon, and have a nice new church-building well under way at Broad Street and Holaday Avenue, and would be pleased to see all traveling Saints who come to this "city of roses."

Your brother in hope,

W. A. GOODWIN.

GEELONG, Victoria.

Editors Herald: The semiannual conference of the Victoria District just came to a close, and it may justly be said that it was one above the average. Quite a company of visiting Saints came from other parts, and from what one could hear, they enjoyed themselves as only Saints can. The spiritual condition of the Saints has an upward tendency, but no addition by baptism was recorded for the last quarter, in this State. Other States for the last quarter report about thirty additions, which is quite an advance from the usual.

The social meetings were bright and spiritual. The preaching was plain, forcible, and well received.

Newspaper reports that "Joseph Smith of the Reorganized Church" had been arrested in New York and was the husband of six wives and the father of forty-three children, etc., may have militated somewhat against us; but the brethren have since got these false statements corrected.

The Saints as a rule have not sustained the financial arm of

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the church as they should have done; and as a result the work is suffering, and if a better effort is not put forth soon, some of the missionaries will have to be withdrawn from the field; for we have run behind fifty-five pounds sterling in six months. The Melbourne Saints are very much in need of a church-building, and are making arrangements to start building soon. Some of our old difficulties in the mission have been removed satisfactorily, and new ones have come to take their places, which keeps the officers busy. Taking all in all, I think a slight improvement is discernible all through the mission.

Yours in bonds,

C. A. BUTTERWORTH.

BIRMINGHAM, October 22, 1906.

Editors Herald: Once more I send a few lines to try to express my thanks to God and his people, and especially to the HERALD for the splendid assistance received from time to time. What a joy and a pleasure it is when we read kind words from thankful hearts for what the Lord has done for his obedient children. I can not express my thanks and appreciation as I feel them on paper, but many times wonder if I shall be able to remain faithful to the end. When looking back at my past life and reviewing the pleasant times spent with God's children, and looking at some of the blessings the Lord has given me, I am filled with wonder and amazement, and ask myself the question, What have I done to merit such grand and glorious privileges? There are many things in my life's experiences I shall never forget. Yours in bonds,

J. E. MEREDITH.

LAMONI, Iowa, November 5, 1906.

Editors Herald: Having been at the Saints' Home for some ten days I am now prepared to let my friends know how I like it here. So far I am quite well pleased. At first my health was very poor; I could hardly either eat or sleep. Now, as I am getting more used to things here, I have gotten a little better.

The furnace is not yet put in at the new home, where I reside [Liberty Home], but the work of preparation under the direction of the Bishop is progressing very well. I have been able to go to church but once since coming here; but we have had church at the Home some three or four times.

May the Lord bless his cause in all departments, in every place, is my desire and prayer. C. J. SPURLOCK.

A Few Experiences.

I do not intend to enter into a very lengthy detail of experiences through which I have passed in my lifetime since I first became connected with the Church of Jesus Christ of Latter Day Saints in my boyhood days, but merely to notice one now transpiring and which is, thanks be to God, nearing the closing scene.

I have read in the SAINTS' HERALD an expression like the following: "It is not our business to judge as to what God will or will not do. [Thank God we have the right to hope however.] The trouble is, we are prone to look upon administration as an opportunity for miraculous demonstration. God does not view it in that light. It is a matter of indifference to him as to whether we are healed by his power or by some other means." This latter sentence is the expression I am specially after. Thousands of years ago our heavenly Father declared, I am God and I change not. I am the same yesterday, to-day, and for ever. I am a *jealous* God, and will visit the sins of the fathers upon the children unto the third and fourth generation. And thousands of instances of that kind can be found in the world to-day.

I will now pass on to an investigation of the expression above. About seven years ago I had a bruise upon my left leg commencing a little above my ankle, which spread out until it was fully four inches wide and six inches long, upward, and it was black all over, produced I presume by that leg having so much hard labor to perform in assisting my right leg which has been a cripple from the time I was brought into the world by an injury received at the time of my birth, so my mother informed me. I felt pretty well scared. I took up my Doctrine and Covenants and turned over to the Word of Wisdom, section 86, and read, "And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises." Like a flash it crossed my mind that this word *but* meant *except as* "an herb for bruises." A friend of mine from the country came into the office for his mail. I told him of my condition, and he promised to get me some home-grown tobacco, which he did. I took some of it, doubled the leaves together, wet it with water, making a poultice of it, and placed it upon the bruise. I did that each day for four or five days, and it took all the soreness out, but left it of a dark color, and it did not trouble me again until about one year ago, when it began to trouble me badly and at length got so bad I could not step upon my foot at all. I renewed the use of the tobacco. My leg broke out in blisters all around, from a little above my ankle to within about three inches of my knee. The blisters would be, many of them, two inches long and half an inch or more wide. I was administered to whenever the elders came to see me, and sometimes I sent for them. The Saints prayed for me, and I kept it anointed four times during the day and night with consecrated oil, bound up snugly in cloth, the cloths being in part saturated; but there was something else. My friends brought vaseline and other medicines and insisted upon their use. I was entirely dependent upon them, so I humored them by letting them put it on. Oh, the pains that I endured, especially during the night; piercing, shooting pains that would keep me awake one half and two thirds of the night. This continued until perhaps four months ago. I neglected to note the date, but that night I had suffered terribly, and I lay upon my bed sorely perplexed in regard to the future—what, under these conditions, would become of me. I was wide awake, but the room was dark, when all at once it appeared to me that some one was talking to me, who said: "You call yourself a Latter Day Saint, and yet with the oil you use other things—patent medicines. Suppose your leg should get well, who would claim the glory? Why, certainly, the discoverer, either by his own sharp thought or by means of his educational powers, and he gets the credit. He may be an infidel and may not believe that 'there is a spirit in man and the inspiration of the Almighty giveth him understanding.' Why don't you use the oil alone? You have the right, you have the power, and God will obtain the glory."

Before this my leg had made no improvement. If anything, it was worse. When I received that admonition, I dropped everything but the oil,—no more of their medicines for me—and have used the consecrated oil, doing the anointing myself, asking the Lord to bless it. And, praise the Lord, he has done it, for the sores are all healed, the scabs are peeling off slowly, and all that remains for me to do is to keep it moistened with a little of the oil morning and evening, and wait patiently. It is very tender, and I have to be careful lest I strain or bruise it. I have to keep my leg and foot bandaged during the day, and wear an old shoe cut to suit, so that I may be able to get around my room; but it is very slow business even with the use of my canes. My old crippled foot and leg is about worn out. During all this time of suffering I have not been sick, but terribly afflicted. I have all the time been ready for my three meals per day, but must do something to keep my mind active.

There is another experience that has now become so closely allied with the above that I can not refrain from telling it, as the glory belongs to God—as much so as the other.

My grandfather upon my mother's side died of cancer when he was fifty-six years old. When my mother arrived at about the age of thirty-five she was attacked with cancer, but by

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good fortune she was placed in the hands of a doctor who was able to destroy it, and she was never attacked again, and lived to a ripe old age. When I was about forty years old, I was attacked with cancer, and it grew apace. I went to a doctor, a fine old gentleman, and stated my case in full. He studied a moment then gave me some medicine to put upon the cancer. It was very biting, but killed it. I carefully kept the medicine, and every once in a while another cancer would start, and I would treat it, and away it would go. And, during the years that have passed, I have had them start up upon my upper and lower jaw-bones, and above my eyes, and upon my nose, and one got pretty bad upon my forehead, which left its mark behind; but in every instance the medicine conquered. Finally, after I had received my lesson in regard to the use of the consecrated oil upon my leg, and I had begun to fully appreciate its use, I was attacked with cancer upon both sides of my mouth, where my lips come together. I applied my cancer medicine, but it took no effect. I applied it again and again, but the cancers got worse, and spread until they began to pain me considerably. It set me to thinking, and I came to the conclusion that the Lord my God was just as able to cure those cancers by the use of the consecrated oil as he was to heal my leg as he was doing. I put the cancer medicine away, and began to use the oil in the name of Jesus Christ; and in a very short time the cancers were gone. Praise the Lord, O my soul, and all that is within me bless and praise his holy name; and the glory is his. Yes, my brethren and my sisters, there is a vast amount of difference to him, whether we are healed by his power or some other means. Our God is a jealous God. He demands that we honor him with our bodies and our spirits, which are his; and thus he obtains the glory.

I am now in my eighty-first year upon this earth, and in looking back over my life I make the discovery that I have not always walked in the light; and I have learned that it is very good policy to watch as well as pray, lest I enter into temptation.

I must now close, praying that I, with you all, may ever be enabled to walk in the light as he, our heavenly Father, is in the light. Your brother in the covenant of peace,

1502 Holman, ST. JOSEPH, Mo. WILLIAM HAWKINS.

Northwestern Nebraska and Black Hills Reunion.

I think it but proper to give a report of the Reunion, which commenced September 25 and ended the 30th. The attendance was very small the first three or four days; and it was really discouraging; but we held our service daily: Prayer at half past nine in the morning, and preaching at eleven, three, and half past seven.

The speakers present were C. W. Prettyman, S. D. Payne, J. L. Detrick, and D. W. Shirk.

On motion C. W. Prettyman was chosen to preside; Sr. Viola Barkdoll, chorister; Sr. Grace Kipp, secretary; D. W. Shirk, treasurer.

All committees up to the close of our reunion were released. It was decided to hold a reunion in the fall of 1907, somewhere on the Platte Valley, J. L. Detrick, Sandford Barkdoll, D. W. Shirk being chosen a committee to forward the matter.

During the reunion J. L. Detrick's child was blessed, and Bro. Perry Roberts, son of Uncle Tommy Roberts, was baptized.

Peace, harmony, and good will seemed to characterize the meetings, and I believe good results will follow the reunion.

We felt disappointed that Elder Heman C. Smith could not be with us, he being called to Iowa on account of sickness.

I am very glad to report that there was little light-mindedness, and a liberal financial support. Preaching-, prayer- and testimony-meetings, I may say, were quite spiritual. All moneys received and expended for missionaries, freight on tent from Grand Island, gasoline, etc., fourteen dollars and and seventy cents.

All donations received, outside of the Olive Branch, two dollars and fifty cents, for which we feel grateful; but we hope if we all live till another reunion, you will bring the money instead of sending it, for we need your presence.

And, by way of encouragement or exhortation, let me suggest to all who are interested, Deny yourselves, and come; and all try to be there at the very first meeting, and remain to the last. By so doing, I believe the Master could and would grant us more of his Spirit. In bonds,

D. W. Shirk.

Extracts from Letters.

Thennie Wadkins, Flamaton, Alabama: "There are many articles in the HERALD that I love to read. Bro. Booker was with us a few weeks ago, and we certainly enjoyed his visit. He said he was coming back in a few weeks. A number of Saints live right around us here, and some are talking of coming into the church; but they say they are not good enough yet. Remember us in your prayers that we may come up to the standard, and that we may have God's Spirit to guide us in the way of truth and righteousness."

News From Branches

(Concluded from page 1077.)

hearing before the Christian Catholic people, but were unable to do so, and that they were even unable to secure permission to preach on the streets. He related how that in "Zion" the people were very enthusiastic in their endeavors to "show forth" many mighty signs and wonders, for the convincing of people that their claims were true.

The work here in the city, as in most large cities, moves along gradually, and slowly. Now and then there are promising signs, and then there comes a lull of such force as to almost discourage one. The Saints here have time and again tried to devise means for the raising of funds to start a new church-building, but so far the enterprise has been drowned in the depths of the impossibilities encountered. A new carpet has lately been added to the beautifying of our little meeting-place, and adds much to the looks of the otherwise oddness of a store-building for a house of worship.

Our missionary, Bro. McDowell, is out of the city at present, spending a few days at home for recuperation, if we are correctly informed.

Little by little, the mighty work moves on. Here in the confines of this great throbbing city, we have as pure in heart as ever breathed, and they have been tried by the fire that burns, and they have come thus far through the conflict with the forces of evil. J. H. CAMP.

433 West Monroe Street, CHICAGO.

ST. JOSEPH, MISSOURI.

The Saints of St. Joseph are at present in the throes of a general house-cleaning at the church. We have for some time past been cheerfully worshiping amidst difficulties and discomforts, strong in the hope of soon being able to bring order out of chaos,

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and to enjoy a sweet sense of freedom and rest from the burdens of the past. We now see the goal of our ambitions in sight—the dedication of our church, and we will be able to present it to the Lord, cleansed, beautified, and fit for the abiding-place of his Holy Spirit.

Our dedication exercises will occur on Sunday, November 25. We expect to have Brn. Joseph Smith, E. L. Kelley, and others present to conduct the exercises; and the day will certainly be one of rejoicing to the faithful Saints here, who have labored so diligently to bring about this long-desired event.

On last Wednesday evening, at the regular business-meeting, occurred our semiannual election of branch officers. To show the appreciation of the Saints for their past services, the outgoing officers were reëlected to a man. Presiding elder, James Moler; priest, D. C. Kinnaman; teacher, C. H. Islieb; deacon, W. G. Bronson; clerk, Hale W. Smith. All good, faithful, and efficient men.

Our Sunday-school, with Bro. H. D. Ennis as superintendent, is prosperous and interesting. The Religio under the presidency of Bro. Hale Smith is looking up. There is some sickness among the Saints. Sr. Christiansen has been very ill indeed, but we trust she will recover. EDITH M. FIFER.

Miscellaneous Department

Conference Minutes.

Leeds.—Quarterly conference of Leeds District convened in the Leeds Branch room, Wortley, October 13 to 15, 1906. Business-session opened at 7.40 p. m., Saturday, October 13, president of the mission, Apostle J. W. Rushton, in the chair. Bro. Legget of Manchester being present, voice and vote in the conference was accorded him. The president then spoke of the mission as being in a satisfactory condition. The one great need is good local ministers to take charge of the branches. The credentials of the Burley Branch were then read; the Leeds Branch credentials not yet to hand, the president asked for show of hands. The presiding priest ratifying, the same were accepted. The district spiritual report was received and adopted. The spiritual reports of the Leeds and Burley Branches were presented and accepted. District and mission funds showing balance in hand for the former to be, £8 9s. 6d.; for the latter, £1 15s. ½d.; was presented and indorsed. Bishop's agent's account, showing receipts for quarter ending September 30, to be, £2 5s. 7½d.; paid to bishop, £1 15s. 2d.; balance in hand, 10s. 5½d. At this juncture the credentials of the Leeds Branch were presented and indorsed. The auditor's financial report on the district funds was read and accepted. The resignation of Elder W. Aveyard as district president was then read, and it was resolved that the president ask the brother to retain his office as president of the district. Notices of motion were then presented as follows: 1. To abolish the present delegate system and confine it to the four grades of the priesthood.—T. Roberts. 2. That all ministers of the district send in their licenses for indorsement at each conference.—T. Taylor. 3. That Rule No. 4, re reporting to the semiannual conference, be amended to read: "Report to the January and July conferences.—W. R. Roberts. Resolved that we sustain the general and local authorities by our faith and prayers. A request was granted (by vote) that T. Taylor appear on the minutes as follows: "October 15, 1906: I request that my name from henceforth be disassociated with the 'missionary fund' of the Leeds District, on account of certain individuals refusing to subscribe to the same on account of my connection therewith. Yours, T. Taylor." Resolved that this conference accept the resignation of W. Aveyard as Bishop's agent, and the officer be thanked for his services. Resolved that this conference elect the treasurer of each branch (as collector) on behalf of the bishop, to collect tithing and free will offerings in their respective branches. Notice of motion was then presented as follows: That the Leeds District be disorganized and we petition the Manchester District to be affiliated with the same. Resolved that this conference elect W. R. Roberts as vice-president of the Leeds District, which was indorsed. Resolved that this conference indorse the restoration of the licenses of Elders G. H. Fenton and T. Roberts. George Hammond, secretary.

Southern Michigan and Northern Indiana.—Conference met at Galien, Michigan, October 27, 1906, S. W. L. Scott and Samuel Stroh presiding, William F. Shaub and Starr Corless secretaries. Statistical reports of the Clear Lake and Knox, Indiana, Branches, Coldwater, Galien, Buchanan, Sparta, Alto, Belding, Hartford and Marcellus, Michigan, Branches, read and approved. District treasurer's report showed $1.79 due district at last report, expenditures since that time, $5.40; due treasurer October 25, 1906, $3.61. This was supplied by collection amounting to $3.93. Bishop's agent's report read. [To this date I have not received it. It is in hands of auditing committee, I suppose.] The following delegates were chosen to General Conference, 1907, and empowered to cast entire vote and in case of division majority and minority vote: J. W. Wight, S. W. L. Scott, F. Granger, Starr Corless, Samuel Stroh, W. F. Shaub and wife, O. H. Story and wife, G. A. Smith and wife, E. J. Goodenough, E. A. Blakeslee, Lydia Clark, F. J. D. Earl, N. A. Hill, W. T. Garver, F. T. Field, E. W. Heth, M. G. Ellis, Sr. J. H. Royce, Charles Fish, Elsie Lockerly, Joseph Dexter, Mable Corless, Emma Wheaton, Mollie Pierson, Maggy Linsey, E. K. Evans, John Ellis, Charles Green and wife, Anna Robertson, Edward Whaley and wife, Fred Roberts and wife, Harry Robertson and wife, Joshua Prettyman, Bertha Locha. Next conference to meet at Clear Lake at call of district president and Clear Lake Branch president. The present quorum of officers were sustained. At this point Sr. Edith West of Sparta, Michigan, presented the district with a tent to be used in church service through the district, also Sr. F. T. Field tendered the use of eight dozen chairs which were by motion accepted, and left in charge of district officers. The auditing committee audited Bishop's agent's books and found report correct. The district historian was authorized to purchase a book suitable to keep record of history of district in and make copy of same for future use.

Far West.—Conference convened with Kingston Branch September 29 and 30, T. T. Hinderks in the chair, Charles P. Faul and T. J. Sheldon secretaries. Charles P. Faul, Bishop's agent, reported. The accounts and books were audited and found correct. Auditing committee also reported: "We suggest the sub-agent at St. Joseph itemize his report when sending it to the Bishop's agent, so that the names of parties giving, and the amount, be recorded in the Bishop's agent's record." Report adopted by the conference. Ministerial reports: R. Phillip, J. S. Constance, W. E. Summerfield, W. P. Pickering, William Lewis, T. T. Hinderks, T. J. Sheldon, J. L. Bear, C. P. Faul, James Claiborn, Fred Uphoff, E. M. Bryant, S. H. Simmons, A. R. Daniels, Jacob Friend, C. W. Ethridge, B. R. Constance, W. A. Stevenson. Branch reports: St. Joseph 614, Far West 34, Kingston 102, Dekalb 65, Edgerton Junction 57, Cameron 51, Pleasant Grove 90, Stewartsville 248, German Stewartsville 79. Bro. B. R. Constance, president of the Religio, made a written report to the conference. A recommendation came from the Far West Branch asking for the ordination of Bro. Samuel Simmons to the office of elder. Granted, and on Sunday Bro. Simmons was ordained under the hands of T. T. Hinderks, W. P. Pickering, and William Summerfield. Officers for the coming four months: T. T. Hinderks, president; B. J. Dice, vice-president; Charles P. Faul, secretary and Bishop's agent. Adjourned to meet with the St. Joseph Branch, first Saturday and Sunday in February, 1907.

Convention Minutes.

Clinton.—Clinton District Sunday-school association met at Richhill, Missouri, October 5, 1906, Sr. Iva Keck, in charge. Sr. Lucy Silvers acted as secretary pro tem., with Sr. Zora Lowe as assistant. Reports from the following schools were read: Nevada, Coal Hill, Richhill, Eldorado Springs, Veve, Walker, Wheatland, Maple Grove, and Taborville. Quite an interesting program was rendered in the evening. The next convention will be held at Eldorado Springs, Missouri, March 1, 1907. Mrs. Martha Cool, secretary.

Appointment of Bishop's Agent.

To the Saints of the British Isles Mission: Please take notice that upon the resignation of Bishop Thomas Taylor by reason of infirmities of age, Elder C. H. Caton, 189 Old Field Road, Spark Brook, Birmingham, England, has been duly

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appointed and authorized to act as agent of the Bishopric of the Reorganized Church of Jesus Christ of Latter Day Saints, in and for the British Isles Mission.

The Bishopric regret the loss of the earnest and reliable work of Bishop Taylor in the church finances, but under the circumstances it is but just and proper that Bro. Taylor should relieve himself of the burden of caring for and looking after financial conditions of the church in and for the Isles. He has been diligent and upright in his work and service and the Bishopric part with him with the highest commendation, and trust the Lord may bless and remember him in his declining years.

We also take pleasure in commending Elder C. H. Caton as Bishop's agent to the Saints and friends of the mission. Bro. Caton is authorized to act in behalf of the Bishopric according to the rules and usages of the church, and as Bishop's agent will fully look after financial conditions and make due report of the same.

We trust each and every member in the British Isles may feel it a personal privilege, as well as a duty, to lend a helping hand, and perform his or her part in the sustaining of the Lord's work. If it is but the widow's mite dropped into the treasury, it is a blessing to the party who thus contributes, and so with each and every one of whatever station or ability in the performance of full duty. In a great household every member should be awake to the necessities and obligations resting upon all as members of the same; and he who fails to so recognize and perform his part will fail eventually to receive commendation from the head of the household. This is equally true in the household of faith. There should be no laggards; no failing of duty; no foolish virgins.

May the Lord bless and prosper his work in the Islands and give special remembrance to every helper.

In behalf of the Bishopric, very respectfully submitted.

E. L. KELLEY, Presiding Bishop.

INDEPENDENCE, Missouri, November 7, 1906.

Convention Notices.

The Minnesota District Sunday-school convention will convene at Basswood, town of Amor, near Richville station on Soo, November 23, 1.30 p. m. Come and bring a friend with you. Penn Martin, secretary.

Two-day Meetings.

There will be a two-day meeting held with the Searles Prairie Branch, ten miles northeast of Necedah, November 24 and 25. All contemplating attending these meetings please notify Bro. L. O. Wildermuth in time so arrangements can be made to meet you at the train.

W. P. ROBINSON, President.
RILLA MOORE, Clerk.

Notice of Dedication.

Arrangements have been made for the dedication of the Saints' chapel at St. Joseph, Missouri, Sunday, November 25, 1906. President Joseph Smith, Bishop E. L. Kelley, and Apostle I. N. White are expected to conduct the services. Saints and friends one and all are cordially invited to meet and worship with us.

JAMES MOLER,
Chairman Committee.

The Apostasy and Restoration, per dozen, 20 cents; per 100, $1.50. Herald Publishing House, Lamoni, Iowa.

Resolution of Condolence.

Whereas, in the wisdom of our heavenly Father he has seen fit to call from earth life our esteemed and beloved brother, George H. Smith, we, his associates in the great work of the gospel, and fellow citizens of the kingdom and household of faith, realizing our brother's love, sincerity, and faithful life spent in the service of the Master, desire to express our love and sympathy toward his wife and family in this their hour of sorrow and bereavement, and commend them to the keeping of him who is too wise to err, and too good to be unkind.

Our brother's pure and upright life was a true example. He was a worthy representative of the stainless One. His kind words and inspired thoughts will live when forget-me-nots are withered and dead—he has passed away, but he still lives in the hearts of those he left behind.

He is one of the blessed, for he died in the Lord, and his works will follow him.

E. H. FISHER,
GEORGE A. GATES,
ARTHUR B. PHILLIPS, Committee.

FALL RIVER, Massachussetts, October 13, 1906.

Died.

DIEFENDORF.—Bro. J. Leslie Diefendorf died September 4, 1906, at Norcatur, Kansas, of typhoid fever. Funeral-services were held in Lutheran church. The brother was born in Montgomery County, New York, April 25, 1862. Was married to Sr. Rena Waldsmith in September 1887; was baptized into the church at Thurman camp-meeting in 1890. He leaves a wife, seven children, three brothers, two sisters, and many other loved ones to mourn.

BROWN.—Hester Brown was born July 18, 1823, in West Chester County, New York; died at Waterloo, Nebraska, October 11, 1906. She united with the church in her youth, renewing her covenant in after-years in the Reorganization, and remaining strong in the faith until her death. Five sons and two daughters are living, husband and seven children having passed on before. Services at the Christian church by Charles Fry.

ADAIR.—Caroline Adair, born May 10, 1820, in Ohio. Her history is unknown further than that she has long resided in Fork, Michigan, during which time she was baptized into the church of Jesus Christ by J. J. Cornish, September 23, 1895. Her death occurred October 12, 1906, being 86 years, 5 months, and 2 days old. She leaves one daughter and many friends to mourn their loss. Funeral-sermon was preached by J. J. Cornish.

Passenger Fares Reduced Over the Nickel Plate Road.

Effective November 1, 1906, and until otherwise advised, the local passenger fares between all stations on the Nickel Plate Road are reduced from former rates charged. The reduced fares from Chicago to principal points are as follows;

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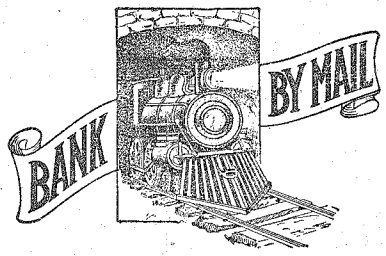

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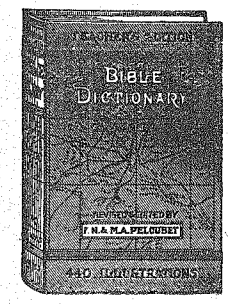

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The Saints' Herald

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

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NEXT WEEK: The HERALD for next week will contain the opening sermon of the revival meetings now in progress in Lamoni. Speaker, J. W. Wight; subject, "The perfect law of Liberty."

IN THE divine life—if a comparison here be lawful—there is one thing greater than a good beginning—that is a good ending. However prophetic of success the start, the race is not to the swift or the strong, but to him who holds out to the end.—Selected.

THE one prudence in life is concentration, the one evil is dissipation.—Emerson.

Editorial

"THE MORMON PROPHET'S TRAGEDY."—No. 3.

(Concluded.)

The statement made by this writer in reference to the act of killing Joseph and Hyrum Smith misstates facts, as those immediately engaged in the affair inside the room who survived the event, and who undoubtedly had the best means of knowing, have clearly stated. He says that Taylor crawled under the bed with a bullet in the calf of his leg. Taylor was struck by the same number of balls as Joseph and Hyrum, one of which smashed his watch in his vest pocket and would have killed him had it not hit the watch. The bed was thrown over him by Elder Richards, who stood just behind the door endeavoring to parry with his walking-stick the guns poked through the door in an endeavor to deflect the balls from their intended victims. And this the writer makes light of by writing that Richards lied terribly about the affair, and saying that he was "warding off the bullets with a consecrated wand." This is but another evidence of the animus in which the writer penned his article.

The writer further states that Joseph Smith died bravely; that he had two loaded six-barreled revolvers in his room. As we subsequently learned the history, all the weapon that Joseph Smith had was a small six-barreled Allen's revolver, known at the period as a "pepper box," with barrels some six or less inches in length. This had been slipped into the Prophet's hand by one of the visiting brethren in the early part of the day when Joseph and Hyrum were leaving the jail to make a visit to the public square at the request of some of the authorities, this visiting brother thinking perhaps it might be the means of preventing personal attack upon the Prophet while making this visit. We heard that this man's name was Philo Dibble. We do not know that we ever saw the names of those said to have been wounded by the discharge of this weapon in the hands of Joseph Smith before they were named by this writer. It appears that he avoided writing the names of the wounded who were still living at the time he wrote, though he mentions three of them by name who evidently were dead at the writing of his article, to wit., Wills, Gallagher, and Voorhees. He refers to another at the time who

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was still living, but says he will not name him for the reasons that he is prepared to prove an alibi and besides stands six feet two in his moccasins.

Can anything be more pathetic and pay a better tribute to gallant bravery than the following from this writer:

Severely wounded as he was, he ran to the window, which was open to receive the fresh June air, and half leaped, half fell, into the jail-yard below. With his last dying energies he gathered himself up and leaned in a sitting posture against the rude stone well-curb. His stricken condition, his vague, wandering glances, excited no pity in the mob thirsting for his life. They had not seen the handsome fight he had made in the jail; there was no appeal to chivalry (there is chivalry on the borders as in all semibarbarous regions). A squad of Missourians who were standing by the fence leveled their pieces at him, and, before they could see him again for the smoke they made, Joe Smith was dead.

This writer pictures the dismay and the terror existing at Carthage and Warsaw when the news of this murderous killing spread to those places, and shows with what dread crime inspires those in a community who participate in such unlawful procedure and those associated with them. It seemed that there was wide-spread apprehension that sudden and exemplary vengeance would be visited upon these marauding communities by the Mormons. The writer pays a tribute to the people whom he has so frequently referred to slightingly and sneered at in his article, in the following words:

The appalling disaster that had fallen upon the church gave rise to no spirit of revenge. It was long before the Mormons recovered from the stupor of their terror and despair. A delegation went to Carthage to receive their dead. They brought them home and buried them with honors becoming the generals of the legion. The seceders, panic-stricken, fled from Nauvoo and never returned.

It is needless to pursue this matter much further. Suffice it to say that a number of men were indicted for the murder of the Smiths, but were acquitted. The press of the State and of adjoining States deprecated the murder and condemned in unmistakable terms those who committed it. A strong reaction in favor of the oppressed people took place, and notwithstanding the complaint was made against the Mormons, citizens of Nauvoo, that when officers visited that city for the purpose of serving writs upon those who were charged with criminality and who were supposed to be located in the city they were maltreated and their efforts to arrest rendered futile, the writer of the article referred to states that when the sheriff went to Warsaw he was treated with the discourtesy which so often in the West indicated a most sinister state of public feeling. He could find no trace of the men he was looking for. Nobody had seen or heard of them for weeks. In the morning when he mounted his horse to leave the town he found that his horse's mane and tail had been sheared.

The few witnesses who were examined did not give sufficient evidence to warrant the conviction of the parties named and the case was closed. Of this, the writer referred to states:

There was not a man on the jury, in the court, in the county, that did not know the defendants had done murder. But it was not proven, and the verdict of NOT GUILTY was right in law.

Closing his article from which we have quoted, and writing of the contentions that took place after the death of Joseph and Hyrum Smith, he writes thus:

Tribes and religions can not travel against the sun. Young, during the troubled years that followed, exerted himself to gather all the reins of government into his own hands; and there was not in all the slavish East a despot more absolute than he when at last he started, with his wives and his servants and his cattle, to lead his people into the vast tolerant wilderness.

We have been thus prolix in reviewing this article written by John Hay in 1869, twenty-five years after the death of Joseph and Hyrum Smith, for the purpose of showing that while the article may have been ably written from a literary standpoint, the writer did not write from his own knowledge, but from the ill-advised statements of others and drew conclusions from them which were untenable and incorrect. There is in this article no proof that convicts Joseph Smith of the charge of immorality which the writer made, only as the same had been echoed by others. These have long been offset by statements concerning the time when polygamy or plural marriage became a tenet of the church in Utah and by whom this tenet was foisted upon the people and the manner of its being done. It is unfortunate that there are those who, reading the article and knowing it to have been written by a man who subsequently attained one of the highest positions before the American people that it was possible for a citizen to do, and who became world-famed by reason of his brilliant attainments in the art of diplomacy, will catch at and believe conclusions formed by him, and statements in reference to them, sooner than they will take the statements of those who are acquainted with the facts of history and who are able to give the clearest reasons founded upon facts for their statement and belief contrary to the assertions made by this man.

We long have contemplated this review but have been prevented from undertaking it by conditions which we could not control. We regret the delay and hope that the light we have thrown upon the matter may help our brethren in the field in their efforts to make the truth apparent to the people. We knew the witnesses cited by Mr. Hay, Brackenbury and Daniels, who were the only men who appeared to have the courage to attend the trial of the parties indicted for the murder and give evidence. That some of the men whom this relation of Hay's connects with the actual murder of the Smiths attained positions of prominence among the people may be conceded to be true. Governor Ford fell into disrepute and poverty. It is reported that one

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of his sons was lynched in one of the Western territories for an alleged horse-stealing, of which charge he plead with those who lynched him to examine his papers which he had to present to them in vain, and who discovered after they had lynched him by the documents he had in his possession that he was an innocent man. Like the murderers who killed Joseph Smith, they took it for granted that he was guilty and said, We will hang him first and examine his papers afterwards.

That Governor Ford was weak and vacillating is clear from every history that has been written of that period and locality in which the events referred to occurred. We do not hesitate to state that we believe as stated by Mr. Hay, that the intentions of the Governor were good, but he was not the man to deal with the elements surrounding him at the time. He left an inefficient guard at the jail. He had been specifically told on the morning of the 27th of June that personal threats had been made against the Smiths and that if he did not take due precaution to prevent it the Smiths would be murdered before night. One man who was with the McDonough County troops told us that he stood within a few feet of Governor Ford when he was told if he disbanded the McDonough troops and sent them home the Smiths were as good as dead men. We credit the Governor with the thought that being the chief executive of the State his presence alone would be sufficient to prevent any unlawful outbreak, and that when he pledged himself that Joseph and Hyrum Smith should have a fair and impartial trial he guaranteed their personal safety from violence. He fully intended that such should be their opportunity and the precautions which he did take were in his judgment sufficient to secure the safety of the men.

It is something of a travesty upon the respect and esteem in which prominent powers in the State were held at the very time when Joseph and Hyrum Smith were being killed in Carthage Jail, Governor Thomas Ford, who had pledged himself that they should be protected and have a fair and impartial trial before the courts of the State, himself was addressing a large assembly of the brethren and associates of Joseph and Hyrum Smith, a representative assembly, unarmed and inoffensive, in the city of Nauvoo.

There has been a great mistake made in regard to the Nauvoo Legion in connection with this charge of treason, upon which Joseph and Hyrum Smith were arrested as levying arms against the government. The Nauvoo Legion was an organization formed under the militia law of the state of Illinois. The title of Lieutenant-General was conferred upon Joseph Smith by the Legislature of the state of Illinois. It has been supposed by some that this Legion numbered thousands; this is a mistake. At a parade held in Nauvoo not long before the death of Joseph and Hyrum Smith at which a grand review of the rank and file was had there were not to exceed twelve to fourteen hundred men and boys. And of these perhaps three hundred may have had the arms of the State, but not more. What other arms they had were their private rifles, squirrel guns, and shotguns such as pioneers were in the habit of having and which the laws of the State required every man to have to be ready to use in case of an indirect call for the militia. Upon the Governor's order for this legion to give up the arms of the State, the officer, whoever he may have been, with sixty men or less went to Nauvoo with the order. and these arms were delivered without any hesitancy or question. The Prophet met the officer and indorsed the order and directed the officer upon whom to call at Nauvoo for the surrender of the arms.

It is not a little singular that so small a number of people as were gathered in Nauvoo and in Hancock County as members of the church should have been of such a formidable character in wrong-doing that the authorities of the State could not control them by the force and power of the civil law, and it is a travesty upon justice to the credit of the people gathered together under Joseph and Hyrum Smith's rule, that an appeal should have been made to the passions and prejudices of the lawless and law-defying to exercise mob rule against men who were at the time in the hands of the constituted authorities of the State awaiting the action of the court. It is clearly to the discredit of the State that they did not enforce by civil process the laws on behalf of both parties to this conflict, and the fact that a resort was finally made to irresponsible, mob violence absolves those who suffered from this violence from charges of wrongdoing or criminality for which their lives were taken.

That there were bad men among the members of the church is possible. Few communities are entirely exempt from such characters. That the conditions at Nauvoo after the exodus of the Mormons from Illinois were worse than they were before under the rule of the administration of Joseph and Hyrum Smith, is clear, and has been testified to time and time again. That the conditions existing at Nauvoo and in Hancock County from the fall of 1846 to 1855 were in badness not second to those at any point on the Mississippi River above or below Nauvoo, is a fact. And it was not until a strenuous effort was made for the suppression of evil and wrong-doing that the situation was changed. We were absent from the city from September 12, 1846, to February 19, 1847, and know what the conditions were from the time of our return to the city until we left there in 1866. We knew all of the leading men of the county, had business dealing one way or another with many of them, and are well assured that the Mormons were by no means as bad as their enemies and injudicious writers have painted them.

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GENERAL CHURCH ITEMS.

Bro. Heman C. Smith, in charge of the Iowa and Minnesota field, reports one hundred and forty-nine baptisms during the past quarter.

In our items in the HERALD for November 14 it was stated that Elder A. E. Madison died September 11. This was an error of date, made in transcribing copy. His death occurred November 11.

Patriarch E. C. Briggs may be addressed at 343 South Sixth East Street, Salt Lake City, Utah. He is anxious that Saints having friends there whom they desire visited should write him inclosing letters of introduction.

CURRENT EVENTS, SECULAR AND RELIGIOUS.

Perhaps the most interesting event of the past week was the suit begun in St. Louis by Attorney General Moody to dissolve the Standard Oil trust in which are merged seventy corporations. Thus the oldest and perhaps most powerful trust faces the national government in a fight for life.

It is said that a girls' society in Kansas recently seriously debated the question, "What shall we do with our parents." An exchange suggests, "Honor thy father and thy mother," as the solution to this grave problem which vexes the "rising generation."

An amusing practical joke was recently perpetrated in a certain city in the Kaiser's domain. An enterprising individual put on the uniform of a captain of guards, and going upon the street encountered a company of soldiers returning from drill. He commanded them to follow him. Being trained to unthinking obedience, they obeyed. With this detachment as guards he proceeded to the city hall, where he appropriated about one thousand dollars, then dismissed his guards and vanished. Every ounce of obedience should be yoked with an ounce of brains.

The case against the company owning the Iroquois Theater at the time of the great fire of December, 1903, has at last been settled. The company is declared bankrupt by Judge Lanning of the United States Court of Trenton, New Jersey. Thus they escape the two hundred and seventy-two suits for damages which were filed against them.

Mrs. Herbert Parsons, of New York, wife of Congressman Parsons and daughter of Henry Clews, has written a book in which she advocates probationary marriages—or marriage "on trial." Thus might we facilitate "marrying and giving in marriage," as in "the days of Noe."

Great is the American drummer. There are 500,000 of him in the United States and they draw an average salary of $4.00 per day, enough in the aggregate, it is said, to maintain all the armies of all the world.

It is reported that in a football game at the Northwestern University (Chicago), November 17, the dental students rushed the medical students and the latter brought forth a supply of ossified arm- and leg-bones of humans and with these gruesome weapons cracked the heads of their assailants. A close study of the "human form" divine must breed contempt,—among the "lower animals."

In the recent State election, national interest was manifested in the struggle between Mr. Hughes and Mr. Hearst for the governorship of the state of New York, because the successful candidate in a State election in New York is considered as a presidential possibility for the next presidential election. Mr. Hughes was elected by a majority of seventy thousand. Hearst, with his newspapers and his wealth, is still a factor in American politics,—whether good or bad our readers must determine, each for himself.

Reverend Alexander Torrey, the world-noted revivalist, is conducting a great campaign in Omaha, with audiences of seven thousand people.

The steamer Dix sank off the west coast of Washington, November 18, forty-two passengers reported missing. The Dix collided with the Jeanie.

True success is the educating and adapting of one's mind and soul in such a manner that he may be able to enjoy life and appreciate its highest conceptions, that he may partake of the sweetness of nature, and in his daily walks and labors be able to teach and enlighten the minds of others, thus making life a pleasure to his fellow-man as well as to himself.—Orison Sweet Marden.

The Morning Watch has been called by some old writer—if we are not mistaken—"The soul's morning bath." There is much significance in this expression. It is not only the time when the soul, lifted up into the ocean of God's presence, is washed clean from the stains of the past, but it is also a tonic, like a cold bath in the early morning, which refreshes, invigorates, and inspires for duty. Those who enjoy its refreshment never wish to get along without it. It seems as necessary to the beginning of the soul's day as the ablutions are necessary for the body on arising from sleep, and, throughout all the hours of the day, the soul feels the stimulus and refreshment of its beginning.—Selected.

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News From Branches

TORONTO, ONTARIO.

President R. C. Evans commenced the Majestic services on Sunday evening, November 11. This is the third season in the theater. He was greeted with a full house, showing that the interest has not waned. It was the largest audience we had on an opening day. Elder Evans had been specially requested to speak on "Jesus from the cradle to the grave." He excelled himself. A splendid feeling seemed to pervade the audience. It was as if old friends had met; and "welcome back" was everywhere felt. We noticed many familiar faces in the audience, which fact shows that many are following up his lectures. We are pleased with the opening day. It points to a splendid winter's work.

Our past two seasons in the Majestic have so increased our numbers that our church will not seat all our branch members. It has been sold. A lot fifty-five by ninety-five on Soho Street purchased for three thousand dollars, and a brick church, forty-five by eighty-five, is now in course of erection. The walls are up to the plates; and as soon as the gables are finished, the steel spans for the roof will be put up and the roof put on as quickly as possible. In the meantime, the basement is being rushed through; and we expect to hold services in it by the middle of December. We expect to open the main auditorium early in the New Year, and then transfer the Majestic audiences to our new church, which is located in the center of the city, about six blocks west of theater. If we are successful in the transfer, we will find ourselves lacking seating-capacity.

Our auxiliary societies are busy helping to raise funds for the new church. The ladies' auxiliary is holding a bazaar in St. Andrews Hall, November 29 and 30.

The city has been divided into districts, and the sisters go in parts canvassing subscriptions. They are meeting with fairly good success, and are distributing much literature and advertising our church.

Elder Alf Davis met with a serious accident, while at work in the foundry. He was hit in right eye with a small piece of steel. His vision is almost gone; but we hope that he may recover use of same.

A. F. McLEAN.

LONDON, ONTARIO.

Sr. Cambridge, one of the oldest members of our branch, has been very ill the past week. After administration by the elders she continues to improve.

President R. C. Evans, who is busy with the work at Toronto, paid a flying visit home for a couple of days last week.

Elder Fligg, our branch president, has gone into the mercantile business, having opened up a department store in a busy part of the city. All wish Bro. Will success in his new undertaking.

Srs. Cassie, Hannah, and Stella Charlton, who have been home with their parents on the Manitoulin Island during the past year, have returned and intend to make their home with the Saints here. They will be quite a help to our branch.

Bro. Alexs, from the Manitoulin Island, is working in the city, and will likely remain with us for some time. He is a promising young man and a priest, and no doubt will be a great help to us in our branch.

Resident Saints of London and those of the old-time members will be grieved to hear of the passing of Sr. Falkner, one of the oldest members of our branch. She had been ailing for quite a while, and the end came while she was at her son's in Detroit, Michigan.

LONDON CORRESPONDENT.

LAMONI, IOWA.

The church, Sunday-school, and Religio are uniting in a revival effort at the church this week. Brn. H. C. Smith and J. W. Wight are the speakers. The introductory sermon of the series was preached yesterday morning by Bro. Wight. Bro. Smith spoke in the evening. All regular meetings for the week have given way for these special services.

The young people's prayer-meeting at the Mite Society Wednesday evening was well attended, and the time was profitably occupied. A sister from a distant branch who was in attendance remarked, "People don't need to tell me about the environment of the young people of Lamoni; I know for myself now." While all conditions in Lamoni are not reflected by the prayer-services, yet those who have a desire to rise in spiritual and moral goodness will find much to help them. Church environments in Lamoni will not do what Lucifer proposed—save mankind whether they want to be saved or not; but will assist the good to be better and the sinner to turn from his ways, if he has the disposition to do so.

The furnace for the Liberty Home has arrived and the work of installing it will be rapidly pushed to completion.

Bishop E. L. Kelley left for Far West Missouri, to assist in the dedication of a church at that place. The building is located directly across the road from the old Temple Lot. This, with the dedication of the St. Joseph church next Sunday, will make three churches dedicated in the Far West District this month. The "waste places" are being built up.

The choir and Graceland Choral Society hold two meetings each week. The Choral Society is working on the "Holy City," by Gaul, which they expect to present in a short time. The choir has ordered additional music, desiring to furnish a good service of song for the church-goers.

D. J. KRAHL.

(Continued on page 1114.)

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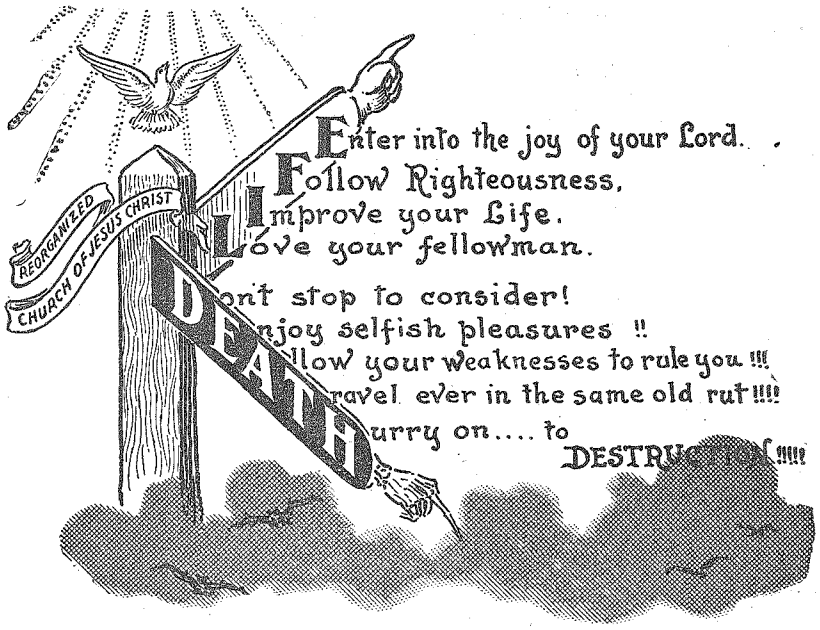
The Elders' Note-Book

SUGGESTION FOR CHART OR HANDBILLS.—No. 2.



Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.—Jeremiah 6:16.

The day spring from on high hath visited us. To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.—Luke 1:78, 79.

A CORRECTION.

Bro. Rannie writes that his street-work referred to in this department in the HERALD of November 7 was done in Huron instead of Columbia, South Dakota. The mistake was ours.—EDITOR.

MIXED ON HIS TEXTS.

I once heard of a young elder who was sent to fill an appointment, and his first audience were outsiders but he greeted them with the following: Fear not, little flock, it is your father's good pleasure to give you the kingdom. To an audience of Saints he said: O generation of vipers, who hath warned you to flee from the wrath to come?—Elder J. Smiley Strain.

MORMONISM AND CATHOLICISM.

At our street-services in Salt Lake City we met an unusual feature in that a few zealous Catholics seemed to take exception to our paying our attention so exclusively to our Mormon brethren, and insisted on injecting Catholicism into the conflict.

Of course, while recognizing that for this mission Mormonism is the issue, still we were ready to touch up Catholicism and show the many parallels between the two churches. Some of those parallels are:

Priestcraft as found manifest in the complete domination of the membership by the ministry.

About four years ago, while listening to Elder B. H. Roberts, in the Ogden tabernacle, as he lectured upon "The authority in the presidency of the church," we heard him say:

Catholicism points to her strong central government as a proof of divine authority. Now we challenge Catholicism to produce any more absolute authority for her pope than the president of this church holds in his sphere.

Now, when we examine into the "sphere" of action or influence that has been claimed for this "priesthood," we find that it includes the whole world.

Witness the utterance of J. M. Grant as found in *Journal of Discourses*, volume 2, pages 13 and 14. It is as follows:

If you maintain the fact that the priesthood of God is upon the earth, and God's representatives are upon the earth, the mouthpiece of Jehovah, the head of the kingdom of God upon earth, and the will of God is done upon earth as it is in heaven, it follows that the government of God is upon the earth. I allude to the church which it dictates, and to the whole earth which it will dictate . . . . If Joseph had a right to dictate me in relation to salvation, in relation to a hereafter, he had a right to dictate me in relation to all my earthly affairs, in relation to the treasures of the earth, and in relation to the earth itself. He had a right to dictate in relation to the cities of the earth, to the natives of the earth, and in relation to everything on land and on sea. That is what he had a right to do, if he had any right at all. If he did not have that right, he did not have the priesthood of God, he did not have the endless priesthood that emanates from an eternal being. . . . This same priesthood has been given to Joseph Smith, and has been handed down to his successors.

Surely Catholicism can claim no more for her pope than Mormonism does for hers. And well might Thomas Marsh say, as he is reported in *Journal of Discourses*, volume 5, page 208:

I have now got a better understanding of the presidency of the church than I formerly had. I used to ask myself, What is the difference between the president of our church and a pope? True, he is not called a pope, but names do not alter realities, and therefore he is a pope.

Another line of similarity or parallelism is that in the Dark Ages if not now, it is claimed that Catholicism dealt in indulgences.

Mormonism, through her sealings in the temples, still deals in indulgences, the difference being that while Catholicism dealt with specific cases, or sins. Mormonism does the business up wholesale with her declaration:

Verily, verily I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder, wherein they shed innocent blood—yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan unto the day of redemption, saith the Lord God.—Utah Doctrine and Covenants 132:26.

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Shades of Tetzel, or any other vender of indulgences! Can Catholicism or any other ism except Mormonism equal this?

Of course, when we presented this we were accused of abusing the Mormons. And in their continual cry of "abuse and persecution" they remind us very much of the infant who had been corrected for some fault, and who put up the pitiful cry, "They're 'busing mamma's baby!"

Well, now, say, if you'll forgive me this time I'll get off of this hobby and bid you all adieu till later.

A. M. CHASE.

THE TABLES TURNED.

Once upon a time, when trade was slack,
A Latter Day Saint his grip did pack
And started out to look for work,—
Any honest labor he would not shirk.

In parlor-car he did not go,
For, to state a fact, his funds were low;
But his heart was light and free from care,
And like the old-time preachers he rode "shank's mare."

One day as he briskly walked along,
Singing a lively latter-day song,
An old deacon heard, whom his notes did charm,—
He hired him at once to work on his farm.

This deacon and his wife were quite a span,
In theological discussions they were in the van,—
But with brother John it must be confessed
They always came out "second best."

Said John to his boss, as they sat on the hay,
"Do you believe in infant baptism, pray?"
"Why, yes, you know that Silas and Paul
Baptized the jailer's family, one and all;

"And Lydia, of Thyatira, who purple did sell,
Was baptized, and all her household as well.
So from these passages we've the right to guess
There were babies amongst them, more or less."

"But have you not read that his Philippian jailer
Had a daughter called Ruth, who was married to a tailor.
And they, with a servant old and frail,
Were the only ones who lived with her father in the jail;
"And that Lydia who believed the words spoken by Paul
Was a middle-aged woman and not married at all?"

The old man jumped up, being quite perplexed,
"Say, where in the Bible do you find that text?
I've read the Scriptures o'er and o'er,
But I never came across that yarn before."

"It comes next to where you get the right to guess
There were babies amongst them, more or less.
While you were guessing there were babies around,
I was guessing there were none to be found.

"And the logic is good, as well as true,
That I've the right to suppose, as well as you.
But I much prefer, I must confess,
An ounce of fact to a pound of guess."

The deacon went home, and said to his wife,
"Oh, that Latter Day chap is the plague of my life!
If it wasn't for religion I would get real mad,—
A deacon of the church to be floored by a lad!"

She said, "Dear, don't let your heart be faint,
We'll soon get the best of your Latter Day Saint.
You ask him something he does not know,
And he'll feel so cheap he'll want to go."

A plan was arranged that very night.
They laughed and chuckled with great delight,
As they thought of John and how shamed he would look
When he couldn't give an answer from the book.

While working in the field next day,
The farmer to his man did say,
"John, I have something to propound,
And if the answer can be found,

"I'll lighten your labor, raise your pay,
And ask no more questions from this day;
If you can from the Bible show
Where God came from. I suppose you know?"

"Oh that's very easy," said John, quite dry,
"Give me something hard, next time you try:
Habakkuk, third chapter and third verse tells the story,
That God came from Teman, in all his glory."

. . . . . .

You have heard how Absolom hung in the tree,
And of Jonah being swallowed by a fish in the sea,
Of Balaam's ass that spoke to her master,
And Lot's dear wife and her sad disaster.

If these were surprises to the above-named four,
The old farmer was surprised a great deal more,
But he rallied, and said in a voice quite faint,
"It is no use to tackle a Latter Day Saint."

To conclude this rhyme I am happy to say
The deacon and his wife for light did pray;
They found the truth in answer to prayer,
Gave John their daughter, and made him their heir.

MELROSE, Massachusetts. JAMES L. EDWARDS.

Original Articles

CRITICISM VERSUS FAULTFINDING.

Criticise.—To examine carefully; to judge; to exhibit or point out the faults or excellences of; to censure.

Faultfinding.—A censurer; an objector.

Censure.—To reproach; to blame; to condemn; to judge.

Objector.—One who offers objections.

The above definitions from a standard authority convey very clearly the difference between criticism and faultfinding, the former to be encouraged, the latter to be condemned. Whenever we shut off criticism, we block every avenue to progress in all departments of human endeavor, and we can find our most congenial place among the dumb brutes.

The only restriction that safely can be placed on criticism is that it be done at a proper time and place, and with a right spirit; done in this way it can result only in improvement.

The teachings of Christ were and will ever be a criticism of what was then and what still continues to be taught in the world. The Reformation was a criticism and protest of and against conditions as

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they then existed. The Restoration in the latter days with the statement, "The creeds are all wrong," was a severe criticism of conditions as they then existed in the religious world. All our preaching at present is, or should be, a criticism of the world or our own people, condemning evil and approving all that is good.

In the Fishing River revelation, Doctrine and Covenants 102:2, the Saints are criticised and reproved for their transgressions, and the Lord says they "are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them"; and he points out that Zion can only be built up by the law of the celestial kingdom. In April, 1906, he called our attention to that revelation, and further criticises by telling us that "speculation, the exhibition of greed for gain is unseemly in the Saints and officers of the church."

The Presidency, the Twelve, the high priests, the elders, the Bishopric, the Patriarchs, the editors of our various publications, the Board of Publication, the college trustees, and every other man or woman engaged in the service of God, must be subjects of a proper criticism.

The Saints are anxious for light on all matters of interest to the church, and many of them seldom see any of the ministry, and especially of the leading men of the church. Those whom God has called to responsible positions in the church should contribute to our church papers. It is a duty they owe to the Saints as much as to preach; and if they will do this they will do much toward bringing about a greater unity in the church. The Saints need to be fed, not scolded, and I believe that I am representing the feeling of a large number of the Saints in urging the class of men above referred to to contribute for the benefit of those who are anxious to learn and who have but very limited opportunities to do so.

It ought to be plain to the readers of the HERALD that we need light on the temporal law of the church. One of the Editors has intimated that we are without sufficient details to carry out the law. How about the Bishopric? Can they help us? If not, there is only one other place to go, and that is to God. He has never failed us in the past, and we ought to seek him now. It would be better than quarreling with each other.

From my experience as a missionary and local worker, and what I learn from those engaged in like service, it is a settled fact in my mind that our slow progress does not come from any opposition arrayed against us. The religious world makes no persistent opposition to us. It is only spasmodic—dies before it reaches proportions that could be considered dangerous, and the remainder of the world is absolutely indifferent toward us, and all other religious teachers. What follows seems to the writer to be the cause of our trouble. We are losing, or failing to get a large per cent of the children of the isolated Saints. There are too many of our people without the church publications. There are many transgressors that are neither reformed nor expelled from the church. There is no harmonious belief or action in regard to divorce and remarriage. There are many who are financially able to help the church who do not. Many of the poor are discouraged because they can not help themselves, and can not discern any effort on the part of the church to help them. Equality does not exist as between the missionary and his family as compared with those who "toil in the affairs of men." As a missionary church the number of people we reach is too small. We fail as shepherds to properly care for the sheep. They are spiritually dying out "on the mountains bleak and bare." Our losses among the isolated ones are too great compared with the gains. Our literature does not reach the people. We have no systematic plan of causing it to do so.

We will always need the columns of the HERALD open for honest and honorable criticism of everything that is of interest to the church. But the chronic faultfinder, whether in the home, the branch, or the HERALD, should be persistently frowned upon.

I will try criticising the Editors. You should return to the writers every article or letter that contains personal reflections, either direct or indirect, or "nicknames" applied to any other religious society. In this way the writers will improve, and the matter for the HERALD also.

But after giving the broadest latitude possible for criticism the line must be drawn somewhere. Would it be right or wise to publish an article from some one advocating polygamy or blood-atonement because *he* believes it? Is it right or wise to publish an article on some vital point in the temporal law in direct opposition to the views of the Bishopric? Would it not be better to refer such a person to the Bishopric, or to the General Conference, or to a general assembly?

X. Z. BROWN.

JOY IN SORROW.

My brethren, count it all joy when ye fall into many afflictions. —James 1:2, Inspired Translation.

Searching the annals of ancient history, from the beginning of creation down to the present time, we find no record of any deed which has ever been for the bettering or uplifting of man that has been wrought without afflictions; and if an affliction had not been good for man, God would not have suffered it to have been so.

The most beautiful illustration given us is the afflictions of our Savior, whereby we mortals received our hope of eternal life. As we see the joy this affliction brought to mankind, let us not marvel at our own minute sorrows, remembering ever that all affliction

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is crowned with a joy. Without a battle we would never have a hero. Without a sorrow, we would never know a joy. Without a cloud we would never know the sunshine. Without the affliction of sorrow and death we would never be the free nation we are to-day. Even the language we speak came to us from the affliction of war, when, in the eleventh century, the people of England were conquered by the Normans, a French-speaking people, the two races intermingling, so that much of our language came from Germany, until the great Norman conquest. The ancestors of these Normans came from Norway, Sweden, and Denmark. What good have we that has not come to us through afflictions? "Count it all joy when ye fall into many afflictions."

Yet, selfish mortals that we are, we ever grumble at the least affliction, forgetting that every sorrow, every cloud is given us to broaden our characters and to bring us closer to him who suffered the affliction of death for us.

To the trusting soul who relies on God for strength there is not fear or trembling, but the true faith that can say, "Oh! Lord, thy will, not mine, be done," knowing always that the Father knoweth best, and that God chasteneth most those whom he loveth best.

Dear Saints, who may at times feel your affliction too great, go to the Father, cast your burden at his feet; ask of him strength. He knows what you suffer, and will always help you.

MYRTLE ROSE STEWART.

THE TRUE WAY IS THE GOSPEL WAY.

The following article will be put in tract form, and is especially designed by Bro. Tucker for use in the Southern Mission. —EDITORS.

"For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."—Malachi 3:5.

"Jesus Christ the same yesterday, and to-day, and for ever."—Hebrews 13:8.

Reader, this proves that God is unchangeable; and as he is unchangeable, so also Jesus Christ, his Son, is unchangeable. And inasmuch as the Father and Son are unchangeable the Holy Ghost, which is the Holy Spirit of God, is unchangeable. It also follows that just as these three are unchangeable, the gospel, which is the word or message of God, is unchangeable; and this being true it is just as certain that the gospel must be preached now as it was in the days of Christ and the apostles. Paul's statement is applicable now: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Galatians 1:8.

Regardless of what men may now preach, this forces us to search the Scriptures closely in order to determine what was preached by Jesus and the apostles.

MAN CAN NOT RIGHTFULLY CHANGE THE GOSPEL.

Man has no right to change one principle, command, or word; and when men fail to teach the gospel as Christ and the apostles taught it, their religion is vain, and is as "sounding brass and a tinkling cymbal." Jesus taught: "But in vain they do worship me, teaching for doctrines the commandments of men."—Matthew 15:9.

When men endeavor to teach an easier way, or a shorter route to heaven than the way our Lord and Master taught and walked in, they must do so at the displeasure of God, and suffer the consequences. This is done by some through ignorance, by others to court favor with the people.

Some say, "If my preachers teach and lead me wrong they and not I will have to answer for that." This is not good Bible logic. Jesus taught the reverse: "And he spoke a parable unto them; Can the blind lead the blind? shall they not both fall into the ditch?"—Luke 6:39.

HOW TO KNOW THE RIGHT WAY.

How then can we know the right way and the true gospel? Let Jesus answer: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John 7:17.

Often it is said: "We know we are saved, because we received the Holy Ghost." Reader, do not mistake the spirit of joy and merriment for the Holy Ghost. Remember those people at Samaria had great joy after they had been baptized by proper authority; but as yet the Holy Ghost was fallen upon none of them until after prayer and the laying on of hands.

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."—1 John 4:1.

FALSE PROPHETS AND TEACHERS.

False spirits make false prophets, false preachers, and false teachers, who will turn the ears of the people from the truth and unto fables, working upon their sympathies by relating death-bed and graveyard stories, and things wherein there is no profit: perverting the gospel of Christ, and making it of none effect, by opposing the right way and persecuting the children of God. By this you may know they are not of God, for a child of God will not be a persecuter; for such a spirit is not of the Lord.

Our Savior said to his people, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves."—Matthew 10:16.

The spirit of prejudice, hatred, malice, and persecution never built up the Lord's work or saved a soul in the kingdom of heaven, and never will; but it has led many to degradation and ruin. "Whatsoever a man soweth, that shall he also reap."

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PURE IN HEART LOVE GOD.

Many people seem to forget the statement of our Lord and Master: "Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God."—Matthew 5: 8, 9.

How can we become pure in heart and peacemakers? By truly loving the Lord.

WE MUST PROVE OUR LOVE.

Many people say they love the Lord, but how is our love for him proved? "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him."—John 14: 21.

Not many passages of scripture contain more precious promises to those who love the Lord! To be loved of God and his son Jesus and have Jesus manifest himself to us! To manifest is to make known, to reveal.

REVELATION NOT DONE AWAY.

But some say God and Christ do not reveal things now.

Hold, friend! If you do not believe in present-day revelation, you do not believe in the God of the Bible, Abraham, Isaac, and Jacob. If Jesus has not revealed anything unto you, it is because you have not kept his commandments, and you are yet in your sins. His commandments are these:

PRINCIPLES OF THE GOSPEL.

"Have faith in God."—Mark 11: 22.

"Except ye repent, ye shall all likewise perish."—Luke 13: 3, 5.

"Go ye therefore, and teach all nations, *baptizing* them in the name of the Father, and of the Son, and of the Holy Ghost."—Matthew 28: 19.

"They shall *lay hands* on the sick, and they shall recover."—Mark 16: 18.

"*Watch* ye therefore, and *pray* always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."—Luke 21: 36.

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."—Matthew 5: 43-45.

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."—Luke 22: 19, 20.

"But rather give alms of such things as ye have; and, behold, all things are clean unto you. But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone."—Luke 11: 41, 42.

MONOGAMY BIBLE DOCTRINE.

"For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh."—Matthew 19: 5.

Remember, friend, Jesus said "wife" (singular) and not wives (plural). That church organization in Utah, which has taught and practiced polygamy for so many years, under the name or title of the Church of Jesus Christ of Latter Day Saints, has no right to that name. That church has departed from the Lord, his church, and the true gospel. It is properly known as Brigham Young's church, or "Brighamites," because he was the founder, organizer, and establisher of that church and doctrine. See periodical entitled *Times and Seasons*, volume 5, page 696; Life of Brigham Young, page 188. Also Kirtland Temple Suit, Lake County, Ohio; Temple Lot Suit before Judge John F. Philips, judge of the United States circuit court in Kansas City, Missouri; Chambers' Encyclopedia, pages 449 and 450, volume 5, 1894 revised edition; Encyclopedia Britannica, American reprint edition, volume 16, pages 853 and 854.

Through the departure of Brigham Young and party some prophecies of the Scriptures were fulfilled. (See Jeremiah 17: 5, 6; Daniel 11: 35; also 2 Peter 2: 10-15.)

SIX PRINCIPLES OF GOSPEL OF CHRIST.

By a close study of the Scriptures we find our Savior taught:

First. Faith in God.

Second. Repentance.

Third. Baptism by immersion for the remission of sins. (Luke 24: 47.)

Fourth. Laying on of hands.

Fifth. Resurrection from the dead. (John 11: 25.)

Sixth. Eternal judgment. (Revelation 22: 12.)

We also find these enumerated by Paul in Hebrews 6: 1, 2. They are there called the principles of the doctrine of Christ.

HE IS CURSED WHO TEACHES DIFFERENTLY.

Remember Paul said, "Though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed."

The apostle John says: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:

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for he that biddeth him God speed is partaker of his evil deeds."—2 John 9–11.

RESPONSIBILITY OF SELECTING IS OURS.

It is necessary for us to be very careful and look well for the narrow path, for thus saith the Holy Bible, "There is a way which seemeth right unto a man, but the end thereof are the ways of death."—Proverbs 14:12; 16:25.

Any prophet or preacher who teaches more or less than Jesus and his apostles did, does so on his own responsibility; and must sooner or later suffer the consequences for so doing.

BAPTISM BY IMMERSION FOR REMISSION OF SINS.

We find some people who believe and teach that sprinkling or pouring water on the head is baptism, but they fail to bring forth the scripture to prove it. Others believe in immersion, but do not believe it is for the the remission of sins, or that it is essential to salvation, yet the Holy Bible teaches both.

LAYING ON OF HANDS.

Others believe baptism by immersion is for the remission of sins, but refuse to believe in the laying on of hands for the reception of the Holy Spirit, for blessing little children, healing the sick, and for ordination. Most churches practice the laying on of hands for ordination, but ignore it for the other three purposes for which it was given.

Why observe one fourth and ignore three fourths of what the Lord commanded touching this principle of his doctrine? How can people expect to enjoy the gifts and blessings of the Lord as enumerated by the apostle Paul in the First Corinthian letter, twelfth chapter, when they refuse to obey his teaching? Jesus asked the question, "And why call ye me, Lord, Lord, and do not the things which I say?"—Luke 6:46.

ONE MUST HAVE AUTHORITY TO OFFICIATE.

One other important part of the gospel which we must not overlook is that of *authority* from the Lord, the power and right which enables men to administer the sacred ordinances of God's house. "No man taketh this honor unto himself, but he that is called of God, as was Aaron."—Hebrews 5:4. Therefore all men should look up the subject of authority from a scriptural standpoint. For our Savior has said: "Verily, verily, I say unto you, he that receiveth whomsoever I send receiveth me; and he that receiveth me, receiveth him that sent me."—John 13:20.

How can we know whom the Lord has called and sent? Easy enough: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—Isaiah 8:20.

"For he whom God hath sent speaketh the words of God."—John 3:34.

THOSE TRULY SENT TEACH GOD'S LAW.

Reader, you will never hear those whom the Lord has called and sent teaching that baptism is not essential to salvation: that it is not administered by immersion, and that it is not for the remission of sins. Neither will they teach that the laying on of hands is no longer needed for the four purposes recorded in the Scriptures.

ONE FAITH, ONE CHURCH.

Since there is but one true faith, one true Lord, one true baptism, there can be only one true church or body of Christ. (See Ephesians 4th chapter.) Whenever you find that church or body on earth you will find the same kind of officers therein; viz.: apostles, prophets, evangelists, pastors, bishops, elders, teachers, deacons, priests, etc., for God set them in the church "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of *the faith*, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive." (Ephesians 4:12–14.)

We have not attained perfection, neither are we all in the unity of the *faith*, neither have all the knowledge of the Son of God. Therefore these officers are *all* needed in the church *to-day*. When men say they are no longer needed, they speak not according to the law and testimony.

WHY NAME LATTER DAY SAINT.

Some object to the name or title "Latter Day Saint." The name "saint," is a scriptural one. We find the Lord's people called saints both before and after the resurrection. It occurs in the Bible about eighty times, while the name Christian occurs but three times. The term "latter-day" simply designates the day and age in which we live. Those saints who lived before Christ came into the world were *former-day* saints; Those who lived at the time of Christ and since are latter-day saints. Paul says: "God, who at sundry times and in divers manners spoke in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."—Hebrews 1:1, 2. If it was the last days then, it surely must be the latter part of the last days now. So if there are any saints in the world to-day they are properly called "latter-day" saints. Paul said the whole family in heaven and earth are named after the Lord Jesus Christ. (See Ephesians 3:14, 15.) The bride takes the name of her husband. The church is known as the "bride, the Lamb's wife," and if

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she is the bride she will bear the name of the bridegroom. Hence, "The Reorganized Church of Jesus Christ of Latter Day Saints." The name and style is certainly a scriptural one, since the reorganization of the church. What other is found in the Bible that better points out the church of Jesus Christ? Why reject a scriptural name and choose one that does not occur there? By what authority can people do this?

NECESSITY FOR FEARING GOD AND KEEPING HIS COMMANDMENTS.

Reader, we are now living in the day and age spoken of by the apostle, when people "will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Timothy 4: 3, 4. Thus the time has come when people are "lovers of pleasure more than lovers of God"; "having a form of godliness but denying the power thereof." The apostle says: "from such turn away."

"Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein."—Jeremiah 6: 16.

Again: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."—Ecclesiastes 12: 13, 14.

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."—Revelation 22: 12.

We send this little tract forth into the world, praying God's loving Spirit may attend it, to the enlightening of the minds of all who read it, that they may find rest to their souls in the kingdom of God and his dear Son Jesus Christ. Amen.

D. E. TUCKER.

BREMEN, Georgia.

Do you say, "I can be a good man and not be a member of the church?" Certainly you can, and you ought to be. A man can be a good husband, father, citizen, and a good neighbor, and not be a Christian, but he can be a great deal better man if he will add Christianity to morality. But where is that Scripture which promises eternal life to the good man, as such? It is not in the Book.—Selected.

The truest wisdom is a resolute determination.—Napoleon I.

A laugh is worth a hundred groans in any market.—Charles Lamb.

Of General Interest

NEW RATING OF THE WORLD'S FLEETS.

If the system of rating the fighting values of the world's fleets adopted in the latest issue of "Fighting Ships" be correct, we must entirely revise our estimate of the relative power of some of the leading navies. France yields second place to the United States, and Germany, which before the Japanese War was considered to be at least equal if not superior to the United States, moves down to fifth position with Japan ahead of her, Russia being the sixth, Italy seventh, and Austria in the eighth position. The placing of the German navy below that of Japan in an estimate of relative fighting power would seem, at the first blush, to savor of absurdity; but when we begin to examine into the basis of comparison adopted in "Fighting Ships," we find that the change has been made on grounds which are at least plausible.

This startling advancement of some of the navies and depreciation of others is due to the fact that the new system of rating is based strictly upon the stern lessons of the Japanese War, in which, during a few short months, the third greatest navy of the world was practically swept out of existence. Outside of its reassertion of the value of a trained personnel, that war emphasized the importance of the big, heavily armed, and heavily armored battleship. Furthermore, it is the unanimous opinion of naval experts that the war established the overwhelming value of the heavy, long-ranged gun. It proved, once more, that the final command of the sea, other things being equal, will lie with the navy which can bring the largest number of big guns to bear, when the rival fleets are facing each other in line of battle. This fact has been so far accepted that the building programs of all navies for the present year are based entirely upon its recognition.—*Scientific American*, November 10, 1906.

ARE THE CHURCHES TOO LUXURIOUS?

We are reminded by the following that once in a while a man arises who defends the worldly church yet clamors for a spiritual pastor; but the two will never work long in the same yoke.—EDITORS.

STANDARD OF FRENCH "HONOR."

They have strange sentiments in France regarding the alleged rights of the nobility. This is being shown in the divorce suit pending between Anna Gould Castellane and the Count. After it had been proved conclusively that this insignificant sprig of snobbery squandered a large part of his wife's fortune, outraged her title to wifehood, humiliated her, slandered her, and beat her with his fists, he now comes into court with a "demand" for a settlement of his debts and permanent alimony. If this is not done he points out that he will be a pauper. Horrible! Horrible!

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But why should not Castellane become a pauper? Why should not he do an honest day's work for once in his life and show that there is a little manhood in his miserable carcass? For the simple reason that "honor" forbids it. Who ever heard of a French nobleman going to work or behaving himself in any other decent manner? It is a violation of the code, and doubtless Count Boni would rather kill himself than earn a franc.

It is reported that the Countess offered the Count $200,000 to pay his debts of "honor" and $30,000 a year to live on. If this is true it was a most generous offer of a much-abused woman. But whatever the offer, it was indignantly spurned by the haughty Count. He would not take a cent less than the full payment of his debts, amounting to $800,000, and an income of $50,000 a year. This demand has been refused, and now the Count is bringing some sort of lawsuit to force his terms.

This whole Castellane business is disgusting, but it is too important a lesson to be ignored. Count de Castellane has spent millions of the Gould dollars which he wrung from his wife by all manner of duress, and yet he has debts of "honor" now amounting to $800,000. According to the French idea the Count must pay these debts of "honor" or he can no longer be rated as a gentleman. There is no account taken of the manner in which he accumulated these debts nor the way he forced his wife to give him vast sums of money in excess of anything reasonable. That he took her by the throat and choked her until she signed checks is overlooked entirely, but if he lost at cards he must pay if he remains a "gentleman." Shades of Jay Gould and his mousetraps!—Kansas City *Journal*, November 9, 1906.

B. T. WASHINGTON AFTER PITCHER.

WASHINGTON, D. C., November 7.—[Special]—Acting under instructions from President Roosevelt, the War Department to-day wrote to Colonel William L. Pitcher, Twenty-seventh Infantry, calling for an explanation of his reported criticism of negro troops. He will be given a reasonable time to respond to this official communication.

Up to this afternoon he had made no denial of the remarks attributed to him, which the President considers as offensive as the acts of the discharged negroes. Should he admit he was correctly quoted, he will be court-martialed for violation of the army regulations, which forbid officers of the army to talk for publication on such matters.

There is reason to believe that Booker T. Washington is at the bottom of Colonel Pitcher's troubles, though this can not be established definitely. Still it is known that at a conference President Roosevelt had with Washington last week the negro educator earnestly besought him not to dismiss the negro companies involved in the Brownsville riot. The President refused to listen to his appeal.

Washington believed there should be "equal justice" administered and heartily approved the President's decision to call Colonel Pitcher to account for his purported statement that he never liked negro troops, that the farther away they were the better it pleased him, and that there were enough fine white young men in the country of whom to make soldiers without recruiting among negroes.

There are officers of the army who consider the President has been too severe on Colonel Pitcher. Many of them entertain the same views he expressed. They believe the negroes who are now in the army have degenerated from those who served up to the time of the Philippine insurrection.

The officials are hiding the fact as much as possible, but nevertheless it is true that the Filipinos detest the black soldiers and that in order to prevent trouble it has been necessary to station colored regiments in the Moro country, where the feelings of the inhabitants are not considered.

It was the case in former years that no objection was made by any city to quartering negro troops in its vicinity. But now their assignment to a post leads to a flood of protests—which generally are disregarded. . . .

The President is determined to show the country that whatever the color of a citizen he has the protection of the chief executive and of the laws.—Chicago *Tribune*, November 8, 1906.

AN ENGLISH EDITOR ON THE SIMPLIFIED SPELLING.

The Liverpool (England) *Post and Mercury*, August 27: With the exception of the two changes which we have the privilege of announcing exclusively, and which do to some extent outrage the philological principles conscientiously held by the British people, there is nothing in President Roosevelt's ukase or encyclical or bull which need ruffle the feelings of a patriotic Englishman. For instance, we that is, if the President's writ is to run in the old country—are to write "kist" instead of "kissed." This will be hard on the curates who always say, "Righteousness and peace have kiss-ed each other." Possibly they may make it a professional question, like the extended facilities, but other classes will be consoled by the knowledge that Shakespeare used to write it that way; as, for instance, when in Antony and Cleopatra he made Scarus say to Enobarbus, "We have kist away kingdoms and provinces." No ambiguity is likely to arise from the confusion between this "kist" and the Scotch "kist o' whistles." One is reminded that, seventeen years ago, when Tennyson published the all-perfect hymn which pedants sometimes pick at, the last line was printed, "When I have crost the bar," and a few young persons girded at him for spoiling his poem with a vulgar American-

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ism. But it turned out that "crost" was not an Americanism after all, and that it is to be found in English authors as early as 1600. So, too, without moulting a feather of our national pride we may give up "dipped" and take to "dipt," even if we happen to be Baptists, for "dipt" is the form used in Coverdale's Bible. We may feel inclined to kick against "domicil" for "domicile" and "fantasm" for "phantasm." But Lord Mansfield used to write "domicil," and "fantasm" was the original form of the word in English; it only became "phantasm" when it was adopted by the metaphysicians, who are always careful to use Latin forms of spelling. We may write "gage" for "guage" with the authority of Fuller as well as of President Roosevelt. Finally, if we are grown up and beyond the danger of the birch rod, we may, following numerous examples from the sixteenth to the eighteenth century, oblige President Roosevelt by writing "pedagog" instead of "pedagogue."—*The Public*, September 29, 1906.

Mothers' Home Column

EDITED BY FRANCES.

Christ With Us.

"Inasmuch as ye did it unto the least of these ye did it unto me."

I cried aloud, "There is no Christ
In all this world unparadised!
No Christ to go to in my need—
No Christ to comfort me and feed!
He passed in glory out of sight.
The angels drew him into light:
Now in the lonesome earth and air
I can not find him anywhere.
Would God that heaven were not so far
And I were where the White Ones are!"

Then from the gray stones of a street
Where goes an ocean drift of feet,
I heard a child's cry tremble up,
And turned to share my scanty cup,
When lo, the Christ I thought was dead
Was in the little one I fed!
At this I drew my aching eyes
From the far-watching of the skies;
And now whichever way I turn
I see my Lord's white halo burn!

Wherever now a sorrow stands,
'Tis mine to heal his nail-torn hands:
In every lonely lane and street,
'Tis mine to wash his wounded feet—
'Tis mine to roll away the stone
And warm his heart against my own.
Here, here, on earth I find it all—
The young archangels white and tall,
The Golden City and the doors,
And all the shining of the floors!

—Edward Markham.

Dear Sister Frances and All the Mothers of the Home Column: It has been a long time since I have appropriated your space, and I hope you will indulge me with a little now just to say that I am interested in the efforts to build a home for the homeless little ones. There can be nothing that appeals more to the sympathies of mothers than do children bereft of parents, especially of those who are also destitute of the means to secure them against want.

The Scriptures tell us that the man who "provides not for his own, specially those of his own house, hath denied the faith and is worse than an infidel." God has also made it the duty of the church to look after the needs of the poor and helpless. If the church fails in this duty, does it not also fail in its claim to Christianity?

But the homeless little children—the little ones who are *all his* whether they are found in the church or out of it—need to be provided with loving care as well as with food and raiment. But above all they need to be taught in "light and truth" the gospel of the Son of God. Has not this work been deferred too long? It is well that we dwell in luxurious homes, that our own are sheltered, clothed, and fed upon the best the land affords, while these are left uncared for? God has spoken of these little ones who if Christ were here he would go out and gather in his arms. Are we longing to be Christlike? Then, fathers and mothers, let us speed the work along in His name.

Love to all the household of faith.

ELEANOR KEARNEY.

ELDORADO SPRINGS, Missouri.

How It Was Done in St. Louis.

"What will you take to call the whole thing off?" he said, putting his hand in his pocket.

"Why, what do you mean?" I asked, for I had only requested him to "bring his best girl" to our bazaar for the benefit of the children's home fund.

"How much do you expect to make on it?" he retorted, in the grandiloquent style of one who would add, "I will give the amount."

I hesitated to name the amount we hoped to clear, not because I expected him to offer it, but for fear we would fall short of our aim; but I grew courageous and said that I had hoped we would clear about two hundred dollars, "but if you would give us that amount ("which you won't," I added laughing) that would not help US."

Then he asked: "Why, how is that?"

"Because," I replied, "if *you* put two hundred or a thousand dollars in the bank to-morrow and *I* were in sore need of money I could not draw on your account, could I? I could not even draw the interest on your money."

"I do not see what that has to do with the case."

"Well, I do. We believe our heavenly Father desires us to build a home for children who have no other home, and we know that if we obey his command we will be blessed;—if *you* give the whole amount and we do nothing we will no more reap the reward of a good or generous act than we could draw on the money of some one else deposited in the bank."

"Well, I never thought of it that way," he said.

"It is time you did then, and time you realized that if you want a bank account here you must put by some of your earnings. And if you want to do a little banking business where moth nor thieves destroy you had just as well begin doing some good and so lay up your treasures in a safe place."

I wondered if that little talk would do any good. When I tried talking to a sister, she said: "Oh, I won't be here. I'm lucky to get out of the work and worry and expense of a bazaar."

"Well, maybe you are; but I always feel that if I do what seems to be right, and help the gospel work all I can, I am in a better position to ask help when there comes a time that I am unable to help myself. At any rate I have more confidence—when going to pray—that I will get an answer, than if duties had been neglected."

"Well, maybe you are right," doubtfully; "I guess I'll send something."

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And so it went on. Sr. D—— said she hoped to clear one hundred dollars on her table—that was the fancy-work table, and of course the most likely to succeed—but then she had placed her figure too high; even though we knew her to be a worker, we did not expect her to succeed in so high an aim.

At last the bazaar was over, and not only did Sr. D—— make the sum she hoped for, but we found at our "counting up" meeting that we had nearly two hundred and fifty dollars instead of only two hundred as we had hoped. Having a few accounts standing, and some bills to be met, we felt hopeful that we would make it two hundred and fifty dollars.

At the regular meeting we had full returns and were surprised and delighted to find that several donations of money and the outstanding accounts brought our total up to two hundred and seventy-six dollars and five cents. Now we congratulated ourselves, and several said, "Let's make it three hundred!" and some gave a dollar each, so that soon we had two hundred and eighty-seven dollars and thirty cents. Then we decided to make up the amount from our treasury and trust to getting it in later; so our secretary is going to send Sr. Hulmes a check for three hundred dollars and we are telling you of our success, hoping to encourage other branches or societies to try the same method. Christmas is coming! and it is a good time to work for the home and please him who said, "Inasmuch as ye do it to the least of these ye do it unto me."

We want you all to do a little banking business where the principal is safe and the interest sure. E. B.

Letter Department

HARTFORD, Missouri, November 12, 1906.

Editors Herald: Bro. Allen and I just closed a splendid meeting at above place last night. The attendance and interest has been very gratifying, and while there have been no baptisms, some are very near.

We were cared for by Sr. Sarah Johnson, who with her daughter Anna was baptized last fall by Bro. Tanner, and whose faithful, consistent life has done much to remove prejudice.

We very much missed Bro. George Fenner and family, now of Blue Rapids, Kansas, who are highly respected here, where they lived a number of years.

Sr. Fenner and son Glen were in on a visit, and attended the services. We sold three copies of Book of Mormon, ten Voice of Warning, and four copies of Zion's Praises.

A new church (union) is being built, with a Masonic hall overhead; seventy-two dollars donated by church-members, and six hundred and twenty-eight by nonmembers toward the church. We expect to return after Christmas and occupy with another series.

We go to Pollock to-day, and begin in the Holliday Church (Christian), six miles southeast, near Bro. F. M. Burch's home.

We hope to visit Kirksville and Green Castle if practicable.

W. S. MACRAE.

ALTON, Missouri, November 12, 1906.

Herald Readers: A letter from the battle-field may be interesting to some, and profitable to the elders who may have to meet this "Campbellism," on church propositions.

Elder J. T. Davis and Myrum Black, "Campbellite," met at Woodbine, Missouri, on the church proposition: Resolved that the Christian Church is in harmony with the teaching of the New Testament, etc. Although Black claimed no fellowship with the progressive Christians, yet he affirmed the Christian Church.

I need not tell you that he never showed one quotation in favor of such a name. In fact I never heard such a complete failure on the part of a Campbellite preacher to try to sustain his proposition.

Bro. Davis carried the people with him even from the first, on our proposition; and it was universally declared by those present outside of a few of the "Campbellites," that Black lost out even on the first proposition, and it was much worse on his own. It was a complete landslide in our favor. And you could see the few "Campbellites" looked like they had taken too large a dose of their own medicine. Black is like many others of the same faith—he was hard to keep in order, and one of his brethren was under the necessity of apologizing to the chairman for Elder Black.

We had a fine chairman in the person of a Mr. Powell, a well-informed Methodist, and a good man, I think; at least he tried to do the best he could, I am sure.

Bro. Davis is only a pony debater (this is the third time), while Black is an old debater and has "knocked out" almost every Baptist, Methodist, and Latter Day Saint he ever met. But his brethren here do not feel over-jubilant over this kind of a "knockout." Black fought very hard to disconnect himself from the "progressive wing." He first said he started at Pentecost. Then said he was a nonprogressive "wing" of this reformatory movement. He denied Campbell was disfellowshiped from the Baptist Church, but later admitted it. He made a statement that surprised almost everybody, even his own followers, when he stated that a person could not get salvation ten feet from a preacher. That came like a thunder-clap when he was excited, I suppose. It was plain to all he knew very little of what salvation consisted. And about all there could be in salvation was "baptism." Bro. Davis showed where he took in a Methodist into that church on sprinkling; also a Utah Mormon on his baptism. He fought a discipline, but Bro. J. T. was well supplied with such, and proved them in the minds of all outside of Campbellites. Bro. Davis says, "Here is the first, introduced by Bro. Campbell. Next is Green's Manual, A Guide to Young Ministers. Third is A Light Wax Church Discipline, by M. P. Hayden. Next is a double-header entitled The Christian Worker, by J. H. Foy. All these can be got of the Christian Publishing Co., St. Louis, Missouri. A person meeting these so-called nonprogressives needs Reformatory Movements, by John F. Rowe. Also Grafton's Life of Campbell, Haden's History of Disciples, and Christian System and The Living Oracles, by A. Campbell. They all deny he translated them; but you will find it on page 121 Grafton, also in preface of Living Oracles, also on page 88, Bethany Reading Course, called "Concerning the Disciples." In another little book called Sketches of Our Pioneers, page 43, you will have all you need to show that this was A. Campbell's own translation. These books and the Bible, and an elder a little acquainted with the tricks of these Mormon-eaters, as they style themselves, will be all you need. The cost of these Campbellite books will be about five dollars. They can be bought of the Christian Publishing Co., St. Louis, Missouri.

Those letters the writer got from the *Christian Standard, Firm Foundation,* and *Gospel Missionary,* which I had published in *Glad Tidings,* February, 1903, also printed later in the *Ensign,* were also republished in *Gospel Missionary* March 3, 1903, excusing themselves for writing me, and saying they wrote me candidly supposing me to be a member of the Church of Christ. Aha! I got the truth for once.

HENRY SPARLING.

BURLINGTON, Colorado, November 15, 1906.

Editors Herald: It is two years since I left the Saints in Sioux City and came to this beautiful country of health, and I have not heard the gospel sound since that date. I do not believe that it is God's will, that his children who have made a covenant with him should become lost sheep of his flock, and I surely confess my weakness that I have not lived as I would

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had I not been isolated; but as I think over my life and see what I have had to pass through, my heart goes out to the heavenly Father for his love and mercy. It has seemed at times that I have had more sorrow and care than I could bear; but now I see that these things were only for my good. And I regret that I was not more patient; for where there was darkness there is now sunshine, and I will ask the Saints to rejoice with me and pray with me that if it be God's will I may again renew my covenant, and taste of the blessed food.

ANNA WINEGAR.

RAYMOND, Idaho, November 7, 1906.

Editors Herald: I am just recovering from an attack of rheumatism which confined me to the house for a while. But yesterday being election-day I got so patriotic, or idiotic, (I leave you to judge which,) that I had a bed made in the gospel wagon on which to recline and, my son acting as driver, I went to the polls and voted the—the—well, it must have been the mugwump ticket, for I voted for men on the Republican, Democratic, Socialist, and Independent Prohibition tickets. But I hope none of my brethren will accuse me of being a politician, neither a sore-head, for the Lord has said where the wicked rule the people mourn, and he has enjoined upon his Saints the necessity of seeking to place in office men only who are wise and good.

This has been a busy year with me so far. Having been appointed to labor in the Rocky Mountain Mission, I left Independence, Missouri, about the first of May, and went to Lamoni, Iowa, to confer with the General Church Recorder concerning branch records in the Idaho District and did all I could toward correcting them. I then went to Kansas City, Missouri, to meet my brother, J. Ed Layland, who was sick and had concluded to go to the mountains for his health. So on the evening of the 7th of May we boarded a Union Pacific train for Cokeville, Wyoming.

I began my labors in the Bear Lake country, and there I succeeded in baptizing two. I then moved on to Eightmile, where Bro. Stead and I had labored last winter. Did what I could to strengthen the Eightmile Saints; then I went to Blackfoot, Idaho, where I attended the Sunday-school convention and the Idaho District conference. Was in the Snake River country for some time. Visited Idaho Falls, Lewisville, La Belle, and Otis; afterward, accompanied by Elder J. M. Smith, I visited Soda Springs and Eightmile. At the latter place we organized a branch of the church, with sixteen members and a full set of officers. Here I parted company with Bro. Smith, he going to Salt Lake City, while I moved on through the Bear Lake country and into Wyoming. Here I visited Smoot and Afton, in Star Valley. I preached at Smoot, but could not get a house to preach in at Afton. I then went to lower Star Valley and called on Bro. John Coy and family. But owing to unfavorable conditions prevailing at this time, I did no preaching there. From there I went into the Teton Basin, in Fremont County, Idaho, and labored in the Cedrine and Teton Branches. Having concluded my labors here, I went to Blackfoot via Rexburg, Salem, Lewisville, and Idaho Falls, visiting Saints and friends at all these places.

My object in visiting the branches of the Idaho District was twofold. As secretary of the district (which also includes the duties of district recorder) it was my duty to correct the records of the district, and also to instruct the branch secretaries, if any were found who needed instruction. Another reason for visiting the branches was to feed the sheep and lambs which Christ has purchased with his own blood. And while part of the labor that I performed in branches really belongs to the district president, yet I knew that our worthy president could not attend to all the duties that devolved upon him by reason of his time being taken up with business cares, and there being no money in the treasury to defray his traveling expenses, which would be car- and stage-fare for nearly one thousand miles, at Western local rates. So I visited every branch in the district, seven in number, besides doing work outside of branches.

At Malta, where there used to be a branch of the church, I visited and preached to the dear Saints who are living there without a shepherd to look after them. Then after attending the district conference held at Hagerman, Idaho, September 22, I went into the Big Wood River country, and visited the few Saints who live at Hailey and vicinity. From there I went to Little Wood River (passing through Silver Creek Valley enroute, where live a community of followers, called on some of them and had considerable talk with them). At Little Wood River there are some faithful Saints, without an organization, except a Sunday-school. I tarried with them a short time and preached to them. From there I drove to Anco, on Big Lost River, and stopped with the family of the late Bro. Herbert Jones, who departed this life on the 3d of October. I preached the funeral-sermon.

Leaving there I crossed the desert and came to Blackfoot, and tarried a few days with the Saints there. Here I met Bro. A. A. Baker, who arrived the same day that I did. We held a couple of meetings at Blackfoot. I then drove to Pocatello, and visited Saints there, and the next day I drove to McCammon, and called on the brothers Goodenough, and tarried over night with them, then on to Soda Springs and Eightmile. At Soda Springs, where there used to be a branch of the church, there are now only a few members. Some of them are live members, while others are lukewarm. May God help them all to live right.

After visiting Saints at Soda and Eightmile, I came home to Raymond, Idaho, where I am at present.

A. J. LAYLAND.

REACH, Maine, November 9, 1906.

Editors Herald: I enjoy reading your good news. I can find lots of good instruction. I especially like to read the letters. I can say as I have said long ago, I know this is God's work; and I know if we are faithful to our calling, we shall reap the reward that is laid up for his people.

The Lord has no respect of persons. He that will keep his commandments will be accepted of him.

We have meetings and Sunday-school in our branch every Sunday. We have a nice little chapel, and the Lord is blessing us in many ways. Our conference will meet November 24.

We have been having some fine meetings here at North Deer Isle and Reach, held by our worthy Bro. W. E. LaRue. He is a good worker, and a fine speaker, and is liked here very much in every respect. We are sorry to think the time is so near at hand when he will leave us; but we hope it will be our good luck to have him come back next year. We think he will do a good work if he comes back. Your sister,

ELLEN BILLINGS.

RUNNELLS, Iowa, November 1, 1906.

Dear Herald: Allow us a few lines in your columns to tell of the work in this part of the vineyard. The Saints here are striving to live as best they can and some progress is being made. Our regular service is Sunday-school and social meeting on Sunday morning, and preaching-service in the evening.

This branch has extended an invitation for the district conference to meet here at the next session, which will likely be in February.

Elder Nicholas Stamm, who is quite well known to nearly all of the Saints of the district, has decided to go to the Saints' Home to live, and will leave here this week. He has been a member of our branch for many years, in fact ever since he came into the district. The Saints under the direction of Sr. Emma Park thought it fitting to express to our aged brother our esteem in a substantial way. On Tuesday evening, October 30, the Saints assembled at the home of Sr. Nancy Park for a

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prayer and social meeting, Elder Stamm being asked to be present. The hour together was spent in a most enjoyable way in prayer- and testimony-meeting. During the time it was mentioned that Elder Stamm had been in the district since about 1869, thus being acquainted with all the early Saints. Part of this time he spent in the missionary field. When he first came here he had his hearing to a limited degree, but for the past several years he has been entirely deaf. When all had taken part in the evening meeting Bro. Stamm was handed a paper conveying to him the best wishes of the Saints of this branch and wishing him well in his new home, and presenting to him two nicely-knotted comforters and a pair of good heavy blankets. Bro. Stamm arose and assured the Saints of his deep appreciation of the gifts, and spoke at some length of his acquaintance and association with the Saints, and bore a strong testimony to the truthfulness of the latter-day work.

Bro. Stamm has been one of our number for years and all wish him well in the remaining years of his life.

Yours in gospel bonds,

J. E. LAUGHLIN.

SCRANTON, Pennsylvania, November 5, 1906.

Editors Herald: I came to this place three weeks ago to-day, and have been busy ever since. A week ago yesterday I baptized three, two men and a woman; and on Monday evening baptized four more, two women, one man, and a boy, and blessed three children. Brn. Bishop and Lewis assisted in the confirmations. The Spirit of the Master was present in the confirmations, and in blessing the children.

There is a lively band of Saints in this place. About all of them take part in the meetings. The prayer-services are quite encouraging. Both old and young join in the worship.

The outlook for this branch in the future seems quite encouraging, if properly handled. There are some back-logs but they will roll off by and by. I enjoy good liberty in the presentation of the word, and enjoy the peace spoken of by our President that we should have. I organized a Religio November 5.

Your brother in gospel bonds,

SAMUEL BROWN.

STOCKPORT, England, October 23, 1906.

Dear Herald: It is nearly two years since I occupied in your pages before. Since then many events have transpired for our development.

The foremost event in my experience has been the changes in the organization of the Stockport Branch, with which I have been associated since my joining the work a little under four years ago.

Our esteemed Bro. George Baty was our president, and fathered the little flock in a very able manner, and so guided us that perfect peace and harmony has always prevailed. June 30, this year, our brother stated his intention to leave us, and called us to elect another president in his stead. It came as a severe blow to us at the time, and we hardly felt able to act. However, a ballot was taken and I was appointed. It seemed too much for one so young, with almost all the branch members older than I, both in years and in church-work. But so it was decided, and I have not had one reason to regret, but many to rejoice, for it has been a privilege and not a duty to act in that capacity,

We have recently had laboring with us our esteemed Bro. Richard Bullard, of Boston, and his visit to us is in answer to prophecy. It transpired thus:

About twenty years ago, our late president, George Baty, resided in Brooklyn, and visited a reunion held in Maine. He had been instructed by the Spirit that he would be spoken to in prophecy ere he returned home. The forty meetings of the ten-day reunion were attended with this thought filling his mind, "Will it be at this meeting?"

But he was not spoken to. He, however, was not home, and in calling at Boston was persuaded to stay the week end. At one of the meetings there he was spoken to. Bro. Richard Bullard was on the stand and came to the front, and among other things stated, "it was God's will that George Baty be now ordained to the ministry . . . for his voice shall yet be heard in the islands of the sea preaching the unsearchable riches of the gospel of Christ."

The brother did not accept ordination; and quite a time after came to England, intending to stay only a short time. His stay has, however, extended over fifteen years, and during that time the prophecy has been fulfilled. He was eventually ordained, came to Stockport, and by untiring labor among his workmates and neighbors, witnessed to the truth of the latter-day work. Four years ago this November is the anniversary of the opening of services in our meeting-room, the result of the labors of this man. Now he has gone but his impression remains with us.

We saw in the HERALD that R. Bullard was coming to visit England, and Bro. George, as he was leaving England, asked me to write him to remind him of his prophecy.

I wrote to him, invited him to come to Stockport and labor for a short time. He came on September 29, and held forth six nights, and left a marked effect for good among the Saints.

To manifest that work is being accomplished in England, and to publicly acknowledge my indebtedness to God for his kindness in directing me in paths that I knew not, I write at this time. Circumstances seem much against the publishing of the gospel here in England, and it is especially difficult for the missionary staff. There is an untiring pillar of the work to sustain us in our efforts. I speak of our dear Bro. Rushton. He seems especially adapted to the needs of the English people. I am pleased to be associated with the Saints of this district, and our district president and district officers try hard to further the work. George Baty is missed in the district, he being vice-president. He was also president of the Seventh Quorum of Elders.

I look forward to the time when brighter days will come over the work, when souls shall be brought in plenteously, and the kingdom of God be established in greater numbers.

To Richard Bullard, W. H. Kelley of Indiana, George Baty, and all the Saints, especially those who, knowing us, have our interests at heart, greeting. Yours sincerely,

WILLIAM WORTH.

DES MOINES, Iowa, November 5, 1906.

Editors Saints' Herald: Since last writing for the information of your readers I have moved my family to the city of Des Moines, where we are all working together for the good of the glorious work being represented by the HERALD. For over seventeen years I have been continuously away from my family except to prepare them that I might be away when I would be at home a few days or weeks all the time preparing to go away, my two younger children not knowing till now what it is to have me at home for only a few months. I truly appreciate the privilege now enjoyed, and believe that the move will be an advantage to the city work, besides a blessing to my family.

Since moving I am again ready to give my time to the work of this mission, and have been busy all the time while moving in ministerial work. I enjoy being busy, but enjoy that work most which results in the glorifying of God in a perceptible way. City work is very slow, and yet I can see improvement, and hear such expressions from others that give me encouragement that good is being accomplished when I feel somewhat discouraged at results.

We have one regular appointment in this mission besides at the church, and go to Valley Junction in a few days to see about making another opening if we have time to fill it; besides we have requests from Norwoodville and from Enterprise to do some ministerial work. I expect to go to Pilot Mound in a few

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days to fill an appointment in the Adventist church by special request.

So much to do and only so few to do it; I pray that God may send forth more laborers into the vineyard, and bless the Saints that they may comply with the law that will sustain those who are sent. The Saints are doing quite well so far in the city in sustaining the work in a financial way, and all are so kindly disposed. Some few are indifferent, and do not seem to realize the financial needs of the work, or else think that it is the duty of others to bear that part of the work, or the missionary to work by faith alone. I have found at times that faith without works is dead, and destroys the vitality of the work that would otherwise be done.

Much sickness has been endured by the Saints in the city. Bro. Robert Robinson was injured in the mines while at work last Thursday, in which he had his right arm fractured, and his head and face mutilated beyond recognizing who he was, but he retained his consciousness. Through administration he rested well the night after the injury, and is improving nicely. Bro. George Emsley has been to the hospital for about three weeks, having had to undergo an operation that was quite dangerous, but he is so far improving that it is expected that he will be brought home this week. Sr. Ada Robinson, who met with an accident on the Inter Urban about four weeks ago, is slowly recovering. Sr. Charles Johnson and Sr. Joseph Lilly are both ailing, Sr. Johnson being quite ill on yesterday. There is much diphtheria in various parts of the city, but so far the Saints have escaped, for which we are very thankful.

The interest at the church services is increasing, and the prospect for a few to be numbered with us soon is brightening. We are laboring with hope brightening every day.

Hoping and praying for the redemption of Zion, I am,

Your brother,

J. F. MINTUN.

THAMESVILLE, Ontario, November 9, 1906.

Dear Herald: I have just been reading the letters in the HERALD, and I love to hear from the different parts of the Lord's vineyard how the work is going on.

I love to hear the Saints testifying that this gospel is true. It causes me to rejoice to know that the Spirit is with them; and I also bear witness that this gospel is true. We have Sunday-school here in our house, and it is going along fine. I know that the Sunday-school has taught me a good lesson; that is, to fear God and keep his commandments as near as I can. I may have wandered in by and forbidden paths, but yet I have hope beyond this life. (See 1 Corinthians 15:19.)

I saw the Editor's invitation to write, so I thought it might be of interest to some one to hear from this part of the vineyard.

Dear Saints, I ask you to pray for us. We are a little band of Saints, trying to discharge our duty before God. I will try to remember you all in my humble and weak way, God being my helper. I ask you, dear Saints, to remember my father before the throne of grace, that if it be not contrary to God's will, he may be healed. He is helpless, and has been for a long time. Your brother in the one faith,

GEORGE E. PERRITT.

MT. VERNON, Washington, November 8, 1906.

Dear Herald: I still am an isolated one, but remain strong in the faith; and, oh, so hungry for the companionship of the Saints, and for the bread of life. Were it not for the HERALD and church papers, Bible and Book of Mormon, I would suffer spiritually indeed. We do not have a preacher this way very often; and, living so far from any branch, do not get much spiritual food, only what is contained in HERALD, *Hope*, and *Autumn Leaves*. I dearly love to read the letters from the brothers and sisters, for it helps me ever so much. I would like the Saints to pray for me that I might have my hearing restored if God so wills; and also pray for my family that they may be gathered in, as my husband and one daughter are out of the fold.

I am very thankful that I am not any one's judge; for no one knows what is in the human heart but God, and he is ever merciful and kind, sometimes more than one deserves. I desire to obtain that crown promised to the faithful. Praying for all God's children, I remain, Yours for truth,

SR. SAVAGE.

News From Branches

(Concluded from page 2001.)

INDEPENDENCE, MISSOURI.

Independence is having a series of evangelical meetings conducted by our aged yet faithful Bro. Henry Kemp. The Saints here are being impressed with the demand made upon them for their hearty support of our worthy patriarch in the effort being made. The young people have evidenced a willing desire to help.

The stake Religio association meet in convention next Saturday and Sunday at Holden, Missouri. This stake has now eight hundred and nine Religians, ten locals, and three home classes.

Our energetic Religio presidents, Bushnell and Sandy, together with their fellow officers, have made Religio stake work a feature, which hitherto has been lacking.

We are glad to see Sr. J. A. Robinson with us again, who has just arrived from Tulsa, Indian Territory. We learn that Bro. W. N. has disposed of his hotel business in Tulsa, so possibly Independence may see more of him in the future.

Our young people's Sunday morning prayer-meeting is still progressing in spirituality and attendance. Some months ago this meeting started with five young men who met every Sunday morning at eight. Last Sunday morning there were fifty-five in attendance, which tested the capacity of the north room of the church to the limit of comfort. Those who were first to lead out in this line of work were Bro. Harry Hatty, Paul Craig, Charles May, Harold Bullard, John Lentel; and many others quickly fell in line with a hearty support.

As a result of the entertainment given last month under direction of Bro. E. C. Harrington for the assembly-hall fund, a net amount to exceed fifty dollars was realized. As well as having a good result in dollars and cents, the evening was a very enjoyable one. Sr. E. S. McNichols, now of Atchison, Kansas, visited relatives and friends in Independence last Friday, Saturday, and Sunday, and gave a very enthusiastic account of "frontier work."

On Monday, the 13th, we had the first snow of the season. J. A. GARDNER.

"Health of body conduces to vigor of mind."

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Miscellaneous Department

Bishop's Agents' Notices.

To the Saints of the Central Michigan District: As the month of November is fast passing, and we have not as yet received very much tithes to carry on the good work we all love so well, will each one give five cents per week? There being nine hundred members in the district, that will make $45.00 per week, or $180.00 per month, and $2,360.00 per year, Now, dear Saints, will you make the sacrifice? Will you take God at his word? Will you rely on his promises? Will you obey his commandments? If you ever get to Zion, it will be by reason of keeping the law of tithing; for it is a very important part of the law of God. In Doctrine and Covenants 106:2, the Lord declares that they that fail to keep this law of consecration and tithing shall not be found worthy to remain in Zion. We have now on our books about two hundred names. Where are the other seven hundred? Will they commence now? sell a horse, a cow, a sheep, a chicken, a pig, and pay some tithing, and get their names on the Bishop's books? We had hoped to get the names of nearly all on our books this year. Will those reading this notice in the HERALD tell those that do not take the HERALD? Will the sub-agents, after reading this, prompt the members of the various branches to do their duty? Let us all be workers together for the advancement of the work of God. The Lord has said that Zion might even now have been redeemed, if the Saints had been more faithful in keeping his commandments. Elder J. A. Grant, district president, has a receipt-book, and all money paid to Bro. Grant will reach me, the same as though paid to me. Ever praying for the redemption of Zion, I am, Your brother in the one faith,

E. S. WHITE, Bishop's Agent.

Saints of Little Sioux District: Do you love the Lord and the gospel, and do you wish to see souls saved? Have you a desire to see the poor cared for? Are you aware that there is a temporal law, as well as a spiritual one, and the two are closely associated? Then let us awaken to present duty. The close of 1906 is near at hand. Will you have your name entered on our Bishop's agent's record for tithes, offerings, sanitarium, and children's home funds, as you have been prospered? Let us hear from you soon. Be not a forgetful hearer; be a doer of the word and work. Come early, and often. If not convenient to hand to our sub-agent in your branch, send direct to the undersigned. Do it now. Sit down and decide your obligations in the fear of the Lord, in the light of his law, and act for your present and eternal good, as well as for the good of the work and humanity. ALMA M. FYRANDO, Bishop's Agent.

What Will You Do?

Now that "College Day" has passed, and we presume all zealous Religians have done their part toward that good work, we have another worthy cause to call your attention to, and as we do so we trust you will not think us radical or extreme. We refer to the "translation fund." By order of the General Convention, as perhaps almost all are aware, Thanksgiving-time was set apart for a special "translation fund collection"; and while the air has been quite full of collection breezes for some time, we trust as we make our little bow and plea for this special collection, you will carefully and prayerfully consider the headline: What Will You Do?

In asking your indulgence and that you will not think us radical or extreme, we do so for the reason that we are going to vary a little, perhaps quite a little, from the ordinary method employed in raising funds for such causes.

That the translation fund work is a worthy cause we feel sure all will agree. The very statement itself "that the gospel [the Book of Mormon a part] shall be preached to every nation, kindred, tongue, and people as a witness," makes it absolutely necessary that such a fund or funds should be raised. If it goes "as a witness," it must be in their different languages, or it would be no witness. There is another way in which it becomes a witness, after its translation, that is, it testifies that we who help to do it are interested in the carrying out the gospel work —a statement which we are sure is true of all real, genuine Religio workers.

What will you do? We wish this to be a *personal* matter. In times past it seems to us much of the good of giving has been greatly overcome by the means employed "to get" the "gift." We may view this matter from a different standpoint from some, but we do not believe the entire, or any very great part of the good in a work of this kind is solely in gathering together the needed money. There is a principle involved. A man or woman may by inheritance fall heir to many dollars, but really it will never have the same value to him or her that a dollar earned will. Do you doubt this? A man or woman may get satisfaction and some reward for helping a cause like this by attending an ice-cream supper or Thanksgiving dinner and eating there, thus allowing some good sister or hard working Religians to *earn* one or two cents on each meal by doing a hard day's work or wearing themselves out "soliciting" so as to give the consumer a fifty-cent meal for a quarter; but we seriously doubt but what all the reward they will ever get will be the dinner. There are exceptions, of course, to all rules, but under ordinary circumstances, personally, we wish to discourage the prevalent custom of resorting to socials, suppers, and the like, where all of ninety per cent of the profits (and if you would put a fair value on the work used to carry on the "eatin'," *all* of the profit) is consumed in the giving of the supper. Not only do we wish to discourage it as a financial failure, but it precludes the giving of *gifts*, and the *getting* the benefit derived from correct giving. Socials and suppers are good things in their places; but let us give more heed to keeping them in their places, and get away from the error of thinking we are helping in the various good works by donating provisions, donating time and energy to prepare them and serve them, then eating up ninety-nine per cent of the donation and thinking we are helping the cause. It is not a fact, and we believe neither we nor our children should be further educated in this erroneous mistake.

What WILL you do? Let us suggest: Thanksgiving (a very appropriate time for giving to this good cause) indicates something,—or we trust it does. The harvest is past; we have gathered during the summer from the bountiful hand of our heavenly Father,—some more, some less. All have gathered some. We give thanks (or should). We are grateful for the blessings that have bestrewn our pathway. We are grateful that our trials have not been more. What, as you contemplate this, is the prompting of the "fullness" of your heart? Is it not to give—to love and help others less fortunate than yourself? Is it not the same prompting that moved the "poor widow" with her mite to cast in all that she had? Our experience says it is, and we are sure if you thoroughly consider the matter you will agree with us.

We appeal, therefore, in behalf of the "translation fund," that all Religians (and their friends and helpers) think over this matter, and see if you do not come to the conclusion that even after you may have had a good dinner, a nice supper, that it really does not warrant you in depriving yourself of the real good and satisfaction in knowing that you have helped the cause, that you have added to it—that you have done it not for the "mess of pottage," but "in the name of a disciple." We truly believe that if we all go at this work in this manner, doing what we can though it be small, with earnest, heartfelt efforts, and an eye single to God's glory, that the "Thanksgiving" returns will decidedly show, not only in the money turned in, but in the good derived by the givers, that the old method will be so deeply "snowed in" that it will be completely and for ever done away.

What will YOU do to help this work? Let us each, individually, as societies, as districts, as a general society, carefully, prayerfully, and wisely consider this matter, and let the fruits be made manifest in the remittances sent in and the blessings gathered.

Sead all remittances to the undersigned.

May God bless this work, and its workers!

RICHARD B. TROWBRIDGE.
INDEPENDENCE, Mo. Treasurer General Z. R. L. S.

Conference Notices.

St. Louis District conference will convene at St. Louis, Missouri, Saturday evening, December 8, 1906, at 8 o'clock. All branch reports should be in my hands not later than December 5, 1906. Those not having branch report blanks can have same by writing for them for the asking, as I have them on hand. Out of six branches, only three reported at last conference. Let us hear from all this time. Charles J. Remington, secretary.

Two-day Meetings.

Two-day meetings will be held in the Far West, Missouri, District, as follows: Stewartsville Branch, November 24 and 25, in charge of Bro. Best and John Bear, Jr.; Pleasant Grove, November 24 and 25, in charge of Ben Dice and Ben Constance; St. Joseph, December 1 and 2, in charge of T. J. Sheldon and C. P. Faul; German Stewartsville, December 29 and 30, in charge of William Lewis and A. W. Head; Dekalb, December 22 and 23, in charge of J. Armstrong and J. Mauzey; Cameron, December 8 and 9, in charge of John Davis and J. S. Constance; Delano, December 29 and 30, in charge of I. N. Roberts

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and D. E. Powell; Far West, in charge of James Moler and J. E. Elvert; Edgerton Junction, December 22 and 23, in charge of T. T. Hinderks and C. P. Faul; Kingston, November 24 and 25, in charge of William Summerfield and Sam Simmons.

T. T. HINDERKS, President Far West District.

A Tribute of Love.

Elder Nicholas Stamm, who, in his eightieth year, has lately come to stay at the Saints' Home, is the recipient of a tribute of love from the Saints of the Des Moines Valley Branch in the form of a neatly typewritten farewell address expressing much affection and esteem, and also in a more substantial way, though perhaps not more appreciated, by the presentation of two comforters and a pair of blankets. Those who donated for the purchase of these articles are as follows: Clara Brockett 50 cents, Mrs. J. M. Park 30 cents, Mary Davis 25 cents, Ella Sanford 25 cents, Mella Price 25 cents, Sr. J. R. Brown 15 cents, Polina Park 50 cents, Emma Park 50 cents, R. C. Park 50 cents, Ida Clark 25 cents, H. Castings 25 cents, Sr. F. B. Miller 25 cents, Bro. and Sr. Laughlin 50 cents, Bro. and Sr. A. Freel 50 cents, Mrs. Ed. Freel 25 cents, Maud Heiny 50 cents, Mary Park 25 cents.

Proposed Amendment.

At the Sunday-school convention of the Far West District it was resolved: That we petition the General Association to amend article 5, page 10, of the Constitution and By-laws, by striking out all of clause 2, and inserting in place thereof the following, "Each school shall be entitled to one delegate for every ten members or fraction of more than five, and one vote for each delegate to which they may be entitled."

CARRIE M. LEWIS, Superintendent.
MARY KINNAMAN, Secretary.

Addresses.

Edward Rannie, Box 432, Brookings, South Dakota. (Missionary address.)

Richard Baldwin, 98 Oakland Avenue, Sharon, Pennsylvania.

Church Notice.

Los Angeles, California, chapel at 1114 Wall Street. Sunday-school 9.45 a. m.; preaching at 11 a. m.; Zion's Religio-Literary Society at 6.45 p. m.; preaching at 7.45 p. m.; prayer-meeting on Wednesday evening, 7.45 p. m.; sacrament-meeting first Sunday in each month at 11 a. m. tf

Died.

JOHNSON.—Henrietta Johnson was born June 9, 1861, near Council Bluffs, Iowa. Was united in marriage in March, 1882, to Mr. George Johnson. Died October 25, 1906, leaving husband and one son, who feel keenly t e loss of a good wife and mother. Circumstances had hindered her in obeying the gospel, but her faith was with the church. Funeral-services at Boomer, near Council Bluffs, in charge of Charles Fry, assisted by John Parrish.

DAVIDSON.—Orlo H., son of Bro. and Sr. A. J. Davidson, at Council Bluffs, Iowa, October 27, 1906, aged 17 years and 4 days. Short services were held at the home, and regular services at the church at Glenwood, Iowa, in charge of Charles Fry. Interment at Glenwood, Bro. Davidson's former home.

SMITH.—Sr. Anna Christiana Wight, daughter of Lyman Wight and Harriet (Benton) Wight, was born September 30, 1825, at Centerville, Allegheny County, New York. In childhood she removed with her parents to Western Ohio; and when eight years old was baptized by her father in Missouri. She passed through the Missouri persecutions both in Jackson and Davies Counties, and shared in the perilous exodus from Missouri in the winter of 1838-9. She also shared in the fortunes of the church in Nauvoo, Illinois, and was with the company under her father and Bishop George Miller which went to the Wisconsin pineries to obtain lumber for the Nauvoo Temple and Nauvoo House. She was married February 6, 1844, at Black River Falls, Wisconsin, to Elder Spencer Smith; and in 1845 they moved to Texas, where they resided until 1858, when they removed north, residing at different times in Indian Territory, Missouri, Iowa, and Nebraska. Twelve children were born of the union, nine sons and three daughters. Her husband died November 17, 1879, so that for nearly twenty-seven years she has been a widow. Her sons, Heman C., and Hyrum O., Joseph W. of Bonesteel, South Dakota, Samuel B. of Oregon, and Charles A. of Patterson, North Dakota; and her daughters, Harriet E. Sodersten, of Clearwater, Nebraska, and Anna M. Turner, of Thurman, Iowa, survive her. She leaves thirty-four grandchildren and two great-grandchildren. Since the loss of her husband she has resided in Nebraska, California, Iowa, and South Dakota, living at the time of her death with her son, Heman C., at Lamoni, Iowa. She died of paralysis, September 24, 1906, at the home of Joseph Lane, near Lamoni, Iowa, whither she had gone for a visit, and was laid to rest at Lamoni, Iowa, September 25, the funeral occurring from the home of her son Heman C., Tuesday, September 25, at 3.30 p. m., Elder John Smith in charge, Elder Alexander H. Smith delivering the address. Sr. Smith is one of the remarkable historic characters of the church; and her death removes another of the few now connected with the Reorganized Church who participated in the awful scenes and cruelties connected with the exodus from Missouri. She was a woman of great physical and mental strength, and maintained her faith in Christ from the day when her father baptized her until the day when her voice was hushed in death.

PILCHER.—Mrs. Fay Pilcher, at Deloit, Iowa, November 6, 1906. Born July 17, 1883, in Milford Township, Crawford County, Iowa. Mrs. Pilcher is the eldest daughter of Mr. George and Sr. Sabina Winans. Married to E. W. Pilcher August 2, 1902. Of this union one son and two daughters were born, the little son preceding his mother to the grave June 15, 1906. She leaves husband, two daughters, father, mother, brother, and sister to mourn the loss of a most dearly beloved one, whose place can never be filled. Funeral-services at Deloit, Iowa; sermon by J. M. Baker.

BROGDEN.—Gladys Brogden, at Deloit, Iowa, November 2, 1906. Gladys, the third daughter of Bro. F. H. and Sr. Julia Brogden, was born at Deloit, Iowa, September 26, 1888. United with the church March 4, 1906, and remained a faithful member until death. By her kind, cheerful, loving disposition she had endeared herself to all who knew her, being always ready to assist in the duties of home, the Sunday-school, and church. She leaves father, mother, brother, and two sisters to mourn their loss. The eldest sister was called from this earth in childhood. Funeral-sermon by J. M. Baker.

SHUMATE.—Nephi Shumate was born in Gallia, Ohio, February 28, 1836; died at his home in Gallands Grove, Iowa, November 2, 1906. He was baptized March 5, 1866. In early manhood he was married to Miss Julia Herrick. No children were born of this union but they legally adopted a son and made a home for a little girl. His wife died some twenty years ago. Bro. Shumate and Mrs. Mary Moeler were united in marriage January 12, 1888. Of this union three children were born. Funeral-services at the Saints' church by C. E. Butterworth assisted by John Hawley.

VICE.—Sr. Rachel Vice, wife of Bro. W. R. Vice, of Des Moines, Iowa, died September 26, after several years of suffering with cancer, at the age of 60 years, 2 months, and 13 days. She was baptized May 18, 1867 by Gordon E. Deuel, and has lived a devoted life since, dying beloved by all who knew her. Funeral-service at the home conducted by J. F. Mintun.

We, who have felt the Spirit's power,
Though now we lonely are,
Rejoice in this, our sister rests
Without an earthly care.

HICKLIN.—Sr. Elizabeth Hicklin, wife of Elder George Hicklin of Kansas City, Kansas, died August 28, 1906. She was born July 12, 1833, in Neretheton, Worstershire, England. Was baptized November 28, 1853. Came to America, Kewanee, Illinois, in 1864, and was baptized into the Reorganized Church by Adam Fletcher. The funeral-sermon preached by W. H. Garrett, at the Armstrong church, August 29, to a full house. Laid to rest at Independence, Missouri. She leaves to mourn, a husband, three sons, fourteen grandchildren, 1 great-grandchild, and many friends. She was a faithful Saint, a true wife, a kind mother.

RIDLER.—At the Saints' Home, Lamoni, Iowa, October 20, 1906, Sr. Alitha A. Ridler. She was born June 15, 1824, at Kingston Kings County, New Brunswick; maiden name, Wetmore. Was baptized at Boston, Massachusetts, November 16, 1880, by E. N. Webster. Came to the Home in 1901. She was noted for a disposition to forget selfishness that she might engage in doing something for others. Funeral from the Home the 21st. Prayer by John F. Garver; sermon by Robert M. Elvin, and benediction by C. I. Carpenter. Prayer at the grave by E. L. Kelley. Enterment in Rose Hill Cemetery.

SALISBURY.—Martha Kendall was born September 4, 1873 in Ohio, died of cancer at Lanesboro, Iowa, October 9, 1906. Was

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married to William Kendall in 1850; six children were born. Mr. Kendall died in 1865, and the widow married Benan Salisbury in 1870. Of this union four children were born. Bro. and Sr. Salisbury were baptized October 12, 1870, by Elder Thomas Dobson. The sister was one of the faithful mothers in Israel, and died with a bright hope of a glorious resurrection. Sermon by C. J. Hunt, assisted by Reverend Varley of the Methodist Episcopal Church.

HARGAN.—Barthbolomew O. Hargan, of senility, September 21, 1906, at Union, Cecil County, Maryland. He was born in the same county, March 13, 1819. Was baptized by Elisha Davis, in Maryland, in 1843. After the death of the Martyr, was seldom visited by the elders, but remained true to the testimony he received by obedience to the gospel, and indorsed the work of the Reorganization gladly. A large gathering of neighbors, among whom he spent his earthly life-work, attested their estimation by their presence at the funeral. Sermon by F. M. Sheehy.

DOBBS.—Sr. Emma Dobbs, Wednesday, October 17, 1906; born July 25, 1888, and was married to Jasper N. Dobbs February 9, 1905. United with the church July 30, 1905, and was a faithful sister until death. Was an affectionate wife, intelligent, ever kind and pleasant in all her course of life. Leaves husband, father, mother, two sisters, three brothers, and a host of relatives and friends. We will feel our loss in Sunday-school and church. She was laid to rest in the Nauvoo cemetery. Funeral-sermon by James Craig.

THOMASON.—Thomas Thomason died in Plano, Illinois, October 24, 1906. He was born March 25, 1825, in Europe, came to America in 1837. Married Tabitha Aget July 19, 1851. Had twelve children. Four are living: Mrs. Flinders, Mrs. Scribner, Mrs. Kellogg, and F. M. Thomason. There are eleven grandchildren. He united with the Latter Day Saints June 8, 1863. Baptized by Jens Jacobs. Funeral was held Sunday, October 28, at the stone church in Plano, Illinois. Sermon by Thomas Hougas, assisted by Henry Southwick.

VANDEL.—Martha Jane, daughter of A. W. and Martha Vandel, passed away near Clio, Iowa, October 26, 1906. She was born in Hamilton Township, Decatur County, Iowa, June 7, 1889, and was baptized at Lamoni, Iowa, in April, 1905. She was the general pet of the family, both on account of being the youngest in a family of ten children, and also on account of her sunny, joyous temperament. She was laid away in the Hamilton cemetery, Pleasanton, Iowa; funeral-services by Elders Duncan Campbell and M. M. Turpen.

HIESTAND.—Gideon Hiestand died October 25, 1906, at his home near Pisgah, Iowa. Was born in Indiana, January 14, 1861. Came to Iowa in 1884. Married to Amanda Jarred, in 1885. Of this union nine children were born. Two have passed on before. Two sons and five daughters are left to mourn, with the mother. He was a kind husband and father. Joined the church October 14, 1899; baptized by Hubert Case, and was a devoted member ever since. He was ordained teacher a year ago, and tried hard to fill his office.

HAWKINS.—At Genoa, Nevada, September 19, 1906, aged 87 years, Sr. Mary Hawkins. United with the Reorganized Church in 1871; baptized by W. W. Blair. She was highly respected and beloved by all that knew her. She was a saint indeed, a mother in Israel; a mother in the church and out also, and had always a kind word for all, and a remedy for the sick, and a helping hand for the distressed. She leaves three sons and many grandchildren to mourn their loss. Funeral-sermon by C. A. Parkin.

JOHNSON.—Harriet Marion, daughter of Mr. T. L. and Sr. Kate Johnson, died at Charlvoix, Michigan, August 22, 1906, aged 2 years and 3 months. Her sunny, loving ways endeared her to all.

GRAUMLICH.—John Yingst Graumlich departed this life October 24, 1906. He was leader of the Lower Lake Branch. Was born at Mount Pleasant, Ohio, January 3, 1830. Baptized March 24, 1867. Ordained to the office of elder by Bro. B. N. Fisher at Lower Lake, California. Bro. Graumlich was of Prussian parentage. His funeral took place October 25 at which Bro. William H. Adamson officiated. He was untiring in his zeal for the uplifting and encouragement of the little branch under his charge. He leaves a widow, one son, a daughter, two stepsons, and many friends to mourn.

KEMP.—At Littleton, Colorado, twenty miles from home (Conifer, Colorado), September 11, 1906, Roy Leslie, youngest son of Elder James and Sr. Frances M. Kemp, of typhoid fever, after an illness of two weeks. He was born at Hutchison, Colorado, (now Conifer,) March 17, 1883, being at his death 23 years, 5 months, and 24 days old. He was a loving and lovable boy, patient, kind, and gentle, always ready to help others at the sacrifice of self; dutiful to his parents, kind to his brethren and sisters, whose hearts are torn and bleeding by the loss of the dear one. By his death a cloud of gloom is cast over the whole community. To know him was to love him; everybody loved him; he never missed his meetings or Sunday-school when not away from home at work. He was a dear, sweet boy; we loved him too much and he was snatched from our embrace. Roy Leslie was baptized August 8, 1892, by Elder James Caffall. He leaves father, mother, six brothers, and four sisters, besides a host of relatives and friends. Interred in the little cemetery on the old homestead. Funeral-sermon preached from the Conifer schoolhouse by Elder E. C. Briggs.

Lay aside the songs and music,
Touch the silvery chords no more,
For our darling Roy has left us,
For a brighter, happier shore.

How we'll miss him from the circle,
When again we gather home;
He was always kind and gentle,
Giving each a welcome warm.

God saw fit to lend him to us,
He, so noble, bright, and true,
And our weary hearts are yearning
For our loved ones gone before.

Yes, God saw fit to lend him to us,
Now again he's called him home,
Though we'd always have him with us—
Not our will, but God's be done.

"While our hearts are torn and bleeding,
O'er the spoils that death has won,"
We must not recall our darling,
For God's will, not ours, be done.

—By his sister Sadie.

SPARKS.—At his home at Anaheim, California, Wednesday, October 18, 1906, George W. Sparks, aged 87 years, 5 months, and 21 days. The brother has been identified with the church ever since it lifted the "ensign of peace" to the scattered members, in Southern California, and during all these years has tried by example as well as precept to live the life of a saint. As a saint he has gone to rest in the paradise of God to await the final summons to receive a fullness of joy. May the Spirit of peace comfort the loved ones left behind.

JONES.—William Bell Jones was born February 5, 1886, and died October 4, 1906. He united with the church November 5, 1904, and was a devoted member. Was a son of Mr. and Mrs. Jacob Jones. He leaves to mourn father, mother, five brothers, and two sisters. He was a kind and loving boy, and will be missed by all who knew him. Funeral was held October 7, 1906, at his home, Sharon, Pennsylvania. Richard Baldwin had charge of the service. Interment at Oakwood Cemetery.

DOBBIN.—Bro. Jefferson J. Dobbin died in Jonesport, Maine, October 31, 1906. Was born May 9, 1828, was baptized September 12, 1888, by Elder F. M. Sheehy, and lived a faithful and consistent life. Death was truly sweet unto him according to the promise. He leaves four children to mourn the loss of a faithful father. His wife preceded him some six years ago. Funeral-sermon by Elder U. M. Kelley. "Blessed are the dead who die in the Lord."

CHRISTIANSEN.—At St. Joseph, Missouri, Saturday morning November 10, Sr. Carrie Stine Christiansen. She was born at Moen, Denmark, April 17, 1859. She was married to Lars Christiansen, at Council Bluffs, January 14, 1879. Was baptized May 13, 1888. She is survived by her husband, three daughters, and two sons, her mother, one brother, three sisters, and one grandson. She was received by letter into the St. Joseph Branch January 29, 1906, and was a faithful consistent member as long as she remained with us. The funeral was in charge of Bro. H. D. Ennis; the sermon by Bro. John Davis of Stewartsville.

Every new subscriber for 1907, who subscribes now, paying $4.00 for the daily *Register and Leader* for next year, will receive it free during the months of November and December of this year. For the daily and Sunday, send $6.00. The *Register and Leader* is the great newspaper of the State, and our subscribers will do well to accept this offer now.

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Negro Progress in the South.

Generally speaking those high in authority in the Southern States are trying their best to keep order. Negro agitators in the North are doing their race no good when they adopt resolutions calling for the emergence of "a new Garrison, or Sumner, or Lincoln." Nothing is easier than making phrases, airing grievances, and adopting resolutions. The negroes have their troubles, but they are doing remarkably well in this country. They are better off than most labor elements in any country whatsoever, and far better off than any inferior race elsewhere. Human society in our day and generation is in a condition of ferment and struggle in almost every land. Yet through all the dust of conflict and strife, a keen observer can behold real and steady progress. It is to be regretted that pessimism regarding the race question in the South should within the past year have become so wide-spread and profound. The existence of the two races in great numbers side by side, however unfortunate, is a fact that can not be changed for generations yet to come. Brave and wise men, therefore, will face the problems that grow out of such a situation and try to solve them. Whatever makes for good order, prosperous industry, decent conduct and diffused intelligence, must in its measure lessen the difficulties.—From "The progress of the world," in the *American Monthly Review of Reviews* for November.

Union of Child Labor Reform Forces.

The child labor evil is fast reaching a degree of importance when national legislation, or at least national recognition, will become imperative. Laws designed to regulate or restrict the evil have been passed by almost every State legislature, but the indifference or ignorance of officials supposed to enforce the laws renders such legislation practically inoperative. The trouble has come from a lack of public interest. The people as a mass have not understood or appreciated the real danger to the nation and to the individual bound to result from the working of mere children for gain. The subject has more in it than sentiment; it almost reaches the dignity of a grave national peril.

For several years an organization known as the National Child Labor Committee has been doing excellent work influencing legislation, and this committee, of which former President Grover Cleveland and Cardinal Gibbons are members, has to its credit the passing of many laws. The national committee has just announced that the Anti-Child Slavery League, organized last May by the *Woman's Home Companion* as a part of its systematic efforts to protect the American home, is now amalgamated with it and this union of forces is bound to result in more efficient work for the cause of childhood.

The principal function of the league was to give wide-spread publicity to the reform movement, and this particular function will continue to be carried out by the *Woman's Home Companion* for the national committee. The magazine will publish each month a department of notes, brief articles of national interest, and reports of reform work in general. This information will be officially furnished by the National Child Labor Committee.

Cost of Producing Farm Products.

Bulletin No. 48 of the Bureau of Statistics, U. S. Department of Agriculture, entitled Cost of Producing Farm Products, by Willet M. Hayes and Edward C. Parker, which will soon be issued, deals particularly with Minnesota field crops. It is designed to show by example how the cost of producing a farm crop may be accurately itemized and recorded. The investigations upon which the report is based are being conducted by the Minnesota Agricultural Experiment Station in coöperation with the Bureau of Statistics. A large number of farmers have also coöperated by taking note of money spent for implements, seeds, and other materials, wages of farm hands, time spent in the various kinds of farm labor, etc. Each day the farmer is visited by one of the young men engaged in the investigation and gives an account of his operations for the day before. In this way the figures obtained represent the work of practical farmers who are actually producing crops for profit. The farms concerned are situated in three different counties of Minnesota—Rice County, in the southeastern part of the State; Lyon County, in the southwest; and Norman Connty, in the northwest. At the beginning of the investigation in 1902 fifteen farmers in each county were enlisted, but later the number was reduced to eight.

The crops studied include corn, flax, hay of several kinds, mangels, millet, oats, potatoes, rye, and wheat. Taking barley as an example, the cost of production is itemized under the heads seed values, cleaning seed, plowing, dragging, seeding, cutting, twine, shocking, stacking and thrashing, depreciation of machinery, and land rental. The farms in each county are grouped together, and the figures given are the average of all farms in the group. The final figure, or total, is the cost per acre of barley, being $9.13 for Rice County, $8.51 for Lyon County, and $6.41 for Norman County. For one large farm in northwestern Minnesota the figures are kept separate, showing a cost of $5.97. Cost of production is given per acre, rather than per ton or per bushel, because of the liability of the yield to vary as a result of differences in temperature, rainfall, etc.; but usually the yield and the selling price are given in a note following the table for each crop.

After giving the statistics, the bulletin proceeds to show how they may be used in preparing for a system of crop rotation. Several problems in farm management are fully worked out with the figures obtained, such, for instance, as the cost of thrashing from the stack as compared with thrashing from the shock, and the relation between cost of production and net profits for different kinds of forage.

The bulletin is illustrated with the number of scenes on Minnesota farms, showing the nature of the country. There are also several pairs of maps of farms, showing on one page the farm as now arranged, with the crops grown in the different fields, and on the opposite page the farm as it may be rearranged into regular fields, with a scheme of systematic rotation such as will at the same time bring a profit and preserve the fertility of the land.

The bulletin may be obtained from the Superintendent of Documents, Government Printing Office.

The *Arena* for November is rich in discussions that will appeal strongly to thinking men and women interested in economic, political, and social advance. Many of these papers are exceptionally strong and thought-stimulating, among which we mention the following: "N. O. Nelson: Practical coöperator, and the great work he is accomplishing for human upliftment," by George W. Eads; "Concerning those who work," by Maynard Butler, a paper dealing in an authoritative manner with the methods employed by German cities to meet the demand of the out-of-works for temporary employment; "Polygamy and the Constitution," by Theodore Schroeder, a scholarly paper by a writer who spent many years in Salt Lake City and made a deep study of Mormonism; "Consumption of wealth: Individual and collective," by C. C. Hitchcock, an admirably clear presentation of the Socialistic ideals in regard to property and its disbursement; "Shall educated Chinamen be welcomed to our shores," a protest against the admission of Chinamen, by Helen M. Gougar, the well-known lecturer, author, and traveler; "Richard Seddon: Democratic statesman and master builder of a liberal commonwealth," by the Editor of the *Arena*; a comprehensive sketch giving an outline of the great social, economic, and political advance movements made in New Zealand under the premiership of the late Mr. Seddon. Among the papers that will especially interest the general reader are "The Zeit-Geist and the miraculous conception," a strong and scholarly defense of the orthodox idea of the miraculous conception, by the Reverend William R. Bushby, LL. M., and "Unrecognized insanity: a public and individual danger," by Henrik G. Petersen, M. D., a leading New England physician and authority on nervous diseases. There is also a charming short story entitled "The woman with the knitting," by Harlan C. Pearson, and there are thirty pages devoted to present-day topics of interest discussed in "The Mirror of the Present" department. The Book-Study is an extended review of Professor Parsons' new work, "The railways, the trusts, and the people," which has been made for the *Arena* by the editor. Altogether this is one of the best issues of the *Arena* of recent years.

The general awakening of the public conscience is attested in a somewhat remarkable editorial that recently appeared in the *Wall Street Journal*, which is unquestionably the fairest of all the Wall Street financial publications: "The business world has a right to know of any business man not only where he spends his days, but where he spends his nights. It has a right not only to know his financial standing, but also his status in the scale of social decency. It matters not how profanely he may protest that his private affairs are not other people's business. But the protest is that of the man in the wrong. The man who is faithful to the duties of his office and false to the standards of domestic decency must have his financial credit marked down and the business confidence of his fellow men lowered to the class of extra hazardous risks. Such men are adventurers masquerading before the community as respectable people, under the belief that they are deceiving those about them. But a man who can neither be true to himself nor loyal to his family can not be a safe leader in industry, commerce, or finance, because the very foundations of integrity have become rotten in his character. He is a man divided

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against himself. When the crack of a tall building appears we know that there is something giving away at the bottom. We do not need a detective service to find it out. As sure as night follows day, wrong wrecks its perpetrators, first morally, and then in business usefulness. Such a man may live out the full measure of years allotted to him, but from the time he has become a whited sepulchre, his presence in his country and his community, however great his wealth or high his station, is just so much of a burden to carry. Nature has her own slow way of destroying the individual who in his heart has turned traitor to his own better self and to the moral judgment of a self-respecting community."—The *Commoner*, October 12, 1906.

Moss and Polish.

If you'll give me your attention,
There's a proverb I will mention,
That a stone which keeps a-rolling never gathers any moss.
Now, although you may admit it,
As a guide you'd better quit it,
Or it surely will betray you into detriment and loss.

"Moss," in fact, is over-vaunted,
For it's really not much wanted
By the man who seeks an opening that his purpose may succeed.
"Moss" to him means mere stagnation—
Or "suspended animation"—
And he knows that "dead ones" never in performance take the lead.

Having thus the maxim broken.
Let us learn what is the token
Of a life that's always hustle, rustle, getting "on the move";
"Polish!" Isn't that a better
Hall-mark of a business getter
Than the "moss" of all creation in a thousand years would prove?

Making effort match ambition,
Overcoming opposition,
"Genius of hard work" possessing, forcing issues with the Fates—
All are winners in the striving;
Thus the man who keeps "arriving"
Gets a high degree of "polish" but no "moss" accumulates.

It's by testing, trying, *doing*,
By great patience in pursuing,
And by effort "good and plenty" that our victories are won;
And its "movers" win the prizes
Big and small—assorted sizes—
Each and every man according as his race is ably run.

L. C. Ball, in *Business Philosopher*.

Helping the Children.

The cause of child labor reform has been given a decided impetus by the union of forces represented in the National Child Labor Committee and the Anti Child Slavery League, the two most important anti child labor organizations in this country. The National Committee, with President Roosevelt as an honorary member and such prominent men and women as former President Cleveland, Cardinal Gibbons, Secretary Taft, and Professor Felix Adler as members, has been able to secure the passage of child labor laws in many States.

The Anti Child Slavery League illustrated the extreme value of well-directed publicity in connection with reform movement. Organized less than a year ago by the *Woman's Home Companion* as part of that magazine's systematic efforts to protect the American home, the League became such an important factor in child labor reform that the National Committee proposed a combination of the two organizations, which was effected. The *Woman's Home Companion* will continue its active campaign of publicity and will publish each month a department of notes, brief articles and items of interest relating to the movement in all parts of the country.

A Chart of Conduct.

A prominent merchant of New York City carried these Rules of Conduct in his pocket-book, accompanied by a memorandum to this effect: "Read these rules once a week."

Never be idle.
Make few promises.
Always speak the truth.
Never speak ill of any one.
Keep good company or none.
Live up to your engagements.
Be just before you are generous.
Earn money before you spend it.
Drink no kind of intoxicating drinks.
Good character is above all things else.
Keep your own secrets if you have any.
Never borrow if you can possibly avoid it.
Never play at any kind of games of chance.
Keep your promises if you would be happy.
Make no haste to be rich, if you would prosper.
When you speak to a person, look him in the face.
Ever live (misfortune excepted) within your income.
Save when you are young, to spend when you are old.
Never run in debt unless you see a way to get out again.
Avoid temptation, through fear you may not withstand it.
Small and steady gains give competency with tranquility of mind.
Good company and good conversation are the sinews of virtue.
When you retire think over what you have done during the day.
Your character can not be essentially injured except by yourself.
If any one speaks evil of you, let your life be so that none will believe him.
If your hands can not be usefully employed, attend to the cultivation of your mind.—*Business Philosopher*.

Passenger Fares Reduced Over the Nickel Plate Road.

Effective November 1, 1906, and until otherwise advised. the local passenger fares between all stations on the Nickel Plate Road are reduced from former rates charged. The reduced fares from Chicago to principal points are as follows;

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R. MAY

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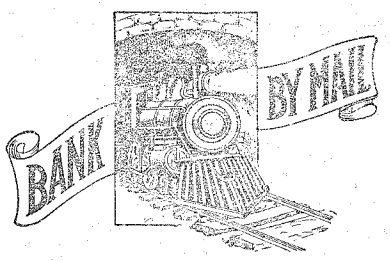

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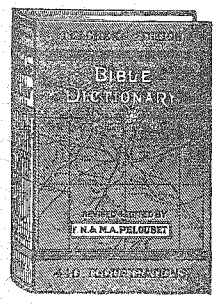

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The Saints' Herald

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

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NEXT WEEK: Some time ago Elder Joseph Luff made a trip to the East. While there he visited one of the prominent libraries and obtained access to some old "Mormon" publications. From these he copied extracts strongly supporting the claim of the Reorganization that "young" Joseph was the legal successor in church presidency. This article will appear in the next issue ofthe HERALD. Read it.

Editorial

CHEERFULNESS.

"Smile awhile. While you smile another smiles, and soon there are miles and miles of smiles."

There is a certain modern magazine writer who refers to himself as "the cheerful idiot." Now of the two evils, we prefer the cheerful idiot to the dismal philosopher.

But is it necessary to be either a cheerful idiot or a dismal philosopher? Why not be a cheerful Christian?

"What," we are asked, "would you bid us be cheerful under conditions existing in both the world and the church?"

First, are you sure that things are so bad as you have imagined? especially in the church? You know that a great many things conspire to induce one to put on the blue spectacles; and once they are on, nothing looks very sunshiny,—a bright May morning at once puts on mourning and we begin to strain our ears to catch the "crack of doom." Sickness, pain, disappointment, envy, even a slight biliousness may cause "motes and beams" to develop within our eyes.

In the second place, granting that conditions are bad, still you may be cheerful, or else the Lord made a mistake when he said that the Saints should "be cheerful in their warfare that they may be joyous in their triumph."—Doctrine and Covenants 119: 6.

In their *warfare*, you note. That is, while they are yet opposed by powers and conditions which might be used as an excuse for melancholy. Also Christ evidently understood the limitations of human power when he commanded his disciples to lift up their hearts and rejoice even when they saw dire calamities coming upon the earth.

As already stated, one need not be an idiot, ignorant of or ignoring existing conditions, in order to be cheerful. He may be hopeful in spite of that which might dismay one who had not a hope which was like an anchor to the soul and which reached within the vail.

Every schoolboy is familiar with the story of John Paul Jones, and how when his defeat seemed inevitable he replied to those who urged him to surrender, "I have not yet begun to fight." He knew that his

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decks were strewn with dead, that his guns were bursting, that his French ally had gone over to the enemy, that he was out-manned, that the chances were against him, and that the old Bon Homme Richard was shot-riddled and wallowing to her doom; but he refused to be downcast, and in the language of the Fourth of July orator, "He snatched victory from the very jaws of defeat."

Men admire a deed like that, irrespective of nationality. They say that is pure grit. Well, we need a little "grit" in church work,—enough to whet the sword of the Lord upon. And thank God we believe that we have it, because as a people we have never backed down before opposition and no committee on music has ever eliminated from our hymnal the good old song:—

"Ye that are men now serve him,
Against unnumbered foes;
Your courage rise with danger,
And strength to strength oppose."

Cheerfulness does not necessarily consist in the politician's way of going about pounding people upon the back and laughing with the long distance system; but rather that quiet, persistent good-humor that has faith and hope back of it; and it does not preclude a serious and thoughtful scrutiny of life and its problems.

Surely there is enough in life to render one serious. Every young person faces life knowing that he will make of it a success or a failure, and the possibility of being branded as a *failure* ought to sober any man. None but the foolish or the insane will go laughing along the road to ruin. Every middle-aged man who has not hopelessly failed, or been disabled by misfortune, is too busy for frivolity. Every old man looks back with a tinge of melancholy upon the dream-tinted pictures of the past.

Yet despite the seriousness of life, there is enough in the gospel to brighten and make joyful every life. That was the very message which the angels brought: "We bring you glad tidings of great joy."

Under our commission to preach the gospel in all the world it is ours to scatter these "glad tidings of great joy"; and that this may be done, the Lord has commanded:

"The elders and men of the church should be of *cheerful* heart and countenance among themselves and in their intercourse with their neighbors and men of the world, yet they must be without blame in word or deed. It is therefore not seemly that they indulge in loud and boisterous speech."—Doctrine and Covenants 119:3.

There is good, sound philosophy in this commandment, because discouragement is contagious, and a messenger who is despondent can not carry tidings of *great* joy. It is quite possible that one such might cultivate depression throughout an entire district, among the Saints, and cause the nonmembers to hesitate to enter a life assurance association whose chief policy-holders seem panic-stricken.

It is equally true that courage and cheerfulness will affect those around us, and soon there will be "miles and miles" of cheerful people.

Now it is easy to find fault. Men may find fault even with creation. You know the old song says,

"The world was made in six days, sing a song of seven,
And according to the *contract* it *ought* to have been eleven."

It is easy to find fault; but no *man* picks out all the easy jobs in life. Besides the Lord has not commissioned us for that work; but rather has said that we should be cheerful and forgiving and patient, among *ourselves*, among our *neighbors*, and among *men of the world*; this for the benefit of ourselves, our neighbors, and the world, and also that we may please God, in whose ears even a song is discordant when sung "with grievous sadness in them that sing and bitterness of spirit in them that hear."

Let us look upon the bright side. Let us cheer others. Let us rejoice to find honesty in men and virtue in woman and music in songs and good in sermons.

Leave the bluing to the washerwoman and the laundryman.

God forbid that we should speak lightly of the real and great sorrows of life. We approach them with reverent sympathy, having both seen and experienced the grief which comes with the dispensations of death, and also the greater burden sometimes entailed by the inscrutable providences of life, imposing upon one years of waiting in which hope deferred turns the heart sick. But the gospel was not designed to deal with trifles alone. It would not be the power of God unto salvation which it is, if it were not equal to any stress of life or of death. And so it rises to every emergency and cheers the disciples under trials which in the world drive men to the suicide's grave.

Christ said that he would not leave his followers alone but he would pray his Father and he would send them another Comforter. That Comforter is just as near to-day as when it cheered Paul and Silas, who in bonds and prison sang at the midnight hour. Just as near as it was to the long procession of men and women who cheerfully went to glory through a life of persecution and a bloody death of martyrdom.

ELBERT A. SMITH.

THANKSGIVING.

Don't talk to me of solemn days
In autumn's time of splendor,
Because the sun shows fewer rays
And these grow slant and slender.

Why, it's the climax of the year—
The highest time of living!
Till naturally its bursting cheer
Just melts into Thanksgiving.

—Paul Laurence Dunbar.

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THANKSGIVING DAY.

Almighty God, our heavenly King,
Accept the thanks we this day bring.
Awake, my soul, thy noblest powers
And praise thy King through waiting hours.

We thank thee, Father, for thy love
For gifts and blessings from above.
For pleasant home and children dear
And all the comforts of the year.

We thank thee, O our heavenly King,
For all the joys each day doth bring.
But most of all to us has come
The gospel message of thy Son.

Help us, O God, to thee impart
Sweet tribute of a contrite heart,
And this Thanksgiving Day to bring
Immortal fruit to our heavenly King.

PRINCEVILLE, Illinois. J. K. HOPKINS.

GENERAL CHURCH ITEMS.

Beasts that hunt in packs sometimes fall out and devour each other instead of the intended prey. So it happens that under the head, "Anti-Mormon Association," in the columns of the *Christian Weekly*, Reverend D. B. Turney, D. D., LL. D., of the Methodist Church and Clark Braden of pleasant memory are calling each other "screed-writers," and "pettifogging shysters," terms no doubt well applied, and all because they can not agree as to the best way of killing Latter Day Saint sheep. On general principles our sympathies are with Turney. We do not know the man; but it is inconceivable that he should be the meaner of the two.

Elder A. M. Merrill, of Castlerock, Washington, reports that his home was washed into the river by the recent flood, and at present he is housed in the Saints' church. The family escaped.

Elder W. A. McDowell has changed his place of residence in Chicago, and should be addressed at 165 Thirty-seventh Street.

The reports from Philadelphia, Sioux City, and St. Louis, this issue, show the wisdom of locating pastors.

Speaking about live branches and missionaries, there is Spokane; and where Spokane is Bro. Chatburn is and where Bro. Chatburn is stagnation never stagnates very long. We will hear from them next week.

CURRENT EVENTS, SECULAR AND RELIGIOUS.

Joseph F. Smith, President of the Utah church, appeared in the district court at Salt Lake, November 23, and pleaded guilty to the charge of unlawful cohabitation. Judge Ritchie imposed a fine of $300. This is the maximum fine. The law permits a sentence to jail for six months or less; this was not imposed. It is said that the forty-third child precipitated the trouble.

The famous theological school at Andover, Massachusetts, is in a serious decline, and an effort is being made to remove it to some point in the Mississippi Valley, and revive it. While formerly it had an enrollment of one hundred, its entering class for this year is only three.

The Amana Society, of Iowa County, Iowa, is incorporated as a religious organization, yet as a society they engage in manufacturing and farming. Suit was brought against them some time ago to dissolve the society on the ground that they could not as an incorporated religious body engage in these industries. The church was sustained in their position by the district court, and now the supreme court decides in their favor. Saints will take note, as this decision has a bearing on our work.

Mayor Schmitz of San Francisco and other officials of that city have been indicted for extortion. They are charged with extorting bribes from certain houses whose reputation is bad, and also with misusing funds contributed for the relief of San Francisco. We recollect that Mayor Schmitz was the man who issued the proclamation at the time of San Francisco's disaster, ordering that all parties found engaged in looting should be shot. We trust that he will be able to clear himself; but if not he should not complain at any lesser penalty than that which he visited upon others.

Octavia Labarbe, formerly with Barnum and Bailey, whose act, leaping the gap in an automobile, was especially hazardous and blood-curdling, has sued the show company, and it develops that she risked her life daily for exactly three dollars and thirty-three cents. Life is cheap at that figure. The old proverb is recalled by some one that "that which people hold most dear is the cheapest thing in the kingdom."

The battleship Louisiana, bearing President Roosevelt and family on their return trip from Panama, was sighted off Cape Henry, November 26. A wireless message reported all well.

An individual signing himself "A Zion City Officer" writes in *Physical Culture* for December concerning the downfall of Dowie. Strangely enough, when one reflects that one of Dowie's cardinal doctrines was temperance, this follower attributes the fall of his chief to gluttony, which wrecked him, first

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physically and then in every other way. He charges that Dowie refused to take exercise even to the extent of walking a single block, that his meals consisted of from seven to ten courses and occupied two hours of time, that despite this a private kitchen was fitted up in the rear of his office and a maid installed to furnish him hot lunches at all hours; that he frequently drank twenty glasses of Swiss wine at one meal and as much as three quarts of egg-nog during a council meeting with his officials.

Doctor J. Wilbur Chapman is to begin an evangelical campaign in Des Moines next Sunday. His methods are somewhat unique. He works along the line of the "simultaneous movement." Instead of centralizing and massing everything as the ordinary revivalist does he superintends a great array of workers who hold simultaneous meetings in all churches and in theaters and saloons and on the streets.

Enrico Caruso, the world's greatest tenor, is in serious trouble. He was arrested in New York City charged with indecent conduct toward a woman of that city, and was found guilty in the police court and fined ten dollars. This case has attracted world-wide attention. London sympathizes with Caruso, Berlin says that he got his due, while Paris is amused at the whole matter.

The counsel for the defense made this plea, "If this charge is sustained by the action of this court, it will mean more to this defendant than any of us can know. He will be ostracised, and that will mean personal dishonor and professional failure. This man who has appeared before kings, and queens, and princes, and potentates, and in the private homes of the best in this and other lands, must go into seclusion, disgraced and dishonored, and with his great career blasted."

It should be remembered that it is the act and not the penalty that disgraces a man.

Two great ocean liners collided off Cherbourg, France, November 22. The German steamer Kaiser Wilhelm de Grosse was struck by the British royal mail steamer Orinoco. Thirteen lives were lost.

An epidemic of crime has been reported from Pittsburg of sufficient importance to attract the attention of the larger journals and reviews. One hundred robberies and burglaries in a single month, culminating in the murder of several prominent citizens, mark another upheavel from the lower world of sin and violence whose forces constantly break through the crust of law and order, now here, now there. Press dispatches of November 25 also report a series of "graft" cases.

The clergy are our spiritual advisers, preparing us for a good place in another world. The lawyers advise us on legal themes—showing us how to obey the law, or else evade it, and they protect us from lawyers. The doctors look after us when disease belief attacks our bodies.

And until about the year 1876, we called Theology, Law, and Medicine "The Three Learned Professions."
—Elbert Hubbard.

"The delight in fishing comes from the uncertainty—you never know what is in the pond—unless you fall in, in which case you deal with a fact and romance flees."

News From Branches

PHILADELPHIA, PENNSYLVANIA.

The work in Philadelphia is making marked progress, as evinced by attendance at the various meetings; the November sacrament-service showing an attendance of one hundred and thirty-two out of a membership of one hundred and sixty-seven, a number of whom live out of the city. Other meetings are as well attended. But the keeping up of these services requires almost all of the leisure time of the Saints, as almost every week has something besides the regular services. On the evening of the 20th the priesthood meeting was held at the home of the pastor.

Apostle F. M. Sheehy came to visit us some weeks ago and was kept here several days longer than he wished, on account of very painful and severe illness—renal calculus being the affliction. The grip of the disease was broken by administration supported by fasting and prayer of the Saints.

Bro. J. C. Farnfield, who has been laboring at Elk Mills, Maryland, has spent a few days with us, also at Germantown Mission. His efforts were appreciated by the Saints.

Pastor Walter W. Smith, accompanied by his wife and sons, spent a week at Elk Mills, Maryland, holding services there. An organization of a society of Daughters of Zion was effected there, with the counsel and aid of the writer. The work there is looking upward.

Bro. Schofield, of Buffalo, New York, was a visitor at the church all day Sunday, the 18th.

The Religio here is booming. We have been able to get the crowds to come, and now the question is how to take care of them in the Book of Mormon work. We think we can solve this problem too. The Religio is becoming the weekly gathering-place for the young of the branch, as it should be.

The Sunday-school has started its preparation for a Christmas program, which will probably be in accordance with the progressive spirit of the school.

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There have been some sick among us, but they have all been healed through administration, for which we are thankful.

EUNICE WINN SMITH.

SIOUX CITY, IOWA.

Perhaps some of our old friends will be glad to hear how the little branch at Sioux City is getting along. At present the Saints are all hustling, trying to raise two hundred dollars which comes due the first day of January on our church-building.

The sunshine band will give an oyster supper Friday night in church basement for the benefit of the church debt.

Bro. J. M. Baker, our pastor, was called to Salix to baptize Sr. Russel's daughter. Also the 11th and 14th he was called to Deloit, to preach the funeral of Bro. Brogden's daughter, and Sr. Wyen's daughter.

We have some good, wide-awake officers that go ahead with the work in the absence of their pastor.

Bro. Baker for the last three weeks has been laboring in the cornfield earning his winter fuel.

Bro. J. L. Parker and Bro. David Jennings have gone into the grocery business.

Sr. C. Dobson, of Deloit, stopped over Sunday and attended church. She was on her way home from South Dakota.

The little child of Bro. and Sr. Newberry was blessed Sunday, and the name of Alma Moroni given.

A special business-meeting was called by the president, Wednesday night, for the purpose of devising ways or means to liquidate the church debt.

The branch number in membership one hundred and twenty-three, more than as large again as it was three years ago.

JENNIE BAKER.

ST. LOUIS, MISSOURI.

A branch with sixteen members was organized on the east side, October 14, to be known as the Lansdowne Branch. Bro. I. N. White, assisted by Brn. Hilliard, Tanner, and Sparling, had charge. The following officers were elected: T. J. Elliott, president; George F. Barraclough, presiding priest; W. Weidman, presiding teacher; Sr. W. Weidman, secretary.

By direction of the Spirit Bro. George Vandel was called to the office of deacon and ordained by Brn. Hilliard and Tanner, and was elected as deacon of the branch. Words of advice were given the new organization by I. N. White.

We have had excellent and instructive sermons by Brn. Tanner, Archibald, and Burgess during the past month. The blessed Spirit's presence has been felt in our prayer-services. Splendid interest in our Sunday-school and Religio work.

Letters of removal were granted Bro. and Sr. Weidman, Philip Hitchcock, Bro. Carl, Bro. and Sr. F. J. Elliott, Bro. G. F. Barraclough, and Bro. and Sr. G. Vandel. They placed them with the Landsdowne Branch.

Bro. Tanner united in marriage, October 31, Sr. R. Ethel Taylor and Bro. Lewis Smith.

Bro. and Sr. A. Kinder have moved to Kansas City, Missouri, Bro. Kinder taking up a new position. Sr. Kinder was our organist, and the choir tendered her a farewell party and presented her with a beautiful cut-glass water-pitcher.

Bro. D. W. De Jong and wife are rejoicing in the arrival of a dear baby girl.

E. M. PATTERSON.

INDEPENDENCE, MISSOURI.

A heavy snow-storm, beginning Monday [19th] and ending Wednesday noon, has to an extent hindered the attendance at our series of meetings.

The snow and the rigor of winter calls to mind the narratives of those who passed through the trials of the early church. Then the people of Jackson County and Northwestern Missouri drove us from our homes. To-day they will brave the weather to come to our churches to hear us preach. Prophecy fulfilled! It is up to the Saints to be loyal, faithful, and true to their covenant.

The "translation fund" which the Religio has created in the interest of the Book of Mormon, is now engaging the attention of all local societies, we presume. The Independence local has the matter in hand, and its local home class turned over forty dollars and forty cents to this fund. This is material evidence of the appreciation, by this department, of the Book of Mormon and their interest in giving its benefits to others. Sr. M. A. Etzenouser in Independence and Sr. Deam in the stake, deserve great credit for their untiring efforts in this line of work. Also the Religio Book of Mormon class of Sr. Etzenhouser contributed thirty-seven dollars and thirty-five cents to the translation fund. Here is a chance to "go thou and do likewise."

The young people's prayer-meeting last Sunday morning [the 18th] was indeed one of those times "long to be remembered" among Latter Day Saints. Individual encouragement was given to several by the influence of the Spirit.

Last Sunday morning quite a number of the older Saints came to the meeting, and while they are always welcome, particularly the stake presidency, yet it has a tendency to intimidate those who are making their first efforts. The five young men who started this movement met first in the woods, that they might be alone—just themselves and God, until they grew stronger.

Preparations are in progress for an entertainment the night of November 29. The proceeds will be used to furnish the church with hymnals, the idea being to encourage congregational singing.

J. A. GARDNER.

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Original Articles

THE PERFECT LAW OF LIBERTY.

OPENING SERMON OF THE REVIVAL MEETINGS AT LAMONI, IOWA, BY ELDER J. W. WIGHT, NOVEMBER 18, 1906.

I wish to call your attention to a portion of the first chapter of the general epistle by James, beginning with the sixteenth verse and reading to the end of the chapter:

Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

I do not know of any more fitting thought for the present occasion than the twenty-fifth verse of the chapter from which we have read our lesson:

But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work [that is, the work connected with this law] this man shall be blessed in his deed.

Now I apprehend that we are all desirous of attaining to that condition that shall qualify us to dwell with God, that we may truly merit, when standing in God's presence, that welcome plaudit, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." I am of the opinion that we will never hear that statement until we shall have reached the qualification by which we will merit it. God can not say that to us until we merit it. In him or with him there is no variableness, neither shadow of turning.

In fact, as described by the apostle Paul, in Hebrews 13:8, concerning the Christ, he is "the same yesterday, and to-day, and for ever." Or as said by the prophet Malachi 3:6: "I am the Lord, I change not." In fact did he change he would cease to be God.

There is one thought with which I am especially pleased this morning: that in the life to come we shall receive in harmony with our merit; and therefore there will necessarily be degrees of reward and punishment. In fact, I do not believe that God metes out unto humanity, or will mete out unto humanity, condign punishment, but rather that it will be remedial, or in other words a remedy for sin. I am especially well pleased with that thought, that the punishment, whatever its nature or kind, will be intended by the author of life to be a remedy, that by virtue thereof we may become qualified to turn away from evil, even in the life to come. I know that some think this is a terrible thought; but it seems to me just the opposite. Rather than to feel that it is terrible that even in the life to come God will give unto us an opportunity to turn from the evil of our way, it seems to me to be a very pleasant thought, and to outline the better, the grand character of God, when I read relative to that character that he "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him [the Son] might be saved." Or as described by him in the beautiful language found in John 10:10, he says that "the thief [that is, Satan] cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly." And this brings us to this particular thought, that Jesus came that we might have life, and have it more abundantly, presenting at once the thought that since God is the author of life, and commissioned his Son to come into the world that we might have it, the prescription is on the part of God. He is the one that had the right to say as to what it would be necessary for us to do in order that we might obtain that life more abundantly; and since he had the right to say, you and I have not, so that it will be much better for us if we comply with the prescription, rather than to try to determine some other way.

Jesus himself was not sufficiently presumptuous to determine some other way, for he said in substance, I speak nothing of myself. My Father gave a commandment what I should say, and what I should speak, and I know that his commandment is life everlasting.

After all, when it comes to this question of religion, it is a practical matter, far more so, I fear, than some of us conclude it to be. Somehow or other, whether or not we receive it from the misty ages of the unknown past, we mix up the thought of religion with too much myth, and conclude that after all it is a sort of mythical affair, and that it is not for the common people, or the "common herd," as the expression is sometimes used, to understand religion; but that it is for a certain set of men to give their lives to the study of theology and dispense it. They being the dispensers, we have the right and should take in harmony with the prescription, whether we like it or not.

Now I do not believe that is the proper way to look at the religious phase of life; but on the other hand,

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that it is just as practical a matter as it is possible for us to cope with or find. And with all its practicability, I believe it to be very simple; that is to say that God designed to reach down to the simplicity and comprehension of the human mind, and give unto us a code of thought an observance of which would qualify us to become men and women, so that in the final day, acting in harmony with this perfect law of liberty, we may indeed be prepared to have it said unto us, "Well done." No grander thought can possibly find lodgment in the human mind. I say no grander conception can come to the human mind than the thought than finally, standing in his presence, we may be prepared to stay there, and dwell with God.

Everything that surrounds us in life we strive to cope with, in a practical way, it seems to me, outside of this question of religion. Now why not make it just as practical as anything else? Why not make it an every-day affair? Why not take it right into our business, no difference what the vocation may be? Make religion so practical that we will take it right along with us day by day, and did we do it our word would be equal to our bond. There would not be so much suspicion in the world, and no hypocrisy, and the consequence would be that we could make heaven right here upon the earth. Whereas on the other hand, we look away, sometimes, some of us "beyond the bounds of time and space," and immediately conclude that when we shall reach there, there shall be that immediate transformation that will qualify us to stay there, if upon our part we simply say, "Lord, I believe."

Now, I tell you I think we are making a grave mistake. It is one of the errors of our lives to reach a conclusion of that kind. Until we shall have grown in grace and the knowledge of the truth as revealed through the Lord and Savior, Jesus Christ, up to that exalted height that we shall become full-grown men and women in Christ, we can not dwell with God; we can not have it said unto us, "Well done." Now, why not look at it from a business standpoint? Why not look at it from a commercial standpoint? Why not look at it from a social standpoint or phase? And, looking at it from all these standpoints, make it so practicable that, living it, we may indeed be found growing in grace and in a knowledge of the truth day by day.

Let me tell you that the individual that draws nearest to Christ will feel most his humility and his littleness. Just so certainly as you and I begin to conclude that we have done all that is necessary, so certainly it will be time for us to examine ourselves, and see whether we be in the faith; prove our own selves; for as the apostle beautifully describes it, "Know ye not, how that ye be reprobates, except Christ be in you?" But Christ can not be in us the hope of glory, until we have done that which merits his divine approval and qualifies us for the reception of the divine power.

I am glad that so far as God's revealment is concerned, as made manifest in what we are pleased to call the sacred word, that it is there pronounced that every man shall be rewarded according to his deeds, whether they be good or whether they be evil. And when the Christ was about to take his departure, soon to leave those whom he loved, he said unto them, "I go to prepare a place for you, that where I am there ye may be also." And he said in connection therewith, that "in my Father's house are many mansions: if it were not so I would have told you." Paul beautifully outlines, it seems to me, the grandeur of the thought of humanity's home in the future, in the thought that we will be rewarded according to our deeds, when he says, "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead." Ah, when you and I are resurrected, we will come up then in different conditions of glory, or in other words, prepared to enter into different conditions of glory. A beautiful thought, that which ought most to concern us, that which should take hold of us from the spiritual phase, that we should engage in with energy and diligence, is the thought, as found so closely allied and connected with our text: "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

Now the question naturally arises—it must come home to you and me, if we stop to reflect: What does the apostle mean by the phrase, "law of liberty"?

Let me call your attention, before we proceed further, to this thought, that until you and I have attained unto perfection, we can never dwell with God. We may go there in the hour of arbitrament, in the great day of eternal judgment, and after the investigation has been made we may hear the words, "Depart from me, ye cursed, ye never knew me." Let me repeat the thought. Take it home with you; think about it: Until you and I have attained unto perfection, we can not be qualified to dwell with God. And you and I can never attain unto perfection only by obedience to a perfect law. And a law to be perfect must come from, originate with, a perfect mind. And, consequently, as Jesus had entered into conditions of imperfection by virtue of the fact, as stated by the apostle Paul, that he became sin for us, it necessarily involves the thought that this law must have originated with God himself; and hence Jesus said, I speak nothing of myself. The Father, he gave me a commandment what I should say, and what I should speak, and I know that his commandment is life everlasting.

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Now, my friends, let me call your attention to another, to me, very important thought, that where you have a law, it is made up of parts. We call them fundamentals; sometimes we say the integral parts. And being made up of parts, you can not take one of those parts away and leave the law intact. It is impossible to do so. Hence, if we find what the apostle James meant when he spoke of the perfect law of liberty, we shall have discovered these parts are necessary in their place,—just as essential in their place, as the law is in its entirety. Let me call your attention to a very important thought directly connected herewith: The apostle in writing to the saints at Galatia is troubled concerning the condition down there, and marvels that they are so soon turned unto another gospel, "which be not another [gospel]; but there be some," said he, "that trouble you, and would pervert the gospel of Christ." Mark that thought. "There be some [among you, right in the church, mind you] that would pervert the gospel of Christ. But though we, [listen,] or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." What? An angel coming down from the courts of glory, standing with his feet upon the earth, walking to and fro among mankind, has no right to preach any other gospel? Nay, verily. Why? Because the gospel, the perfect law of liberty, originated with God; and since angels are beneath God, they would have no right to preach any other gospel than that which had originated in the mind of God, and which he had given to the world through the divine mediumship of his Son. Can you see? And he goes on to say in the ninth verse, "As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." It seems to me that this is the rational way to look at the matter. Why, since the gospel as presented by the Lord and Savior, Jesus Christ, was intended to save, to bring you and me to a state of perfection, if I am going to presume, in standing before you this morning, to preach unto you any other gospel, it would necessarily follow that that which I presented unto you would fail in its purpose of attaining unto perfection; for this imperfect mind could not originate a perfect system. No wonder then, that the divine anathema is placed, not only upon an angel, but upon man as well, who may preach any other than that which we have before preached unto you, and that ye have already received. It seems natural when we look at it. Ah, it is practical, and its practicability must necessarily appeal to you and to me. I can not see how else it could do.

"But," says somebody, "why hold us in suspense? Why keep us here? Why not tell us just what you understand this perfect law to be?" I will. It is this—No, I will not tell you what I *think* it is. I will tell you what *these men*, inspired of God, *said* it was, because I believe it will have more effect with you. It will have a greater effect with you when you stop to reason and think that these men you believe, we all believe, were inspired of God, and having been inspired of God they necessarily had the right to speak upon questions of inspiration in an intelligent and final way; and in the twelfth verse of the first chapter written to the Galatians the apostle said he received not the gospel from man, neither was he taught it but by the revelation of Jesus Christ. Having been taught the gospel by the revelation of Jesus Christ, he certainly had then the intelligence to say in plain, unmistakable terms as to what that gospel was. And what that gospel *was* it *is*. And you and I will make the greatest mistake of our lives if we accept anything short of it, if we accept anything different therefrom. For anything short of or different from that which was presented by the apostle Paul will not avail, so far as you and I are concerned, when standing in the presence of God.

And it seems to me, as I think of it, that God could not—I do not know that I ought to presume that far; it is possibly presuming a little too far—but from my standpoint of comprehension it does seem to me that God could not have originated a system better than that which he presented, for the human mind, and find it more completely in harmony with your needs and my needs. For as we comprehend the gospel, it reaches down to us when we are in the very degradation of sin, and from the pitfalls incident thereto lifts us onward and upward until it finally places us in the very presence of God himself qualified to receive the welcome plaudit, "Well done."

It starts, according to the apostle Paul, with the principle of faith. And say, as you think of it this morning, can you conceive of a plan that could be more in harmony with your needs and mine? "For without faith," as the apostle Paul says, writing to the Hebrews 11:6, "it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Note here that he uses the present tense, "Must believe that he *is*." There are too many people in the world to-day satisfied with the belief that God *was*. Do you not know that that is what caused the Jews to kill Christ? "We have Moses and the prophets, but as for this fellow, we know not whence he is." Yes, they were living in the past so far as revelation from God was concerned, and they believed that God *was;* but when it came to the question of believing that he *is*, it seemed entirely to have escaped their minds, consequently it became necessary for the apostle to write, "must believe that he *is*." And you remember that he was writing to that very class of people, in his letter to the Hebrews. He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. You know there are people in the

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world to-day, and I believe they are sincere, I believe they are honest, I believe they are earnest, who are living too much in the past. They say, "Oh, yes, eighteen hundred and more years agone it was all right for Jesus to say, 'These signs shall follow them that believe'; but that is not intended for us." Who said so? Where do you find it? He that cometh to God "must believe that he is." I tell you faith means something. It is not simply an assent of the mind to the conclusion that God exists. Nay, verily. "*must* believe," *not may;* "must believe that he is, and that he is a rewarder of them that diligently seek him."

Jesus made the promise, and he will certainly reward: "These signs shall follow them that believe," and I can not find it anywhere in the word of God that that was limited either as to time, condition —I will stop there—or people. It was limited as to condition: You "must believe that he is, and that he is a rewarder of them that diligently seek him"; but as to time or people, so far as those people are living in harmony with the divine mind, or seeking to live in harmony with the perfect law of liberty, "these signs shall follow them that believe." Let me tell you, I will go over the thought hurriedly this morning, that if you have true faith in God, you will believe in a church having in it apostles, prophets, evangelists, pastors, bishops, elders, priests, teachers, and deacons; all the officers, in fact, found enumerated in the New Testament, as found in the church established by the Lord and Savior Jesus Christ, with all the gifts, blessings, and signs following the believer. So, then, it means something to have faith in God; and if you have not that faith, get it, and stay with it, and live it. This is not only to you who are in the church, but to those out of the church as well. It is intended for all of us. If we have not that faith, then we want it. We must get it, or else we can not receive the promises, and failing to receive in harmony with these promises we will fail to grow in grace and in the knowledge of the truth as revealed through the Lord and Savior Jesus Christ.

Paul goes on to outline it, and says the next step in the great gospel truth is repentance. Ah, you see it started down there when you were in the mire of sin, did it not, and, taking hold of you, you took hold of God with faith, did you not? And as soon as you took hold of God in true faith you had, if you never had before in your life, a desire to repent. And, say, repentance means something. It does not simply mean to get up in a congregation and say, "I am sorry." The biggest hypocrite that ever walked the footstool of God can say that; but repentance means to show our sorrow, to turn from our evil, and live a consistent life in Christ.

And now, my friends, let me call your attention to what Paul calls "the perfect law of liberty," as I understand it. In writing to the Hebrews, in the sixth chapter, first and second verses, he enumerates the first principles of the doctrine of Christ. Do you school teachers, you professors who may be present this morning, know anything about first principles? In every department of your school-work you come face to face with first principles; in mathematics, in reading, in orthography, in every branch of learning. Are you prepared this morning to say that you can do away with any of them? Not one. All right. Now, Paul calls these "the first principles of the doctrine of Christ," and enumerates them as faith, repentance, baptisms, laying on of hands, resurrection of the dead, and eternal judgment. See! It started with you down in the very depth of degradation and sin, and lifted you out of the mire, and took you right on, upward and onward, until you stand in the very presence of God, at the great day of eternal judgment.

You will likely during the next week or two hear more upon the principles of the doctrine of Christ. Thank you.

THE SPIRIT OF TEACHING.

The proof that the statement, "If ye receive not the Spirit ye shall not teach," is scientific. God uttered those words, and everything he says is scientific if the word *science* is properly defined.

The purpose of all teaching is to edify, to build, to create (in a sense) character; but words are such poor vehicles of intelligence (however, the very best we have in our present state of development) that we are continually called upon to define our meaning. That I may not be misunderstood I will give you the meaning I wish to convey when I speak of character. The body and the spirit is the soul of man. Character is simply the varying states of the development of the soul.

"There is a spirit in man [the body] and the inspiration of the Almighty giveth them [the spirit and the body] understanding." But how is this accomplished? Does God in some indefinable, mysterious way, contrary to all known law, select some individuals and endow them with special faculties which the ordinary person can not ever hope to possess and by inspiration through them alone convey his intelligence to mankind? This is the idea which always has been, is to-day, and always will be the foundation of priestcraft. No, this can not be true. "Let us make man in our own image," was the conclusion of God himself; and it was so. Moses, in sorrow, said, "Would God that all the Lord's people were prophets." Why were they not? For no other reason than that they would not develop the faculties which were inherent, but dormant, in every one of them.

What is a prophet? Just a man or woman who

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because of his or her faith, consecration, and preparation, or, if you please, development, *knows* more along the lines of development than the man or woman who is not willing to pay the price of attainment. Paul is reputed to have said, "The Spirit dividing to every man severally as he will"; but I think if his attention had been called to the matter (if he really said it that way) he would readily agree to change to this: "Dividing to every man severally as he *can*," as the development of the individual will permit; or, because of his ignorance, inexperience—by exercising all of his active faculties—that which is given is all that he is able to use wisely for his growth and for the edification of the body. But think you that the Spirit is satisfied with the gift he bestows? Does he not rather, knowing the infinite possibilities couched in every soul, but not manifested because of disobedience, of sin, turn away with sadness and long for the time when, through the proper use of the one he has given, he may come again and bestow other talents? Truly, "every man whose spirit receiveth not the light [continually more light, all truth] is under condemnation, for man is spirit."

But we do not intrust a delicate piece of valuable mechanism to the care of a babe. The very things which give a watch its value would, because of uncontrollable joy at hearing the rythmic sound of its operation and seeing the brilliancy of its polish, cause the child to dash it to pieces. There must have been some good reason for the command, "Cast not your pearls before swine," and the swine, in the sense here intended, unfortunately (nor can it be otherwise under pro-millenial conditions) are not all on the outside of the church.

Can we not now see the absolute necessity of having the Spirit when we teach, if we would have our teaching be successful? Nor does this apply only to those who preach what we call sermons, or only when the preacher is in the pulpit. It applies with even greater force to those who write upon sacred themes—and there is another word, *sacred*, which badly needs a definition in the light of modern revelation—because that which is put upon the printed page is far more potential either for good or ill than that which is spoken, for two reasons: first, because it reaches more people; second, because it may be read and reread and studied until it becomes a very part of our being, and, oh, how hard is the operation for us to eradicate an idea thus implanted!

But I am thoroughly convinced, after testing the matter many times to my own satisfaction (and nothing in this article is for others unless the Spirit testifies to them that it is the truth) that the spirit in which an article is written accompanies the printed word; so if we have the spirit of discernment, which we all should have, we need not be deceived.

If an article be written in the spirit of criticism (the Devil continually accused the brethren to God, we are told) or of personal ambition, which never can be for the benefit of the whole body (this is selfishness and is what caused the downfall of a son of the morning and a third of the hosts of heaven), or to advance some pet theory, of no practical value under present conditions (this is unwise, to say the least), no matter how one might seek to avoid personalities, solely as the result of the very positive "suggestion" of our new Associate Editor and not because of repentance, no matter how he might interpolate the words, "love," "self-sacrifice," "obedience," "forgiveness," and "fairness," there will be an impression made upon the reader, if living up to his privileges, quite contrary to the result, perhaps conscientiously intended and fully expected. And the writer may wonder why his mail is not filled with letters of congratulation from appreciative Saints on his masterpiece, why the whole church does not say, Amen, and be immediately, instantaneously, prepared for the millennial reign. Why is it not so? Why does the light shine in darkness and the darkness comprehend it not? Puzzle: Find the darkness.

Let us look at another picture. An article is written in the spirit of charity. The writer knowing full well his own weaknesses, does not look for perfection in others and is not, therefore, disposed to make a man an offender for a word. If his brother or sister does yield to temptation his first thought and his last is to save, to bring the wanderer back to the fold. Every word he writes seems filled with love, encouragement, and help; self is so far eliminated that the light of truth, even Jesus Christ, predominates throughout, and we behold, beyond, the intelligence of God. We can, with the eye of the Spirit, look down into the heart and find there no guile, and are made to realize that they are following the pattern given to Oliver Cowdery: "You must study it out in your mind; then you must ask me if it be right, and if it is right, I will cause that your bosom shall burn within you; therefore, you shall feel that it is right; but if it be not right, you shall have no such feelings, but you shall have a stupor of thought that shall cause you to forget the thing which is wrong; therefore, you can not write that which is sacred, save it be given you from me."—Doctrine and Covenants 9:3. "Now, behold, this is the Spirit of revelation; behold, this is the Spirit by which Moses brought the children of Israel through the Red Sea on dry ground."—Doctrine and Covenants 8:2. The method is always the same; the difference is only in degree of manifestation.

Which picture appeals to you most strongly? which is the most desirable to possess? Let us then seek earnestly the best gifts.

As our prayer- and testimony-meetings, and all meetings, should be conducted under the guidance

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and direction of the Holy Spirit, so should be our church papers, which are, in fact, the greatest single meetings being held by the church to-day, both testimony and preaching. But as we are seeking for more spirituality in the meetings which we personally attend, let us also try to improve the meetings which come to us in our homes each week, in the form of the church papers. I, indeed, rejoice in the improvement that has already been made in this direction. J. F. R.

KANSAS CITY, Missouri.

Of General Interest

CHOIR CRITICS.

Just now the modern church choir is coming in for its share of criticism. Fault is found with the character of the anthem music, as relating to its pretentiousness. . . .

It will hardly be claimed by musical people who attend church that the standard of church music in this country is too high. The difficulty is in the other direction, if we are to accept the testimony of critics. Where one church has a choir capable of singing the standard works, the compositions of the best American and English composers of anthem music, there are a thousand in which the music never gets beyond the gospel hymn or trashy anthem-transcription stage. We are inclined to think that there would be less complaint of the modern choir if its members were required to enunciate more clearly and with more evident appreciation of the text. This is the great difficulty with all choirs, be they quartets or choruses. It is an insufferable bore to sit and listen to a long-drawn-out anthem not a word of which can be understood.—The Des Moines *Capital*, November 14, 1906.

IGNORANT OF THE BIBLE.

"If I were appointed a committee of one to regulate the much debated question of college entrance examinations in English," wrote Professor Phelps, in a communication to the Yale Alumni Weekly, "I should erase every list of books that thus far has been tried or suggested. I should confine the examination wholly to the authorized version of the Bible. This is a radical suggestion, but something may be said in its defense.

"The ignorance of college students in biblical literature is universal, profound, and complete. Students at Harvard and Yale, different as they are in many respects from their brothers in small colleges, resemble them closely here. If all the undergraduates in America could be placed in one room and tested by common examination on supposedly familiar stories of the Old Testament—I mean on such instances as Adam, Eve, the garden of Eden, Noah, Samson, David and Goliath, Moses, and Pharaoh—the result would be a magnificent contribution to American humor.

"The experience of teachers with other books is almost never the same in the institutions of learning, but ask any teacher in the United States what luck he has with the Bible and he throws up his hands in despair. I inquired of one fine young specimen of American manhood what he thought Shakespeare meant by the phrase, 'Here feel we not the penalty of Adam,' and he replied: 'It was the mark put on Adam for having slain his brother.'

"To another lad, who is every inch a gentleman, I put a question involving an explanation of the word 'Golgotha,' and his face became blank. I came to his relief with the remark, 'Golgatha is a New Testament reference.' The light of intelligence illuminated his handsome face and he replied: 'It means Goliath.'

"Instances like these two are constant and almost of daily occurrence in the work of the American college teachers. It certainly is unfortunate that the best book ever printed should be so little known that the frequent references to it of practically every English author should be meaningless.

"I would, therefore, refuse to allow any candidate to enter the university until he had satisfactorily passed an examination on the Bible. The Bible has within its pages every single kind of literature that any proposed list of the English classics contains. Priests, atheists, skeptics, devotees, agnostics, and evangelists all are agreed that the authorized version of the English Bible is the best example of English composition the world has ever seen. It combines the noblest prose and poetry with the utmost simplicity of diction."—Chicago Daily *Tribune*.

ARE THE CHURCHES TOO LUXURIOUS?

We are reminded by the following that once in a while a man arises who defends the worldly church yet clamors for a spiritual pastor; but the two will never work long in the same yoke.—EDITORS.

To the ordinary mind it would seem immaterial where the churches are located, on the side streets or in the blaze of a brilliant boulevard. In fact if churches are good things it would seem reasonable to locate them where they could attract most attention and draw the largest crowds. In these modern days of publicity and push and scientific advertising there could be no impropriety, and it certainly would be better for the cause of religion, if those who have the Lord's business in hand should advertise it as bravely as the rest, and wherever possible set the churches on hills where their light could shine upon a naughty world and call sinners to salvation so loudly and insistently that the deafest could not fail to hear.

For the same reasons the churches can not be too

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fine. When sky-scraping business structures are being multiplied on every side, dedicated as temples of Mammon, why should not magnificent and imposing buildings be erected to celebrate the most important matter that engages the attention of mortal man, the preparing of souls for the life hereafter? If millions can be piled on millions in marble and stone and fine wood to facilitate the transitory works of this fleeting life, what measure or limits could be put upon the labors for eternity?

No, the churches are not too fine or too ostentatious, as Mr. Gladden argues. Neither can there be any reasonable objection to the congregating of people according to their social culture and station in life. It is natural and proper for people to prefer, even in religious worship, to meet together in congenial surroundings and to preserve the associations which mark their daily walks in life. A self-respecting poor man will not care to have his wife and children brought into humiliating contrast with the rich. God doesn't care for dress, but the best and purest men and women recognize the propriety and wisdom of associating with their own class and kind even though the difference be only in superficial worldly matters.

The real trouble with the cause of religion, and its average increase of but a fraction over one member in each church in the past five years, is not in the churches or congregations. It is in the preachers who care more for the fleece than the flock.—Kansas City *Journal*, November 12, 1906.

IDAHO LAW ON POLYGAMY.

No person is permitted to vote, serve as a juror or hold any civil office who is under guardianship, idiotic, or insane, or who has, at any place, been convicted of treason, felony, embezzlement of the public funds, bartering or selling, or offering to barter or sell his vote, or purchasing or offering to purchase the vote of another, or other infamous crime, and who has not been restored to the rights of citizenship, or who, at the time of such election, is confined in prison on conviction of a criminal offense, or who is a bigamist or polygamist, or is living in what is known as a patriarchal, plural or celestial marriage, or in violation of any law of this state, or of the United States, forbidding any such crime; or who in any manner, teaches, advises, counsels, aids, or encourages any persons to enter into bigamy, polygamy, or such patriarchal, plural, or celestial marriage, or to live in violation of any such law, or to commit any such crime; or who is a member of or contributes to the support, aid, or encouragement of any order, organization, association, corporation or society, which teaches, advises, counsels, encourages or aids any person to enter into bigamy, polygamy, or such patriarchal or plural marriage, or which teaches or advises that the laws of this state prescribing rules of civil conduct, are not the supreme law of the state.—From Constitution of the State of Idaho, article 4, section 3, "Suffrages and elections."

KING STOPS SMOKING.

Some months ago King Edward's physician, Doctor Treves, ordered him to stop smoking,—a prescription which he ought to have had many years ago. Being a real king, Edward obeyed his physician's orders. A man who is not a king would probably have declined to take the prescription on the ground that he enjoyed his cigar so much that he could not dispense with it, or that he had smoked so long he could not stop. But the man who rules the great British Empire has proved his capacity as a ruler by ruling himself. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." But the result of following his physician's advice is that which interests us most.

According to a dispatch received not long ago by the Chicago *Tribune* from its London correspondent, King Edward has improved so much in general health since he gave up smoking that he is obliged to keep up vigorous exercise to keep down his flesh. —*Good Health*, October, 1906.

TWENTIETH-CENTURY PILGRIMS.

Greeted by a crowd that had gathered from all parts of the city, the steamship Wittekind anchored in the harbor of Charleston, South Carolina, on Sunday of last week. The vessel had on board four hundred and seventy-six immigrants. They were welcomed like invited guests. The mayor of the city boarded the vessel to facilitate the landing of the passengers. Men from other Southern States were present to witness the incoming of these foreigners. Commissioner Sargent, head of the Immigration Bureau, was there personally to supervise the inspection. Mr. Neill, United States Commissioner of Labor, was also an interested spectator. The transportation of these newcomers was arranged by the Commissioner of Immigration of South Carolina, Mr. E. J. Watson. The landing of those pilgrims may mean much, not only to the South, but also to the whole nation. Several Southern States have undertaken to divert a part of the stream to their own territory. They have organized societies, and even governmental departments, in order to attract the population which is needed for the development of their resources. The voyage of the Wittekind marks picturesquely the first-fruits of their efforts. If the people who landed in Charleston are satisfied with their venture, they will influence others to follow their example; it may be that thus Charleston and other Southern ports may become gates through which a host of immigrants may enter to make their

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homes in the South. This would have the effect, first, of reinforcing the industrial strength of the South; second, of confronting the negro population with competitors who will challenge them to such exertions as they have never yet been called upon to make; and, third, of helping to solve that most serious aspect of the immigration problem—the question of distribution. The Wittekind may become a historic name in American history.—*Outlook*, November 17, 1906.

FURS, FEATHERS, AND BARBARIANS.

Tears and hysterical denials on the part of women delegates, who had heard themselves called "barbarians and murderesses," marked the close of the convention of the American Humane Association in the Fine Arts Building last evening.

The women for half an hour had listened patiently while a speaker bitterly denounced the wearing of furs and bird carcasses. Adornment of such character was evident in all parts of the hall.

Apparently unable to listen further, two women finally left the convention hall. Another burst into tears, while the husband of a fourth arose to his feet to defend the action of women who wore fur pieces.

It was the address of J. Howard Moore on "The cost of a skin" that caused the stir.

"Nobody but a barbarian would adorn her head with the carcass of a bird or the heads of grinning weasels," said Mr. Moore. "Such things appeal only to the vulgarian. Such a woman is about as attractive as if adorned with a string of dried skulls. She excites pity, for she is a murderess.

"Furs are the most costly of luxuries because to secure them men must be the most conscienceless and inhumane. When I think that in this day of advanced education and supposed refinement brutalities such are necessary to secure the furs of these little animals are practiced I am heartily ashamed of the race to which I belong."—Chicago *Tribune*, November 16.

WRONG JOSEPH SMITH.

Owing to the fact that the heads of the Reorganized Church of Jesus Christ of Latter Day Saints and of the Mormon church are both named Smith—the one Joseph Smith and the other Joseph F. Smith—the *Journal*, on October 2, confused the pictures of the two men, and published that of Joseph Smith for that of the head of the Mormon church. Joseph Smith, in calling attention to the error, says that he is head of the "Reorganized Church," and adds:

"I am the eldest son of the prophet, Joseph Smith, who was assassinated at Carthage, Illinois, in June, 1844. I am the husband of but one living wife; I am and have ever been a monogamist in theory and in practice, in harmony with the laws of my country, state and national, and in accordance with the strict teachings of the faith introduced to the world by the ministry of my father and his coworkers.

"In the face of a record of this kind, and being the husband of but one living wife, I protest against being published as a polygamist and as under duress as a violater of the law of God and man."

In view of this statement it was manifestly unfair to couple Joseph Smith's picture with a report of the arrest of Joseph F. Smith of the Mormon church for living unlawfully with five wives. — Minneapolis *Journal*, October 20, 1906.

(Concluded on page 1139.)

Mothers' Home Column

EDITED BY FRANCES.

The Shepherd's Question.

Where are my little lambs to-night?
Are they all within the fold?
My precious lambs, so pure and white
Are they sheltered from the cold?

Have ye gathered them in with care,
And housed them safe and warm?
Hast nourished them with gospel fare,
And kept from every harm?

Wolves and dogs doth roam about
When the light of day is closed;
Is one of my helpless lambs left out,
To the woes of the world exposed?

And beasts more fearful doth affright,
And watch to rend and tear;
Where are my precious lambs to-night?
Are they housed with tender care?

Mothers, when ye gather your own
So close to your warm, true heart,
Think of the many left alone
To the cheerless orphan's part.

And say, what will the answer be
When the Shepherd asks for them?
How many jewels shall he see
That ye saved for his diadem?

ELEANOR WALDORF KEARNEY.

A Home For the Little Ones.

A home for my children,
Oh! glorious thought,—
To the mother, that's hastened
From this life away,
A home in the church;
Protected from sin,
Where in safety my children may stay.
A home for my lambs
'Neath the good Shepherd's care
Yes, Lord, I can safely
Leave them there.

Dear sisters, have you ever stopped to think how hard it is for the mother with small children, when she realizes that the time is near when she must leave them?

When she knows that no matter how kind and loving the father is, he will have to go out to work and leave the little ones to the care of hired help, who would be working only for wages, not for the love of the children; and without a thought of their souls' salvation?

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The Father of all has at last seen fit to call upon us as his sons and daughters to build a home wherein the motherless little ones can find safe refuge and loving care, that the souls of those mothers may not cry unto him because of their homeless little ones; and the father can safely place his babes in this home and feel that when he comes to claim them he will find them comfortably clothed and fed, and taught only that which is pure and good, and know that if they are sick they will receive tender, loving care. And it will cost him less to keep them in such a home than to depend upon a hireling to give them half care, and waste enough each month to keep them a week.

Any true father would be willing to try very hard to help all he could to keep up a home where his motherless little ones could have good care.

Of course there are a few hired nurses that try hard to fill the absent mother's place; but they are few indeed. And the greater part of the women who go out for such work are not in the church.

Then think of the little ones who have lost both father and mother. Truly we need a home for the little ones. And we afflicted mothers can more fully realize the need of just such a home as the good Father has said should be built.

So, dear sisters, let us each put forth an effort to do our part. If we can not bring the dollars, bring the dimes; do not stand back because you can not do great things. Remember the lines:

"Little drops of water,
Little grains of sand."

And if we believe the word was from the Lord, then let us work with a will to see this haven of refuge completed.

Let us each do what we can. A daughter of Zion,
SAN JOSE, California. MRS. C. W. HAWKINS.

Mothers and Daughters of Zion: The general treasury of the society of the Daughters of Zion is depleted. We need money for the publication and mailing of our Constitution and leaflets.

The revision of our Constitution, which is so much needed for the advancement of our work, has been deferred for nearly two years because of our lack of funds, and now we feel that a heroic effort must be made to procure a sufficient amount of money to continue this work of supplying literature, which is proving a benefactor in the home of many a mother who, otherwise, would not be privileged to read such literature.

The writing of these articles and the work of mailing them is done gratis; but the bills for printing and postage must be paid in cash.

The heavenly Father has set his seal of approval upon the work of this organization. Perhaps one of its most apparent results is the plan for a children's home, to which many of you are responding in a financial sense so nobly. We feel assured that when you understand that we are sadly in need of money for the general expenses, that your interest in and love for the work will induce you to respond to the call.

May we not have help from each local, from each scattered member, and from each friend of the work before the New Year is ushered in? This is a Macedonian cry, and we trust that you will not pass it by unheeded.

Send all contributions to the general treasurer, Mrs. M. E. Hulmes, 909 West Maple Avenue, Independence, Missouri.

DORA YOUNG,
General Secretary Daughters of Zion.

"So Life stands, with a twilight world around;
Faith turned serenely to the steadfast sky,
Still answering the heart that sweeps the ground,
Sobbing in fear, and tossing restlessly,—
'Hush, hush! The Dnwn breaks o'er the Eastern sea,
'Tis but thine own dim shadow troubling thee.'"

Letter Department

NEW PHILADELPHIA, Ohio, November 16, 1906.

Editors Herald: I am here and have been for five weeks. The branch here seems united, and the Saints are kind to me, doing all any one could wish, to make life pleasant. The work is moving here to a better understanding of the law of heaven. We are having excellent meetings now. Two were baptized in the Tuscarawas River last Sunday, and I am expecting more to follow. Of course we can yet make improvement, and hope to come up higher, and continue to go on and on. God has heard prayers in behalf of the sick ones, for which we praise him. It seemed last Sunday like the angels must rejoice because of the work being done by the Saints. Excellent prayer-meeting on Wednesday evenings. All the Saints are happy because of the victory over the recent past influences for evil.

If Bro. I. M. Smith reads this, know that our fasting and prayers a year or more in the past were not in vain; but all that we labored for has been realized. Let Cleveland, Akron, and other branches beware; New Philadelphia Branch will shine bright and still brighter. G. A. SMITH.

VICTOR, Montana, November 14, 1906.

Editors Herald: Thirty-two years ago this last summer, I subscribed for the HERALD and, since then, it has been coming to my address and I have been a reader of its pages. Its readers, then, were few; and those who contributed to its columns were, of course, fewer than its readers. But the HERALD has grown since then, its price has been cut down, its readers have increased in numbers and in knowledge too, and it has proved itself to be a power for good. May it live long and its usefulness increase.

At present writing, I am at the pleasant home of Bro. and Sr. John Johnson, in the Bitter Root Valley, Ravalli County, Montana. And those who have been here will know, when they learn where I am, that I am well cared for. There is only one unpleasant feature connected with my stay here, and that is the thought of leaving. I came here on October 15, and three days later was joined by Bro. L. G. Holloway. We held twenty-three preaching-services in the Fairview Schoolhouse. Audiences were not large but, most of the time, were fair sized; and the attention and behavior were exceptionally good.

After closing our meetings here, we made an effort in Hamilton; but rain and indifference kept the people away, and our efforts, so far as we could see, were not a success. But I was pleased to visit in the homes of Bro. and Sr. N. C. Whitney and Bro. and Sr. S. G. Sargeant who, with their children, made our stay there pleasant indeed. They are nice Saints, and have nice families: wish their children, with the children of other Saints here, could have the advantage of church and Sunday-school privileges, like our young people in Independence and Lamoni have. May the Lord bless, strengthen, and direct the dear children of the Saints here, and bring them safely to Zion; for it takes wisdom, strength, and courage to hold young people in the faith, when their environments outside of the family are all pulling the other way. But the time has not yet come or, in other words, conditions are not yet ripe for God's people to be all gathered in one, and hence some of them must be out on the frontier; and it is a blessed good thing for the missionary that it is so, too.

Bro. Holloway went to Deer Lodge, last Saturday, to preach a funeral sermon. I expect to make an effort in Victor and in Woodside, here in the Bitter Root Valley, and then return to Deer Lodge, stay there a few days, and then on to Helena, East Helena, Whitehall, Bozeman, and other places in Montana, as the way may open up and the Spirit seem to direct.

So far I have found the Saints in Montana alive to the work, as a rule. It is a pleasure, indeed, to labor among Saints of that kind, and one soon becomes very much attached to them.

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As for myself, I am as well as might be expected; am still in the faith, and am trying to labor cheerfully and hopefully for the Master, with an eye single to his glory. Self, however, is ever coming to the front, forcibly reminding me that the victory is not yet won and that I *must* continue the fight until self is crucified. And when will that be? When? When?

ISAAC M. SMITH.

Home address, 807 W. Kansas St., Independence, Missouri.

CHATFIELD, Minnesota.

Editors Herald: I am your sister in the gospel, and wish to be remembered in your prayer-meetings and in your secret prayers. I am an isolated one, but the Lord is good to me in the hour of loneliness. I am wishing a day will soon come when an elder will come stepping in my door. If there is a work to be done here, the Lord knows I am willing to do all I can to help. An elder can make his home here, and I have a good, comfortable home. I think there is not another Saint in this city.

E. F. CONRAD.

KNOBNOSTER, Missouri, November 20, 1906.

Editors Herald: It is a great pleasure for me to say through our paper that I am still in the faith and enjoying the influence of the good Spirit. I am now on my way to my field of labor, after being at home over a month on account of the sickness of my little boy and also for the purpose of performing other duties required at my hands. I have stopped here a few days on account of being requested by Saints to visit and preach a few times. I find it a great pleasure to be in company with those that I associated with in the work years ago. I find several families who have lately located here from other parts that are determined to be true Latter Day Saints. The indications are that there will be an excellent branch here in the future. I have tried to tell the gospel story to them on three different occasions and Bro. S. J. Madden has preached twice. I am still in the faith and take great delight in telling the old story. To be a true, genuine Latter Day Saint has been the greatest and chief aim of my life during the last twenty years; and as I look back over that time I am led to praise God and thank him for the day when I was born into his kingdom. If I can only serve God and retain that childlike simplicity that I desire, I shall have nothing to regret. To walk in the gospel road is not only a duty but a pleasure indeed and the peace, love, joy, and satisfaction that has thrilled my soul can not be fully described by mortals.

In my experience in the past, I have learned one important lesson which seems to linger continually in my soul, and that is that prayer and humility should be truly and firmly established in the heart of every individual in order that he may become strong and successful. I am glad to know there is room for work and improvement all along the line. No one has advanced so far yet that there is no room for him to work and make improvement; and there is no danger of any one monopolizing all the work there is to be done.

I have a burning desire to help fill the requirement of Jesus as enjoined in the statement: "By this shall all men know that ye are my disciples, if ye have love one to another."

Your brother in the faith,

F. M. SLOVER.

COCKBURN ISLAND, Ontario, November 15, 1906.

Dear Herald: I am pleased to inform you that God's work is onward and upward upon the Algoma Islands. It is true we are living in the day of wickedness, and as the Lord has told us that the people have turned their hearts from him because of the precepts of men, and as a result of this and other evils we find it hard work to convince the people of the gospel in its fullness and purity, yet there are a few here and there willing to stop and ponder the path of their feet. There is a way that seems right to many, yet will end in death (or as the writer understands, separation from God). Some are inquiring for the old path, and we are teaching them to walk therein, that they may find rest,—true and pure rest to their souls.

The mission is a large one, and the calls from the many islands are not a few; and as I am the only missionary of the true church of Jesus Christ on the same, I feel the great need of living so as to be a pure light, and that salt by which the people may be salted with truth, that they may be made free by first obeying the principles, then acquiring those pure graces. Trusting truth will triumph and God be glorified and souls be saved is my prayer.

R. B. HOWLETT.

TAYLORVILLE, Illinois, November 16, 1906.

Dear Herald: It is with pleasure I write once more in my feeble way to thank my heavenly Father for his grace toward me and mine. In perusing the HERALD on "General features of stake work," my whole heart and soul is overjoyed. Of all the writings that has been done of late, the standard of the stake officers is my choice. I knew of myself I was not able to present words sufficient for the occasion. I knew what the books proved; but I could not portray it with language sufficient for the occasion; and my prayer is that the Holy Spirit may continue with all God's children, that the perusal of the word may be edifying; for I can testify that the Holy Spirit has been with you, brethren, in the discourse you have undertaken, and I do believe it will help to lift many up. May the whole church in general be directed by God's Holy Spirit, is my prayer.

MORGAN D. LEWIS.

WOODBINE, Iowa, November 17, 1906.

Herald Readers: It is with pleasure that I share with you the benefit from reading the church periodicals. Nor is it in any spirit of selfishness that I have failed to contribute my quota of good news to your enjoyment; but for the greater part of this last year, I have felt it my duty to remain by the side of my sick and helpless companion, who has been my faithful helpmeet for over fifty-two years. Faithful to her trust as a wife, and mother to my children, faithful to her God amid all the privations and trials incident to the wife of a gospel missionary, willingly making every sacrifice demanded, now for the first time in over forty-five years of my missionary labors in the Reorganized Church she has requested me to remain by her side, and feeling in duty bound by the laws of God and true humanity to comply with her reasonable request, I have remained at home, not, however, altogether idle. I have tried to do what I could in a local capacity, ministering to the Saints in the word of life to the best of my ability, seeking to encourage all in the great warfare in which we have enlisted.

I want to tell you that I am not discouraged because thousands do not flock to the standard of truth, and seek refuge under its ample folds. The history of the church of God in all ages testifies emphatically to the truth of the Master's saying, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." I do not expect to see it reversed.

The gospel of Christ is competent to accomplish all that God designed it to do, to save to the uttermost all who will accept and obey it. Its promises are yea and amen to all who will accept God as their king. There is no cause for any discouragement, whether the world receive or reject the angel's message. God will perform to his people all that he has promised.

On the 15th I preached the funeral of Bro. Colby Downes. He was eighty-three years, eleven months, and twenty-eight days old. He embraced the gospel over forty years ago, remained strong in the faith, was singular in his manners, but had a large and generous heart. His door and hand were always open to the ministers of Christ. Honest in his deal and true to his word. In

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his declining years his mental powers failed him, and it became necessary to send him to an asylum, where he died on the 12th of November. He was known to many of the Saints in Western Iowa. He leaves a poor, blind, and helpless widow, who will need the watchcare of the Saints in ministering to her necessities. "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—James 1:27.

I have this to say of the Woodbine Saints, that in our affliction during Sr. Derry's illness they have manifested the true spirit of the gospel, giving evidence of their high esteem for her, administering to her comfort in many ways; and our brother, Doctor Charles H. Kennedy, of Logan, has given his valuable service, and would not receive any remuneration. We appreciate the kindness of all, and are assured that the Master will say unto them, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me"!

Sr. Derry is far from well and is still helpless to a great extent, and I ask the Saints in the district to accept this as the only reason why I do not visit them as I should. My health is excellent, thank God; but I would be in a measure powerless to render the help needed, but our daughter Alice, whom I consider as our guardian angel, is, unto her, all that a daughter can be.

CHARLES DERRY.

NEBRASKA, Arkansas, November 17, 1906.

Editors Herald: I wish to report the death of Bro. Cory A. Yandell. The deceased died the 9th inst., at nine o'clock in the evening, at his home, near Stringer, Arkansas, leaving a widow, "who is a sister in Christ," and six children, and many friends to mourn his departure. Bro. Yandell and wife were the first to see the light and accept at Stringer. Bro. Yandell was loved and esteemed by all who knew him. He always lived to the best light he had. His home has often been the home of the elders.

A debate will commence here with the Christian people, the 27th—H. N. Hansen, Latter Day Saint, and Binem Black of the Church of Christ.

C. C. CHRISMAN.

CHICO, California, November 19, 1906.

Editors Herald: This concludes my three months' tour of California. I leave here to-day for Oregon, Washington, and other points in the Northwest. Since my last communication to you, I have visited San Jose, and found the branch there in a fair spiritual condition. Bro. John Carmichael, president, and the rest of the local officers are laboring faithfully to keep the work moving in that city. Bro. Hawkins (elder) is rendering what assistance he can in view of his trying condition (his wife being an invalid). One of our young sisters, Weldon, of this place was engaged in the Agnews Asylum during the earthquake. She was working in the fourth or fifth story when the building went down to the ground and she was covered over with the debris, remaining for some time in that condition before her voice was heard crying for help. She was finally rescued and was hurt but very little. It was wonderful that during this earthquake none of the Saints were hurt or killed, notwithstanding we had a number of Saints in Santa Rosa, Oakland, San Francisco, and San Jose where the earthquake was most severe. It was evident that God was mindful of his people and protected them in the hour of great danger. Surely those who were thus spared should feel very grateful to the Lord for his mercy and protection to them, and ought to double their diligence in his service, and I am confident that the Saints in California are more spiritually minded and more actively engaged in the work than I have ever seen before. It is very gratifying indeed to see so many of our young people becoming interested in our latter-day work; and we have quite a number of bright and intellectual young men coming to the front who, if faithful, will make their mark in the church.

At San Francisco, Bro. John Lawn is developing into a very useful man, and will be the president of that branch ere long. He has able assistants in Louis Dagner, John F. Wilds, Cecil Hawley, and C. C. Day. Bro. Anthony is still in the fight and hammers away at the infidels and all other kinds of "isms" on the street, and keeps his Book of Mormon banner floating to the breeze. Our worthy young brother, Doctor W. P. Bush, is advancing and striving "to make himself approved, a workman that need not be ashamed," in Oakland. This branch has recently lost an efficient worker in Joseph Ferris, who has lately removed to Independence. Bro. John Cockerton, "policeman," is still to be found standing at his post as priest of the branch. Here is an evidence that a brother can be an officer of the church as well as an officer of the law. If we had more of them holding offices in the government, we might have less graft. Our old standbys, Elders Ferris and Willie, are as much alive in the work as in the days of yore, and both are growing old gracefully. Bro. Joseph Pressley is deacon at Oakland, and works cheerfully as ever. Bro. E. Williams, teacher, has been having some severe trials; but the Lord is bringing him through safely. His son was shot some time since, and the father had two of his fingers cut off, and also other accidents in the family. Bro. Terry has good supporters and a number have been baptized in that branch of late as a result of unity and faithfulness on the part of the officers and Saints.

We held a number of successful meetings at Sacramento. Bro. T. J. Lawn president, William Dawson priest, and Charles Milgate teacher, comprise the branch officers there. Bishop Parkin is residing there temporarily; Bro. Charles Crumley's family is located there also. This branch is in good condition, and the prospects are bright for the future. Srs. Blair, Milgate, Twaddel, Morrell and others are faithful armor-bearers. The ministry who have visited this branch in the last twenty years will remember these sisters for their integrity and kind hospitality. We have been favorably impressed with the Saints in Chico, and have felt greatly blessed in the services here. Brn. A. M. Starkey, Sr., president, Walter H. Barker, priest, Aide and Foss, teachers, Lytle White, deacon, are the efficient corps of officers of this branch. Bro. A. B. Phillips, who opened up the work here, is kindly remembered by many of the Saints. Bro. J. S. Hommes, who assisted Bro. Phillips, is still in the faith, and actively engaged in spreading the truth. This brother and Bro. Barker ought to be out in the missionary field, and we hope they will so arrange their affairs that they can take the active missionary work next spring.

I wish to express my gratitude to all the officers and Saints in California for the kindness shown me, and the support of the brethren of the local ministry; for truly they have given me a kind reception in the districts and branches that I have visited. The Lord has greatly blessed my weak efforts among them.

Your brother and colaborer,

GOMER T. GRIFFITHS.

POPE VALLEY, California, November 18, 1906.

Herald Editors: I have a daughter who is not well, and I ask the prayers of the Saints in her behalf. She is not a member of the church, but is anxious to have an elder come and baptize her; when the opportunity affords I would be very glad to have one come and do so.

Yours truly,

RENA TOMBLINSON.

ONAWA, Iowa, November 20, 1906.

Editors Herald: I very much enjoy reading the HERALD, and from it I get much that is spiritually good to me. I note with others the harsh criticisms that have at times passed through it columns. Aside from this the pages of the HERALD have been laden with joyous and glad news, and to me it has been a source of pleasure to read its pages of sacred devotion to the upbuilding of a cause that seeks to lift humanity to a

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condition of heavenliness—a cause that seeks to bring about the happiest condition that man has ever dreamed of or hoped to attain, the redemption of Zion. And my sincerest desire is that we may all appreciate the opportunity we have of helping to bring about the result. There are various ways in which we may help. One way is to purify our hearts: "Blessed are the pure in heart, for they shall see God." And in another place we have the statement that nothing that defileth can enter his presence. Consecration is another element necessary to the accomplishment of the redemption of Zion. The chief thing that hinders in that respect now is selfishness and distrust, a lack of faith in God. "Love thy neighbor as thyself." Complete obedience to this commandment eliminates selfishness. Faith in God eliminates distrust. The lack of any one of these disfranchises us from a promise of inheritance. My prayer is for all, that we may be able to attain our inheritance.

Your brother in gospel bonds,

G. W. LINDSEY.

SPY HILL, Saskatchewan, Canada, Nov. 17, 1906.

Dear Herald: We have very stormy weather to-day; a regular northwest blizzard, although the thermometer is not very low. Alvin Knisley paid us a visit for about two weeks. He is certainly a wonderful speaker, and does a great deal of good. He went from here to Winnipeg. He had a congregation of about eight hundred there. Elder A. Dorsett is doing missionary work at Gilbert Plains. There are a few sections of prairie-land here to be bought yet at fifteen dollars per acre; but it will soon all be gone. Improved lands range from twenty-five dollars per acre up.

Your brother in gospel bonds,

J. E. DORSETT.

CLIFFORD, North Dakota, November 20, 1906.

Dear Herald: Having a little more than ordinary leisure at this time, on account of a severe snow-storm which has left at least a foot of snow on the ground, my thoughts are carried back, somewhat sadly, nearly twenty-seven years, to the time I first obeyed this beautiful gospel, and I well remember how my heart bounded with joy and gratitude to Almighty God to think that I had been permitted to hear the true gospel and become a member of his own church. Then why sadness? Is it because we have since discovered that we were mistaken and our hopes based on a delusion? No, indeed! But to think how little "I" (speaking for myself only) have done for that loving Savior, who did and is still doing so much for me!

Out here in this extreme north, weather conditions and isolation are somewhat of a barrier; but, alas! our own indifference is worse yet; and in my travels I see so many things that distress me, and that, too, at the houses of the Saints. One thing is light, trashy, literature, poisoning the mind. And here I feel impressed to relate a dream that I had many years ago, when my family was quite small, and I used to often read aloud of an evening to the household. I may say by way of preface that I had then discarded all the cheaper "yellow-backed" detective, "blood and murder" variety, and at that time was engaged on a volume of Dicken's works which I then classed as superior, and of which I was very fond. The Lord opened my eyes in the following dream: I saw myself, my wife at my side, and all the children seated in a cool, beautiful grove. It seemed to be hot weather and I looked around for water to quench our thirst. I found a spring close by, and began to hand water in a mug to all, and drinking myself. I thought the water did not taste exactly right, but no particularly bad effect seemed to come to me or my wife; but the children were taken very ill. And then I looked more closely and saw that at the bottom of the spring there was a foul sediment. At that time a voice seemed to come to me and say, "How careless you are about the welfare of your family. See here." And then I noticed close by, evidently not ten feet away, was another spring, beautiful and clear beyond comparison, and the voice said, "Use that." This was before the days of *Autumn Leaves*, Zion's Religio, *Exponent*, Church History, and many other excellent helps that we have now. So, dear Saints, fathers and mothers, as Christmas is drawing near, I know you all love your children, and have great hopes for them. If you want to give them a present at Christmas, send for a catalogue to HERALD or *Ensign* office and pick out what you want, and let the children choose some for themselves. It will be better than brassy jewelry or fancy "gewgaws."

With an earnest desire and prayer that we may all become pure, even "as the lilies," and so be ready to enter Zion when Jesus shall "send his angels," I am,

Yours in the gospel,

WM. SPARLING.

CASTLE ROCK, Washington, November 20, 1906.

Editors Herald: My dwelling-place has been swept into the Cowlitz River by the flood, and I find myself housed in the Saints' church with my wife and two children, where I am to stay until an old house can be repaired enough for me to move in. I have been in feeble health, and it is quite a tax on my present strength. We had to flee and leave the house nearly surrounded with water. I was out at twelve at night to the river bank and saw it was within a half-foot of overflowing. I awakened my wife and children and went out, warning people of the danger as I went, so all escaped except one man. I then went back to my family. The night was so dark it was impossible to leave. My two children, five and three years old, would have to be carried, an impossible task for me; we were caught in a trap. I did all I could to allay fears, prayed for help, and in a short time Bro. George Appleman came wading up to the door waist deep in water and taking the two children disappeared with them; my wife and I picked our way through. Sixty persons found shelter in Bro. Appleman's home for that night, and he rescued our goods which are now in the church where I am now writing. Bro. John Kaler has worked hard in rendering aid. John is a man of God—every inch of him. We do not propose to lose any ground, by God's help; we willingly suffer that we may still preach Christ's restored gospel, believing God works in destructive floods and earthquakes, as a testimony, and when he says enough we only go to reign in glory.

Yours in bonds,

A. M. MERRILL.

ST. LOUIS, Missouri, November 21, 1906.

Editors Herald: It has been some time since I wrote a letter to "our" valuable paper, which I appreciate very much and in which I find much comfort. It seems like any who desire to keep posted and to know what is going on in the church should have the HERALD coming regularly to their homes. Unfortunately this is not the case with many, and some of them quite able to subscribe for it. I can not say that its pages should be closed to a discussion of proper subjects. I think all matters for the good of the body militant which may be clouded in the minds of many, should be fully ventilated; however, I think much of what is said would be better said on the conference floor (see Doctrine and Covenants 125:16) than in the HERALD or from the pulpit.

In coming to St. Louis to do city work it has not been without its trials and perplexities, and it is a work that is so much different from district and rural work that one enters upon it with some apprehension of mistakes or failure; but the great Giver of all good is just as considerate of his servants' necessities to carry on city work and meet the demands as he is of those who do the rural work, and his divine light and wisdom is given when humbly and earnestly sought for. We are glad to know that while there are some exceptions here to right-doing among

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the Saints, the majority are working for higher and better conditions, many of them being a noble, self-sacrificing people, and their kindness and benevolence to me and my family can never be forgotten, neither their efforts for, and their activity in the work, which is worthy of commendation. We have a good, live Sunday-school here under the management of Brn. T. J. Elliot and Gomer Evans, superintendent and assistant, with an able corps of officers and teachers, and a splendid Religio ably conducted by Bro. Arthur Smith and his band of earnest officers and teachers. We are glad to see the increased interest manifested in this local of late. These auxiliaries are doing much in preparing the younger element for branch service; and it would be quite uncharitable not to mention the sisters' Mite Society here. They are all (?) busy bees. Of late they have in various ways accumulated two hundred and eighty dollars for the children's home fund, and a rummage sale ahead of them for December. Push right along, sisters, and may the Lord bless you in your efforts for good.

The organization of a branch in East St. Louis, October 14, so far proves to have been a wise act, and we are glad to see the activity on the part of the priesthood there to spread the truth and reach neighboring villages. It is encouraging, and it must be a source of enjoyment to those who are about to lay the armor down because of old age and infirmity to see the young arise and enter into the heat of battle. The church needs every worker it can get and local men can do much towards building up the kingdom of God. The fear and agitation of the leading minds of the world, political corruption, increased wickedness in high places, national and international uneasiness, along with the destruction of life in wrecks on sea and land, and the peculiar convulsions of nature, as well as many other physical evidences, all tend to warn us we are living in portentous times. We should be on the watchtower.

This is a grand work, a marvel and a wonder.

May the kind Father help us all to live faithful.

Your brother in Christ,

2941 Thomas Street. J. A. TANNER.

NEW PHILADELPHIA, Ohio, November 16, 1906.

Editors Herald: In looking over the HERALD, and reading the letters of interest and encouragement, I thought I would like to write a few lines also.

In comparing present conditions with the past, the outlook for the future is good. We have with us at present Bro. G. A. Smith, who has been with us for some time.

He certainly has done a great amount of good, patiently laboring among us, full of zeal with love for all. The Saints seem to be more united, more interested in the work, and more anxious to work out their souls' salvation than they have been for some years past.

The regular sacramental services were postponed on account of the funeral of Sr. Hazel Noble's little daughter, the funeral-sermon being preached at the home, in Denison, by Elder G. A. Smith. Sr. Hazel is certainly passing through a severe trial of sorrow, her mother, Sr. Bell McMillen, having passed away only a few months ago. I would kindly ask the Saints to pray for her, that the clouds may be rolled back, and that the sun may once more shine into her young life.

On last Sunday morning at ten o'clock the regular session of Sunday-school was held, and at two o'clock the sacrament was administered, after which the meeting was turned into a prayer- and testimony-meeting which was one long to be remembered by all the Saints who were present. The Spirit of God was certainly with us. It seemed like olden times, with so many brothers and sisters present, and yet our hearts were saddened, for some have been removed from our midst by the hand of death, whose prayers and testimonies we loved to hear. But when we think of God's promise to his children, we can lift up our heads and rejoice, for we know that on the morrow we shall meet them face to face.

After the close of the afternoon meeting Bro. G. A. Smith baptized two bright and intelligent young women, who for some time have been taking quite an interest in the Sunday-school work, one being a teacher, the other organist.

Saints, especially those of you who are interested in the Saints of New Philadelphia, pray that this Spirit of peace and unity may remain with us, and that we may continue to work shoulder to shoulder, until by our works and example to the world many more precious souls in this little city may be brought into the kingdom.

Your sister in the faith,

ETTA J. DARST.

CAMERON, Missouri, November 22, 1906.

Editors Herald: Perhaps a few lines from this part will be of interest to the readers of the HERALD. On the eleventh of this month our church which we recently purchased was dedicated to the service of the Lord. We expected Brn. Joseph and Kelley; but they were not here, but Fred A. Smith came in their stead, and preached the dedicatorial sermon. We had I. N. White and others of the missionary force with us also, Bro. White offering the dedicatorial prayer. The church was very nicely decorated, and a large audience greeted the speaker, who gave us a very interesting sermon; Bro. James Moler spoke in the afternoon, and Bro. Smith again at night. He has been with us every night since. Last week the attendance was good, and Saturday night the house was well filled, Bro. E. L. Kelley being the speaker, as he was on his way to Far West to attend the dedication at that place, which took place November 18. On Monday Brn. Joseph and Kelley both returned from the above-mentioned place, and Bro. Joseph spoke for us that night, then Bro. T. A. took up the line and has continued nightly; but owing to the stormy weather the attendance this week has been small, though the interest was quite good. We rejoice to know that we have a place of our own in this city in which to worship.

Next Sunday the church in St. Joseph is to be dedicated, making three churches dedicated on three successive Sundays in this district, something out of the ordinary, I think.

Your brother in bonds,

J. W. ADAMS.

DAWSON, Yukon Territory, November 5, 1906.

Editors Herald: A year has elapsed since I made use of your columns to convey to many brother inquirers news from my undertakings. Since then I have had a hard experience, for on my return journey to the mines I encountered a nasty fall which necessarily rendered my progress very slow and painful; but thank God, the many prayers of my brethren were at last answered; for I arrived at my destination with my outfit intact and my health quite restored. If sometimes during the trials and tribulations through which I have passed in my checkered career, my faith in the promptings of the good Spirit had weakened, I am now more than ever sure of the guiding presence of the omnipotent One; for the result of my last few months' labor has shown the predictions of his prophets to be true; and I can see now that in the near future my prayers are to be answered. I am convinced also, that the object I have ever in view will be accomplished, and that I shall be able to contribute in a very substantial way to the building of our Zion which will be handed down to our successors, and we pray will be a blessing to them, aiding them in their worship, love, and faith, until they too shall be gathered into his vineyard.

I can quote several instances in which my prayers have been answered in a most astonishing way; one in which my partner and myself had lost our way; every chance of ever recovering

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it seemed out of the question. Nothing but the trackless snow lay before us, and our trail was completely covered up behind. We could make out neither hill nor beacon and had it not been for our faith in the guidance of the Good Shepherd, we should have perished through hunger and exposure. But his presence, like the mariner's compass, ever pointing out to us the true course, ended in our safe arrival. I will not take up too much of your valuable space by describing my journeys too minutely, and the cold and hunger to which one is necessarily exposed in this northern region; but I feel that I should fall short of my duty to him in whom I place implicit faith, were I not to express the good and comfort which I receive by placing my trust in his guidance.

I will describe briefly one more instance of the marvelous answer to prayer. A serious accident happened to two of my dogs when on a long (mush) journey, they having got wet by breaking through the ice when the thermometer was registering fifty-five degrees below zero. Their feet began to swell, and there appeared to be nothing for it but the loss of both dogs, the consequences being so serious to me that my own safety depended upon saving at least one of them; after offering up earnest prayers, I ministered to the dogs, and in three days one had entirely recovered so that I could proceed on my journey, rejoicing in thankfulness to the Great Spirit for his merciful deliverance.

I have often met with brothers who, though living in comparatively well-populated cities, complain of their isolation and want of spiritual intercourse with other Saints. To them I would say, Cheer up, brothers; there are worse off than you; for I may tell you that for months at a time I have been without even the companionship of any human being; but I held on alone and obeyed the voice of the invisible One directing me not to give in; and thank God if I am alone in one sense, I have the presence of the Holy Spirit ever with me, guiding me into the right path, strengthening me in the time of weakness, and helping me over the pitfalls of temptation.

And now, Mr. Editor, in conclusion, I wish to thank you for the opportunity afforded by your columns of wishing my brethren every good wish, reminding them that though some must be miners, some ranchers, and some professional men, we all desire to contribute our utmost to the one great cause, the carrying out of the divine will of the Master.

Your brother in Christ,

J. J. SUTTLES.

STEWARTSVILLE, Missouri, November 12, 1906.

Herald Editors: I feel it my duty to write to you; and, as I can not spell some words right, I hope that you will bear with me, and please correct my mistakes. I was born and raised in Germany, and did not learn the English language there; and here in America I have not gone to school. What I have learned, I learned by reading the SAINTS' HERALD for so many years; and now for the last three years the *Autumn Leaves*, and *Zion's Ensign* for one year. And I thank the Lord that I have the money to pay for these three church papers for another year.

I love this latter-day gospel work with all my heart. The Lord knows that if I had the money I would be willing to help roll it on its course; for I think the Daughters of Zion have undertaken a good work, in building a home for the poor children who have no father or mother to care for them. Thanksgiving Day is near, and many people will have a good feast on turkey; but I can not afford to buy one for myself. I would rather give a dollar to the children's home, and help throw in a brick or rock for its foundation. Last week, Friday, when my HERALD came, I looked over the editorial first, "How Saints should live," and to my mind it was good. I do not know much about the law, but I think the law is the word of God. The Lord says that he that knows his will and doeth it not, shall be beaten with many stripes; and he that knoweth not his will, and doeth it not, shall be beaten with only a few stripes. What a difference, to my mind! There is a better chance for those who do not know so much, but who try to do the best they can. Oh, Saints, let us all be humble and faithful to the end.

MARY DOBIE.

ST. JOSEPH, Missouri, November 24, 1906.

Editors Herald: This morning I received a letter from Elder E. B. Morgan, stationed at Lucas, Iowa, in regard to my experience with cancer. He stated that he thought it would be a good thing for me to send you the original receipt for the cancer medicine I had used forty years, and with so much benefit to myself. For the benefit of my brethren and sisters who have not sufficient faith to be healed by administration, you might publish it. I find the receipt upon the label upon the original bottle, as written by Doctor King when I first bought it, as follows:

Sulphate of zinc two drachms to four ounces of water. It is a four-ounce bottle. And now for a little instruction as to its use. I used to apply it if the cancer was young and small by placing my finger upon the mouth of the bottle, turn up the bottle so it wet my finger, lower the bottle and apply my finger to the cancer. This may be done two or three times during the day, and the cancer will soon die. But if neglected it soon begins to grow, and if it gets any size, the best plan is to use a fine and small camel's-hair brush, wet it by dipping it in the bottle, not too wet, then put it around the outer edge of the cancer a few times, then draw in as the cancer dies. It bites and pains terribly but may be borne if used as I direct. I have given the directions for its use as plainly as I can.

1502 Holman Street. WILLIAM HAWKINS.

Of General Interest

(Concluded from page 1133.)

THE LOSS OF THE LUTIN.

The tragic fate of the French submarine boat, the Lutin, may serve as an inspiration for some modern romancer, and it may lead to further improvements in this style of vessels. It also recalls the fate of another French submarine that went down in the same way about a year ago.

And it brings to memory the fact that a submarine was built here and was experimented with here during the Civil War. A bright Southerner, one of the men who wore the gray, conceived the idea. The Northern blockade was ruining the South, Northern ironclads were working havoc among the Southern war-ships, and the Confederate officer dreamed that the submarine would destroy the Northern iron-clads and break the blockade. And others of the men in gray dreamed that dream and became enthusiastic over it. And a submarine was constructed in one of the Southern ship-yards. It was a very crude affair according to twentieth century ideas and methods, and yet the Monitor was a crude affair and the hated Manassas would be greeted with derision anywhere upon earth to-day. It was a crude affair, but there was a possibility that it might do the work that was expected of it, and the bravest of the brave men of the South pinned their faith to it.

It was a mere nut-shell and carried perhaps five or

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six men. The work was hampered by lack of the proper material to work with and by lack of the mechanic of the highest skill and experience. All sorts of makeshifts had to be devised. In a modern shop or yards the boat might have been so constructed that it would have answered the purpose, but under the circumstances the boat could be submerged, but it refused to again come to the surface. A volunteer crew manned her on her trial trip and they drowned like rats in a trap. After the boat had been raised and repaired, another crew volunteered, in fact men fought for the opportunity to take part in the perilous venture. And the second crew died as did the first. And a third volunteered, the men stepping forward and going to death as cheerfully as if leading an old-fashioned Virginia reel in one of the Southern homes. And there were others ready to take their places, when the officers put a stop to the useless waste of lives. The first American submarine was a failure. But the brave men who manned her ought not to be forgotten. The whole history of the war, each hour filled with deeds of conspicuous gallantry, knows nothing finer than these Southern lads, stepping forward to service, where the chances were all against them, and to be performed, not where they could be cheered by the knowledge that their comrades and their officers were watching them, but cooped up in a small box beneath the sea, they were to struggle alone, or perhaps to solve the problem. And if that submarine had proved successful the inventor would be named with John Ericsson, and more would be known about her than about any ship of that time. And there would have been fame and honor for the men who went down in her. Fame and honor are linked with success, and yet there were none entitled to greater honors, to greater fame, than these Confederate volunteers who manned the first American submarine boat.—Burlington *Hawk Eye*, November 24, 1906.

THE VAUDEVILLE CHURCH.

From the New York *Sun*: The vaudeville offering at the central Baptist church, in West Forty-second Street, last night, was the musical glasses, "the largest and most complete set of musical glasses ever played before the public," said the announcement on the bulletin-board in the vestibule.

The regular congregation, increased by persons that wanted a vaudeville entertainment without going to Hammerstein's, listened to a manipulation of the glasses by a little blonde man and seemed to be pleased.

There was no levity about the entertainment which the Reverend Frank. M. Goodchild furnished his congregation. It was all very staid and proper, and the service switched from the scripture reading to finger work by the little blonde man easily and without a jar.

Pastor Goodchild has made up his mind that he is not going to let Sunday night shows take his congregation away from him without making a fight, and started vaudeville at the central Baptist with a few stunts by a young woman whistler a week ago. The whistling girl made such a hit with the congregation that the success of the scheme was assured from the start.

The church on the south side of Forty-second Street, between Seventh and Eighth Avenues, is in the heart of the theatrical district. The Lyric and Belasco's are just across the street, Hammerstein's at the corner, and the New Amsterdam, Liberty, Hackett's, and the American to the west along the same side of the street. The theaters that gave Sunday night concerts not only cut down the size of Mr. Goodchild's congregation, but sometimes in the summer the songs of the rag-time singers broke in on church services.—Kansas City *Journal*, November 23, 1906.

Miscellaneous Department

Conference Minutes.

Fremont.—Conference convened at the Saints' church, near Thurman, Iowa, October 27, at ten o'clock, Amazon Badham in the chair. Branches reporting: Keystone 35, Hamburg 66, Bartlett 43, Tabor 73, Riverton 56, Thurman 195, Henderson 88, Glenwood 76, Shenandoah 125. Elders reporting: N. L. Mortimore, T. A. Hougas, J. B. Cline, D. Hougas, George Kemp, Joseph Arber, E. S. Wilcox, James Comstock, S. Orton, E. A. Stedman, C. M. Roberts, A. Badham. Total number sermons preached 232, number baptisms 19, membership of district 757. Bishop William Leeka reported: Balance on hand due church January 1, 1906, $189.22; total receipts to October 1, 1906, $856.18; expenditures to October 1, 1906, $931; due bishop, $74.82. Upon motion the chair appointed M. W. Gaylord and D. M. Ettleman to audit the bishop's books. Secretary then presented report of district tent fund: Received from Henderson, $4.05; Riverton, $5; Shenandoah, $2.55; Keystone, $2; on hand last report, $7; total, $20.60. Paid Joseph Arber, $7.10; M. M. Turpen, $2; balance on hand due district, $11.50. Joseph Arber reported district tent work: Received from secretary, $7.10; Bartlett Sunday-school, 50 cents; expenses, $6.36; balance due district, $1.24. The following resolution was presented: "Resolved, That the president and clerk of the district write a statement of the facts as to the conditions existing in the Shenandoah Branch and forward the same to Elder Heman C. Smith, and ask him to give to it his personal attention, that a settlement of the trouble may be made, that there may be an agreement made between the branch record of Shenandoah and that of the district. Signed, E. A. Stedman and Joseph Roberts." The resolution passed by unanimous vote. A motion was then made that the recording of the two Shenandoah branch reports be suspended until the action of Heman C. Smith was taken according to the above resolution. Motion carried. E. A. Stedman was recommended to labor in the Glenwood Branch and vicinity. J. B. Cline was given privilege, by motion, to labor in Shenandoah Branch and vicinity. Secretary's bill for postage and blanks, $1.62; a collection of $2.29 was taken, and given to secretary for expenses. Report of the district Sunday-school association read and approved. A motion that next conference meet with Tabor Branch, February 24 and 25, 1907, prevailed.

Alabama.—Conference convened with the Pleasant Hill Branch Saturday, 10 a. m., October 27, 1906; J. R. Harper in chair assisted by J. M. Stubbart and W. S. McPherson, M. S. Wiggins secretary. On motion the visiting brethren were invited to take part in conference. Ministry reporting: Elders J. M. Stubbart, E. L. Hensen, J. R. Harper, W. S. McPherson, W. J. Booker baptized 1, J. N. Hawkins, J. G. Vickrey, and G. O. Sellers; Priest A. A. Weaver; Teachers J. J. Hawkins and G. E. Wiggins; Deacon L. G. Sellers. Branches reporting: Pleasant Hill 209 and Flat Rock 47. Bishop's agent, G. O. Sellers, reported: On hand at last report, $231.75; received since, $164.25; paid out, $88.00; on hand at present, $308.00.

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Moved that court of elders be discharged. After considerable discussion the motion was deferred until after election of district officers. Tent committee reporting in part: Received since last report, 50 cents; on hand at present, $61.91. On motion the old tent committee was released and a new one appointed, consisting of R. B. Booker, T. N. Peacock, and A. A. Weaver. District officers elected: J. R. Harper, president; W. S. McPherson, vice-president; M. S. Wiggins, secretary; G. W. Miniard, treasurer. The matter of elders' court taken up, and court discharged. Moved that the district officers grant letter of removal to all those desiring that belong to disorganized branches in the district. A collection was taken up to defray secretary's expenses: collection, $3.20. The time and place of next conference was left in the hands of the district officers.

Montana.—Conference convened at Deer Lodge, June 23 and 24. Reports from Deer Lodge and Gallatin Branches read and approved. Bishop's agent's report from April 1 to June 23 showed $75 received, and $25 paid out. The resignation of Bro. J. D. Stead as district president accepted. Bro. Frank Christofferson, formerly vice-president, was elected president of district; Bro. John Eliason to assist; Bro. Jerome Wyckoff sustained as secretary. Adjourned to meet at call of district officers.

Massachusetts.—Convened at Fall River, Massachusetts, October 13 and 14, 1906. M. C. Fisher, assisted by F. G. Pitt, was chosen to preside; W. A. Sinclair and A. L. Sanford, secretaries. Ministerial reports: Elders M. C. Fisher, F. G. Pitt, R. Bullard, Joseph Squires, I. B. Ames, F. P. Busiel, G. H. A. Gates, N. R. Nickerson, John Chester, William Bradbury, H. W. Howlett, J. B. Pierce, J. Woodward, A. Sinclair, J. D. Suttill; Priests G. W, Ames, G. W. York. The summary of the ministerial labors: Sermons, 280; confirmed, 11; married, 6; patriarchal blessings, 100; baptisms, 10; ordinations. elders, 1. District treasurer reported: On hand last report, $23.00; expenditures, $13.00; balance, $10.00. Reunion committee reported a deficit, $165. Expenses were incurred by purchasing new material. The income more than met the expenditure minus the new property bought. The committee were authorized to borrow sufficient to cover expenses, and that the debt be carried over until next reunion. Statistical reports were received from Attleboro 43, Brockton 27. Boston 179, Cranston 34, Dennisport 61, Fall River 164, Haverhill 24, Little Compton 13, New Bedford 26, Plymouth 41, Providence 255. Total at last report, 851; present number 867. Bishop's account: Receipts with balance, $2,804.63; expenditures, $2,441.53; balance on hand, $363.10; consecration fund, $213.55; children's home fund, $9; sanitarium fund, $26.50. District historian was authorized to prepare her report and submit it to the conference hereafter. Cyrus W. Wood of Brockton was recommended for ordination to the office of teacher, and his ordination provided for. A committee was appointed consisting of E. H. Fisher, G. H. A. Gates, A. B. Phillips to draw up a resolution of condolence to be sent to Mrs. Florence Smith, as an expression of sympathy in the loss of her husband, George H. Smith. Adjourned to meet with the Providence, Rhode Island, Branch, February 16, 1907.

London.—Conference met with the Arthur Branch on the 20th of October, President Evans and presidency of district presiding. Financial reports were received from the Bishop's agent, the treasurer, the secretary, and the manager of *Canadian Messenger*. The district statistical report was read, showing a net gain of three hundred and thirteen members. The report of branches in a summarized form was also received. Ministerial reports were read from Elders A. E. Mortimer, J. Shields, R. B. Howlett, and S. G. St. John. Elder Kinsley's report as a delegate to General Conference was received. The officers appointed for the district are: President, R. C. Longhurst; vice-president, George Buschlen; secretary, Hannah Leeder; treasurer, D. W. Cameron; Bishop's agent, R. C. Evans. It was decided to hold the next conference with the Cedar Valley Branch on the 15th and 16th of June, 1907. Church incorporation in Canada was presented for consideration, but as it was deemed that the time was not favorable, action was deferred. Delegates appointed for General Conference, 1907, were R. C. Evans, J. L. Mortimer, J. T. Thompson, and Sr. Lizzie Morrison. The present *Canadian Messenger* officials were sustained, and a motion obtained that when the business manager and the editor see that it will be a benefit to the work, they are empowered to edit an enlarged edition. Reports were received from the Sunday-school association of the district and the Religio, showing that marked advancement has been made during the past year in both organizations. On Saturday afternoon an address was read, and a presentation made to President Evans, the day being the anniversary of his birth. Votes of thanks were tendered the assistants at the dining-hall, and the branch and citizens for their kindness to the conference. The collections of conference amounted to twenty three dollars and fifty-eight cents. Orders were drawn on the treasury to pay for the balance due secretary, 47 cents; for hall-rent, $5; for secretary's salary, $10; for current expenses of secretary, $5; and to pay for 12 dozen each of knives, forks, and tea-spoons, and 2 dozen table-spoons. A bill of $10, presented by Niagara Falls Branch, was disallowed. Hannah Leeder, secretary.

Central Michigan.—First conference of the district was held at Coleman, Michigan, October 13 and 14, 1906; J. W. Wight was chosen to preside, assisted by J. J. Cornish and J. A. Grant; Addie Grant chosen secretary, J. A. Grant to assist. The right of voice and vote was extended to visiting Saints. Resolved that the decision of the chair be sustained (concerning reporting a person who held both the office of high priest and high councilor; last office to be reported). Resolved that secretary strike out the word "president" from branch reports where no elder resides, and insert "presiding priest, teacher, or deacon," as the case may be. Branch reports: Cornish 35, Valley 137, Valley Branch report referred back for correction; Rose City 38, referred back for correction; West Branch 33, Comins 60, Hamilton Center 48, Silver Lake 25, Farwell 27, Beaverton 42, Prescott 54, Butman 36, Coleman 142, Glover 87, Greenbush no change, Smith Creek 10. Resolved that hereafter all branches be required to procure and report on proper blanks. Presidency reported in part as follows: Sermons preached, 481; priesthood meetings, 10; business meetings, 36; fellowship meetings, 496; other services, 454; baptisms, 33; two branches organized. Secretary's financial report of money received from branches as per resolution of last conference, also one from district treasurer: Rose City, 90 cents; Cornish, $1: Farwell, $1; Coleman, $2.35; Sweet Branch, $1; Prescott, $1; Brinton, $1; Mikado, 65 cents; Valley, $1.80; Iosco, 75 cents; Greenbush, $1; total, $12.45. Both reports adopted.

Bishop's agent reported: Total receipts, $333.57; expended, $317.55; balance on hand, $16 02. Secretary's expense bill of $1.03 was allowed, and ordered paid. Resolved, That the Gilmore Branch be declared disorganized, and the secretary be authorized to issue letters of removal to those remaining, to the Farwell Branch. Carried. Moved that district pay half of secretary's fare to the conferences. Carried. The loose leaf system of record, for recording names, was adopted. Elder A. E. Burr and the president of Hamilton Center Branch were authorized to ordain Bro. Walter Rockwell to the office of priest. The following was adopted: "Resolved, That all ordained officers discontinue the use of tobacco after being duly labored with; or at the expiration of one year they be required to tender their license to the president of district until they do quit." The following were chosen delegates to General Conference: J. W. Wight, J. A. Grant, J. J. Cornish, E S. White, Esther White, Addie Grant, Mrs. J. J. Cornish, G. A. Pringle, E. L. Pringle, J. J. Bailey, G. W. Burt, A. E. Burr, William Dowker, Hannah Dowker, H. J. Badder, Maggie Burt, R. B. Campbell, Mrs. R. B. Campbell, C. G. Lewis, Ross Ingleright, M. A. Summerfield, David Dowker, J. D. Howard, Elmer Norcross, Mrs. M. A. Summerfield, Bertha Cornish, Anna Harder, Emma J. Nichols, Augusta Nichols, O. J. Hawn, Hugh Clark, and Matthew Umphrey. They were authorized, in case of division, to bring in a majority and minority vote. Report of district president concerning selling of the old tents was received and the report spread upon the minutes. A motion was carried that a committee be appointed to negotiate for a new tent. Chair appointed as committee: J. A. Grant, G. W. Burt, and E. S. White. Election of officers: J. A. Grant, district president, with privilege of choosing his associate; Joseph Sheffer was chosen, the conference ratifying the choice; Addie Grant, secretary; W. E. Harder, treasurer; E. S. White was sustained as Bishop's agent, and B. C. Harder as standing auditor. A motion that a collection be taken, amount to go toward painting Coleman church, was carried unanimously. Eleven dollars and fifty-five cents was collected. Sunday at the close of the 8 a. m. social service, seven were baptized by J. J. Cornish. A motion prevailed to grant the request of the Munger Saints to be organized into a branch. It was resolved that a committee be appointed consisting of the missionaries in charge and the district presidency, to consult with the presidency of Northern and Western Districts, requesting them to unite with our district in organizing for a reunion; our committee to report to next conference. Conference adjourned to meet with the Hamilton Center Branch at call of president.

Northern Nebraska.—District conference convened at Valley, Nebraska, September 29, 1906, at 10 a. m., Bro. H. S. Lytle in the chair; H. H. Robinson, secretary. Branches reporting: Omaha, Decatur, Blair, and Platte Valley. Ministry reporting: Elders P. L. Stephenson, H. S. Lytle, James Huff, D. R.

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Chambers, G. W. Galley, H. L. Kinning, B. L. Lewis, J. E. Butts, S. H. McDonald, F. R. Shafer, Charles Fry, H. H. Robinson; Priests Marcus Bilyne, Loyd Marteeny, George Mury, C. H. Bellchan, J. N. Mann, R. H. Brown; Teacher M. A. Peterson; Deacon W. F. Case. Adjourned to meet at Omaha, Nebraska, last Saturday in January, 1907.

Convention Minutes.

Central California.—Sunday-school convention convened at Tulare, October 26, 1906. Bro. J. B. Carmichael in the chair. Bro. C. W. Earle assisted; Sr. Dora Glines, secretary. Reports of district officers were read. A resolution prevailed to arrange for the printing of one hundred copies of Bro. Albert Carmichael's "Notes for Sunday-school and Religio workers," for use in the district, and the committee was authorized to call on the district funds. The Religio society was requested to coöperate with the Sunday-school. Moved and carried that the next convention be held at the time and place of our next conference.

Alabama.—Sunday-school association met in convention with the Pleasant Hill school, Friday, 3 p. m., October 26, 1906. A. A. Weaver in chair, M. S. Wiggins secretary. Reports from officers were read. Treasurer received $1.95; paid out, $1.50. Officers elected: A. A. Weaver, superintendent; J. R. Harper, assistant superintendent; M. S. Wiggins, secretary; Idella Sellers, treasurer; May Bell Weaver, librarian. Adjourned to meet on Friday, 10 a. m., before the sitting of next conference and at same place.

Central Michigan.—Sunday-school convention convened October 12, 1906, with Superintendent G. W. Burt in chair; Addie Grant secretary; J. A. Grant, assistant. Visiting members were granted voice in the convention. Report of section eight, Hamilton Center, Coleman, and Smith Creek Sunday-schools returned for correction. District treasurer reported: On hand, $3.87. Secretary's expense bill of $2 85 was allowed and ordered paid. Election of officers: Superintendent, G. W. Burt; assistant superintendent, H. J. Badder; secretary, Addie Grant; treasurer, Annie M. Harder; district librarian, Elizabeth Umphrey. The following were chosen delegates to General Convention: Addie Grant, J. A. Grant, E. S. White, Esther White, J. W. Wight, H. J. Badder, G. W. Burt, Maggie Burt, J. J. Cornish, J. J. Bailey, Emma J. Nichols, Anna Harder, Sr. J. J. Cornish, Matthew Umphrey, A. E. Burr, George Bailey, G. A. Pringle, L. E. Pringle. Delegates present authorized to cast full vote, and in case of division a majority and minority vote. It was decided to pay half of secretary's expense to convention. A motion that "we have a parliamentary drill to-night" was amended by adding, "and that we invite Bro. J. W. Wight to preside—also to give a talk to the conventions." Carried as amended. Adjourned to meet day previous, and at the place of next conference.

Conference Notices.

I again call attention to the importance of sending in all branch reports without fail. Some have answered my letters and expressed a willing hand, others have not. Let us all do our duty now. Remember conference convenes at Pilot Knob, Indiana, December 22 and 23, beginning at 2.30 p. m., the 22d. Saints coming by rail get off train at Marengo or Milltown; those coming by river get off boat at Leavenworth, inquire for J. A. Maymon at Pilot Knob, who will find places for all. John Zahnd, secretary, Pilot Knob, Indiana.

Eastern Maine District conference will convene at Indian River, Maine, December 22 and 23. Would be pleased to have the missionary in charge with other elders attend. E. M. Walker, secretary.

Addresses.

J. A. Becker, C. C. Joehnk, Kirchenstr 3, Rendsburg, Germany.

Reunion Notices.

The Southwestern Iowa reunion will be held at the Badham Grove, near Henderson, August 19, 1907, and continue over Sunday, the 25th. Henderson Branch please take notice, and work accordingly. Joseph Roberts, secretary of committee.

The Apostasy and Restoration, per dozen, 20 cents; per 100, $1.50. Herald Publishing House, Lamoni, Iowa.

Died.

MADISON.—Adolph Edward Madison, born December 17, 1871, at Aalborg, Denmark. He labored several years as a teacher, and in 1902 was ordained a priest, entering at once into the missionary field. Three years ago he was ordained an elder, and last April by direction of the General Conference, to the office of seventy. He was taken ill about the first of September but continued to labor until failing strength compelled him to stop. Every effort of loving hearts and hands proved of no avail and he gradually declined until Sunday, November 11, when he fell peacefully asleep. Ten days before the end he became resigned to the inevitable and cheerfully awaited the end. When asked if he had any word to leave to the people he said, "Yes! tell them that the gospel is true; I know that the gospel is true." He was married August 9, 1903, to Sr. Christina Christensen, who is left to mourn; also a little daughter June, two years old, father and mother, two sisters, and one brother, and many brethren of the ministry, and Saints and friends in many places. Funeral-services at Hazel Dell church. Sermon by Charles Fry, assisted by Charles Beardsley. Interment at Frost Cemetery near Council Bluffs.

PARRISH.—Clare I., died April 20, 1906, near Council Bluffs, Iowa. She was born March 11, 1869, at Bloomfield, Wisconsin. Came to Iowa when seven years old. Was baptized August 21, 1880, by Henry Halliday, confirmed by J. W. Chapburn. She remained strong in the faith until death. She was the daughter of Bro. Elisha and Sr. Margaret Landon. She was married to A. J. Parrish December 2, 1888. She leaves husband, two daughters, three sons, an aged mother, seven sisters, and a brother. Funeral at Boomer by Joshua Carlile.

BYRN.—William Temple Byrn, born September 30, 1879; died November 2, 1906; son of Bro. J. D. and Mary E. Byrn, of Byrneville, Indiana. Baptized December 1905. He retained his faith in the church, and a few days prior to his death smilingly told the writer [Elder J. W. Wight] that he had no fear of death, for "I have made my peace with God." Will was a genial friend and generous to a fault. Failing a victim to America's "great white plague," he has left behind father, mother, two sisters, and four brothers. Elder J. W. Wight baptized him and conducted the funeral before an immense crowd.

KECK.—Jesse M. Keck died at Joy, Illinois, September 8, 1906, from internal injuries received while erecting a building. Bro. Keck was born October 26, 1851. May 27, 1875, he was united in marriage to Arminda Jack. She died November 2, 1893. To this union were born six children, four dying in infancy. August 17, 1899, Bro. Keck was united in marriage to Luella Lutz, of Joy, who survives. Besides the members of his immediate family, he leaves father, mother, one brother, and one sister. Funeral-services were at the Methodist Episcopal church, conducted by E. T. Bryant and Reverend E. S. Busby.

TALBERG.—Mary Martina Talberg, the little daughter of Bro. and Sr. August Talberg. Born June 13, 1904, at Wagner, South Dakota. She was blessed by Eli Hayer and C. T. Robertson. She passed from this life November 18, 1906, and her loving father brought her to Mondamin, Iowa. She was the little granddaughter of Bro. and Sr. Dan Coffman, and the funeral-sermon was preached at the home of Sr. John Coffman. She was laid away in the Magnolia cemetery.

GERMAN.—Sr. Sabrina German passed away November 3, at New Salem, North Dakota. She was born in Illinois, and moved with her parents when quite young to Iowa. Was married at the age of seventeen to John K. German, who was also a member of the church, and who died twenty-one years ago, at New Salem, North Dakota. She leaves two daughters and six sons to grieve, also an aged mother about eighty five years of age. She was baptized when about twelve years of age, and was 60 years and 8 months old at death. She has been a constant sufferer for over ten years.

Eugene Field won his undying fame through writing very tender and lovable children's verse. His "Little toy soldier" will last as long as the English language endures, and it is the memory of this poem which makes the appearance of an unpublished manuscript by Eugene Field a notable occasion. The *Woman's Home Companion* for December contains a two-page poem by Eugene Field entitled "The old blue bear and the rabbit" written in the winter of 1884. It was secured from Mr. Frederick S. Field, son of the poet, who tells in the same number of the *Woman's Home Companion* why the poem was held twenty-two years before being published.

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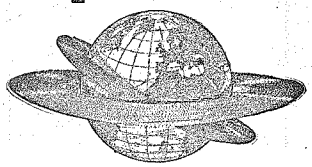

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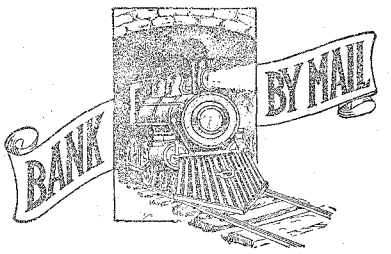

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The Saints' Herald

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:3
"There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon, Jacob 2: 6

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Flora L. Scott

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

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NEXT WEEK: In the next issue of the HERALD we expect to begin the publication of Elder Heman C. Smith's reply to the tract by Joseph F. Jmith, Jr., entitled, "The Reorganized Church vs. Salvation for the dead." This reply will be in the form of letters, in about four numbers.

Editorial

INDIVIDUAL LIBERTY AND ITS LIMITATIONS.

We must not ignore the line fences which separate between our rights and the rights of others—between our rights and the rights of God.

The case of Doctor Crapsey has attracted general notice in religious circles of late and raises in our minds the old question of individual liberty in ecclesiastical matters and in fact in others matters.

Doctor Crapsey has resigned his charge in Rochester, New York, and has withdrawn from the ministry of the Protestant Episcopal Church because he could no longer indorse the doctrines of the miraculous birth and the literal ascension of the Master. Under the circumstances his withdrawal seems the only honorable course.

Has a man the right to controvert the accepted teachings of his church?

To our mind he has not that right. Two honorable courses are open to him: he may refrain from teaching that which the church denies or denying what the church teaches, if he can consistently do so; or he may withdraw himself from it and then teach the truth, as he sees it, on his own responsibility or that of such other church as may see the matter as he sees it.

When a certain number of men band themselves together to teach certain doctrines, no one of them has a right to teach anything not believed by the organization and to do it in their name and as one of them. If he draws his living from the organization while doing so, he is obtaining money under false pretense: and, worse, he is obtaining moral support under false pretense.

One of the old continentals in "his ragged regimentals" might have decided that the cause of the loyalists was right and he might have severed his allegiance to the new Republic and have gone over to fight with the men of King George and still have been an honorable man; but if he still wore his uniform and kept his place in the ranks while giving "aid and comfort" to the enemy, he became a common traitor.

Judas Iscariot had the same opportunity to reject the claims of Christ and go out to join the world that others had who "followed no more after him"; but he chose to remain a supposed follower while not

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believing as a follower. He still gave the kiss of a brother while his heart was the heart of an alien.

In fact when one man begins to fellowship with and coöperate with one or more other men in any way or in any work his own wishes cease to be the only factor in the matter, and in determining the extent of his liberties he must respect the rights of others the while he seeks to maintain his own.

It is apparent also that if there are limits to one's liberty in preaching or teaching as a member of some church or society, there are limits to his liberty as regards his conduct.

If a man choose to teach polygamy, we can not prevent it; but obviously we have the right to say that he shall not teach it as a member and representative of the Reorganized Church of Jesus Christ of Latter Day Saints. It is equally true that we have the right to say that as a member of the church a man shall not pursue certain lines of conduct. It would seem that the honorable thing for any man or woman who does not wish to conform to the teachings of the church regarding deportment would be to get out of the church. It is unjust that the preacher alone should be hedged about with restrictions.

In fact, in many lines of activity one will come to a period which indicates a full stop. Liberty ends right there and something begins which you may call license or anarchy or bondage as you choose.

Liberty in which there shall be no restrictions set upon thought or speech or act is a dream; and it is not desirable that it should become real.

Perfect liberty means the *opportunity* and *power* to do, think, and say anything which is right and the *opportunity* and *power* to *refrain* from doing, thinking, or saying anything which is wrong.

If we chafe under this restriction against wrong, we are not yet free, we are bound by evil impulses; and if we pass over the bounds of right with the idea that we wish to be absolutely unhampered, we come into the worst bondage of all, commented upon by the Master as follows:

> Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were *never* in bondage to any man; how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth *sin* is the *servant of sin*.—John 8:31-34.

We must not ignore the line fences which separate between our rights and the rights of others,—between our rights and the rights of God. Our *interests* may be mutual but many of our *rights* are individual. God himself respects the rights of others, and God of course enjoys the highest type of freedom.

The man is not free who is dominated by an evil impulse which leads him to trespass on the rights of others; and if he persists, some higher power will ultimately step in and restrain him by force. That is why we have hell and the county jail.

In every community certain rules are in force which are not the result of any one man's whim; they exist because of necessity.

An individual searching for the "land of the free" might come to the United States. He might congratulate himself that he had reached a land where no restrictions are imposed upon humanity.

His eyes have hardly turned from scrutinizing the statue of "Liberty enlightening the world" before the customs officials and the health officers are busy with him. If he does not then revise his ideas of personal liberty, the police, the tax-collector, the sheriff, the janitor, and the coroner will help him to make a few emendations.

If he is spared, he may in time learn to keep to the open road and turn to the right when meeting a fellow man.

We used to boast that a man might say what he pleased and he could be held to account for the results only; but one or two bloody tragedies have taught us that it is folly to hang the assassin and leave free the pen and unbridled the tongue that teach the assassin's code.

Anarchy claims so much liberty that it robs itself of the *fruits* of liberty, and extended through the universe would make every fixed star a wandering comet and every man an Ishmael.

God himself has set certain limits to liberty, if we may use that term for want of a better. In one particular he has said, through his servant, "Ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love *serve* one another. . . . But if ye bite and devour one another, take heed that ye be not consumed one of another."—Galatians 5:13, 14.

Saints are called to liberty, but not to the liberty of the beasts who quarrel and devour.

God has imposed this condition and it devolves in a general way upon every man who has any charge of any department of God's work to see that that condition is respected, so far as he can. We all hate a despot and no good man aspires to be a "boss"; but the man who stands where God placed him and enforces God's law is not a despot. Of course, if he has not the gospel spirit and does not work in harmony with law we make no defense for him. He will fall.

God has been specific in giving this power of oversight to certain men in too many instances for detailed comment; but we note a few of his commissions:—

Of the teachers he says that they are to "see that there is no *iniquity* in the church, neither *hardness* with each other; neither lying, backbiting, nor *evil* speaking" (Doctrine and Covenants 17:11), thus giving them the right to advise people as to certain restrictions which are placed upon the *conduct*, *speech*, and *thought* of a Christian. If these rules

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are ignored they may take such steps as shall insure an observance of them.

Of the elders God says, "It always has been given to the elders of my church, from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit"; and under this warrant and with the knowledge that the "house of God is a house of order," if one comes into any meeting and becomes abusive, disorderly, obscene, or quarrelsome, or occupies more than his just portion of time, those in charge may put a full stop to his further progress along the line of what he may conceive to be his liberty.

The Rules of Order and Debate affirm that it is the right of an officer presiding over a business-meeting to "restrain the members, when engaged in debate, within the rules of order, to enforce on all occasions the observance of order and decorum among the members," and to secure "due respect and regard for the laws governing the church, as contained in the Bible, Book of Mormon, and Doctrine and Covenants; and prevent these books from being treated lightly, jestingly, or disrespectfully."

Speech and conduct are to be regulated by law, especially in an assembly of God's people; and certain men are appointed to see that these rules are observed.

Again, a minister sent out to preach the "perfect law of liberty" must not arrogate to himself the right to teach anything contrary, though to him it might seem right. For instance, if one should begin to preach the doctrine of polygamy the missionary in charge or other proper official would quickly arise to tell him what he must not teach the people, as was done in the case of Hiram Brown in 1844.

These lines are written with the desire which must actuate every true Latter Day Saint to induce a more strict observance of the laws of the church and to help the various members of the priesthood in their work of preserving order, harmony, and good fellowship. Speed the day when branch officers, missionaries, and others who are attempting in legal ways to bring order out of chaos in branches or in any department of church-work will not be regarded as intruding.

Now we are aware that the title of this editorial may be subject to improvement. It may not be exactly proper to refer to law as a limitation to liberty. The time may come when no one will regard it as a limitation, because one would hardly consider an enactment a restriction which merely said that he must not do something which he did not wish to do. But alas! we have not all reached the stage where we never wish to do anything which we ought not to do. What we mean by the term may be understood, and probably no one will wish to make us an offender for a word.

We are aware that the rights of society are greater than those of the individual; but what one loses as an individual he gains in society. For instance, while angry, one may resent the church rule which prevents him abusing another; but he gains this, that no other angry man may abuse him.

God grants the fullest possible individual liberty, yet has placed within the church means by which she may protect herself against those who, like Doctor Crapsey, might preach another gospel or like others might *live* another gospel "which is not another."

The vital point in life is to find the straight, narrow, undeviating path which lies between the two extremes of undue license and illegal repression,—the "perfect law of liberty."

ELBERT A. SMITH.

QUESTIONS AND ANSWERS.

Dear Brother: On page 920, Conference Minutes, I read: "We have not yet reached the period when we can carry into its fullest execution the requirement of ordaining high priests over districts and setting them there."

Is it to be understood that when that period comes, the high priests who are chosen and set apart over districts as presidents are to be ordained as such: namely, presidents?

No, not necessarily. High priests are by virtue of their office presidents, and may be chosen to so occupy when the necessity occurs, or is created. An ordination to preside over any specified district would confer no more authority than the simple ordination to the priesthood itself; the choosing of one already ordained to the office, and defining the district, would only designate the place the church required the work done. It might be well to set one apart to such district by consecration and blessing, but not for conferring additional authority.

The same brother asking the foregoing writes thus:

I heartily indorse your instructions on page 920, to give those called to offices a trial. I certainly believe that the time has long since come when the traveling and standing ministry should be placed in their proper field of labor; by so doing we would show respect and honor to Him whom we all claim to love and worship. He has said that if we love him we will keep his law, which is, "Let every man stand in his own office, and labor in his own calling."—Doctrine and Covenants 83:21. For years some of the traveling ministry have labored in the office of the standing, when the standing have been sent to do the work of the former. Why not honor the law? Year after year we ignore it, and, I believe, greatly displease the law-giver.

The following questions came from another source:

Is it an understood thing in the church that the only peacemakers there should be in a branch should be the teacher? Or should we all be peacemakers?

No, to first; Yes, to last question.

If we see a friend going wrong is it right to warn that friend and plead with him to quit the wrong, and tell him the things that are being justly said about him? Or should we instead go and lay a complaint before the officers and let them deal with him?

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Yes, to first question.

If it is right to counsel and help our brethren, how far may we go without interfering with the teacher's office?

As far as the occasion warrants, without offending.

GENERAL CHURCH ITEMS.

At their last meeting the trustees of Graceland College christened the new dormitory "Marietta Hall" in honor of Sr. M. Walker, who has labored so long, so faithfully, and so successfully in many lines of church-work. She has given most generously of moral and financial aid to Graceland. May those who in future years sojourn in Marietta Hall keep the name as clean and honorable as it has ever been.

Des Moines papers chronicle the death of Anderson Martin of Pleasantville, Iowa, who passed away November 22. He was a man of some property, and various charitable institutions as well as needy individuals are remembered in his will, among them the Saints' Home of Lamoni, Iowa, which is to receive a legacy of three thousand dollars. He was not a member of the church. His life seemed to have been spent in doing good, and the papers make the ingenuous comment that he was "considered eccentric."

Bro. G. E. Harrington, president of the Independence Stake, writes of their revival meetings as follows: "It was encouraging to note the increase of attendance from the commencement; so we feel at liberty to report success. We believe when the Saints are made more acquainted with the work of the office of patriarch, we shall see greater interest manifested."

Elder A. M. Chase reports splendid success in Escolante, Utah; crowded house and audience eager to hear. From one hundred to two hundred in attendance.

Bro. E. T. Atkinson, writing from old Far West, Missouri, says: "I think that the dedication-meetings have had a good effect upon the neighborhood here at old Far West. There were some at the dedication who never had been to our church before. So the Lord's work goes on."

Probably most of our readers have received the *Autumn Leaves* announcement for 1907. Some appear to have misunderstood it. One brother, or sister, (name not signed,) writes the office complaining that the "American eagle" is used on the first page as an emblem. The associate editor of the HERALD has it "straight" from the editor of *Autumn Leaves* that no offense to other nationalities was even dreamed of. The illustration typifies the *whole* land as a "land shadowing with wings," just as described in prophecy.

CURRENT EVENTS, SECULAR AND RELIGIOUS.

Rosa Handfield entered the office of the Standard Oil Company November 28 and threatened that unless given one million dollars she would burn down the company's offices. She was given the required check, and later was arrested when she attempted to cash it. When arraigned in court she stated that she was a "saint of the sun, moon, and water," and that she came to the office intending to save Mr. Rockefeller's soul, and, in case he refused to be saved, to save him by "blood atonement."

An explosion of roburit in a factory at Annen, Germany, resulted in the death and injury of three hundred persons. Roburit is an explosive second in power to dynamite.

The annual report of the military secretary shows that in the year ending June 30, there were six thousand, two hundred and fifty-eight desertions in the United States army—about seven in every one hundred soldiers. This is a considerable increase in the past two years.

The dire predictions of the counsel for Enrico Caruso, the great tenor singer who was convicted and fined in New York City for insulting a woman in Central Park, seem not to have been fulfilled. So far from retiring with a blasted career, Caruso greeted a well-filled house at his first public appearance, and was given an ovation of cheers.

The negro problem is causing a feeling of foreboding in the country at large. Several things have happened of late to aggravate the situation and it is filled with grave possibilities of danger. Such fiery agitators of race hatred as Senator Tillman pour oil upon the water. Under police protection he delivered a speech in Chicago November 27 in which he declared "to hell" with the law which gives the negro a vote. He predicted "a race war which will begin with South Carolina, where the negroes already outnumber the whites by two hundred and thirty thousand."

"Young men and women, cling to the old family Bible." Civilization is founded on it, and civilization has a sure foundation. The old Bible is sacred with many a precious memory. Fathers have put it into the hands of their boys as they have sent them out into the storms of life. Mothers have put it into the hands of daughters, and it has taught them how to live true lives and die in holy places.—Selected.

The only people born to their profession are the born fools.—*Ram's Horn.*

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News From Branches

SPOKANE, WASHINGTON.

We are pleased to note the innovation that in the HERALD columns space will be given for brief items from the respective branches. With increasing interest in our branch we hope to furnish you items of importance from time to time.

Like the St. Joseph Branch, for which we have great regard in consequence of our connection with it while in the "Far West," our goal is in sight or almost so—another struggle and we shall conquer. We have a beautiful church-building, thirty-six by eighty-two, all completed except seating. Church lot is seventy-five by one hundred and forty-two, situated on corner of East Third and Smith Streets, on Union Park car lines, one immediately on the south of church (front) and one a half-block to the east. Fifty dollars will cover the entire indebtedness on church and grounds, and it stands as a loyal, faithful monument to the efforts of the Saints of this city, and those adjacent thereto.

We number about one hundred and fifty enrolled, but as is always the case, a few do not and will not respond, and we fear will never stand on Zion's hill because of sacrifices made. "Verily they have their reward."

Audiences at church services are good, many outsiders attending; and from indications they feel at home.

We are adding from time to time by baptism, about twenty being added this conference year—also a few by letter.

Our ministerial force is ample. Elders Winegar, Wood, Smith, and the writer; Priests Yates, Hooker, McDole, and Fordham who is Bishop's agent. Teachers Evens and Atkinson. Sunday-school presided over by Bro. Yates: Religio, by Bro. McDole.

T. W. CHATBURN.

DES MOINES, IOWA.

The death of Bro. George Emslie occurred November 9, at Mercy Hospital, from the effects of pneumonia. Funeral-services were held November 18, at the church. We wish to extend our sincerest sympathy to the bereaved ones. May the Lord help them to bear their loss.

Bro. and Sr. D. A. Emslie came in from Seattle, Washington, November 14, to attend the funeral of his father. Sr. Emslie was taken seriously ill November 19, and is now at the Methodist Hospital. However, we are glad to say that through the power and will of God she is rapidly improving.

We keenly feel the loss of our Bro. and Sr. Earl Hall, who recently removed to Lamoni, where Bro. Hall is to take charge of the presswork in the HERALD Office. Bro. Hall was actively engaged in Sunday-school and church-work at this place, and Sr. Winnifred was one of the primary Sunday-school teachers. May they prosper in Zion.

There seems to be much sickness in the branch and in the city at large.

On Thanksgiving Day no services were held at the church; but the hour of three o'clock in the afternoon was set apart for the purpose of offering praise and prayer to the Lord, praise for the blessings daily received; prayer for the sick and afflicted, and for the upbuilding and progress of the church.

IRENE REED.

INDEPENDENCE, MISSOURI.

Independence has had its share of good weather up to Thursday, when, early in the morning, it began to rain and has rained continuously forty-eight hours since. However, the rain did not dampen the ardor of eighty of the Saints, mostly young people, who met at the Stone Church at eight o'clock Thursday morning for a Thanksgiving prayer-service. An hour and three quarters was profitably spent in listening to six songs, six prayers, and twenty-five testimonies. Our aged Bro. Henry Kemp gave us much needed encouragement under the influence of the Spirit.

At eleven o'clock President Joseph Smith addressed a goodly number of the Saints on the theme of the day, prefacing his remarks by saying, "I appear before you as a *man*, and as a *citizen* of the State and nation." His remarks were fitting. What church and state both need is more of these real men.

A collection was taken up in the interest of the sanitarium at the close of the services, about one hundred and fifty dollars in cash being realized.

On the evening of Thursday an entertainment was given of a musical and literary character. Sr. Cordie Hulmes, who directed the chorus of fifty voices, and Bro. Ralph Smith and Paul Craig, are mainly responsible for its success. A collection amounting to thirty-five dollars was taken up, and will be used to supply the pews with church hymnals.

We learn that the stake Religio association will occupy the last three days of this year in special services at the church in the interest of institute work relative to the Religio and its work.

Friday night, ten o'clock, November 30, and it is still raining.

J. A. GARDNER.

LAMONI, IOWA.

Brn. Heman C. Smith and J. W. Wight were the speakers at the church Sunday. These services were the concluding meetings of the special services which have been conducted by these brethren for the past two weeks. Good attendance has been maintained throughout, and the Saints have been edified and the latter-day work placed clearly before the hearers.

(Concluded on page 1164.)

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The Elders' Note-Book

SUGGESTION FOR CHART OR HANDBILLS.—No. 3.

Drawn by Elder Jerome E. Wildermuth.

"Many people bump against American Archæology but refuse to hear what it says."

WHAT THE CLEVELAND BRANCH (OHIO) IS DOING.

The "gospel literature committee" of the Cleveland Branch is getting out a little illustrated four-page periodical tract under the title of The Grain of Mustard Seed. The October-November number which has reached us bears a picture of the local church, a card giving time of meetings, and some brief and pointed explanations of our faith.

The distribution of this little tract has already brought some new faces into the audience and the effort is to be followed up, as every effort must be to win success. A member of the committee writes the Editors as follows:

"The mission leaflet sent you, The Grain of Mustard Seed, is the outcome of our gospel literature committee's effort to provide a concentrated exponent of the latter-day work.

"The chairman of this committee has for the past ten years catered to large advertisers and successful business men and has therefore a practical knowledge of the public pulse. We believe that 'goods of merit commend themselves,' and that thorough publicity, if we can get a fair presentation, *must* gain us converts; many read who can not listen! The Grain of Mustard Seed, then, caters to the class of people who have but a few moments to give for consideration of our claims. It caters to the modern educated taste for good printing and illustrations."

GETTING THE GOSPEL BEFORE THE PEOPLE.

"And it becometh every man who hath been warned, to warn his neighbor."—Doctrine and Covenants 85:22.

I sometimes wonder if members of the church realize that the responsibility of extending what we call the "latter-day work" devolves as much upon the laity as upon those actively engaged in the ministry.

Is it not a fact that we sometimes think that work should go on in other places, and that it is indeed making progress elsewhere, but "there can be nothing done here"?

How often I hear the expression, "I don't think there is any use in trying to get the people to listen to the gospel in our community"; and this one: "There's no use in *trying* here."

Have you ever thought, my brother, that perhaps your own indifference and carelessness is to a great extent responsible for the indifferent attitude of the people in your vicinity? In many places where Saints reside, I find that there is never a suitable time for meeting. Always "too busy now"; or, "if you could come a month or two later." And then, if you should happen to make the effort a month or two later, there are other excuses; "weather too bad now"; or, "not moonlight nights now."

Why is it that there is so often manifest among the Saints a disposition to constantly defer the making of an effort to reach the people in their localities until "some time later"? Do we realize how swiftly time is passing away, and that there are opportunities coming to us *now* that never come to us again?

Are we, as Saints, keeping our lights under bushels? How can we be the light of the world unless we are letting that light shine? How can you let it shine, my brother, when you shun making an effort to let your neighbors know what you believe, and why you believe it?

In the last few weeks I had arranged to work certain points, some of them where I knew there had been but little preaching done, and others not any. And though I had written to six different localities, there came from each place different excuses. Of course I suppose that each thought that conditions were better in other localities than in his own. And I really believe that had they known that all others were answering as discouragingly as themselves, they would have said, "*Come along*, and we will *try*." To an elder hundreds of miles from home and in a strange field, such responses were a little discouraging, though perhaps not so intended by those replying. What can an elder do, when he knows of not a single place in all his appointed field where he is wanted?

If we had been better acquainted with the field, we might have taken the initiative, and gone without an invitation. But as it was, we did something else, never having felt contented in idleness, whether enforced or otherwise.

Although the season for open-air meeting had passed, we braved the cold, frost, wind, and Oklahoma sand and went out on the streets of Woodward

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and began work. Here, we did not have to ask any if they thought it was an opportune time, but went right to work, just as soon as the rain would permit. Taking my little organ, so kindly furnished me by the Saints of Baldknob, Arkansas, and with what singing we could do, (with no Russell or Bailey to assist,) we soon gathered the people around us, as we have so often done before. The results were, a good hearing, good attention, questions asked, and requested to come to four different points in the country.

To one man who asked me to come to his vicinity and hold meetings I said, "Why, I hear it is a busy time in the country."

He replied, "Yes, but we'll get a crowd, anyhow."

People often stood with overcoats on and shivered with the cold, but they remained and listened, and many said, "That is just what we need."

Street-work is not pleasant—not always—but often it is the best we can do. And in this new country, where people come for long distances to railroads and county-seats, and remain over night, these railroad towns and county-seats are splendid places to hold street-meetings, and to get the work advertised all over the counties; and we have done considerable of that kind of work since our arrival in this field.

Of the one hundred and forty sermons preached since coming to this field, sixty sermons were preached on the streets; and twenty-four sermons in tents and open-air meetings in groves.

I am not writing thus to complain of my lot, but with a view to call the attention of the Saints to the necessity of their asking themselves these questions: "Are we doing our duty? Are we warning our neighbors? Am I really interested in the spread of this work? If so, why not be interested in its spread in my own neighborhood, and among my associates?"

I can not forbear mentioning a brother who was a model in this regard, when I was associated with him. I refer to the president of the Creola, Ohio, Branch. Though always busy with temporal affairs, being storekeeper, station-agent, and railway-operator, he was far too busy to find some place for an elder to preach. His decision always was, "Well, we'll try and see what can be done." How often he has said to the writer, when passing on the train, "Get off and preach for us a while." This was quite a stopping-place for elders passing to and fro, being near a junction point, and this brother was never so busy but that he was always ready for meetings. I may add that the brother was an able preacher himself. If this brother, whose whole time seemed to be taken up with business, could always be interested in pushing the work in his locality and surrounding country, why can not others, *all others*, be equally concerned?

Dear Saints, do not be discouraged, no matter where you live, or what your invironments. Keep doing what you can. If there is no place to hold meetings now, perhaps you can furnish some of your neighbors with HERALDS or *Ensigns* to read: you can, at small outlay, equip yourself with tracts on different topics of the gospel, which you can judiciously and cautiously hand out to those who will read them. Are there no meetings of your own faith where you reside? Then attend other meetings, and especially Sunday-schools. When asked about your faith, you have opportunity to give a "reason for your hope," and to tender reading-matter. If you will do this, and by all means see to it that you live lives truly reflecting the light of this glorious gospel, the way will surely open so that the gospel can be taught in your vicinity. And when that time comes, and there are those who accept the gospel, they will bless you for your influence in leading them to the light, and you yourself can rejoice in having done your duty in letting your light shine. But if, after the word is preached, no one should accept it, you should not be discouraged, you will have warned your neighbor, and can rejoice in the assurance of having done your duty. If no one should accept at first, do not be too ready to give up. As long as circumstances make it necessary for you to live in that locality, keep up the effort; not by harrassing your neighbors with your views constantly, but by kindness to all, consideration for their views and feelings, and meekly occupying the opportunities afforded.

There is no higher object that Saints can have in view, aside from their own souls' salvation, than to labor for the spread of this everlasting gospel. "Awake, Saints, awake."

H. E. MOLER.

WOODWARD, Oklahoma.

Original Articles

A VOICE FROM THE PAST.

SOME EVIDENCES SUPPORTING THE CLAIMS OF THE REORGANIZATION.

(Compiled and arranged by Elder Joseph Luff.)

For years we have believed that a patient delving into the things of the past would bring to light evidences which would be contradictory to some of the unduly wise who are at enmity with the Reorganized Church. For instance, it has been repeatedly stated by the elders of the Mormon church in Utah, that the idea of "Little Joseph" succeeding his father was a figment of history of which nothing was known until the "Gurleyites" manufactured it for the use of the propaganda of the Reorganized Church. In his late trip to the East, Bro. Joseph Luff came across some issues of *The Prophet*, a paper published in the interest of the Mormon church under President Brigham Young, in 1845, by Elder Samuel Brannan, and edited by Elder Parley P. Pratt. Bro. Luff secured from these copies of *The Prophet* the following, which will be "mighty interesting" reading to those of us who are acquainted with the many subterfuges and falsehoods by which that institution known as the polygamic church has belittled and made light of the contention of the Reorganized Church.

If the claims of "Little Joseph" were agitated by Elder George J. Adams, who was a member of the church and in good standing at the death of Joseph the Prophet, it does not

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matter whether President Young had him severed from the church afterwards, it is absolutely indisputable that Samuel Brannan, publisher, and Parley P. Pratt, one of the apostles and editor of the *Prophet-Messenger*, knew of that claim being made at the time; and these extracts are like the testimony of Abel, though Brannan and Pratt are dead, yet they speak as from the ground.

As a fitting introduction of these extracts we give an excerpt from Bro. Luff's letter accompanying them to us.—EDITORS.

New York: Having had occasion to make a stay in this city and before entering upon the work that now engages my time, having had a "spare" day, and acting upon a suggestion from Elder W. W. Smith when I saw him in Philadelphia, I visited the Lennox Library, where I found a file of old "Mormon" publications, which proved somewhat interesting.

As you are aware, Elder Samuel Brannan published a paper, called *The Prophet*, in this city in 1845, which, toward the close of that year, was succeeded by *The Messenger*, of both of which papers Elder Parley P. Pratt was editor.

Thinking it would possibly be interesting to you and the HERALD readers, I copied *verbatim* the following excerpts from two articles—one signed "B," evidently meaning Brannan—the other being a regular editorial by P. P. Pratt. I also copied *entire* the editorial, "Apostates' last hobby."

The spelling and punctuation are exactly as they appear in those papers. I mention this, so that you will know why some words are spelled as they are herein, such as *eminated*.

These excerpts will show clearly that the rights of "Young Joseph" were recognized though not honored as early as 1845, and that, if spiritual wifery and plurality of wives, which Utah celebrities now claim were known and in vogue in "Joseph's day," were really in existence, these leaders and representatives were conspirators in lying and deceit. If in 1845 the practices and doctrines were not "known, held, or practiced," there is a busy liar's nest in Utah to-day, and has been for years. If the truth is being told about it in Utah to-day, then they were horrid liars in 1845.—Joseph Luff.

From New York *Messenger*, (successor to *Prophet*,) Saturday, September 20, 1845, S. Brannan, publisher; P. P. Pratt, editor:

"APOSTATES' LAST HOBBY.

"G. J. Adams wanted to be a ruler or great one in the Church of God, but not having merit or virtue of his own sufficient to insure him the object of his wishes, he became very officious in behalf of the son of our late prophet and martyr. Why did Adams espouse the cause of little Joseph so warmly? Was it because he was really friendly to the lad and his mother? Did he attempt to force into public notice a boy at that tender age to be exposed to an enemy's dagger? Or did he wish to make that tender youth his hobby to ride into power after being legally excommunicated from the Church? The latter no doubt, was his object. But his bubble burst so soon as it began to swell.

"Now let all the Saints know throughout the country, that if any man comes advocating any such notions upon his own responsibility, independent of the united counsels of the church, he is corrupt at heart, seeking to divide that he may devour. He is willing to jeopardize the life of an innocent lad, and sacrifice the union of the whole church upon the altar of a vain and extravigant ambition, with an ungodly thirst for power that never can be quenched. Little Joseph is not the secret spring that incites to action, but my own dear self wants the power; and I must make him my cat's paw to get it, for I have not influence enough to obtain it upon my own merit. But he that cannot obtain upon his own merit is unworthy to have, and incompetent to judiciously apply.

"The church understands what she is about—She knows when to speak and when to be silent and if every member would be silent until she authorizes him to speak upon these subjects, he would not disgrace himself nor dishonor the body to which he belongs. If any move shall ever be made in regard to the lad, it will be at a proper time when he who holds the keys of the Presidency shall be moved by the spirit of God to make the proposition. Should that time ever arrive, the proposition will be carried by the universal acclamation of God's people, and what they bind on earth, in this way, will be bound in heaven. Thus, you see, if he come into power at all, he will come boldly in at the front door, and not like some miserable vagabond creep in by the cellar kitchen. Every Saint however will be silent upon this subject until the whole church speak. If any speak before that time upon these matters, and try to urge a premature action, he cannot be a Saint. Be still then and see the salvation of our God."

July 19, 1845, editorial, page 21, under heading: "G. J. Adams." Signed "*B*," which means Brannan, I think; excerpt:

"But if Elder Adams (that was) comes east to proclaim Young Joseph, the head of of the church how will he reconcile the loud and long testimony in this city, Boston, and other places during his eastern mission last season. That the twelve were the head of the church, 'and in the name of the Lord I call on God to witness my testimony.' We do not believe there is one individual in the whole church that would lift a hand to deprive one member of that martyred family, of their rights and privileges. And why this desperate move by Mr. Adams?

Excerpt from *The Prophet*, Saturday morning, May 24, 1845, Brannan, publisher; P. P. Pratt, editor. Editorial:

"And should it fall to my lot to be absent from the eastern presidency for a season, I wish to caution the churches and their presiding elders, and officers, and

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to give them my strict charge on some particular points, viz.:

"Beware of all influences calculated to draw your minds away from the gathering to the West, the building of the Temple and city of our Lord, and the endowment promised therein, for herein are the Keys for the fulness of the priesthood ordained, for the salvation and exaltation of the living and the dead; and for the dispensation of power to Israel, and thus restoring their tribes and remnants.

"Whatsoever spirit, prophet, seer, angel, devil, or man, undertakes to divert your minds for one moment from these important interests, the same is an enemy to the cause and kingdom of our God.

"Again, beware of seducing spirits, and doctrines of devils, as first introduced by John C. Bennet, under the name of the 'SPIRITUAL WIFE' doctrine; and still agitated by the Pittsburg seer and his followers under the same title.

"It is but another name for whoredom, wicked and unlawful connection, and every kind of confusion, corruption and abomination.

"Should any elder or member, come unto you professing to hold to any such doctrine or practice, either secretly or publicly, you may be sure he is not of God; and it becomes your duty to reject him, and report him to the presidency of the church, or to some tribunal of the church where he is responsible for his doctrine and conduct. If this is done and testimony adduced he will be immediately disfellowshipped and expelled from the church.

"For know assuredly that no one has been authorized to teach, practice, or introduce any such doctrine in any of the branches of the church. Nor is there any such doctrine known, held, or practiced as a principle of the Latter Day Saints.

"If a man has a wife according to the law of God and the regulations of the church, she is his REAL wife, body, soul, spirit, heart, and hand, and not his 'SPIRITUAL' WIFE, she is bound to love, honor, obey him as her lord, head, and ruler, and to devote all her energies to the mutual welfare of her husband, herself and family. In short to use the language of Paul, she should, if possible, bear children; guide the house, and give none occasion to the adversary to speak reproachfully! On the other hand the husband of a woman is bound to be her REAL husband; to provide for his wife and children, and to be their head and father, and bring them up in the fear, and love, and truth of God, as did Abraham, Isaac and Jacob of old.

"As to sealings, and covenants, to secure the union of parents, children and companions in the world to come, or in the resurrection; it is a true doctrine, and as holy and pure as the throne of God, having eminated from his own bosom. Its laws are strict, and it admits of no confusion, unlawful connection, or unvirtuous liberties."

This is followed by a statement as to its exalting qualities and the fact of its being lawful only in connection with the building of the temple, the gathering, and the endowment. Then occurs the following:

"These holy and sacred ordinances have nothing to do with whoredoms, unlawful connections, confusion or crime; but the very reverse. They have laws, limits, and bounds of the strictest kind, and none but the pure in heart, the strictly virtuous, or those who repent and become such, are worthy to partake of them. And an awful curse—a dreadful weight of condemnation await those who pervert or abuse them.

"'THE SPIRITUAL WIFE DOCTRINE,' of J. C. Bennet and numerous other apostates is as foreign from the real principles of the church as the devil is from God, or as sectarianism is from Christianity.

"Beware then all ye Saints, and ye watchman of Zion: follow no such men; but follow the principles and examples set before you by such men as Elders Benson, Brown, and others of like Spirit, which have been sent among you. And I believe I can with propriety say, follow me, and my precepts and example, for I have in all things taught you the true principles of Godliness and salvation, wherever I have associated with you.

"In so doing you will be blessed, gathered, annointed, ordained, sealed, sanctified, and saved in the celestial Kingdom of our God.

"P. P. PRATT."

THE ANGEL'S MESSAGE.

SERMON BY ALEXANDER H. SMITH, AT NAUVOO, ILLINOIS, JULY 29, 1906.

(Reported by Annie Allen.)

It has been a very difficult thing for me this morning to make selection of a subject that would be most appropriate on the present occasion. One of the remarks of the speaker of last evening, perhaps, will be the leading influence for making the selection for what I might speak upon. Of course, when I made the remark to one of my brethren, "What shall I speak upon to-day," the answer was, "Why, speak upon the gospel."

As I cast my eyes above me, and find inscribed the words, "Preach the Word," the difficulty that exists at the present time in the religious world is to define what the Word is that is to be received and accepted as being essential to the salvation of the human family. Of course, the preaching of the gospel is the duty of all preachers, but if we examine history carefully, we discover that there has been such a difference of opinion as to what the gospel is, that there has been created a great deal of confusion.

Last night our brother quoted from the fourteenth chapter of Revelation, "And I saw another angel flying in the midst of heaven." This angel's message is what we of this latter-day work are endeavor-

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ing to make plain and clear. The statement made by John is a prophetic one, and naturally men will look for a fulfillment of the declaration. If the event never occurs in the world's history the individual making the statement will be proved a false prophet.

Most generally the people that come to hear us expect to hear something very different from what they hear from other pulpits, and as the subject this morning is of that character, the speaker may present some thoughts that are new to many within hearing of his voice. Not that the subject is new, not that what he may say may not have been said before, but the attention of the hearers may not have been called directly to this line of thought.

In my commingling with the services of the world, I have met a great many men of various minds and with different opinions relative to the work I have been representing. And upon one occasion this subject was prominently presented to me by a question asked by an individual who had listened to a number of sermons which I had preached. The remark was made, "I can accept what you have preached as the gospel, I can believe it because I find it supported by the testimony of the Scriptures, but there is one thing that I can not get over, and that is the angel's message, the thought that Joseph Smith saw an angel, that an angel appeared to him and gave to him a special message. If you would leave out Joseph Smith and the angel, or especially the angel, I could accept what you are representing more readily." Now there are a great many people who are in the same condition. They say, "Those are good people. Yes, they are good neighbors, liberal citizens; they pay their debts, and are a good people to associate with so far as my experience goes, but they are deceived, terribly deceived; they believe in prophets, they believe in angels, in the visitation of angels. How could they ever accept that silly story of an angel coming down and visiting Joseph Smith (or Joe Smith as they put it), and by that coming he should be made wiser than other reformers? It is all nonsense."

Now the question arises, What is to be done? What evidence is needed that is calculated to erase this deception or remove these obstacles from the minds of those who look upon this people as a peculiar people, their faith as a peculiar faith.

It is recognized that the Bible is a standard of evidence by which all faiths are to be judged, and there is somewhere in it a clause like this, Examine yourselves and see whether ye be in the faith. *The* faith signifies some special faith. There are those that do not accept the testimony of the Bible in many respects. A great many men have hesitated a lifetime. They afterward became satisfied they had made a mistake in life, and that what was revealed in the Bible was a truth. We do not want to teach a mistake. Life is too short to fritter away time like that.

I have been told we can not accept the testimony of the Bible. We quote a better book. What is that book? The book of nature. And if it should be that the book of nature is a better book than the Bible and its testimonies are more to be depended on, I want to ask the individual to give me the chapter and verse in the book of nature that reveals God, that reveals the law of God, that even reveals the name of the Deity anywhere in nature. I do not care where you go, how deep you may delve in the earth, you can not find the name of the Deity; you can not find the nature of his law respecting the human family, and what will be the ultimate, or whether there will be a life beyond the present one, or whether you will be permitted to partake of that life or not. Nowhere in the book of nature is that found. We may look for information in the earth, go down as far as man has been able to go in the earth, seeking to uncover the mysteries of the earth, its age, etc., and every foot of the distance you will discover testimonies that there has been a creator; there has been a mind at work that is so far superior to the mind of man that there is no comparison. You are no more ready to determine who that creator was, when you have gone as far as man can go, than you were when you threw the first shovelful of dirt.

Of course, when you read of the character of the Creator, he is superior and grander than man in every respect. You wander on the face of the earth, in the forest, you ask the old trees who planted them, who ordained the law that caused them to grow; and they are silent. Talk to the rocks upon the mountain tops, as you go up through the clouds, and pass beyond the clouds into the light of the everlasting sun, and ask the old rocks up there who created them, and they are silent; they can not tell you any more than the little drops of rain that fall from the clouds. They can tell you no more than these drops of rain can tell you, who ordained the law that caused the water to rise in vapors forming in the clouds, and dropping in rain. Do you seek to go farther, to enter the north where nature has been at work causing the waters to rear themselves as rocks into mountains seemingly to defy the strength of man, and seeming to say, Thus far shalt thou go and no farther? Ask these ice rocks, these ice mountains, seas, ice fields, who ordained the law that created them. They can not answer. Ask the aurora borealis in the north of the wonderful power that brought into existence that result you see in the beautiful lights as they radiate, and whose was the mind that created them. None of them can tell you.

These few instances to which I have called your attention for information, that are found in the book of nature, are grand and beautiful, but they are all silent so far as the information they give relative to a knowlege of Him who created them.

Let me say to you that we are teaching the testi-

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mony of men who have lived previous to us, who have taught men the ways of salvation and the history of God and God's dealings with the children of men. It is simply useless for us, it is a waste of time for us to make the effort to pursue in ourselves that which we know no more about than those who have lived before us, who were touched upon by higher influences. It has been wisely said "that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

Well, it is foolishness to some, but to us it is the wisdom of God. We feel encouraged when we realize this, when we realize the stupendous efforts that have been made. We look over past history for nineteen or twenty centuries, and what has been the result. Where can we read the result of the efforts that have been made by the preacher? Confusion, and a multitude of churches! It may seem that there has been a failure, and yet it presents to us one of the grandest themes that exist in all the universe of God, that which has been claimed to have been the revealment of God through Jesus Christ, and the revealments of God through those who have lived previous to his coming as a man among men.

The principles of truth which he declared have been preserved through all the changes that have taken place in the world's history, the rise and growth of nations, the decline and decay of nations, and still there remains to us the testimony of the inspiration of Almighty God as he moved upon those men as a witness of God's love to the human family.

Now, "I saw another angel," we present to you as the thought. Is it inconsistent to believe that angels will come and visit the human family now? We have been taught to believe that this statement made in the revelations of the Lord was the inspiration of God to John, that Jesus Christ presented to John what John saw; and it is no strain to our faith to believe that John saw an angel. The words, "another angel," carry with them the conviction that he had seen another angel or angels before, and it is very easy for us to believe that John saw a multitude of angels, because we have been so educated to believe.

Now, I am going to call your attention to the thought that you base your belief in the thought of John seeing angels upon your education. There is no other witness, so far as I have ever been aware of, that announces and testifies that John saw these angels. But he said he saw them when he wrote down that history which has been and is accepted.

Now is it an easy thing for us to believe that angels will appear to us *to-day?* I want to ask the question. You will readily see that it is a hard matter for many to accept the thought that angels will visit us now, and yet after the exhortation of one of the inspired writers, "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares," it ought not to be hard. This reveals the thought that angels might appear and yet not be understood and known as angels; but they may mix among the affairs of men; they may visit men and women at times and yet not be understood as angels. "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." Where was the good of giving this exhortation, where is the benefit of this teaching, unless the truth remains that angels will visit, that angels will come?

Of this lady, to whom I called your attention, who said she could accept the most of what I said if I would leave that out, I asked the question, "Did you ever think the whole basic structure of Christianity rests upon the office work of angels? Do you disclaim that truth?" What is the testimony of the Bible?

In the book of Genesis, seventeenth chapter, the statement is made that the Lord appeared unto Abraham. That is not a very strange thing that the Lord should appear unto him, and yet there are those who have made strenuous efforts to show that it is an impossibility for the Lord to appear, for man to see him face to face, and yet it is stated that it is possible for man to so live that he may be worthy to communicate with God, that it is possible for him to place himself in such a condition of purity and humility before God, that he may stand and converse with God. Moses did it.

The Lord appeared unto Abraham and commanded him to walk uprightly before him and be perfect. That is one of the first commandments we find in the Old Testament relative to man keeping in harmony with the law of God. In the next chapter, we discover this man (whom God visited and changed his name) sitting in front of his tent and three men approaching him. When he looked upon them he arose and ran out to meet them. I have wondered sometimes why he ran out to meet them, and how he could recognize them, and if I had not read the preceding chapter, where the Lord appeared and talked to him, I would still have been in the dark relative to how he recognized these three men. He had seen at least one of them before.

Now he says here, You stop with me, and I will go out and get a calf, and we will have a feast. I will have some water to wash your feet; do not go away. And the record says they stayed with him. In their conversation (evidently while he was going about) they said, Shall we conceal our mission from him, seeing that he is a worthy man, shall we withhold our mission from him? And when the old man returned, they relate the fact that they were going down to Sodom and Gomorrah, for it had come up before the Lord that these two cities were very wicked cities, and they were going down there to see if it was so; and if these citizens were as wicked as

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they were represented to be, they would destroy them.

What is the nature of the circumstance? There are the cities God was going to destroy right on the start, and here come those messengers, angels, from the courts of glory, to commune with this man about what was to be done.

God works like himself. In the prophecy of Malachi it is stated, "I am God, I change not." Think of that statement; think what it means to be God, the ruler of the universe, to be the ruler of the destinies of the world, and it may be worlds without end. As we look into the starry heavens and realize their existence to be from God, we realize that that God on whom we should fix our affections must be a God that is unchangeable. "I am God and I change not." Just the moment we permit the idea to enter our minds that God is changeable, we have no dependence on him. He must remain the same to-morrow that he is to-day. We can not for one moment accept the thought that God is changeable. If he changes not and his ways are one eternal round, if that was his way of dealing in the early history of the world, when he came to the old patriarch as he sat in the cool of the day before his tent, it will be his way of dealing in the last hour at the end of time. He will reveal himself and his purposes to those whom he shall recognize as his servants. One of the prophets has said, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants, the prophets." If that is the case and there are no prophets, God is not doing anything. That is what a good many people would like to believe the case to be.

Let us follow the thought again. In the nineteenth chapter of Genesis, there is a statement found that two angels came to the city of Sodom, they went into the city, and told Lot to get his household together and go out from the city.

Later on, we find the Israelites in the land of Egypt in bondage, in distress, and God saw fit to move to their salvation temporally. What did he do? He did not send an army of soldiers to call all the Egyptians off. What did he do? Moses became a leader of the children of Israel. He was an impulsive man, a lover of right and fair play, or he would not have killed the Egyptian. He was a leader by lineage. He was on the mountain when he saw a bush burning. It must have been a wonderful sight to see a bush all on fire and yet not consuming away and dropping in ashes. Moses said, I will turn aside and see what this thing is. As he approached the bush, the voice of God came to him, saying, "Moses, put off thy shoes from off thy feet, for the ground whereon thou standest is holy ground." There is a conversation between the Lord and Moses, the "*angel*" of the Lord appearing unto Moses in the bush. And Moses was called of God. What is the occasion? There is a chosen people of God, with whom God made a covenant to give all the land of Caanan, to be a possession. They were in a condition of servitude, and the occasion was to free them, and the *angel* appeared to Moses.

Here is the angel come to destroy the wicked in the one instance; and here is the angel come to save the righteous in the other instance.

Again, the children of Israel have wandered in the wilderness. Moses has passed away. They have come in sight of the promised land, the land of Caanan. There is a wall set before them. In the walled city there are armies of men to resist their entrance. Joshua has become the commander of the children of Israel. Now, as he is walking out he sees a man standing over against the entrance. Joshua asks the man, "Art thou for us or against us." The man has a sword in his hand. There is Joshua, the leader of the children of Israel, desirous of capturing and taking possession of the city. The man answers, "I have come as the captain of the hosts of heaven."

We have been led to consider that the captain of the hosts of heaven might be recognized as the Lord or as Michael. In this instance we may recognize that it is the angel of the Lord. I do not wonder that Joshua took courage, and how this heart must have thrilled as he conversed with the captain of the hosts of heaven.

What was the occasion? The deliverance of Israel, or enabling Israel to overcome their enemies and take possession of the land. The Lord was working for Israel. He threw down the walls of Jericho, or he informed Joshua what to do to cause them to fall down, and they fell down. Do you not wish the angel would come now and tell us how to capture some of these modern Gomorrahs and Jerichos? I think I would blow a ram's-horn if I thought I could convert one.

Israel got into trouble all along the history. I have not time this morning to quote all those instances when Israel got into trouble and the Lord sent an angel to get them out. I will call your attention to some of them, anyway. Israel wanted a leader for his armies and the Lord appeared to Gideon. Gideon was a mighty man in Israel. The angel appeared and told him what to do. He was made a mighty man, a general in Israel, to help fight the nation's battles for Israel, so that Israel would be successful and overcome their enemies. Angels work.

Again Israel got into trouble, and the Moabites threatened them. The Moabites, realizing there was some virtue in the prophets, sent for Baalam to come and curse Israel, so the Moabites could arise and sweep Israel from before them. Well, the old prophet inquired of the Lord, and the Lord told him not to go, but the king was so persistent, and kept persuading, that Balaam was rather inclined to go,

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and the second petition he put up, the Lord told him he could go but he must not curse Israel. I touch upon this revelation, because in touching upon it, there is a thought that comes to me. In the latter days a prophet was commanded not to do a thing, and because it was done very serious loss resulted. I will call your attention to the history of that loss. A part of the Book of Mormon was translated and was given into the hands of a man who was a professed friend, and that history was lost. The Prophet inquired of the Lord whether he should let the manuscript go into the hands of this friend; the Lord told him, No; but the friend persuaded. The prophet asked again, and he said, Let it go, and it was lost.

Baalam went out ostensibly for the service of the king, but instead of cursing them he blessed them. But he got into difficulty before he went, because as he was riding along, the animal that had been faithful to him refused to go, he urged him, but he would not go. Still the old prophet urged him, and the animal crushed his foot against a wall, and then the old prophet became a little impatient, and began to beat him. The animal asked him why he was beating him. It does not seem from the record that it was a strange thing that that animal should talk. And then the prophet's eyes were opened, and he saw standing before him the angel of the Lord, with his sword. It shows how wise some men may be; and also how foolish they may be. His ass would not go on because the angel was in the way.

Here again, what was the object? The preservation of Israel. The angel was sent to instruct the prophet what to do, and the prophet gave the king of Moab a lesson with that which he did, whatsoever God commanded him to say, that he said.

There are a multitude of such instances in the Old Testament, and if God worked along that line in the early history of his own work among men, to convince them that he is God, will he not work in the same way in the latter-day? Read the history of the life of Christ as found in the New Testament. Right in the beginning we are confronted with the issue that the angel of God is made prominent in the performance of the work. Mary, the beautiful mother of Jesus, in her virginity, was warned that she was a chosen vessel of the Lord in this his work, so it would not come upon her in such a way that she would feel humbled and disgraced. God was very tender of her feelings. He sent an angel to the old prophet, Zacharias. And on the night of the birth of our Lord and Savior, we are told, the angels appeared to the shepherds upon the mountains bringing the glad message, "Peace on earth, good will to men." They brought the message also. This night the Savior of Israel is born. And the angel told the shepherds where to go to find the babe.

Read the testimony of Luke, and you will discover right at the outstart of the life of Christ, the angel was sent with his ministers from the courts of heaven with this instruction relative to the events that had transpired.

Is it inconsistent, with this record before us, for us to believe that God in the latter days will send his angels to help us establish the kingdom of God in the earth, for the Son of God; that when he comes to reign as King of kings and Lord of lords he will find his people prepared to occupy with him and labor in the conversion of the world to that condition of perfection it shall be in when Jesus, the Son of God, shall be able to give the church and his kingdom to his Father without spot or wrinkle or anything of that kind? To me it is not a strange thing; perhaps it is because I belong to that peculiar family that have been blessed sometimes with vision.

I remember upon one occasion I was troubled over the latter-day work, and the final gathering together of the people of God, and the building up of the city of Zion. I could not think of a city without houses, without buildings. Did you ever notice that God in revealing the beautiful city as recorded by St. John, does not say anything about the houses? He says something about the streets, about the walls, the tree of life, the river of life as being within the city, but he does not say much about the dwellings. Did you ever couple with that the sayings of the Savior, "I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also"? "In my Father's house are many mansions"? What is the Father's house but the city of God?

"In my Father's house are many mansions: if it were not so, I would have told you." I once was permitted to see the building of a city. I saw the city laid out in beautiful squares. I saw men working, mixing mortar, laying brick, putting the framework in the houses. I saw men bringing the material from a distance, and some angels were at work side by side with the men. These angels and these men worked together in laying the foundations, in building the superstructure, in finishing the houses. I saw the city grow into an enormous city, and people going to and fro in that city. I saw it all in vision.

I believe that if the servants of God will be faithful, the time will come when the angels of God will go forth with the servants of God, the men holding the priesthood of God. They will carry the gospel and preach it to every nation, kindred, tongue, and people upon the whole earth, and men will understand each other better by reason of the work of angels.

Is it too much to believe? It is what the scriptures teach, and if we understand the scripture, is not that strong evidence that we must accept the truth? That is the fulfillment of the love of God to the whole human family. May God bless you. Amen.

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FEAR THE LORD.

David.—Blessed is the man that feareth the Lord, that delighteth greatly in his commandments.

O fear the Lord, ye his Saints.

The fear of the Lord is clean, enduring for ever.

Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy.

Paul.—Work out your own salvation with fear and trembling.

Serve God acceptably with reverence and godly fear.

Peter.—In every nation he that feareth him and worketh righteousness, is accepted with him.

Jesus.—Fear God.

Solomon.—A wise man feareth, and departeth from evil.

Wise man.—Fear the Lord with all thy soul, and reverence his priests.

Love him that made thee with all thy strength, and forsake not his ministers.

They that fear the Lord are a sure seed, and they that love him an honorable plant.

Great men, and judges, and potentates, shall be honored, yet is there none of them greater than they that fear the Lord.

They that remain shall know that there is nothing better than the fear of the Lord, and there is nothing sweeter than to take heed to the commandments of the Lord.

The fear of God is the glory of old age.

There shall no evil happen unto him that feareth the Lord.

Malachi.—They that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels.

Solomon.—The fear of the Lord is the beginning of wisdom.

This fear is a filial fear. We do not fear God because of dread of punishment, but because we understand his greatness; that he is infinite in all the attributes that constitute him God; and our heart is touched with his love.

We see in a child implicit confidence in its parents. This confidence continues until there is revealed to the child faults or imperfections in the parents, or its mind becomes poisoned through misrepresentation.

So our fear towards God is governed by the manner in which we are educated. As long as our conception of God's greatness is in harmony with the gospel of Jesus Christ, which reveals God to us, we will fear him with a true fear, or we will "worship him in spirit and in truth."

The conception of God in the mind of the heathen is varied indeed. Misrepresentation or superstition governs him. A false Christianity is as misleading. To teach that hell is never ending; and that the wrath of God for all ages to come is poured out upon all that are not predestinated to salvation, throwing thieves, liars, drunkards, murderers, hypocrites, and good, honorable people that are not church-members because all they see is confusion, into one box, into this awful hell, and little children too if they happen not to be sprinkled, does not inspire men to fear God because they love him, "but their fear towards him is taught by the precepts of men." Their understanding will consequently be narrow; their ideal will be low, hence their spiritual development very meager.

To advocate that God is changeable; that the plan of salvation needs patching from time to time to suit the times, does not establish true confidence, does not give a correct conception of God—that he is a perfect being. We learn that "the foundation of God standeth sure." The foundation of God is his immutability, hence the clearer that is understood the higher our ideal.

People may be wise in the things of this world. They may have dug deep and may be very learned, but unless they apply their learning in the right way, to find out God, acknowledge him as the source of all intelligence, in the language of the prophet, "The wisdom of their wise men shall perish." "The understanding of the prudent shall come to naught." Hence, "The fear of the Lord is the beginning of wisdom."

But to have a proper conception of God, to fear him, we must be properly taught. There is then a great necessity for God-sent preachers, men who will expound the gospel in the proper way, that the true fear of God may be the result. Jesus said, "Strive to enter in at the strait gate, for many, I say unto you, will seek to enter in, and shall not be able."

The children of Israel, while under the Mosaic law, feared God because of a physical fear, more than of love. Penalty stared them in the face, and impelled them to obedience; but that kind of fear is a dishonest fear. A man that resists doing wrong because he fears punishment, or because of shame that may follow if detected, or a loss to him from a financial standpoint, is a dishonest man. He is not to be trusted. But he that resists wrong because he will not thus sell his integrity, because he loves a clean character better than wrong-doing, and in whose mind is uppermost the consciousness that the eye of the Lord is ten thousand times brighter than the sun and looks upon the heart, that man has the true fear. Like when the tempter, the fair mistress in Egypt, stood before Joseph, his eyes flashed heavenward and he said, "How then can I do this great wickedness, and sin against God?" Love is the moving power in the fear of God. That love comes to us as God's greatness is revealed to us. If Satan does not put in his work to mislead and corrupt, we will expand in wisdom, in knowledge, in love, our desire for right-doing will grow stronger, strong in the fear of God like Joseph's, and we will be favored and blessed.

ADOLPH E. MADISON.

Facts are the fingers of God. To know the facts of modern missions is the necessary condition of intelligent interest.—A. T. Pierson,

If you want to bring in the sheaves, you will have to learn to live with the thistles.—*Ram's Horn.*

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Of General Interest

THE COST OF SOUL-SAVING.

DENVER, November 24.—"This is the toughest town for gaining converts I ever worked in my life," declares Parson Tom Uzzell, of the People's Tabernacle, "and, as a whole, the clergy of the city agree with me."

In Atlanta, Georgia, it costs $62.50 for every soul saved, and Atlanta is a good-sized city.

The figures are compiled by Edward Clarke Young, after long and careful study. He places Denver fourth on the list. Indianapolis is the most expensive city in the United States for soul-saving. There it costs $620 for each soul saved. It costs $450 in Boston and $545 in New York. New Orleans is low on the list with $78, and in Louisville the cost is but $55.

The figures are really startling. The cost is increasing every year, according to Mr. Young, and the laborers are decreasing. He declares there is less individual effort in the churches of the cities, and that unless a change comes speedily they soon will be facing a problem difficult of solution.

The cost of saving souls is much smaller in the country districts than in the city. The average per capita in the rural districts is about $19.—New York *Journal*, November 25, 1906.

PEARY'S FINAL DASH FOR THE POLE.

It was evident that I could not longer count in the slightest degree upon the supporting parties, and that whatever was to be done must be done by a dash, with the outcome hanging entirely upon the weather and condition of the ice.

At Storm Camp we abandoned everything not absolutely necessary and bent every energy to setting a record pace. In the legacy of retrievable damage which the storm had left us was one small codicil—such snow as the wind had not torn from the face of the floes was beaten and banked hard and the snow which had fallen had been hammered into the areas of rough ice and the shattered edges of the big floes so that they gave us little trouble. North of Storm Camp we had no occasion for snowshoes or pickaxes.

The first march of ten hours in the lead, with the compass, sometimes on a dog trot, the sledges following in Indian file with drivers running beside or behind, placed us thirty miles to the good; my Eskimos said forty. Four hours out on the second march I overtook Mr. Henson in this third camp, beside a lead which was closed. When I arrived he hitched up and followed behind my hurry party. I had with me now seven men and six teams, with less than half loads for each.

As we advanced the character of the ice improved, the floes becoming much larger and rafters infrequent, but the cracks and narrow leads increased and were nearly all active. These cracks were uniformly at right angles to our course, and the ice on the northern side was moving more rapidly eastward than that on the southern.

As dogs gave out, unable to keep the pace, they were fed to the others. April 20 we came into a region of open leads leading nearly north and south, and the ice motion became more pronounced. Hurrying on between these a forced march was made. Then we slept a few hours, and, starting again soon after midnight, pushed on till noon of the 21st.

My observation then gave 87 degrees 6 minutes.

I thanked God with as good a grace as possible for what I had been able to accomplish, though it was but an empty bauble compared with the splendid jewel for which I was straining my life. But, looking at my remaining dogs and the nearly empty sledges, and bearing in mind the moving ice and the unknown quantity of the big lead between us and the nearest land, I felt that I had cut the margin as narrow as could be reasonably expected.

My flags were put out from the summit of the highest pinnacle near us, and a hundred feet or so beyond that I left a bottle containing a brief record and a piece of the flag which six years before I had carried around the northern end of Greenland.

Then we started to return to our last igloo, making no camp here.—New York *Herald*, November 21, 1906.

PITTSBURG'S CARNIVAL OF CRIME.

An epidemic of crime in Pittsburg, proclaimed in frantic scareheads by the newspapers of that city and further witnessed to by a hurried forty-per-cent increase in the police force, and by the formation of vigilance committees to patrol the streets at night under instructions to "shoot first and ask questions afterward," is attracting the shocked attention of the press at large. A record of no fewer than one hundred highway robberies and burglaries in one month, culminating in the murder of several leading citizens by midnight assassins and the crucifixion of a young woman, have wrought the town to a state of tension, dispatches tell us, almost equal to that in Atlanta on the eve of the recent race riots. "A wave of crime and death sweeps the country," "Red mist of crime envelops the greater Pittsburg district," "Late developments of the crime situation," are typical examples of the headlines that adorn the local press, whose readers are posted by no less an authority than Superintendent of Police McQuaide on what to do when the burglar comes. "Criminals are always at war upon society, but in Pittsburg to-day an extraordinary state of war exists between the two, and extraordinary means of defense must be resorted to," affirms the Pittsburg *Leader*, while the

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Sun of that city, in the following paragraphs, asserts that the only way is to "strike at the thugs in their lairs." Thus:

"'The dragnet is out,' we hear. Where is it cast? AROUND LOW SALOONS, EVIL AMUSEMENT PLACES, AND HOUSES OF ILL FAME. Yesterday another crowd of suspects was gathered in just as was done after McMillen was so brutally slain.

"Where and why do the police pick up these suspects? They have no visible means of support. They consort with those whose cry is that of the daughters of the horse-leech: 'Give. Give.' THESE IDLERS ARE CRIMINALS in the fact that they have refused to work.

"Yet they can go and come as they please. Nine men out of ten will hotly resent police inquiry into what they are doing and who they are. And this is the sure defense of the tenth, who prowls and robs and murders.

"If honest people would live in safety they must demand that not only should there be many more police, but that they should be empowered to INVESTIGATE EVERYBODY when circumstances justify. This will make thugs play closer to cover.

"They must see that those who have no visible means of support are more adequately dealt with than by fine and brief imprisonment. No man should be released until it is arranged that he goes into honest occupation and stays at work."—*Literary Digest*, November 24, 1906.

COURTESY PAYS.

Old Ira B——, who carried the United States mail on his buckboard about a dozen miles through the woods twice a week, was an ill-humored, taciturn old fellow. One day a passenger rode with him who was somewhat talkative and plied Ira with questions. At last the old man said, "I'm tired of your talk. I wish you'd mind your own business and let me mind mine."

The passenger subsided.

After driving an hour or two in silence Ira discovered his mail-pouch was missing. He stopped the horses, looked all about the buckboard, and finally said to his passenger:

"I wonder what has become of that mail-bag! Have you seen it?"

"Yes."

"Where is it?" asked Ira.

"It fell off the wagon about an hour ago."

You see, he bettered the instruction. Since then, they say, Ira has been more companionable.—*Outing Magazine.*

SALVATION ARMY DECADENCE.

The Salvation Army, in this country as well as in England, has passed on to social schemes. It has now to raise money for central bureaus far remote, to supporting a complex institution, quite as much as to crying its message of divine mercy. Who does not observe the stress now laid on the collection of money in the street-meetings nowadays? That is the central fact. And it is necessary. For there must be money collected to pay the rent charged by the "Center," which owns the Salvation barracks the whole country over, to pay a tithe and a tribute for the support of the central office, and such other sums as may be indicated by the "Center" before the workers themselves are entitled to one penny for salary. A recent writer, Mr. Manson, in a book packed with formidable documents, indicates that the machine is an ingenious contrivance for exploiting the life-blood of its devotees. He quotes a number of painful illustrations of how the religious fervor of the simple devotees has broken them in their efforts to feed the machine—efforts we may see illustrated in the street-meetings anywhere, and which seem to be becoming more tense and even heart-rending. Already one of the big schemes of the "Center" has broken down; the Salvation Army Building Association, Limited, has gone into liquidation. Rich and omnipotent as the "Center" is, what would become of it if the intense pressure for collections on our streets were relaxed?—*Central Christian Advocate.*

CONTROL OF THE RAILROADS.

Railroads in the United States are pretty well under the control of the people. The latest evidence of their mastery appears in the conviction of the New York Central Railroad Company for giving freight rebates to the American Sugar Refining Company.

The published rate by rail from New York to Detroit was twenty-three cents a hundred pounds. The rate by water was thirteen cents. To meet the competition by water, the agent of the railroad company secretly agreed to pay back to the sugar company five cents a hundred pounds on all sugar shipped. The company paid back many thousand dollars under the agreement.

The railroad company has appealed the case to the Supreme Court. Whatever the outcome of the appeal, the conviction itself is important. It indicates the vitality of the law intended to secure uniform rates and fair treatment to all shippers. The Supreme Court of the United states had already rendered decisions that secure the rights of the people upon the railways, which are, in a certain true sense, public highways. The companies may not charge exorbitant rates, according to a decision made in March, 1898; but on the other hand, under the same decision, neither a state legislature nor Congress may make a freight rate so low that it will be unprofitable to the company. Such a rate would deprive

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persons of their property without due process of law, in violation of the Constitution.

Thus we have three established rules: That the owners of the railroads are protected in their property against confiscatory freight rates; that the shippers are protected against exorbitant rates, and that the rate for a given service shall be uniform for all shippers enjoying that service. Congress has provided for an enforcement of these rules by the law governing interstate commerce, passed at its last session. Under these rules equitably enforced there can be no oppression of the people on the one hand, and no injustice to property on the other.—*Youth's Companion*, November 22, 1906.

FATHERS AND DAUGHTERS.

The Cedar Rapids *Republican* comes to the support of Mark Twain, in his conclusion that his daughter died fortunately at the age of twenty-four. The *Republican* pictures the trials and temptations the years must inevitably have brought, and concedes a fond father is warranted in hesitation at wishing his daughter to undergo them.

All of which is a cheap and maudlin flying in the face of providence. There are no trials nor temptations in life that human nature has not been especially endowed to undergo, nor are there any that are not here for the beneficent purpose of strengthening and solidifying human character. That there are maladjustments may be conceded. That some get more of the cares and burdens than their share is apparent. But nature, careless of the individual, is careful of the race. On the whole, human progress is possible because of what in a blind sort of way we denominate hardships.

The whole struggle of present-day existence seems to be to avoid unpleasantness and pain, when it is as true now as it ever has been in every relation of life that "the blood of the martyrs is the seed of the church." The race is running away from physical pain. And yet every physician will say that this flinching from pain marks physical decadence. Softer beds to lie on, predigested foods to live on, and avoidance of physical exertion during waking hours, these are the dreams of a people who are about to give up the ghost.

If Mark Twain's daughter was not prepared to go out into the serious duties of life with courage and energy and good heart, it was because she had not been properly fitted. Some women there are who must meet the world as it is, with good cheer and with confidence. It was never intended that women should be hothouse plants, nor angels before their time. And such women there are. The frontier prairies of Iowa are full of them, the grandmothers who saw the covered wagon and the sod house, who to-day in good health and good cheer are spending a ripening old age blessed in the health and prosperity of children and grandchildren in no stinted numbers.

The father who wishes most wisely his daughter a robust and hopeful outlook on life wishes her the ambition to meet life half-way and the energy and endurance to grasp and hold its great opportunities. To wish her anything else is to confess defeat, defeat that can not be covered with any thin veneer of cheap sentimentality, or cynical philosophy.—Des Moines *Register and Leader*, November 27, 1906.

Mothers' Home Column

EDITED BY FRANCES.

Christmas!

Christmas, to many the day of all days, is now very near. How are we preparing to celebrate it?

Some time since in these pages we made a plea—it was intended for all, but *especially* for mothers and the friends of little children—a plea that this year we share our Christmas cheer with those homeless little ones whose cries and sobbings have entered into the ears of the Lord of Sabbaoth, and who has said to us, his people, "Build for them a home."

But we, his people, are not rich. We have no command over millions or thousands, as have many of our fellow men. Besides this we must not interfere with the Lord's work in other ways. The ministry must be sent out to preach the gospel, and their families must be supported. There are many demands upon the Lord's treasury, all of which must be met or the work of the Lord be hindered. How then can we do this? We believe in God, do we not? If we answer that we do, then ought we not to remember that we must prove our faith by our works? Fathers, mothers, and friends of the children, there is a way in which we can do this—do it and not interfere with other work of the church, and the Lord himself points to that way when he says, "Gather my saints together unto me; those who have made a covenant with me *by sacrifice*."—Psalm 5:5.

Christmas is very near, and every one is doing more or less planning for the day. How much will we save of that which otherwise we would expend, and give for this purpose?

How many of you read the *Ladies' Home Journal?* We wish all of you could read in the December number of this year the fine editorial on the subject of Christmas. Mr. Bok, the editor, has written many excellent things, but to our mind never a better or more timely one than this one on Christmas.

After saying that we ought to return to the original idea of the day—which was a day exclusively devoted to making the children happy, he adds: "Now it is a practical as well as a proverbial truth that the presents children enjoy most are those of the simplest order. The significant story is told of the child of rich parents who received a heap of the most expensive presents only to glance at them and brush them all aside to play the rest of the day sailing a peanut-shell in a dish of water. A child is the truest and simplest thing on the face of the earth, and the simplest toy appeals not only in the strongest sense to his nature, but it is the only kind of toy that he can understand and therefore enjoy."

It takes very little *plus love and kindness* to make a child happy. Let us give only these to our children—for this one year if no more—and keep for the homeless ones the rest we can spare. If we would, as a church, unite upon this one simple plan, we would all be astonished at the result. Not only this, but we would roll from our shoulders this burden of Christmas expense and work, which to very many is reaching the unbearable point.

There is another feature of our observance of Christmas

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which Mr. Bok handles in a characteristic manner, and after reading his comment we feel sure that you will regard with added interest the testimony of Sr. Emma Burton which follows it. Mr. Bok says:

"*The first thing to do, however, is to disentangle* the sorry mess we have made of Christmas in its double meaning of the Holy Child and Santa Claus. We are perilously near the root of the whole present version of the modern Christmas at this very point, and it is a fact worthy of notice how much the modern Sunday-school has done to emphasize this mix-up. Just consider, for one moment, the marvelous inconsistency of the average Sunday-school in this respect: For an entire year our children are taught about Christ and what he has done for the world, and particularly is the childish mind told how Christ came into the world and what he came for. This goes on for a whole year, and then comes the season when the school celebrates what we accept as the time when he came into the world, and would you not think that in any celebration of that time, the time of all times, Christ's own birthday, his birth would be emphasized? But no! Instead of the Holy Child we have substituted, in nine out of every ten Sunday-school celebrations, a pagan idea, a gnome or elf who comes down the chimney and gives gifts! In other words, instead of the holiest example that ever lived to teach our children, we have Santa Claus standing in the pulpit as the children's preacher or saint at Christmas! And then a Sunday-school superintendent—with Santa Claus standing by his side, please bear in mind—was surprised last Christmas when he asked the question of "Whose birthday is this, children?" and over eighty per cent of the scholars answered, 'Santa Claus's!' And afterward this man deplored to me the hopelessness of bringing Christ to the minds of the children!"

A TESTIMONY.

"I have ever been mentally opposed to Christmas-trees being held in a house that has been dedicated to the service of God, because of the first experience I had of the kind in this church. Many years ago, by effort and sacrifice, a neat little church was built by the Saints of a certain locality, and God manifested his pleasure in that infant branch for their zeal and good works, and spirit of self-sacrifice, by the rich outpourings of his Spirit, upon every occasion of the Saints' meeting together for worship, so much so that the very influence of it was felt as soon as one stepped within those hallowed walls. People came from all around the country to attend those meetings, though they were only the regular branch meetings, and for about a year there was hardly a week passed that there was not one or more baptisms (twice as many as fifteen at the same time). The Saints were too much of one heart and one mind for Satan to attempt to make trouble by the way of discord. But he had other resources. Christmas was coming, and he could beguile them into thinking that wrong was right.

"It came, and the children wanted very much to have a tree. The Saints thought it would be nice. Then the question was, Where will it be set up? Why, in our church of course; there is no other place.

"This was the answer of those who made reply, but some objected. Others were only partly in favor of the church being the place, but since the majority wished it, and it was in honor of Christ's birthday, and to make the children happy, perhaps it was all right, at least there did not seem to be any very great wrong about it. So the objectors were overruled.

"The next step was worse yet. The children, and many of the older ones too, were not satisfied with the choice of any other to be Santa Claus but the very one who ought not to have been, because he was a leader in spiritual things, and who only a few evenings previous to that of the entertainment, had stood before the people clothed in such power from on high that those who were not of us were awed to a spirit of reverence for the words of light and knowledge that fell from his lips; while he hardly knew whether he was wholly mortal, or partly spiritual.

"It was because of those things his wife pleaded for him not to accept that position, saying that the same people who were at first bitter enemies to the church, but were becoming friendly and interested, would be at the entertainment and it would spoil all the good that the preaching had done, knowing, as she did, that for him to say comical things was as natural as his breath.

"But she was overruled, and 'Santa Claus' was acted out to the full satisfaction of the children, at least. The wife spoken of kept her eye on those upon whom the power of the Spirit had made such an impression a few evenings before; and if she read rightly their thoughts from the expression of their countenances it was something like this: 'I had begun to think there was something divine in this religion; that truly the power of God attended that man when he preached, but he acts this role just as well, so the other may have been put on also, and am glad we found them out.' Whatever their thoughts were they did not come any more except upon rare occasions, and then it seemed only to ridicule.

"Nor was the same power felt in the house afterwards; though there were many good meetings in which the Spirit was with the Saints, yet it had been grieved, and could not restore what was lost. That was the first step aside, but not the last one.

"The tree had not been set up by a few—that is, a committee—but by some of the members of the branch, more than were needed. All felt festive and happy; and there were jestings and merriment in getting the tree ready. There was no one thing in the whole affair that was condemnable, but the occasion was not in harmony with the sacredness of the place. The one chosen for Santa Claus did not wish to take that place, but the children would not take no for an answer, so it was drawn on step by step.

"In the revelation to Bro. Luff, those who held their peace about these things were reproved, hence I have written this true experience trusting it may help to overcome the practice."

E. BURTON.

Letter Department

MINDEN CITY, Michigan, November 26, 1906.

Editors Herald: I am one of the weak ones, but feel glad that I am enlisted in this work, and have taken upon me the covenant at the water's edge. My hope is to come up higher, and stand on firm ground.

Dear Saints, let us have our lamps trimmed before the bridegroom comes, that he may not find us sleeping. I ask an interest in your prayers, that I may overcome all my weakness and trials, that I may be numbered among them that have their lamps trimmed. My prayer is for the advancement and the upbuilding of God's cause.

JOHN WARD.

SAN FRANCISCO, California November 25, 1906.

Editors Herald: A word in defense of the wage-earner of San Francisco.

I see in the SAINTS' HERALD for November 7 a statement like this: that every landlord forces rent up to a point where he bankrupts his tenants, and every laborer forces wages to a point where he drives the builder from the field. Now it would appear from this that the landlord and the laborer were the chief factors in retarding the rebuilding up this city. So far as the labor unions are concerned, they were about the last to make a move in raising prices, and then only when they were forced to do so by the rise in rents and the price of other commodities of living, and then I consider them very mild in their demands, when we compare them with the other trusts who have us by the throat. The lumber trust was the first to hold

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us up. They have raised the price on lumber to almost double what it was before the earthquake, and all other building-material dealers have followed in the same ratio. Now we admit that the laboring man is not perfect; for he is composed of the same material as the millionaire, and is entitled to the same consideration. We can not afford to be unfair with the laboring class for the most of our converts come from their ranks. Yours for right and justice,

231 Castro Street. J. A. ANTHONY.

[The above correction probably is just. It was not our intention to place the blame for conditions in San Francisco upon any one class of people, and we cheerfully *extend* our charge to include all individuals or concerns who have taken part in exploiting the stricken city. Selfishness is not confined to any one class, either rich or poor.—EDITORS.]

HENDERSON, West Virginia, November 27, 1906.

Editors Herald: I beg space in your valuable columns to report a short dream which appeared before me in the following manner. I dreamed that another lady and I were looking at the sky. We saw just one red cloud. It looked like the blood was dropping out of it. We were looking at the cloud, when it parted in the middle and there we saw three men standing. It seemed as though we were so close by them we could see them smile, and one had on a crown. Then I awoke. Can any of the brethren or sisters give me the interpretation?

Your sister,

MRS. M. J. MOORE.

ESCALANTE, Utah, November 21, 1906.

Editors Herald: Our meetings here have been very much of a success so far. Not less than one hundred have been in attendance at each service and from that to two hundred. We could not have the church last night nor to-night on account of other meetings, and so we secured the use of a school-room for those (or these) two nights and it was filled last night. More would have been in but could not get in very well. I think there were fully one hundred in the room. That was our smallest audience so far, and that would have been larger had there been room for them. As usual I found the church organ here in very bad condition, and cleaned and repaired it for them. Of course all these things help. They seemed very glad to have it done. Bro. Vanderwood and I speak night about. Last night was my "preach" and my subject was "The marriage law." The house was so crowded, and there were so many children and young people present, that I feared there would be considerable confusion; but the Spirit was with us, and all seemed to feel it. The order and attention could not have been better. One young man said, "Even the children were spell-bound." He said, "Up at the Provo Acadamy we paid a man one thousand dollars to deliver a sermon for us and and I was not nearly so much interested in it as I was in yours to-night. You proved up everything as you went along," etc. I am not bragging. That is not my intent. I only want to tell you of the hunger for hearing the word of God, "famine for the word of God," I believe the prophet of old calls it. We were at the two o'clock service here last Sunday, and there were only about sixty present all told, while I see from two to four times that number attending our services and giving such eager attention.

We expect to continue here until the 25th inst., closing that night and driving to Henrieville the 26th. When we reach that point there are two places within four miles of each other, and we may run two appointments at the same time. How long we shall be on this trip will depend upon the conditions as we find them from this on. When we heard from Brn. Stead and Curtis they were at or expected soon to be at Parowan. We are expecting letters from them any day now. They are having a good hearing also.

One man said to us here, "Well, I'm a d—— good Mormon, but if this church has not changed some things then I don't know anything. I am fifty-six years old and have been raised a Mormon; but I don't pay tithing. Tithing is a good thing if they'll use it right; but I can't find out what they do with it. They preach tithing and want tithing and then if any one needs help, the Relief Society comes around begging for a little flour or anything you have for them, while the tithing is turned into money as far as possible and sent up to headquarters, and the Presidency and Twelve handle it. The poor get none of it, and I don't believe in polygamy. My father was a polygamist, and I've had all I want of that. I do not believe Joseph the Seer ever had but one wife."

The way these people come for our tracts each night makes us think we will have to send back for more before the trip is over, and we had nearly two hundred pounds of them when we started on this trip. This is the region of the Cliff-dwellers' ruins, and we want to take a couple of days and visit some of them before leaving here. A. M. CHASE.

CADILLAC, Michigan, November 26, 1906.

Editors Herald: We are striving as a little band to keep the banner afloat, though we have our ups and downs. The work does not seem to progress here in the city as well as in the country, though we find some trying to be lights unto the world, willing to sacrifice, helping to bear the burdens, both spirtually and temporally. The fruits of the flesh, or worldly environment, pride, self-exaltation, seem to hinder our progress; nevertheless the beauty and grandeur of the restored gospel brings with it the glad tidings of good news.

"Every man that hath this hope in him purifieth himself, even as he is pure."—1 John 3:3.

Reading the church papers and books and mingling with Saints bring untold comfort to learn of the sucess of the good work in the different branches throughout the land. The good Lord blesses us from time to time, when we meet to worship. We have found him always near us, but we sometimes wander from him.

Hoping to be in the great gathering, A. M. BOOMER.

LAMONI, Iowa, December 1, 1906.

Dear Herald: As a matter of duty I make a statement of the ministerial work I have done since my resignation and release as general recorder last April. The church may desire to know that is being done by those laid by from special duties, but who, no doubt, are expected to do that they can in the Lord's work and for this people. Therefore will say that I have endeavored to labor according to conditions and opportunities, as diligently and continuously as possible. On April 13 I was called home from Independence to preach a funeral-sermon and thus was at home Sunday, April 15; but excepting that and two other Sundays I have been away from home every Sabbath since March, that is, during seven months' time, laboring in Lamoni Stake or elsewhere.

On April 22 I preached at Davis City, Iowa, and that evening at the home of Bro. and Sr. H. A. Hartshorn I married their daughter Agnes Rose to Mr. Boyd E. Craig. On April 27 I went to Cleveland, Iowa, to see Sr. H. E. Birchell, who was nearing the end of her life. While there I preached, administered to the sick, and blessed a child. On May 6 I filled my appointments at the Evergreen chapel, and on the 13th my appointments with the Greenville Branch. Also that day united in marriage Bro. Osa Lovell and Miss Gertie Daniels, near Davis City.

On May 14 I went to Burlington, Iowa, where my wife's father, Bro. W. R. Sellon, died that night, aged eighty-two years. As I had promised to visit my aunt in Wisconsin this season, and now being so far on the road, I decided to go on. Hence I went to Chicago on May 18 and out to Wilmette, where lives my wife's sister, Sr. H. S. Cramer.

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But I was with the Saints in the city on two Sundays, with one branch on the 20th and with the other the 27th, by invitation preaching at both halls, also during the week attending Religio and prayer-meeting at the West Side place.

On May 30 I reached Wisconsin, and during the most of June I was in that State, with the Saints in and near Janesville, Evansville, Oregon, Madison, and Belleville, preaching as opportunity was found, and otherwise doing what good I could.

At Belleville lives Sr. Hannah Loveland, my aunt, now nearly ninety-three years old, also crippled with rheumatism and other diseases. She became a member of the old organization in Kirtland in the thirties and later was at Nauvoo. Her husband, Levi Loveland, was one of the elders there. They went across Iowa to Kanesville with many others and he died there sixty years ago, in the fall of 1846. She became satisfied as to the evil doctrines introduced and went no farther with the Calls, Lovelands, and Session families, the relatives of herself and husband, but returned to Ohio in 1849 and moved to Wisconsin in 1852. She has held to the faith of the restored gospel all through the years of darkness and of trial, remaining a widow and living in very lowly circumstances all this time. A brother of mine supplies the means for her living.

I was at Rockford, Illinois, one day, with Bro. and Sr. Cushman, and expected to go back and preach some there but other brethren, in whose field that place is, were expected and I did not need to go. I was also at Sandwich and Plano, preaching in the former place on Sunday, June 24. Brn. L. D. Rogers, F. M. Cooper, and other Saints gave me hospitable welcome, as also had Brn. Dutton, Hoague, Jensen, Dowse, Kimble, Stevens, Carpenter, Robinson, Hield, and Woodstock in Wisconsin. So, too, had cousins of mine who are not with us in faith nor friendly to it.

I returned to Lamoni June 29, and since then, with the exception of two Sundays, have labored within the bounds of the Lamoni Stake, namely, at Davis City, Greenville, Pleasanton, Leon, Ellston, Lamoni, Lucas, Norwood, Allendale, Evergreen, Wood Schoolhouse, and Thompson Schoolhouse. On September 30, at Graceland College, in the home of Bro. and Sr. Weedmark, I united their daughter Annie to Mr. George E. Greenman, and on October 20, at the home of Bro. and Sr. Samuel Shakespeare, west of Lamoni, was the wedding of Bro. J. Charles May, of Independence, Missouri, and Sr. Ethel G. Shakespeare, of the Evergreen Branch. The bride I had known since her infancy and it was a pleasure to join her life to that of one whom I believe to be a faithful young Saint, Bro. May.

The times of my absence from the stake were a few days in Des Moines where I spoke one evening in the tent and on Sunday in the Saints' chapel, and the other time when I was called to St. Joseph, Missouri, to unite another worthy pair in the marriage bond, namely, Bro. Henry C. Danielson, of Lamoni, and Sr. Lena Jessiman, of St. Joseph, on September 12. By invitation I stayed over Sunday and preached twice, also on Saturday a funeral-sermon. Here, as elsewhere, the friendship and brotherly love manifested were beyond any other thing that could have been given.

Since April I have baptized only five persons and officiated in confirming only six, but I have administered to the sick nearly two hundred times in that period. As a member of the stake high council I have met with my brethren several times to consider the affairs of the stake and its needs.

Will add that now that winter has come I dare not make stated appointments that require riding far in the cold or risk much exposure. But I desire to go whenever I can and to do all that I can of good while I live. H. A. STEBBINS.

BURLINGTON, Colorado, November 27, 1906.

Editors Herald: Bro. E. F. Shupe of Denver has been here visiting and strengthening the Saints, and preached from the Methodist Episcopal pulpit on the evening of November 25. Not feeling well he had to stop after preaching about twenty-five minutes, which caused him to feel very sad, as the church was literally packed. He will probably feel better satisfied when he reads this, as some very favorable comments have been passed by those who heard his remarks. Through his advice we are trying to establish a Sunday-school, where I am teaching day-school.

I consider that there is now an opening here for some able elder. I am unable to do what I think would be justice to the work of holding a series of meetings in the way of preaching here. We are anxious to have some able man come here and preach, as I think the Methodist Episcopal church could be occupied for one service at least, and then we could go to the courthouse as we did once before. If Bro. W. H. Kelley sees this, he will please respond, as I do not know his address. It will be a good place for some one to stop off on his way to or from western points.

As a great number of settlers are coming to this country, there may be some Saints among them. Should there be any contemplating coming, would be glad to respond to any queries relative to the outlook for the establishing of the work here, or the advantages of the country. Unfavorable comments have been frequently made in regard to my leaving Zion to settle here; but since coming I hear of some losing by leaving here and going to Zion. This proves to me that time and preparation are more essential factors in establishing Zion than location. Your brother,

FRED B. SHUMATE.

News From Branches

(Concluded from page 1149.)

The regular monthly sacrament-meeting was held Sunday afternoon, the stake presidency in charge. Very few vacant seats evidenced that the Saints are making a special effort to attend this service. The word of the Spirit was given through the stake president to the comfort and admonition of the Saints. An exhortation to faithfulness and performance of present duty was given by our Sr. Walker. As an illustration of how by our works and sacrifices we can bless those who may live hereafter, she related an instance when the call was made years ago by "Bro. Joseph" for means to purchase a press on which to print the HERALD, a sister who was in the condition where she had only one dress and two dollars to buy a change of garment, resolved to go without the new dress and send the money to "Bro. Joseph" for the press. She did so although it necessitated her going to bed while the only dress she had in the world was drying. Yet how many are being blessed to-day through the HERALD by that special sacrifice of this humble sister? What is there we can do *to-day* that will cause those of to-morrow to rise up and call us blessed?

Sr. Carrie E. Coiner, of Oklahoma, registered at Graceland College Monday. This makes a total of seventy-three students not including those of the departments of music and oratory.

President Stewart conducted the funeral of a little child of Mr. Ora Teale and wife, last Friday morning.

The Sunday-school met Monday night to consider

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exercises for Christmas. The school is raising one hundred dollars for different funds: twenty dollars for college dormitory; twenty-five dollars for branch expenses; twenty-five dollars for church improvements; thirty dollars for college scholarship.

Bro. O. C. Rook, of Mills County, Iowa, arrived at the Saints' Home, Saturday. This brother, while not one of the aged Saints, is in very poor health, and, like quite a number now in the Home, he should be in a sanitarium. The Home is not a place for sick but a place for the aged Saints. The church not having the sanitarium in readiness must do the best she can. Let us all turn to and assist to see that the sanitarium is erected in harmony with the divine command "as soon as it is found to be practicable, and without unnecessary delay."

President Stewart announces the first number of the college lecture course will be given December 22, by Gilbert E. Eldredge, impersonator; the second by Professor E. B. Swift, January 31 and February 1, on the "Wonders of the microscope"; and the last February 26, 1907, a concert by the Wathena Concert Company of Chicago.

Lamoni is without a town hall and jail. By some unknown cause it caught fire about midnight Saturday night and was completely destroyed. The fire was confined to this one building, and did no further damage. Had it not been built of cement block veneer and with a tin roof the adjacent buildings would undoubtedly have gone. The cause is thought to be incendiary.

President John Smith arrived home for Thanksgiving, having been visiting the branches in the northeastern part of the stake.

Bro. F. B. Blair, secretary of College Board, etc., in company with President Stewart, expects to visit Kansas City, Independence, and Parkville, Missouri, in the interests of the college the latter part of this week.

D. J. KRAHL.

ATCHISON, KANSAS.

Bro. G. E. Harrington, of Independence, Sunday, November 25, and Bro. Samuel Twombly last Sunday, gave us some excellent and very instructive sermons.

The Sunday-school is increasing both in attendance and interest. The classes have joined in preparing a Christmas program.

One of the most marked improvements of late in the branch was the organization of the Religio. Under the able leadership of Sr. McNichols this society is indeed doing a commendable work. From a membership of half a dozen it has steadily increased until it has twenty-five earnest Religians. Five of the members are not Saints, and have entered into the Book of Mormon study with a zeal that might be emulated with profit by some of the Saints.

Bro. and Sr. Frank G. Hedrick have been received as members upon letters of removal from the Fanning, Kansas, Branch.

Bro. Tibbles came up from Tonganoxie, November 25, to worship with us.

Sr. Boston has returned from Concordia, Kansas, where she has been attending at the bedside of her mother, who has been sick for some weeks.

FRANK G. HEDRICK.

Miscellaneous Department

Conference Minutes.

Central Nebraska.—Semiannual conference convened with the Saints at Meadow Grove, September 29, 1906. Organized by choosing Bro. Grant as president, Bro. Adolph E. Madison vice-president, and W. E. Kester secretary. Statistical report: Clear Water 74, Meadow Grove 58, Bonesteel, South Dakota, 79, Inman 64. Bro. William McKee was ordained to the office of elder, and Bro. Hartman Ek to the office of priest. Ministry reporting: Levi Gamet, A. E. Madison, D. R. Chambers, J. H. Jackson, W. M. Rumel, Charles Derry, Charles Hutchins, W. E. Kester, and Bro. Christensen. The Bishop's agent reported as having received, $69.95 for sanitarium and children's home; sent to Bishop Kelley, $13, leaving $56.95 still due the Bishop. Adjourned to meet with the Inman Saints sometime in February. W. E. Kester, secretary.

Southwestern Texas.—Conference convened at Pipe Creek in Bandera County, Texas, at the Pipe Creek Schoolhouse, October 12 to 14, 1906, O. D. Johnson presiding, W. H. Davenport secretary. Branch reports: San Antonio 96, Bandera 53. Elders reporting: O. D. Johnson, T. J. Jett, W. H. Mannering, D. S. Palmer, C. F. Belkham, and W. H. Davenport. D. S. Palmer, Bishop's agent, reported: Balance on hand at last report, $112.64; collected, $103.99; paid out, $193. Officers chosen: O. D. Johnson, president; T. J. Jett, vice-president; W. H. Davenport, secretary; Ed N. MacRae, assistant secretary; W. Clark, treasurer. Upon recommendation from the San Antonio Branch, Bro. Ed N. MacRae was ordained to the office of priest by W. H. Mannering and T. J. Jett, October 14. San Antonio was selected as place for next conference, time left with the presidency of district.

Kentucky and Tennessee.—Conference convened October 27, 1906, with the Sedalia Branch, at 10:45 a. m. C. L. Snow president, assisted by T. C. Kelley, J. J. Adair secretary. Branches reporting: Foundry Hill 78, Sedalia 145, Haley Creek 89, High Hill 45. Ministers reporting: A. V. Closson, J. R. McClain, C. L. Snow, J. H. Scott, S. H. Fields. Bishop's agent's report: Received $353.76; paid out, $318.45; balance due church, $35.31. Preaching by T. C. Kelley, A. H. Smith, S. H. Fields, and A. V. Closson. A vote of thanks was tendered to Saints and friends for kindness shown visitors. Adjourned to meet at the call of district president and missionary in charge.

Central California.—Conference convened at Tulare, California, October 27 and 28. C. E. Crumley chairman, J. B. Carmichael assistant. Mollie A. Flory secretary pro tem. Branches reporting: San Jose 100, Tulare 98. Ministry reporting: J. C. Clapp, C. E. Crumley, J. B. Carmichael, C. W. Earle, Joseph Flory, C. W. Hawkins; Priest F. H. Lawn. Tulare was chosen as place for next conference, time left with district president and sub-missionary in charge. Mrs. Mary E. Lawn, secretary.

New York and Philadelphia.—District met in conference at Brooklyn, New York, September 1 and 2, 1906. George Potts presided, assisted by Benjamin R. McGuire and Ephriam Squire, R. E. Hockman and W. H. Sanders clerks. Branches reporting: Brooklyn 178, Philadelphia 164, Scranton 58, Broad River 42, Baldwin 50. Ministry reporting: Joseph Squire, Sr., John Zimermann, W. W. Smith, George Potts, William Lewis, B. R. McGuire, Ephriam Squire, Hosea H. Bacon, Thomas Truman, J. H. Newstead, A. D. Angus, Homer Buttery, Lot Bishop, Tallie Jones, William Hobson, M. O. Matthews, Samuel Guilfoy, Walter Lewis, D. C. Carter, D. T. Shaw, Samuel Reeves, William Plunkett. The present presiding officers of the district were sustained, viz.: George Potts, president; B. R. McGuire and Ephriam Squire, counselors; R. E. Hockman, secretary; and John Zimermann, treasurer. Conference adjourned to meet in Philadelphia some time in February, 1907.

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Church Secretary.

CLERGY CREDENTIALS FOR 1907.

To facilitate prompt issue of clergy credentials for the year 1907 corrected lists of all general officers of the church, including all under general missionary appointment, have been forwarded to the several passenger associations that issue said credentials—the Western, Central, Southwestern, Trans-Continental, and Southeastern. The Trunk Line, which issues credentials only to pastors located on its lines, will have necessary statements. The Eastern Canadian and New England associations do not issue clergy credentials. Said lists include those appointed since the General Conference and eliminate those released—so far as published or reported.

In harmony with long established rule, all local appointees are referred to their respective general missionaries in charge for indorsement. Application blanks may be obtained from the joint agents or chairmen of the various associations or bureaus named. A close inspection of rules and regulations, old and new, governing issuance of credentials will prove helpful to all applicants and prevent unnecessary correspondence with the clergy bureaus. R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, December 3, 1906.

Pastoral.

As I have been transferred from South Dakota to Nebraska, will the Saints and friends of the Northern and Central Districts please inform me where there may be a chance for preaching in their vicinity, and I will respond as soon as possible. I enjoyed many pleasant seasons among the Saints here some years ago and I hope we may renew them. My address will be Clearwater, Nebraska. W. M. RUMEL.

Bishop's Agents' Notices.

To the Saints of the Kentucky and Tennessee District: As the year is fast drawing to a close, and as we have as yet received but little tithes as compared with former years, I wish to impress upon the minds of the Saints the importance of attending to this part of the Lord's work. I had hoped to see the name of each member in the district recorded on the Bishop's book, though the amount were small, and it is not too late yet, if we will be prompt. The report for the year is made up the last of December.

There are over three hundred members in the district. Two years ago fifty-four paid tithes. Last year seventy. And this year it should be double that; in fact, each member should pay his tithes, or at least make a start.

The Lord says none are exempt from this law who belong to the church of the living God. (See Doctrine and Covenants 70:3.) And many are the promises held out to those who are obedient, and transgress not the law. There are but few, if any, who are too poor to pay tithing. If you have one dollar that you can call your own, you owe and can pay ten cents. It is not the amount, great or small though it be, but the willingness on the part of the giver that is pleasing to the Lord. Then, Saints, let us give according as we are prospered, let it be much or little.

And remember the sanitarium and orphans' home. Some have donated liberally, and others have expressed themselves as being desirous to help. Those who desire may send tithes and donations to the undersigned, or if convenient pay to Elder C. L. Snow, who will receipt you; and all money paid him will reach me as though paid to me.

Ever praying for Zion's weal, I am,

Your brother in the faith,

J. R. MCCLAIN, Bishop's Agent.

Third Quorum of Seventy.

Each member of the Third Quorum of Seventy, who has not communicated with me since October 1, 1906, is urgently requested to send me his present permanent address immediately.

D. A. ANDERSON, Secretary.

809 Bluff Street, PITTSBURG, Pennsylvania.

Died.

KNEFFER.—Gottfried Kneffer was born in Itigen, Switzerland, January 3, 1850. On about Friday night, November 2, he received a wonderful demonstration of the power and love of Jesus. He at once decided to obey the ordinance of baptism, having been shown that it was necessary. Accordingly the rite was administered November 4, at about 4 p. m. He departed this life November 5, at 1.50 a. m. He had been ailing about two weeks with tonsilitis or quinzy. He leaves to mourn a wife, six sons, three daughters, a brother, and a neighborhood of sympathizing friends.

CHARTERS.—Henry Charters died at Mercy Hospital, November 21, 1906, from injuries received at the West Bay City shipyard, being struck on the head by a falling plank, and not regaining consciousness. Bro. Charters was born October 16, 1862; married Miss Ella Cline, June 8, 1881. Of this union were born five children. There are left to mourn, a wife, four children, an aged mother, five brothers, and four sisters. He was baptized in 1889. Funeral from his home, in charge of E. S. White, sermon by J. A. Grant. Was laid to rest in Oak Ridge Cemetery, to await the final call.

OWEN.—Owen Owen of Fleetwood, Lancashire, England, died November 15, 1906, at the advanced age of ninety, and was interred at the Fleetwood cemetery, November 19. Was baptized October 2, 1870, by O. P. Dunham at Burlington, Iowa. Was ordained a teacher, April 4, 1872. Was received into the Manchester Branch by letter, April 21, 1889. The only fault urged against him: "he was so persistent in speaking of his religion." But those who despised his religion and his church were still ready to testify to his integrity and upright Christian character. Funeral-service was conducted by a clergyman of the Church of England.

SEEGERS.—Sr. Amy Seegers was born July 26, 1887, at Surprise, Nebraska, and was baptized January 17, 1900, at Sandy Point, Iowa, by W. A. Smith. She was united in marriage to F. C. Seeger, May 10, 1904. She fell asleep in Christ November 8, 1906. Funeral-sermon preached by W. A. Smith, assisted by John Pratt, at the United Brethren church at Sandy Point. She leaves husband, one child, father, mother, two brothers, two sisters, and many friends to mourn their loss.

DAVISON.—Sr. Bico E., daughter of Elder Holmes J. Davison, passed from earth's life November 20, at 9 p. m. She sweetly fell asleep in Jesus. She was born in Lockhartville, Nova Scotia, August 24, 1896; baptized by her father in July, 1900. She sang four lines of that beautiful song, "Holy City," just a few days before her departure. Her remains were taken to Independence and laid to rest in the Mound Grove Cemetery.

NOBLE.—Hellen Magaret Noble, born April 8, 1906; died November 3, 1906; daughter of Charles M. and Hazel M. (McMillen) Noble. Funeral in Denison. Interment in East Avenue Cemetery, New Philadelphia, Ohio. Sermon by G. A. Smith. Special cars were chartered for the occasion. She was laid to rest in the same grave on the bosom of her grandma, who so recently preceded her to the other shore.

To Remove Stains From Table Linen.

Dissolve five cents' worth of oxalic acid in a pint of water; also dissolve five cents' worth of chloride of lime in a pint of water. When the tablecloths or napkins are washed ready for the boiler, dip the stained parts in the solution—first the cloride of lime and then the oxalic acid; then boil and finish as usual. Years of experience have proved the recipe infalible.—From the Home Department, *National Magazine* for December, by Fannie Blodgett, Ripon, Wisconsin.

The Saints' Herald.

ESTABLISHED 1860.

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

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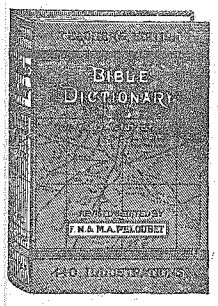

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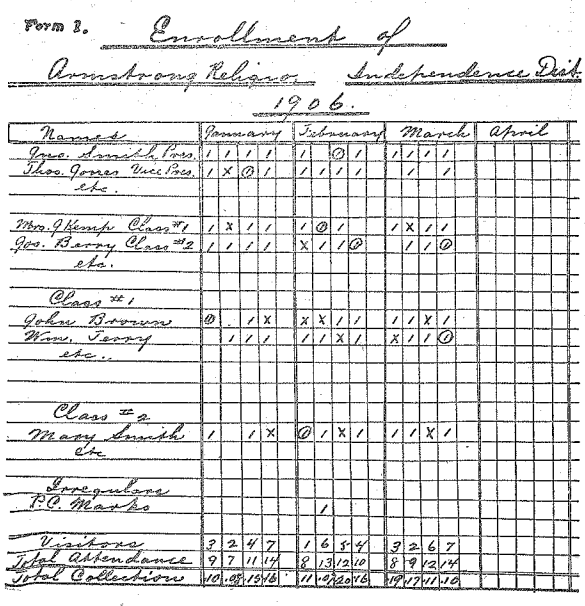

Form 1. Enrollment of Armstrong Religio Independence Dist. 1906.

Names	January				February				March				April			
Jno. Smith, Pres.	1	1	1	1	1		Ø	1	1	1	1	1				
Thos. Jones, Vice Pres. etc.	1	X	Ø	1	1	1	1	1		1		1				
Mrs. J. Kemp, Class #1	1	X	1	1	1	Ø	1		1	X	1	1				
Jos. Berry, Class #2 etc.	1	1	1	1	X	1	1	Ø		1	1	Ø				
Class #1																
John Brown	Ø		1	X	X	X	1	1	1	1	X	1				
Wm. Terry etc.		1	1	1	1	1	X	1	X	1	1	Ø				
Class #2																
Mary Smith etc.	1		1	X	Ø	1	X	1	1	1	X	1				
Irregulars P.C. Marks						1										
Visitors	3	2	4	7	1	6	5	4	3	2	6	7				
Total Attendance	9	7	11	14	8	13	12	10	8	9	12	14				
Total Collection	10	05	15	16	11	17	20	16	19	17	11	10				

And what a jumble it sometimes is when it chances to be a local Religio secretary's record which is opened.

In the December *Autumn Leaves*, "Arena" Department, Sr. M. A. Etzenhouser, general secretary, gives explicit directions for the keeping of secretaries' records, both local and district. Three printed forms illustrate the article and make her plan clear. (See cut above).

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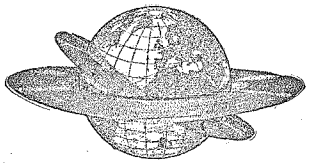

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R. MAY

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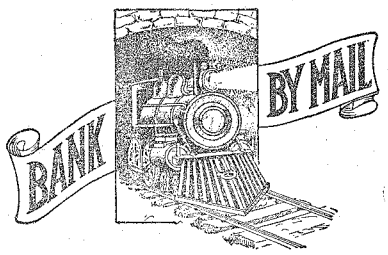

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The Saints' Herald

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

VOLUME 53 LAMONI, IOWA, DECEMBER 12, 1906 NUMBER 50

Heman C. Smith

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

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I HAVE some Irish blood in my veins. Just how much I do not know. I hope it will not be necessary to investigate.—Bryan before the London "Irish Club."

SOME day to ears of faith the funeral knell will be as a bell that dismisses school.—*Ram's Horn.*

Editorial

TWO NOTABLE DEDICATIONS.

There were three dedications of church-buildings in the Far West, Missouri, District, during the month of November; one at Cameron on the 11th; one at old Far West, Caldwell County, on the 18th; and one at St. Joseph, on the 25th. Of these three gatherings of the officers and members of the church for the purpose of setting apart edifices built by the Saints, members of the several branches where the buildings are located, assisted by their friendly neighbors, the more notable are those at Far West and St. Joseph. All lie in the territory in which many of the Saints settled from 1831 to 1837, and whence they removed because of stress of conditions over which they had little or no control, many years ago.

At Cameron, the services were in the charge of Bro. I. N. White, missionary in charge of the field. He had as assistants Brn. Frederick A. Smith, James Moler, president of the district, W. P. Pickering, J. C. Elvert, and others, local officers. The exercises were of the usual character; and were marked by more than the usual presence of the Spirit of the Master, to the cheering and comforting of the Saints.

Though we were not present, we were assured by those who attended that all felt the approval of the Lord sanctioning the efforts made to secure the "house of worship," and accepting the sacrifices which the faithful and devoted members of the church had made.

We were at Lamoni on the 11th, and as a consequence did not attend the service at Cameron. We were, however, favored to be present at Far West (Old Far West) on the 18th, and to take part in the services of that occasion. To us it was a very great pleasure. The hour and the occasion marked two quite different epochs in the history of the church and the life of the writer. Sixty-eight years had passed since a people, poor, sad, devoted yet dejected, had left their homes in that wild, beautiful, and beloved land, to seek homes, and an asylum, they knew not how, they knew not where. By the providence of God the asylum and the homes were found; the work they had in hand to do by command of God, interrupted for a time, was again taken up; the

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planting and the sowing were resumed; conditions of comparative happiness and peace, sadly mixed with sorrow, pain, perplexity, persecution, and death; the seed-time and the harvest of God's promises and their fulfillment, denunciations and their consequences, filled the years full of the common events which happen to all alike; and after the long, long nightmare of darkness, wandering, hopes deferred, hearts sickened unto death had passed, the word of the Lord given to the oppressed and fleeing host of Israel, in 1834, was remembered of both God and men; the sons and grandsons of those once scattered gathered with the newly converted hundreds of modern Israel, in an edifice, which if not so grand in size and adornment within and without as the ancient temple, or still more ancient tabernacle, is definitive of the gospel of the Morn, Meridian, and Evening of Time; a waymark in a goodly land, where the fulfillment of one of the latest of the promises of the Lord to the Saints, through the Prophet of Palmyra, cheers, comforts, and makes confident the people.

This building is twenty-eight by forty-two, one story, of good height, well situated just across the street from the southwest corner of the Far West Temple lot, neat, well built, well lighted, well appointed for the uses it was intended to serve; and paid for by the efforts and sacrifices of the Saints and their friends, of whom it was prophesied long ago, "they shall help rebuild the waste places of Zion." The cost, including labor and materials donated, and moneys solicited and collected, is in the neighborhood of twelve hundred dollars. There are some forty members of the branch, so that it may be easily understood what devotion and effort were manifested, and the result be the better appreciated.

As at Cameron, the exercises were in charge of Bro. I. N. White; the opening service of prayer was by Bro. F. A. Smith, a grandson of the prophet Joseph; the sermon was by Bro. Joseph Smith, the eldest son of the Prophet; the dedicatory-prayer was by Bro. Edmund L. Kelley, the Bishop, a grandson of one of the elders of the church in the days of Joseph Smith and his brother Hyrum. There were a goodly number of the Saints from all the "region round about"; together with as many of their friends and neighbors as the house would accommodate comfortably. The day was as nearly perfect as a day in November can be, clear and pleasant; neither too warm nor too cool; and it was believed by several that the favorable day was by the intervention of the Lord in behalf of his people, and indicative of his good pleasure in what they had done. The omen was a good one and was so taken.

The song-service was good, the stand was beautified by a tasteful array of flowers loaned for the occasion, showing the good will of those outside towards their neighbors of the church.

It is needless to say that the exercises were impressive; that is conceded by all those in and those not of the faith; but something more than that may be stated; not a shade of discord, nor a jarring note of distress or dissatisfaction, not a regretful word or wish marred the peaceful passing of the hours the Saints were together on this notable occasion. We noticed in the congregation those known to us to be the sons and the grandsons of "former day Saints"; those who had seen the dark and cloudy day, and whose faith, unshaken by the passing of trial and affliction, shone out of happy faces in witnessing "what the Lord had done for his people."

The afternoon and evening were occupied by Bro. F. A. Smith and Bishop Kelley respectively, in the discussion of gospel topics of profit and interest to all; so that it may well be said, It was a day well spent and long to be remembered; a day on which one of the spiritual waste places of Zion was made to blossom like the rose by the fruit of the Spirit shed abroad in the hearts of his Saints and manifest to them that are without.

Of the general officers President Joseph Smith, I. N. White, F. A. Smith, E. L. Kelley, W. P. Pickering; of the local force Brn. James Moler, J. C. Elvert, E. T. Atkinson, S. W. Simmons, and George Swenson, may be mentioned among those taking part at Cameron and Far West, either one or both. The building at Cameron is thirty by fifty feet in size, is well located, and cost the branch some eleven hundred dollars, being bought of the South Methodist brethren, after the late coalition between the North and South Methodist Churches; so, whether any good came out of Babylon or not, some good did come to the Saints by the confederation of these two hitherto contending portions of the churches the foundation of which was laid within the reach of modern history by John and Charles Wesley. Long may the Cameronian Saints live and thrive to enjoy the fruits of their labor and the love of God.

And now what of the dedication at St. Joseph? It can not be said that no importance attaches to this forward movement of the branch at this Western metropolis.

Quite a number of years ago there were few of the faith in St. Joseph; and these few worshiped in private homes and in hired halls. In the days of Brn. George Smith, John Burlington, Albert Bishop, Senterlow Butler, Robert Winning, and others, some of whom remain, other some of whom are passed on, the struggle was hard and arduous, and courage of no mean order was requisite in facing the pressure from without and the adverse criticism from within; but faithful endurance and long-suffering patience won standing-room in the arena of conflict; new material joining with the old made success attainable; and the necessity for a more commodious and certain place of worship roused the dormant energies

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of the Saints, and a committee was appointed to secure a lot and build a church edifice. Through the difficulties usually attending such enterprises the committee and the Saints with them labored long and faithfully; the result being that some sixteen years ago the present structure was raised, inclosed, and occupied, but left a debt which clung like an incubus on the energies of the branch. Just who all of the committee were from first to last we do not remember; but Robert Winning, William Lewis, Carl Kinnaman, Henry Islieb, Charles Hubacher, Coventry Archibald, Gilbert Whitehead, "Zach" Best, and perhaps several others were more or less involved in the struggle, which after a number of vexatious delays culminated this fall in the final finishing of the house, the paying of the long-standing debt, and the service of dedication on the 25th of last month, as stated at the opening of this article.

By a special invitation of long standing we were permitted the pleasure of taking part in the exercises of that day. We reached the city on Saturday, the 17th; and with the Bishop for a roommate were assigned to the care of Bro. Carl Kinnaman, of the "up-to-date restaurant" fame, the doors of which have not been closed by bar or lock for so many months that the memory of the oldest frequenter of the place runneth not to the contrary. We rested, were refreshed, and on the morrow were ready for the services.

At eleven of the clock in the forenoon, with Bro. I. N. White again in charge, an anthem was sung; prayer was offered by Bishop E. L. Kelley, the sermon was preached by the Editor, and the dedicatory-prayer was pronounced by Counselor F. M. Smith.

Services were held in the afternoon at half past two and again in the evening at half past seven. The Bishop occupied in the afternoon and President Joseph Smith at the evening hour.

Thus the story of these two notable dedications has been briefly told. How much the lives and characters of those who were engaged in the long effort to gather the moneys and the materials to build with; the final and crowning struggle by which success was won, who may say? And what effect the simple but strikingly forceful exercises of the dedicatory-services may have been at the time and still may be, who can say? But that the Saints as a body, referring to the branch, have been and still are deserving of praise for the constant and persistent effort that has been made, and which has resulted in such a complete and pleasant success, is beyond all question. Nor should commendation be withheld from any of those who at any time in the past aided the enterprise by voice, influence, or means, be it either little or much. No detraction should occur to mar the whole accomplished object, rounded out as it was on that memorable twenty-fifth day of November, last past.

GENERAL CHURCH ITEMS.

Elder A. M. Baker has just closed a debate with A. L. Scott of the Christian Church, at High Point church, Webster County, Missouri. Bro. Henry Sparling, who was moderator for Bro. Baker, writes that Mr. Scott became angry at one period of the debate, and rolling his sleeves up threatened to do Bro. Baker personal harm. On their way to their lodging-place Brn. Baker and Sparling were ambushed and rocks were thrown at them but they were not harmed.

Elder H. N. Hanson has just closed a debate with Reverend Bynum Black, of the Christian Church, author of "Sixty-four loaded bombshells in the Mormon ranks." The debate was held at Graveley, Arkansas. It is rumored that the title of the Reverend Black's book is used in the popular slang way, meaning that his shells are "bum."

Elder H. E. Moler writes to correct an error which crept into his letter in HERALD for December 5, page 1151, paragraph 9, where he is made to say that a certain brother was "*far* too busy to find a place for an elder to preach." It should read that he was "*never*" too busy to do so.

CURRENT EVENTS, SECULAR AND RELIGIOUS.

The press generally is noting the fact that the country is being swept by a craze for mining stock investment, more especially in copper and silver stock. As many as eleven pages of mining-stock advertisements are noted in a single issue of one of the important Eastern dailies. That this wave of excited speculation will carry sorrow and misery in its wake is certain. The New York *Times* quotes a mining expert of national reputation who states that the chances of success in these mining operations are about one in three hundred. Not only will individuals suffer; but the mining industry, which is a legitimate and necessary business, will suffer as well by this exploitation.

It has been reported that Senator Burrows intended to call up the Smoot case during this week; possibly it will be under consideration before this reaches our readers. It is said that the majority of members of the Committee on Privileges and Elections, of which Senator Burrows is chairman, are opposed to Smoot retaining the place. The action of the Senate can not be predicted,—policies and politics may decide the question.

It is just possible that tithe-gathering might be made popular. One of the prominent London papers tells of an ancient custom in Hungerford in Ayer-

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shire where on a certain day in April of each year two men are selected to visit each house and collect tithes. A part of the ceremony is to kiss the lady of each house visited. The tithe collectors are called "tutty men" or "tithe men," and it is said that there is considerable competition for the honor.

J. Wilbur Chapman, the noted revivalist who at present is conducting the campaign in Des Moines, is said by actual count to have preached thirteen thousand sermons, and it is estimated that forty million persons have listened to him.

The Salt Lake *Tribune* for December 8 has a cartoon entitled "The Sport of Prophets." Joseph F. Smith is portrayed as a referee in a boxing bout between a stake bishop and a stake president. Possibly this gives an insight into the dark side of a "tithe gatherer's" experiences.

A recently published book, The Mohammedan World To-day, estimates the entire Moslem population of the world at 323,966,170. Emigrants from Mohammedan countries to America during the past year numbered 6,354.

Japan has recently launched the largest and swiftest battleship in the world, the Satsuma. She is the twenty-seventh ship to be completed by the Japanese in their home yards.

In his message President Roosevelt recommends that the whole question of marriage and divorce should be relegated to the authority of the national Congress. In his opinion the present confused condition caused by differing State laws regarding divorce could be remedied, and also a general law be secured concerning polygamy.

The man with the muck-rake has been so much in evidence upon the political horizon and so much meanness and general depravity has been uncovered that one begins to question whether goodness has perished from the face of the earth. Now appears an entirely new publication, illustrated and gotten up in the finest style and avowing its intent to look for all things good, the *Circle*, published by Funk & Wagnalls. They take for their motto the well-known words of St. Paul:

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

The Norwegian parliament has conferred the "Noble Peace Prize," valued at forty thousand dollars, upon President Roosevelt in recognition of his services in helping to secure peace between Russia and Japan. Japan and California offer him another golden opportunity.

Coronor Clark, of Shrewsbury, England, recently brought in a verdict in the case of an auto accident in which he stated that "God created horses for the use of mankind; but the Devil invented the automobile to destroy men." Now that the origin of the machine is officially designated we can understand some things.

Mr. James J. Hill seems to be a man of ideas. In the *Century* for December he suggests that a system of model farms might be a better investment for the Goverment than a battleship or a couple of cruisers.

The Emmanuel Church of Boston, Massachusetts, has formed a class to study and practice mind-healing, especially in the case of people afflicted with nervous disorders.

Seven lives were lost during the burning of a fraternity house at Cornell College, Ithaca, New York, December 7.

The annual report of the American Bible Society shows that the Bible is still the best selling book that is printed. Some find the Bible useful as a Christmas present; some as an ornament to the center table, or as a window prop; many read it; some believe it without reservation; a few obey it.

The Koran says that two angels guard every man on the earth, one watching on each side of him; and when at night he sleeps, they fly up to heaven with a written report of all his words and actions during the day. Every good thing he has done is recorded at once and repeated ten times, lest some item may be lost or omited from the account. But when they come to a sinful thing, the angel on the right says to the other, "Forbear to record that for seven hours; peradventure, as he wakes and thinks in the quiet hours, he may be sorry for it, and repent and pray and obtain forgiveness." We should be slow to record the evil others do us and swift to set down every kindness we receive from them.—Selected.

The biggest heretic of all is the man who excuses himself from duty by talking about the hypocrites. —*Ram's Horn.*

Character has a commercial as well as an ethical value.—*Success.*

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News From Branches

CHICAGO, ILLINOIS.

Another word from the "Windy City" where God's people are characterized by their endeavor to serve him and yet keep abreast with the bustle of commercial "frenzy" in their efforts to provide daily for the man of clay.

On Monday night last, our regular business-meeting was held (First Branch) for election of officers, and other business. All previous officers were sustained without any changes, with the exception of having placed Sr. Grace Horton in charge of the choir. The question of securing a church was discussed at some length. We are nearer a church of our own than many of the Saints realize, and yet not so near as to be quite victorious in our struggle. Bro. James Keir offered an ideal plan, which was adopted by the branch, viz.: the Saints are to get fresh eggs and butter from the country and sell to their neighbors or grocerman. Bro. Keir states having tried this and found it successful, making from one dollar and fifty cents upward on each case of eggs, and selling one and two cases each week. He has been doing this for some time, and, by twenty families joining in this plan, sufficient can be raised to give us our much needed first start. Plans for the carrying into effect of this scheme will be perfected at once, and a call will be made on the Saints in the outlying districts to send in their eggs at market price, and we will dispose of them. This will work the year round.

A Thanksgiving supper was given at the First Branch, Thanksgiving, proceeds to the sum of twenty-six dollars and fifty cents going to building fund. A good sociable evening was spent and enjoyed by all. The Central Branch held devotional exercises in the forenoon, which really seems to be more in keeping with the spirit of Thanksgiving.

At the Central Branch, Bro. Fred Johnson, branch teacher, addressed the Saints at the morning hour, last Sunday, on "The office-work and duties of teacher." The speaker enjoyed good liberty to the edification of all present. At three o'clock in the afternoon sacrament-service, the Spirit being present in the voice of prophecy, to the instructing and encouraging of the Saints in their daily warfare. At night Elder McDowell addressed a full house, which rendered the speaker the most rapt attention. Some of our Seventh Day Adventist friends were present, and took exception to some points advanced by the speaker: claimed that the ten commandments would be in force in heaven, but failed to explain the question urged by Bro. McDowell, viz.: what need would there be of an "injunction" against "petit larceny," "Sunday fishing," adultery, murder, and idolatry. A queer kettle of fish it would be, indeed, if St. Peter had to keep a muck-rake under his arm and a hatchet in his hand. For urgent business reasons they excused themselves and went away murmuring about the weather.

The work is on the move everywhere here, and good meetings are enjoyed.

Sr. Sadie Seal is here in one of the hospitals, where several of the Saints have visited and ministered in many comforting ways. J. H. CAMP.

433 West Monroe Street.

BURLINGTON, IOWA.

Our numbers are increasing gradually. November 4 there was one baptism and on the 18th two more. The latter are two of our young Sunday-school and Religio workers and we were especially glad to welcome them as sisters, for we know something of their ability to "help."

On Tuesday, the 13th, Bro. and Sr. Reiste took their first trip to Nauvoo, by boat. Evidently they found the place all they expected, for they gave an enthusiastic report of their trip to the places of historical interest, and their visit with Bro. M. H. Siegfried and his wife.

Sunday morning, November 18, our recently ordained priest (Ed Schweers) occupied the stand. He made a very commendable effort.

In the evening, Bro. Frank Cochran was with us. We were doubly glad to see him, for he "looked like Lamoni."

That same evening, one of our members, Bro. Ortleb, sustained quite a serious accident. He was the last of the family to leave the car, on the way home, and it started before he was off, throwing him to the track. His face was badly cut and bruised, but we are glad to report that he has improved considerably.

The members of the Ladies' Aid discovered somehow that the pastor's wife has birthdays, and that November 22 was the date of that notable event. Accordingly, about twelve invaded her home during the afternoon. Simply because he was the pastor's wife's husband, there was one man present, making thirteen in all.

November 13, Miss Kunz arrived in Burlington. We trust we shall see her in the primary class in the course of time. She is the fourth daughter.

We heard that Bro. James McKiernan was in town the other day. We should like to have seen him also.

ETHEL A. LACEY.

INDEPENDENCE, MISSOURI.

Sunday, December 2, was the President's day in Independence according to the stake schedule, and at the eleven o'clock service our stake president, Bro. G. E. Harrington, gave us one of his characteristic practical talks on the subject of the "Divorce

(Concluded on page 1187.)

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Original Articles

"THE REORGANIZED CHURCH VS. SALVATION FOR THE DEAD."

LAMONI, Iowa, November 17, 1906.

PRESIDENT JOSEPH SMITH, Independence, Missouri.

Dear Brother: In harmony with your suggestion I offer a few criticisms by way of review of the pamphlet entitled, The Reorganized Church vs. Salvation for the Dead, by Elder Joseph F. Smith, Jr., of the church in Utah.

My first impression on reading this production was that Mr. Smith was unworthy of notice as a controversialist for three leading reasons:

1. He uses a coined word as an epithet to designate those whom he is opposing, a word that he knows they do not acknowledge as being their proper name, and further a word without significance. Mr. Smith and his associates may be of sufficient repute as scholars to entitle them to the right of coining new words and phrases; but if so they certainly ought to have regard to some rule in doing so. We see no possible application of the word *Reorganite*, by which he designates members of the Reorganized Church of Jesus Christ of Latter Day Saints, to the people to whom he applies the word. The noun *Organ* has various meanings according to Webster. They are as follows:

1. An instrument or medium by which some important action is performed.
2. A natural part or structure in an animal or plant.
3. A component part performing an essential office in the working of any complex machine.
4. A medium of communication between one person or body and another.
5. A wind instrument.

The prefix *re* is used according to Webster as follows: A prefix signifying back, against, again, anew.

We suggest that Mr. Smith (or some one for him) explain what a "reorgan" is, applying any of the various shades of meaning of the prefix *re* to any of the various shades of meaning of the noun *organ*, and tell us what "reorgan" means. The suffix *ite* will then indicate the sympathizer with or adherent to this thing, whatever it may be.

This use of a senseless and inappropriate title to designate a people certainly puts Mr. Smith in a very bad light as a controversialist.

Another thing in connection with this. The issue between the people in Utah and the Reorganized Church is that the Utah people claim the church organized in 1830 has continued in an unbroken line; and the Reorganized Church claims that it has been disorganized and subsequently reorganized; hence if it is proper to call the adherents of the Reorganized Church "Reorganites," then as a logical sequence the other party should be called "Organites," whatever that may mean. Strange to say, this name used in this pamphlet has been adopted by other writers of the same faith; and instead of the word *Josephite* in the columns of the *Desert News* and other publications, we frequently see the word *Reorganite*. There is some significance to the word *Brighamite* or *Josephite;* for the suffix *ite* means a sympathizer with or adherent of. So a sympathizer with or adherent of Brigham or Joseph could with some sense of propriety be designated by the use of the suffix *ite* attached to the name.

2. This writer, while recognizing the issue between the two bodies to be on the rejection of the original organization, states on the fourth page of his pamphlet as follows:

> It is not my purpose to discuss the foolish question of the "rejection of the Church," but to examine the Reorganite position in regard to salvation for the dead; and to show their lack of harmony with the teachings of the Church of Jesus Christ of Latter-day Saints pertaining to the dead, as those teachings have been revealed through the latter-day Prophet.

For a man to undertake to discuss the issues, or make an attack upon a people, and then brush aside the real issue with the statement, "It is not my purpose to discuss the foolish question," certainly relegates him to a low order as a disputant.

3. On the thirty-second or last page of his pamphlet he publishes what are entitled "Articles of Faith of the Church of Jesus Christ of Latter Day Saints," and attaches Joseph Smith's name to them. When we examine these articles of faith we find they have been changed and do not appear as they appeared over Joseph Smith's signature during his life. The fourth article reads in Smith's pamphlet as follows:

> We believe that the first principles and ordinances of the gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost,

while every publication of these articles during the lifetime of Joseph Smith that we have ever seen or examined reads, "We believe that these principles are." This may seem to some a slight and unimportant change; but a little closer examination will convince any one that the idea of Joseph Smith was that the principles and ordinances of the gospel as set forth in the epitome of faith were sufficient to save men; while the idea in the pamphlet by Joseph F. Smith, Jr., is that these are only the beginning and that something else of importance to the salvation of men was to follow.

Those acquainted with the history of the people of Utah will understand this, that the way is hereby paved for the introduction of that "New and Everlasting Covenant," which was published in 1852 for the first time, providing for a patriarchal order of marriage, including plurality of wives, thus making Joseph Smith responsible for leaving this inference that something else was to follow necessary to the salvation of men other than that which he had preached. We do not object to the Utah people

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changing their articles of faith to suit themselves; but what we do object to is that they forge the name of Joseph Smith to a document which he never signed. This smacks so much of dishonesty that we have thought that the author has shown himself unworthy of recognition.

For these three reasons we were inclined to let his publication pass with but incidental notice; but, as you suggest, we may succeed in getting the truth before the people upon these points by giving a little more attention to this disreputable document.

Mr. Smith, after refusing to discuss the real issue, undertakes to define the faith of the Reorganized Church as the title of his book indicates, "The Reorganized Church vs. Salvation for the Dead," not even allowing us the courtesy of answering for ourselves as to whether we are for or against. After declaring, however, that he would not discuss the issue of rejection, he proceeds with the following profound piece of wisdom and logic:

> It stands to reason that if the Lord rejected His Church *with its dead* because of transgression, or any other cause whatever, that He would not raise up a substitute church to carry on His work on earth and still keep the dead—who could in no wise be held responsible for the rejection—in suspension, and deny to them the privilege of receiving the ordinances of the Gospel by proxy according to the revealed plan of God as it was ordained from before the foundations of the world were laid, as a means of salvation to those who die without a knowledge of the Gospel. To any reasonable mind this truth would need no argument. Yet the "Reorganized" church declares that the Lord did this very thing; and in the light of the revelation given to the Prophet Joseph as well as those in the ancient Scriptures, which bear on this subject of salvation for the dead, their declaration is fatal to their organization; it stamps it as fraudulent and their officers as impostors. A church without salvation for the dead, according to the revealed will of God to the Prophet Joseph Smith, cannot be the Church of Christ.

This reasoning, if of any force whatever, militates against the church in Utah as forcibly as it does against the Reorganized Church, for the reason that there was an interim in which they did not practice baptism for the dead; and though the interim is not of so long duration as with the Reorganized Church, the interim, if it exists at all, would reflect as much in the shorter period as in the longer against the people who failed to practice.

On page 7 Mr. Smith tells us that baptism for the dead was discontinued in the river at Nauvoo by command of God, October 3, 1841, and resumed in the font in the Lord's House November 21, 1841, an interim of nearly two months. Subsequently another interim occurred when they were driven from Nauvoo and the Lord's House, and they did not practice this ordinance until some time after they arrived in the valleys of the mountains; and the inference from Mr. Smith's writing is very plain that their position was that they were not to resume this practice without a direct command from God. He says:

> These ordinances continued to be performed until the Temple was *completed* and the Saints were driven from Nauvoo. The spirit of Elijah's work, which had rested so mightily upon the Prophet Joseph, continued with Brigham Young and the "Mormon" people during their travels in the wilderness, and when they arrived in the valleys of the Rocky Mountains, *the first commandment to them from the Lord, was to build a Temple to His name*, where the ordinances of salvation for the living and for the dead could be performed. This work was done as *speedily as possible* and from that day to the present the spirit of Temple building and of Temple work for the salvation of mankind has continued with the Church.

If, then, they were directly commanded of God to resume this work, and that after this command the spirit of temple-building and temple-work rested upon them, they are in theory exactly in harmony with the theory of the Reorganized Church with which they find so much fault, namely, that baptism for the dead could not be performed without a direct command from God. The issue, then, according to Mr. Smith, is not in the principle involved, but on the command of God, they having accepted what they consider a command, and we rejecting that which they produce as a command of God. But he does not produce the revelation, nor a citation to where it can be found; he simply affirms that the command came. If it did, they are right in resuming the ordinance of baptism for the dead; and the Reorganized Church is also right in waiting until satisfied that the command has been given from the Lord.

We think we are justified in questioning the correctness of the statement that the Lord has given a command; for no less an authority than Brigham Young, then their prophet, seer, and revelator, whom Mr. Smith affirms the spirit of Elijah's work had rested upon mightily, affirmed on February 14, 1853, at the time the ground was consecrated for the building of the temple in Salt Lake City, that no command of God was necessary. The following are his words, as found in the *Millennial Star*, volume 15, page 391:

> "Some might query whether a revelation had been given to build a house to the Lord, but he is a wicked and slothful servant who doeth nothing but what his Lord commandeth, when he knoweth his master's will. I know a temple is needed, and so do you; and when we know a thing, why do we need a revelation to compel us to do that thing? If the Lord and all the people want a revelation, I can give one concerning this temple.
>
> "In a few days I shall be able to give a plan of the temple on paper, and then if all heaven, or any good man on the earth will suggest any improvements, we will receive and adopt them."

The position taken by Mr. Joseph F. Smith, Jr., that the Lord commanded, is a reasonable one; but in strong contrast with the blasphemous statement of Brigham Young, that no revelation was needed; and that if the Lord or the people wanted a revelation he, Brigham, could give one; that he himself would give a plan for the temple and then hold himself in readiness to receive suggestions from Heaven in regard to improvements.

We are interested in knowing where the revelation is that Mr. Smith refers to. Would like to examine it. When we see it we shall be better able to determine as to its genuineness. Until we do have it

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presented to us surely we are not to be blamed for demanding that a revelation from God shall be presented to us for temple-building and baptism for the dead before we resume the practice. H. C. SMITH.

DEFECTIVE LEGISLATION.

All legislation should have within itself a clear, definite setting forth of what is intended to be covered by it. Giving limitations as to the rights of plaintiff and also defendant as far as possible, we presume it has been the bonafide intention of all *good* men to so construct the phraseology of their enactments as to meet the necessities of each and every case. This will apply to the several enactments made by the church as well as to the different legislatures of our country. From time to time it becomes painfully apparent that even the wisdom of our wisest senators comes far short of meeting the acute conditions that arise. A medley of interests makes it a perplexing problem to legislate without in some way making an oversight of some essential point or points necessary to the carrying out of the intention of the bill, or the incorporating of some items that do violence to some other enactments or the interests of other individuals.

This is patent from the fact that in Ohio they got their code so mixed they secured a commission of judges to correct the code. And so did the Iowa legislature get the code so complicated that they saw the necessity of having it revised by a commission. As a church we have and are making some mistakes, and, to the mind of the writer, some that leave too wide a range for the individual opinion to be substituted for what might be reduced to writing and be recognized as the universal law of the church.

Without further prefacing this article, the writer wishes to call attention to the question of adultery or fornication as it relates to married people. The church has passed a resolution that adultery or fornication is the only just cause for divorce, and that the innocent parties are at liberty to marry again, and may remain in the church as members in good standing. In this we as a church have taken liberties that are not granted us by the words of the Savior. For in Matthew 5:32 Jesus says:

> Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

Again:

> Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.—Matthew 19:9.

Then again in Luke 16:18 we have it:

> Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

Thus we have three statements: "whosoever shall marry her that is divorced committeth adultery," "whoso marrieth her which is put away doth commit adultery," and "whosoever marrieth her that is put away from her husband committeth adultery."

Why the above inhibition we fail to understand. Why the innocent should be restrained from a full enjoyment of all the rights and inurements that those who never were married are entitled to, is a mystery.

The Inspired Translation affords us no relief, for it teaches practically the same thing as almost the same wording is used as in the King James Translation.

The only recourse I see for the church to justify its present attitude is that offered by Jesus Christ in justification of what Moses did in giving divorces, Matthew 19:8: "He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: *but* from the beginning it was not so."

It should be remembered, however, that this statement was given in answer to the question propounded by Pharisees, "Is it lawful for a man to *put away his wife for every cause?*"—Matthew 19:3.

While there is provision for the putting away of an adulterous woman or man, there is no authorization for the remarrying of the guilty *or innocent parties.* The fact that Jesus makes the statement, "*but from the beginning it was not so,*" precludes any interpretation that we by inclination may desire to offer upon what he has said.

I am aware that many are wont to bring in Paul's statement as found in 1 Corinthians 7:15, thinking to offset the words of Christ thereby. It is as follows:

> But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases, but God hath called us to peace.

This may furnish some kind of a pretext as a convenience to construe and modify the words of Jesus Christ to those who would have it so. But even this fails. Paul says in the same chapter, 1 Corinthians 7:10, 11:

> And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband; but and if she depart, *let her remain unmarried,* or be reconciled to her husband: and let not the husband put away his wife.

Here Paul tells us, "Let not the wife depart from her husband; but and if she depart, let her remain unmarried."

If the sister that separates from her husband is not permitted to marry, and the only relief offered is that she become reconciled to her husband, would it not apply equally to a brother or an unbeliever? If the believing sister is forbidden to marry after she leaves her husband, would not the same prohibition stand good if her husband would leave her?

I have tried to reason the above from a scriptural standpoint. It is strange that the latter-day revelations have not given something more along these

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lines, and also that the Book of Mormon is so profoundly silent upon this matter, which is of so great importance to the peace and welfare of the church, excepting the duplication of Matthew 5:31, 32 in Book of Mormon, Nephi 5:10, small edition.

What is the church's attitude or understanding in relation to the following conditions?

1. A man marries a woman all in good faith believing that she is a pure, virtuous woman. Shortly he discovers that she is and was otherwise. The man leaves the woman—they separate. Is he justified in the separation and the marrying of another woman?

2. A brother puts away his wife. They live apart for years. He does not accuse her of adultery. She desires to live with him. Has the church any right to action while neither of them marry again?

3. If desertion is a *presumptive* evidence of adultery, what length of time is granted the deserter before the presumption is good that he is guilty of adultery?

4. Why should the presumption of adultery fall upon the one that deserts his wife and goes to other parts, and not to the one who has put his wife away and lived apart for years?

5. A brother or sister continues to live with his or her companion after it becomes known to each that the other is guilty of adultery, and continues in it. Is this adultery? and has the church the right of interference? and would condonation on the part of the injured mitigate the evil and stand as a bar to any action by the church?

6. Where divorces are obtained because of physical inadaptation, where does the church stand, it having taken the position that the only just cause for divorce and remarriage is adultery?

7. Where it is found that members of the church are guilty of the crime of incest, having married near relatives, and are bringing children into the world that will not only be a charge to themselves but to the state because of mental defectiveness and physical inability, has the church any right to action? and which will be the greater sin, to encourage them to separate or to let them remain together? If they separate after discovering their mistake, and are divorced, and marry others, where will the church stand in this case? the church having decided that adultery is the only cause for separation and legal dissolution of the marriage vow.

8. Where parties were once married, separate, and are divorced, some time after being divorced they meet, become reconciled to each other, and live together as husband and wife for days or even weeks, and finally marry, how are we to regard them? If as adulterers, would we be justified in expelling them from the church if either or both of them had been guilty once before? or if they refuse to consider their living together as adultery, even where they were not guilty of adultery before, should we expell them?

9. If a man puts away his wife for legal cause, and marries again, and his wife by the second marriage is put away for legal cause, or dies, and he returns and is married a second time to his former or first wife, does the church interfere? and is he guilty of sin? Is it adultery?

In Deuteronomy 24:1-4, we are told:

> When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house, and when she is departed out of his house, she may go and be another man's wife. And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife; her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the Lord: and thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance."

This article is written simply as suggestive of conditions as they exist.

It does not necessarily follow that every one of those conditions exist now. All are possibilities. We should treat the marriage relation as a sacred matter. For by any unwise action on our part as a church or as elders we may cause much misery. Better lean on the side of mercy.

While I do not see any provision for a divorce save for fornication *and no permission for remarriage*, yet under the existing conditions I fail to see how we can avoid it. While in London, England, in conversation with one that is in close touch with the legal profession of that country, I was told that many of the leading lawyers were in favor of changing the laws governing divorce cases, and to modify them so that it will be easier and less expensive to obtain a divorce, thereby preventing much of the murdering that is being committed now as the only means by which they can find relief from their present obligations, and be at liberty to marry again.

Many will say that they know how we should act in each of the cases enumerated above. A lack of understanding causes irregularity, distrust, and confusion; and in the absence of any law by the church, who can speak authoritatively in such matters?

E. B. MORGAN.

LUCAS, Iowa.

THE PLAN OF THE ATONEMENT OR THE RESTITUTION OF ALL THINGS.

The necessity of the plan rests in the fact of the fall from the first or primitive condition, (which for convenience we will call the Edenic life). Man's condition before this fall was one of innocence and purity, in harmony with God his creator. As God was to him so was he to the lower order of created beings over which God had made him ruler.

He also was provided with means of prolonging that life, as well as a law by obedience to which

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when the time was ripe he (and his kind) might pass from the Edenic to a higher life—the immortal.

Sin came and man was driven out of the garden, (in mercy), and thus prevented from the use of that which, under the altered conditions, would have rendered it for ever impossible for him to regain the primal purity of the Edenic life. When he could no longer perpetuate mortal life on which he was now entered, by means of the fruits and herbs which he might find outside of the garden, he must undergo a separation of the spirit from the body.

Here we begin to trace the details of the plan. As none of Adam's posterity could, in justice, be held responsible for the Adamic sin, though death, or the separation of the spirit from the body, passed to them by transmission, so the justice of the Creator and lawgiver demanded or provided a restoration of all to the Edenic life.

And why a restoration? These great masses, born, reared, and dying in ignorance, amid sinful environments, will in the resurrected condition need teachers. As Adam had God for his companion and instructor, so these will need instructors who are conversant with the divine plan, for their future advancement to a still higher plane. It is also reasonable and just to suppose that all of Adam's posterity are entitled to an equal opportunity and trial with their primal ancestor. We shall see as we proceed that the Eden life was to be the transition period to a yet higher plane, and to Adam would have been granted an opportunity to pass beyond the Edenic to a higher condition, that of absolute immortality; so to all his posterity must be given a like opportunity under equally favorable conditions. If this were not the case, why the tree of life in the midst of the garden? Was it to be a mere mockery? If there be any reason or logic, it must be that Adam had not yet partaken of that fruit, for he was driven out to prevent him from eating of the fruit, and thereby becoming an *immortal sinner* as well as frustrating God's purpose in the creation of the race, as a Savior would have then been useless and God's work in vain.

The logic and trend of events show that there must be a careful preparation by right living in order to secure a partaking of those means by which immortality will be realized. As man is combination of the material and spiritual, so the transition or change must be wrought by a commingling of both material and spiritual forces.

Having now ascertained the fact of man's fall from his primitive estate, and some of the means or provisions for his restoration to the primitive condition of *earth-life*, which was and will again be the transition period or passing from mortality to immortality, we will now notice that there is a general as well as a special provision in the scheme of atonement; and as the general plan will be worked out or evolved during the millennium and continue beyond that time after the general or final resurrection, we will now consider the first part or special feature of the great plan.

This part is contained in the gospel by which those who accept its terms or conditions may be born into the Eden life as to the spirit, and through the first resurrection pass into the condition of immortality and become the educators of those who will not as yet have passed through, or completed their time of trial, or mortal state. Living the Christlife (which is the Edenic life) here, they will pass through death but without corruption, experiencing an instantaneous change from mortality to immortality, that condition into which Adam might have passed while yet in the garden had he continued obedient to the command given him.

It is further evident that the Eden life was not intended for the ultimate or final state. If it were, why permit man to fall, and thereby prevent him from fulfilling the purpose of his creation, and then through death, redemption, and resurrection elevate him to a vastly higher plane of life than that from which he fell?

The simple fact, revealed through holy writ, that by compliance with certain definite conditions men have passed, and will continue to pass to that higher plane, furnishes the strongest possible assurance that the Eden was not and never will be the final state.

Man must either go beyond, or pass below it. God placed the tree of life in the garden, and both Ezekiel and John saw with prophetic vision the time when that tree and others of its kind will again be on earth.

We read that God walked in the garden in the cool of the day and the presumption is that he thus walked for the purpose of talking with Adam and Eve, as is evident from the fact that they hid, or thought to hide themselves from the view of their divine friend. When he came for his accustomed walk, they were not in their usual place of meeting.

Now why did he walk and converse with those whom he had created? Was it a merely idle purpose? or was it that he might instruct them in the principles and duties of their present and future life?

We can now see that the plan of the atonement, which includes the gospel, has in view two classes. 1. Those to whom the gospel is presented in this life. 2. Those who will be spared of the nations who are alive at the time of our Lord's second coming, and those who will be born to the earth-life during his thousand years' reign on the earth, also many who will come forth in the final resurrection. The first class are those who, through a pure or Christ-life developed through the gospel are trained and educated to be kings and priests unto God, or instructors and rulers over those who have not as yet had the privilege or opportunity of learning the gospel lesson, as well as

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those who will not have reached the age of accountability when the millennium will begin.

We can here see the reasonableness and justice and love of God for the works of his hand as evinced in the great plan of atonement. How plainly it now appears that "God will have all men to be saved, and come to the knowledge of the truth"; not a part, but *all* truth concerning their relations to God and their own destiny. As one of old said, "All things are yours, whether things present, or things to come."

All things and all truths are the prospective possession of all the children of God. If then the Saints or people of God are by virtue of divine sonship and relation to Christ to come, through knowledge, into possession of *all* truth, will they not thereby be amply qualified to instruct and govern the nations?

Jesus said to his disciples on a certain occasion, "Ye that have followed me in the regeneration, when the Son of man shall sit on the throne of his glory, ye shall also sit on twelve thrones, judging [ruling] the twelve tribes of Israel."

That this *judging* should be understood in the sense of ruling, may be seen from the parable where the Savior says to one, "Have thou authority over ten cities," and to another, "Have thou authority over five cities."

Again, Daniel says, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever"; and again, "and the kingdom and *dominion*, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

John the Revelator says further, "And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it [the city]."

If we would inquire who are these kings here spoken of, we may find the answer in Revelation 5:10: "And hast made us unto our God kings and priests: and we shall reign [rule] on the earth." And this answer is further confirmed in the twentieth chapter and fourth verse: "And they lived and reigned with Christ a thousand years."

Sixth verse: "Blessed and holy is he that hath part in the first resurrection: . . . but they shall be priests of God and of Christ, and shall reign [rule] with him a thousand years." We now come to a very brief consideration of a most interesting subject,—"The millennium."

This very interesting subject is one on which most of the so-called Christian sects are strangely silent, while yet professing a belief in the Bible as the word of God.

It will, I believe, be profitable to look upon it as in some sort a sequel to the first resurrection, or a transitional period between the first and second resurrections; and also a school-time to prepare the world or its inhabitants for the final and complete restoration to the Edenic life or primal condition.

We are told in God's word that it is his purpose to reconcile *all* things unto himself in Christ Jesus. Now if this be true, what more reasonable than to suppose that there must be a time for instruction in the Christ-life, by which alone any or all of the human family can come into harmony with, or reconciliation to God. Justice on God's part requires this, no less than mercy and love. We must not forget that no man or woman, other than Adam and Eve, can be held responsible for the primal sin, which is the sole cause of the perverse environments into which they find themselves thrust; neither for the intellectual malformation which hinders so many from entering into the Christ-life while in this present physical condition.

God's plan for the restoration of the race must, in part, be regarded as a failure, if the period of punishment of the wicked was to be final, or even a prophecy of their future state.

We come now to the consideration of the future of those of the second class, i. e., those who have never had the privilege of the gospel in this life, being born in sin and ignorance, yet for whom Christ died just as much as any. Let us not forget that "As in Adam *all die*, so in Christ *shall all* be made alive." What for? To again consign to a condition of ignorance and woe? The wonder is that so many will even profess to believe in a god who would do thus. Annihilation were more merciful. This dying in Adam being the separation of body and spirit, as well as a separation of man from God, the being made alive in Christ will be the reuniting of the body and spirit through the resurrection. And what then? As to Adam was given under the most favorable conditions an opportunity of development in Eden, so to his posterity must be granted a like opportunity; and as he was in his first estate untrammeled by sin, so to these also.

Hence the binding of Satan and shutting him up in prison, making it impossible for him to tempt mankind until the little time at the end of the thousand years. But to those of the nations who will be born during the millennium must come their time of trial by temptation. Hence the loosing of Satan for a little season. Thanks be to God who giveth us the victory through our Lord Jesus Christ, we can now see that the opportunity of a victory over self and Satan is not for a few only but for all God's creatures.

ROBERT FULLER.

Many a man lays his drowsiness to the sermon who ought to blame the Saturday night.—*Ram's Horn.*

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Of General Interest

JOSEPH F. SMITH'S "DEFENSE" BEFORE JUDGE RITCHIE.

Upon request of Attorney F. S. Richards, the case of the state of Utah against President Joseph F. Smith, charged with unlawful cohabitation, was today transferred from Judge Armstrong's division of the court to Judge Ritchie's division, before which President Smith appeared forthwith and entered a plea of *guilty* and was fined three hundred dollars. . . . President Smith himself made a statement to the court which follows in full: "May it please the court: I desire respectfully to present a brief statement in my behalf. My first marriage was contracted in 1866, and my last in 1884, more than twenty-two years ago. These marriages were all entered into with the sanction of the Church of Jesus Christ of Latter Day Saints, and, as we believe, with the approval of the Lord. According to our faith and the law of the church they were eternal in duration.

"In the tacit general understanding that was had in 1890 and the years subsequent thereto regarding what were classed as the old cases of cohabitation, I have appreciated the magnanimity of the American people in not enforcing a policy that in their minds was unnecessarily harsh, but which assigned the settlement of this difficult problem to the onward progress of time.

"Since the year 1890, a very large percentage of the polygamous families have ceased to exist, until now the number within the jurisdiction of this court is very small and marriages in violation of the law have been and now are prohibited. In view of this situation, which has fixed with certainty a result that can be easily measured up, the family relations in the old cases of that time have been generally left undisturbed. So far as my own case is concerned, I, like others who had entered into solemn religious obligations, sought to the best of my ability to comply with all requirements pertaining to the trying position in which we were placed. I have felt secure in the protection of that magnanimous sentiment which was extended as an olive-branch in 1890 and subsequent years to those old cases of plural family relationships which came within its purview, as did mine.

"When I accepted the manifesto, issued by President Wilford Woodruff, I did not understand that I would be expected to abandon and discard my wives. Knowing the sacred covenants and obligations which I had assumed, by reason of these marriages, I have conscientiously tried to discharge the responsibilities attending them, without being offensive to any one. I have never flaunted my family relations before the public, nor have I felt a spirit of defiance against the law, but, on the contrary, I have always desired to be a law-abiding citizen. In considering the trying position in which I have been placed, I trust that your honor will exercise such leniency in your sentence, as law and justice will permit."—*Deseret Evening News*, (Salt Lake City, Utah,) November 23, 1906.

[Christ before Pilate made an effectual defense. His defense of silent innocence was such that Pilate could not pronounce him guilty. Christ had broken no law! Paul before Agrippa and Festus made a noble defense which was a masterpiece of eloquence and led them to say, "This man doth nothing worthy of death or of bonds." Paul had broken no law! But the defense of Joseph F. Smith before Judge Ritchie was hardly in the same class. In substance it was, "I have presumed on the tolerance of the people and have broken the law and I hope your honor will be easy on me." He claims that having obeyed the law of "celestial" marriage, so called, he is placed where he *must* break the laws of the land; this notwithstanding the fact that God says that "he that keepeth the laws of God hath no need to break the laws of the land." (Doctrine and Covenants 58: 5.) Let us cite two facts and draw one deduction. First, those who have *not* obeyed the law of plural marriage have not had difficulty with the law of the land. Second, those who *have* obeyed the law of plural marriage have violated the laws of the land, on their own confession. Third, the law of plural marriage is *not* of God or its devotees would "have no *need* to violate the laws of the land."—EDITORS.]

MEN SHOULD WEAR WEDDING-RINGS.

Is there any reason why a woman should go around with a ring on her finger saying to all the world, "I am disposed of, don't look at me; I belong to a gentleman, and if you show the slightest interest I'll call the police," unless her husband does the same?

We believe that it would be even better for men to wear wedding-rings than for women to wear them.

For instance, the ring would save a lot of explanation when a sensible man is asked to waste his money in drink or in gambling or otherwise. He would simply lift up his hand with the wedding-ring on it, look solemn, and go his way. The others would hang guilty heads and say to themselves at once, "He means that he has got a wife and children at home and he has better ways of spending his money than with us. Let us honor that ring."

The wedding-ring on the man's finger would also be a necessary indication and guide for young women. Nothing is more deserving of sympathy than the average unmarried girl wandering through the earth conscious of the fact that she must select some imperfect creature and reconcile herself to live with his imperfections all the rest of her life.

She owes it to herself and the future generation to be very particular. It is her principal duty and business to investigate men as a class and as individuals. She ought not to be allowed to waste her investigating powers on men already married when such a

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simple little badge as a wedding-ring could act as a red flag and warn her away.

The wedding-ring also would act as a useful reminder and deterrent for a good many men inclined to be foolish. And the sight of a wedding-ring would keep men of good character from asking the ringed man to take things to drink or otherwise play the fool.

Many a man misbehaves himself because he thinks it will hurt no one but himself. But with a ring on his finger to tell of a wife and a family at home, he would be ashamed to do anything unworthy of them.

We not only recommend that husbands wear wedding-rings as their wives do, but also that the husband's ring be fastened on so that it can not come off.

That is the least, it seems to us, that wives could reasonably ask. It would do a great deal of good, absolutely no harm; so it could not be objected to.

We are aware that many husbands—especially in Milwaukee—wear wedding-rings to-day. But the number should be vastly increased. And we advise the young bride now, at the beginning, when the new husband is like putty in the hands of the window-glass man, to get the ring on his finger and fasten it there without the loss of time.

Do not fail to select a big one. Twenty-three pennyweights would be about the right weight.—Arthur Brisbane, in *Purity Advocate*, vol. 6, no. 2.

CONTINUOUS REVELATION.

There are three conceptions which underlie religious thinking. They may be defined as, No God, Some God, All God.

The first conception is entertained by very few. Atheism has no place in modern philosophy. There are, says James Martineau, three forms under which it is possible to think of the universe: "Given the first, it is intellectually thought out; the second, it blindly grows; the third, it mechanically shuffles into equilibrium." The last is the atheistic conception of the universe, and it no longer has any standing among thoughtful men.

The conception of Some God is that which formerly underlay the current theology. God was conceived as having wound up the universe as a man winds up a watch, and as interfering with its operations from time to time by special acts. These acts were variously designated as miracles, special providences, revelations, inspirations, and the like. They were all conceived of as special episodes in the history of the world of matter and the world of men. Our correspondent, bred in this view, finds it difficult to harmonize its assumptions with the modern teaching of science, history, and literature, and he would find it equally difficult to reconcile it with the modern teaching respecting the world religions.

The third conception is All God. There are in nature no natural forces; there is only one eternal and infinite force; there are in life no beneficent influences; there is only one infinite and eternal beneficent influence. God is, to use Paul's phrase, "the all in all." According to this view, God is the source and the foundation of all material life. All its springs are in him. All providence is special providence. Miracles are only striking manifestations of his perpetual presence. There can be no such thing as a violation of the law of nature, for this would be a violation of the laws of God's own being. Revelation is not an episode. [Italics ours, HERALD Editors.] God does not *now and then* emerge from his hiding and show himself to men. He is *always* manifesting himself to men and in men. Inspiration is not an episode confined to *one epoch* of human history, or *one nation* among nations.—*The Outlook*, December 1, 1906.

"IL SANTO."

We had just arrived in a prominent North Coast town of New South Wales for a few hours, and, from the large number of people at the hotels and still coming, I surmised there was some special function coming off that night. By inquiry, I found it was the fancy-dress ball given by the Roman Catholic Church.

"I can't understand it," said my informant; "the Roman Catholics had a bazaar lately, with plenty of raffling and gambling, and now a ball, to get money for the church. The puzzle to me is, why do so many Protestants attend them and spend their money freely to make it a grand success, while their own churches have to go begging for support when they have anything on. No, we don't believe in balls and we don't allow any gambling at our bazaars any more. Yes, we used to have it." To this I suggested that possibly their people still liked that sort of thing and dancing too, or they would not go to the Roman Catholics to get it. He said it looked very much that way.

While waiting for tea, we thought a lot about the present apostate state of Christendom and longed for the time when the restored gospel could be preached in this place—yet wondered what kind of reception the message would get among the people who seemed of the same mind as those in the days of Noah. Then I considered, How shrewd is the "Mother" church in catering to Protestant tastes, as well as to their own members, to get money to carry on their work, making money out of the modern tendency prophesied by Paul, "lovers of pleasure more than lovers of God"; "having a form of godliness but denying the power thereof" (2 Timothy 3:1–7); the church getting revenue out of everything she was warned against. Protestants who patronize such affairs should be ashamed to own they belonged to any church.

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And I thought of how the foregoing links into the following facts lately received from over the waters: Last year, a Roman Catholic layman, Antonio Fogazzaro, of Milan, Italy, published a book entitled "Il Santo" (a romance), in which he seeks to raise the Roman Catholic Church in the estimation of all right-thinking people. His book asserts the claim that true Catholicism consists not in blind subservience to the priesthood, nor yet in mere ceremonies, but rather, in right conduct on the part of its members and ministry.

One would think the church would at least silently allow its people to read such a book, but not so. Last April "Sacred congregation of Cardinals, Officers and Delegates of the Holy See" condemned "Il Santo" and placed it in the list of forbidden books. The zeal of all enlightened Catholics must have received a shock when they read the decree, which says, "Therefore let no one of whatever rank or condition dare to reprint the above-mentioned books in any place or language; nor, if printed, dare to read or keep them at peril of the penalties in the index of forbidden books." Even the gifted writer of the book is reported to have submitted meekly to this oppression.

And it seemed to me that a church which will suppress a book having such excellent teaching and at the same time countenance the many questionable ways used by her devotees in raising church funds, can not stand very high in the estimation of right-thinking people.—G. R. Wells, in Australian *Gospel Standard*, October 1, 1906.

VALUABLE FIND IN PAPYRI.

LONDON, November 28.—It now is possible to give further details of the remarkable find of papyri as a result of the efforts of Doctors Grenfell and Hunt of the Greco-Roman branch of the Egypt exploration fund at Oxyrhynchus. The find consists of no fewer than one hundred and thirty boxes of papyri ranging in date from the second century B. C. to the sixth century A. D. They comprise all classes of literature, many fragments of lost or even unknown classical works, and some most important fragments unknown to Christian literature.

A most important find is a vellum leaf containing forty-five lines of gospel which has a variation from the authorized version. The subject is the visit of Jesus and his disciples to the temple of Jerusalem and their meeting there with the Pharisee who rebukes them with their failure to perform the necessary ceremonial of purification. In the dialogue which follows, which resembles in some respects Matthew 23: 25, the Pharisee describes with considerable fullness and detail the formalities he has observed, whereupon Jesus delivers an eloquent, crushing reply, contrasting outward with inward purity.

As regards the literary value of the fragment the discoverer makes some interesting remarks. He says:

"Among the most remarkable features of the fragment is its cultivated style, picturesqueness, vigor of phraseology, which includes several words not found in the New Testament, and its display of curious familiarity with the topography of the temple and the Jewish ceremonies of purification. There can be little doubt when the fragment is published, as it shortly will be, that there will be as much controversy among theologians as was provoked by the discovery of "The sayings of Jesus" in another mound.

Other Christian fragments of considerable value were found, including a vellum leaf of the fourth or fifth century of the lost Greek original of the acts of St. Peter, which are known only in Latin, and a leaf of papyrus of an unknown version of the Acts of St. John.—Chicago *Tribune*, November 29, 1906.

A CITY FIVE HUNDRED MILES LONG.

A city five hundred miles long and one hundred miles wide, extending over a strip of the Atlantic coast from Portland, Maine, to Washington, District of Columbia, is actually in making. This unified metropolis of the East—the greatest New York, if one may so call it—was proclaimed some years ago by John Brisben Walker as a dream of the distant future, and others have forecasted such a growth of the larger municipalities that overlapping must eventually take place. The present disposition of civic populations to spread out gives renewed force to such predictions. People are unwilling to spend more than two hours a day, that is, one hour each way, in getting to and from the business center. Such a prescription in the pedestrian days circumscribed a radius of less than four miles as the outer limit of a town's expansion. With the introduction of omnibuses the radius was doubled. Afterward came the railway with its local and express services, making it possible for the homeseeker to live twenty-five or thirty miles from the business center and still be within reasonable distance of his daily work.

But transportation facilities are in process of constant development. It has been demonstrated experimentally in Germany that train speeds of one hundred and twenty-five miles an hour are feasible. When these have been rendered commercially practicable, a man living in Hartford or Springfield will be only an hour from his business office in Wall Street or State Street. The resident of Chester or Wilmington may be either a Government employee in one of the departments of the federal ward on the Potomac or may be engaged in private enterprise on Manhattan Island.

The overflowing of big towns toward each other

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must strike forcibly whoever travels observantly by automobile or, better still, by trolley from New York either northward or southward.—*World To-Day* for December.

Mothers' Home Column

EDITED BY FRANCES.

Notice.

Dear Mothers and Friends of the Children: Are you a friend of temperance and a lover of this latter-day work? If so you can not fail to include among the gifts you intend for your own and the children of your friends at this holiday season, the seventh number of the Birth Offering Series soon to be on sale at the HERALD Office. It is the story by Frances which has been lately running in the *Hope*, entitled, "Object-lessons on temperance; or, the Indian maiden and her white deer," and is a story intended to teach the young to abhor even the name of liquor. With one exception, every incident in it is taken from real life. Through the courtesy of Mr. C. H. Engle of Hartford, Michigan, the book embodies an epitome of the beautiful love story told by the Indian chief, Pokagon, in his book entitled, Queen of the Woods.

It may also interest mothers to know that the names of those little ones who have Birth Offerings to their credit, and which have not appeared in other volumes, will be in this.

Will you not send fifty cents to the HERALD Office for this volume, and by so doing place good reading in the hands of your child, and at the same time help the office to publish other books for your children? All money sent for books, or as Birth Offerings, is used for that purpose. Price of book, neatly bound in cloth, 50 cents.

At Christmas-Tide.

"Unwrap thy life of many wants and fine:
He who with Christ will dine
Shall see no table curiously spread
But fish and barley bread.
Where readest thou that Jesus bade us pray,
Give us our sumptuous fare from day to day?"

. . . . . .

All day I had been toiling until body, brain, and spirit were weary—weary even unto death. Nor had the toil begun with the day. All through the previous night I had tossed restlessly upon my bed, for my busy brain, even in sleep, was not willing to let the body rest.

I had risen in the small hours of the morning for this was the day before Christmas and to-morrow would bring—what? I found myself asking.

Yes, to-morrow was Christmas Day. Guests had been invited to spend the day with us, and though for the past month I had every day been working beyond my strength, I must not fail now, not at the very last when so much of all that had been wrought before depended upon the finishing touches of this day. So hastily rising and donning my clothes—please do not ask if I forgot to say my prayers—I had stolen quietly down to light the kitchen fire, not wishing to disturb the other members of the family.

This done, I drew aside the curtain to see what the morning promised, and shading my eyes from the light within gazed at the stars as in their twinkling brightness they looked down upon a slumbering world. But I was not thinking of the stars, neither of the peace or quiet in which the earth lay robed. That it was the "time of the stars and the Christ-child" never entered my mind, for like Martha I was "cumbered with much serving," and the voice of the Master did not reach my ear warning me that "Mary had chosen the better part," the part which should "never be taken from her." I was simply trying to discover if the coming day promised to be a fair one; if it would facilitate or work against my plans for the morrow, for those plans were the boundary of my present mental horizon.

"I think we shall have fair weather," I said, and turning away from the window seated myself with pencil and paper at a little table upon which I usually kept one or two favorite volumes for use at spare moments between my household tasks. But they had been removed and this morning their place was filled by various cook-books and works upon household decoration. I dared not confess that I was weary of all this—that I just wanted to sit down in my dear cozy chair, lay my head upon the table, and have a good cry. No, not even to myself must I admit such a thing. I needed all the courage, all the strength I could summon, for to-morrow, besides many others, my husband's youngest brother was coming with his bride to spend the holidays. He had won her from a home of wealth and luxury. My own was unpretentious, and our ordinary fare was wholesome yet simple. But now—yes, I *must* do my best, and so in desperation I took my pencil and prepared to fill out a menu for my dinner. I remembered with thankfulness that all my Christmas packages were ready. I had tied and labeled the last one before going to bed the night before. Martha, the woman who was coming to help me, would not be here before seven, and so I had two hours of time in which to plan my work for the day. But first of all I would decide upon my dinner.

Would eight courses be too many? It did seem quite elaborate, and a faint, very faint, memory stirred somewhere within my brain of an appeal which had been for some purpose—but I had not time now to think what it was for steadily the clock was ticking off the seconds and minutes and these would soon multiply into hours—so I began.

First, of course, soup—cream of celery will be nice and easily made.

Then fish. Brook trout with butter sauce? Yes, I think that will do.

After this an entrée will be proper and—yes, I believe I will have mushrooms on crust.

This I will follow with roast. I really find it difficult to decide which I prefer, a saddle of venison or turkey, but will use wild plum sauce and have green peas and saratoga potatoes with either one.

Ah, here is something dainty. I must have this, salpicon of fruits (oranges, bananas, grapes, and sugar served in glasses). Next I will have—let me see—yes, I will have frozen punch followed by game and salads. Now how many courses is that? One, two, three, four, five, six, seven.

Seven; then I need only one more and as that is the last I may choose a variety. I will have either pudding or mince pie together with ice-cream, cakes, nuts, and coffee. That is all, I believe, and I do hope Martha will prove to be skillful both in preparing and serving—and—and——

"And you have time for all this," said a sweet, gentle voice which I instantly recognized, "and yet have not time to heed—not even to recall the plea which has been made in behalf of the Christ-child—the one whose birth you have set apart to-morrow for celebrating?"

"Nay, you are mistaken," I said. "To-morrow, it is true, we celebrate the birth of Christ, but no plea has been made for him. Indeed, he needs nothing which we can give and asks only that we honor and obey him. It was for homeless children that the plea was made, not for the Christ-child."

"Whose are these homeless little ones?" the angel asked.

"They are his," I answered, yet reluctantly, and could not understand why I felt no joy in the presence of my visitor whose coming at the Thanksgiving season had made my heart throb with joy.

"If they are his, then you should remember his words: 'Inasmuch as you have done it unto one of the least of these ye have

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done it unto *me.*' Have you forgotten your answer to me upon a former visit? 'To say and not do. To profess love for God, when we show so little to man is hypocrisy'?

I hesitated as if not knowing what to answer. Had I said this? Yes, I must have said it else my visitor would not so assert. But what was the matter with me? I took no joy in being reminded of that which at the time had given me exquisite pleasure, and I felt both pain and humiliation that this was so. At last I said slowly and with downcast eyes, "I must have said it, but—but I do not remember."

"Do not remember!" and there was in the voice of my visitor an inexpressible tone of sadness. "You have forgotten then. But what is this?" he added, as he laid his hand softly upon the sheet of paper upon which the menu for my Christmas dinner was made out.

Up to that moment I had felt not the slightest compunction of conscience, but rather had taken pride in the dinner which I should serve on Christmas Day. But with this question there swept over me as it were a burning wave of shame, for all at once I realized that there had not been one single thought of the Christ-child or his suffering little ones in it. But, feeling constrained to answer, I said in almost a whisper, "It is a list of what I shall serve to my guests at to-morrow's dinner."

"May I see it?"

The voice seemed to penetrate my very soul and I would have given worlds, had they been mine, could I only have said No. But there was left me no alternative but to answer, "Yes, if you wish." Then I sat with beating heart and downcast eyes while in silence he scanned the page I had written. When at last he came to the end he lifted his eyes to my face and there was in them a pathos, a depth of utter sorrow such as I had often thought must have been in those of Christ when he asked, "Could ye not watch with me one hour?" and then he said slowly, "Could you not have spared one of these courses—just one—for the Master?"

God pity those who are banished from the presence of their Lord, if they feel worse than I did at that moment; and when he said to me, "Look, and see how the Master dines," I had hardly power to turn my eyes where he pointed.

Before me there opened a wide vista of land and water. Upon the wet sands which met the blue waves of the lake, just as the rising sun was gilding their sparkling crests, I saw beside a lighted fire—a fire upon which some fish were broiling, the solitary but majestic form of a man engaged in watching them. But while I looked I saw his attention drawn from his humble occupation to a boat near by on the lake and heard a voice which thrilled me through and through inquire of the men in the boat—

"Children, have you any meat?" and when they answered, "No," then he commanded them to "cast the net on the right side of the ship." I saw them laboring to drag to the shore the multitude of fishes, and one too impatient to wait I saw cast himself into the lake and swim to the shore. Then I heard the voice of Jesus say to them all, "Come and dine," and "he took *bread* and gave them and *fish likewise.*"

. . . . . .

The vision slowly faded from my view, and opening my eyes to my inexpressible delight I found I had been dreaming. It is true I had been weary upon retiring; but thank God, though it was with work connected with Christmas, it was not in preparation of any such dinner as in my sleep I had been preparing. Curiously enough the description of a dinner like this, which the day before I had been discussing with a friend, had mingled with my dream in a strange fashion. But oh, the joy to know that it was only a dream. That though Christmas was near, it was not too near for me to make provision to share a part of its cheer and brightness with God's homeless little ones, and to lay up for myself memories so pure and precious, though obeying the counsel of God, that I would not fear—whether sleeping or waking—to talk of them with his messengers, the angels.

And as I lay there waiting for the dawn to grow brighter, there came to my memory that beautiful poem of Alice Cary's, "The fire by the sea," and I softly repeated to myself the last two stanzas:

'Tis long and long and long ago,
Since the rosy lights began to glow
O'er the hills of Galilee;
And with eager eyes and lifted hands
The seven fishers saw on the sands
The fire of coals by the sea,—
On the wet, wild sands by the sea.

'Tis long ago, yet faith in our souls
Is kindled just by that fire of coals
That streamed o'er the mists of the sea,
When Peter, girding his fisher's coat,
Went over the net and out of the boat,
To answer, "Lovest thou me?"
Thrice over, "Lovest thou me?"

As I did so, I said, God grant that I may give at this Christmas-tide as true an answer to the thrice repeated question as Peter gave that far-away day by the sea.

Letter Department

ST. LOUIS, Missouri.

Saints Herald: Since writing an article in HERALD of October 5, "On Prohibition not understood," I have been hearing from several of the Saints, some in foreign countries, asking various questions. I can not answer all unless through the columns of the HERALD.

"What is the initiative?"

The initiative is the right of a given percentage of the voters to call for and compel a vote on any sort of law which they wish to propose.

"What is the referendum?"

The referendum is the right of a given percentage of voters, within a reasonable length of time, to demand a popular vote on any bill which has been passed by the legislature, or by congress, or by the city council, a petition of such voters operating as a stay of proceedings until a vote can be had. Thus the people can veto any franchise, any corrupt act of the legislature, or any steal of congress at any time they may see fit. The referendum is merely the right of veto in the hands of the people just as the right now exists in the president, the governor, or the mayor.

The recall is merely the right of the people to discharge or recall any official who proves to be unsatisfactory. Who would be so foolish as to employ a lawyer or a doctor or a clerk or a farm-hand or a chambermaid, under such conditions that he or she could not be discharged if unsatisfactory? Why then should people elect an official whom they can not discharge?

JOHN ZAHND.

INDEPENDENCE, Missouri, December 1, 1906.

Editors Herald: It has been a long time since I have contributed a few lines to your interesting and valuable paper. I love to read and treasure its sacred truths. I have perused its pages for forty-five years, and have been greatly benefited, and educated in the gospel line of work. I am thankful that the HERALD still lives to bless the Saints and all lovers of truth.

Having been appointed to labor in this stake the last three years, I have reported the most of my labors to the *Ensign.* I have worked chiefly as an evangelist and enjoyed the best of liberty in my work, in Missouri, Iowa, Kansas, Nebraska, and Indian Territory, and in all the branches in this stake; and I have conferred as a weak instrument in the hands of God many spiritual blessings.

In all my administrations amongst the people, God has been

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with me, and abundantly blessed me with the Holy Spirit of promise; also with those who have reported for me. Sr. Marie Clark Morgan did a good work, yes, a laborious work for two years and a half while she traveled with me. She worked with a will, and was faithful in all that she did. Also Sr. Estella Wight did exceedingly well the last two years. May they both be blessed and prospered in this life, with all they need, that shall be for their best interest and good, and eternal life in the world to come. Others also have come to my help in time of need. God bless them all, is my prayer.

And now let me speak to my brothers and sisters with whom I have labored so many years in this glorious latter-day work. We have shared each others' troubles and sorrows, and enjoyed each others' presence when we have been together in "heavenly places in Christ Jesus." Oh, then, dear Saints, let us be faithful the few short fleeting years of our lives here, and firm and steadfast to the end, and gain the rich reward of eternal life.

404 South Grand Avenue. HENRY KEMP.

WISNER, Nebraska.

Dear Saints: I love to call you such, for I love you all. I am acquainted with only a few in the church. I have been a member nearly twelve years, and the happiness I have enjoyed I can not tell in this letter. I have been provided for in time of need, strengthened in sickness, clothed and fed when hungry; every little want has been supplied. Of course, like you all, I have had many trials. And I thank God for sending them to me. I thank him that I am worthy to suffer, and thank him most that I am still of the faith. Our trials are nothing when God is so close by our side.

My health is much better but has been very poor. I have distributed many HERALDS and *Autumn Leaves* among my friends, and will be very glad to have other books or papers.

MINA L. DE FRATES.

COLLINSVILLE, Indian Territory, December 4, 1906.

Dear Herald: I am now in Indian Territory visiting my brother-in-law and two married nieces. I have been busy preaching ever since I came here. I am now in my second schoolhouse. House full first night. At the last schoolhouse I was in, some nights all could not get in. Last year when I visited here I preached during the time I visited. I baptized two noble women. One woman who is part Indian just gave her name for baptism,—a fine, intellectual woman. Brethren, it pays to preach while we visit. If the work is properly looked after here, there will be a branch raised up.

While at Ketchum I preached to the most full-blood Indians I have ever reached in one meeting.

I am starving to see the HERALD. I have not seen one for over five weeks, and I have seen the cars only once in that time. I am enjoying the best of health and a good measure of the Spirit to preach the beautiful angel's message. May our dear Father in heaven hasten the time when Zion is redeemed, when the knowledge of the Lord shall cover the earth as the waters cover the sea, and when the universal reign of peace shall be ushered in. Who would not like to dwell there? No drunkenness, no lying, back-biting, swearing, grafting, or adultery. Respectfully,

F. C. KECK.

TAYLORVILLE, Illinois.

Editors Herald: I have been presiding over the Taylorville Branch a period of time and am now presiding over it. I was wounded in the house of my friends, and it crippled me sorely, until I became inactive. But as the psalmist David says, If I go to the nethermost part of the earth, thou art there. And I can truthfully say that the Spirit of the Lord recalled to my mind Jeremiah 9, the calamity of the Jews, their grievous judgment,—and I felt so sorry I pondered within my mind, Will we as Saints fall into that rut? Then the presentation came to me that the gospel of Jesus Christ was to purify us through his truth: his word is truth, and we will be sanctified by refraining from our errors.

I am one who uses that filthy weed, tobacco, and it seems that every missionary that comes runs right into that subject; whether running out of material is the cause I do not know. However, this much I can say, tobacco should be avoided. But my sympathy is for every one, whatever his failing may be; for what is a great burden to one would not affect another.

The Doctrine and Covenants teaches that tobacco is not good for man and its teachings should be adhered to. And Doctrine and Covenants 127:7 teaches that the spirit of speculation, the exhibition of greed for gain is unseemly in the Saints and officers of church, and should be avoided.

I would like to hear from the leaders of the church as to what is to be done with those that use tobacco. It is not my wish to use tobacco; but it seems almost an impossibility to stop it. I did stop it for many years, but when trials came, there was my weakest point. Yours truly,

MORGAN D. LEWIS.

SALINA, Utah, November 22, 1906.

Editors Herald: It has been two years and a half since my husband and I came into the true church of Latter Day Saints, and, as we live way down in the southern part of Utah, and can not enjoy church privileges as if we were living where there was a branch, I would like to bear my testimony through the HERALD. I know this is the true work of God, and I can not give him enough praise for giving me the light and the blessings he has given me. I know I am weak, but I ask the prayers of the Saints, that I may come up higher. My wishes and prayers are that I may some day have the privilege to live in Zion, to raise my little family. They are all Mormons here, and it is hard to raise a family where all they care for is dancing and all kinds of abominations.

Your sister in Christ,

BIRTIE BIRD.

PEORIA, Illinois, December 1, 1906.

Editors Herald: But once before during the present year have we sought admission to your columns, so we venture to call again.

We have not a full season's work to report for the reason that, feeling the need of giving the voice a rest for a while, we imagined self to be entitled to the "popular" vacation, hence spent the months of August and September in Nebraska and Colorado, accompanied by my wife and little ones. We stopped enroute at Omaha, where we had the pleasure of meeting our brother auditor, Elder Charles Fry. We found him busy but determined to lay off while we were there, so the duty was ours to perform. All right, brother, come this way and we will "check up."

After a very pleasant visit with my wife's folks in Nebraska, we went on to Colorado Springs, where we remained till October 3, returning via Denver, staying over night there to enjoy a few hours' visit with the family of Bro. J. Keck.

Our western trip was a blessing to us in many ways. My wife, who has been afflicted with hay-fever for several years, was free from it there. My throat profited by the rest and while we returned financially poorer yet we are richer in many ways.

For me to describe, or to try to do so, my feelings as I entered that mountainous region would be useless. It seemed to me that every trip up among those rocks would bring added inspiration; and when the day came to start home we were loath to leave. We confess that it taxes memory to make it more than a dream to us now.

Our acquaintance and association with the Saints in the

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Springs were enjoyable to us and will long be remembered, and we feel richer because of more friends.

After reaching Davenport, we moved into new quarters at 604 West Fifteenth Street. As soon as the family was settled here, the writer began a series of meetings in a schoolhouse about eleven miles north of Galesburg. Bad weather and indifference opposed us, and these meetings were not very satisfactory. At this place Elder J. W. Davis was with me the first week, Bro. O. H. Bailey the second. Succeeding in rousing the "zeal" of an old gentleman of the Primitive Baptists, who thinking he was misused by us began a series of articles against us in Galesburg papers, we are on the watch. From here Bro. Bailey and I went to another schoolhouse about five miles distant. It was a little better over there, but we count the effort largely in vain. At both these places we were very kindly cared for by the families of Bro. and Sr. Boulton and Mr. and Sr. Hendricks. And say, Bro. Thorburn, we have had quail, squirrel, and rabbit, etc., plenty. You know how it is over there.

Well, some time before the meetings closed the writer received summons to appear at 207 Callender Avenue, Peoria, on November 28, and be able to recite such portion of section 111, Doctrine and Covenants, as should be required. So down we went and found that the president of the branch, Bro. William R. Norris, had "entered suit" and demanded a decree should be rendered at eight o'clock in the evening. Suffice it to say, Sr. Flora Epperson entered a plea of guilty of love in the first degree. Indications were that a mutual agreement had been reached prior to this time, and the preacher was needed just to obtain the official stamp. The writer has been personally acquainted with both the bride and groom for years, and we feel that the best we can say for them is that their *lives* bear indisputable evidence to the fact that both are *true* saints of God.

Expect to begin meetings near Moline with Bro. Davis soon.

F. A. RUSSELL.

MODOC, Indiana, December 2, 1906.

Editors Herald: Inclosed you will find fifty cents, saved by a little six-year-old girl who wishes to help in the home for the orphans. I think it is a grand thing, and hope it will soon be built. I love to read about it in the HERALD, which is all we have to strengthen us. We have not heard a Saint preach for over a year. Would be glad to entertain any of the elders who will come this way. We would love hear the gospel story once more, and have our neighbors hear it. I humbly ask an interest in your prayers, that I may have the good Spirit, and raise my children right and set a right example before all that are about me. I want to do right, but evil is always present.

LIZZIE (VARDAMAN) TAPPAN.

OTWAY, Ohio, December 2, 1906.

Editors Herald: Since I last wrote to your columns I have been encouraged and strengthened in this work, and have many things to be thankful to the Lord for. Bro. Beatty and Bro. L. R. Devore have been with us two weeks, and did some good preaching, and the few Saints that are in this part have been strengthened, edified, and built up in faith. Bro. J. P. Colvin got hurt while working on the pike and was thought to be dying. He sent for Brn. Beatty and Devore; they went and administered to him late in the evening of November 27 and he was at a meeting at my house on the night of the 28th, and this was the wonderful work of the Lord. Our little three-year-old boy took sick with a very high fever, the elders administered to him, and, praise the Lord, he was restored, and is up playing this morning as I write. Brn. Beatty and Devore left here the last day of November for Crabtree to hold a series of meetings.

The writer feels truly glad that the church of Christ still is in the land as Christ left it, with all the gifts and blessings. Praise God for a full and free salvation!

We are glad that no good thing is withheld from them that walk uprightly before God.

I know this work is of God. Although I do not live as I should I may fail to reach the celestial glory; if I do it is my fault, not the fault of this work. The law of the Lord is perfect, converting the soul; and it is the keeping of that perfect law that secures to us a home in the celestial kingdom.

J. T. MITCHELL.

MCGREGOR, Michigan, December 5, 1906.

Editors Herald: My experience this summer was a good one for me. It was the old-time missionary life. I held one debate with a Reverend Mr. Roe, a Free Methodist. The debate was to last nine nights but on the seventh night he took his books and hat and left because the chairmen would not let him have everything his own way but tried to make him stick to the proposition. The chairmen decided in our favor, saying we had proved every point from the Bible, and that Mr. Roe had used supposition only. He told the people how he had made one Latter Day Saint elder take his hat and run. But the hat was on the other fellow's head this time.

I am very thankful to our heavenly Father for the liberty and good spirit which I enjoyed. Last Sunday was a very busy day for me. I drove twelve miles, spoke twice, baptized and confirmed four, then administered the sacrament, blessed four children, and administered to the sick. It was three o'clock in the morning when I retired to rest. I am feeling splendid, and hope to be faithful, and do all I can for the latter-day work.

O. J. HAWN.

HAMILTON, Scotland, November 23, 1906.

Editors Herald: You are not overburdened with news from this part of the vineyard. My object in writing is not to sound a trumpet, but simply that my predecessors to this land might know that we are doing our best in the interests of truth and principle. And also that their labors of the past few years are not forgotten. The visit and labors of Brn. Joseph Smith and R. C. Evans, of the Presidency, together with the labors of our respected president of the mission, Bro. J. W. Rushton, also Bro. G. Thorburn, J. Asher, W. H. Kelley, and Bro. James Baillie, resulted in good. The Saints have very kindly remembrance of all these brethren and their labors.

I came here at the request of the missionary in charge and have been with the Saints now two months. The kindness of the Saints in Scotland and the welcome I have received at their hands will live long in my memory, and I am satisfied that their reward is sure if they will continue in faithfulness to the end. The Scotch welcome is a true, homely welcome, and if the Highland welcome excels, I do not wonder that "Burns" should write these lines:

> "When death's dark stream I ferry o'er
> A time that surely shall come,
> In heaven itself I'll ask no more
> Than just a Highland welcome."

I have visited Newarthill, Salamanan, Clyde Bank, Glasgow, and Hamilton. Our meetings have been very fairly attended and interest and attention marked throughout.

What is really needed in this mission is two good, earnest men who will work with tracts from house to house and visit and talk to the people and also hold open-air meetings. Send out the elders *two by two*, see that they are *sustained* when they are sent, and there is salvation for the work in Scotland.

Now, ye brave elders, who will face the foe? Who would like to come and see Bonnie Scotland? Yours for truth,

W. H. GREENWOOD.

If you want to bring in the sheaves, you will have to learn to live with the thistles.—*Ram's Horn.*

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News From Branches

(Concluded from page 1173.)

evil,"—why it exists, why it should not exist, and how to keep it from existing. Bro. Harrington has a peculiar way of getting a grip on his hearers by reason of his frank, straightforward, plain way of putting things.

On Sunday afternoon the sacrament was carried to our Sr. Barbee, who on account of her invalid condition can not meet with us at the church. Also thirty-two of the young people went with us and spent an hour in testimony- and prayer-service, twenty out of the thirty-two present taking part, and an abundant outpouring of the Holy Spirit was enjoyed.

On Thursday evening (December 6) "The Laurel Club" gave a bazaar and oyster supper in the assembly hall for the benefit of the sanitarium fund. This society is composed largely of members of the old Hawthorne Society, whose efforts made the pipe-organ a possibility. The articles for sale and also the attractive booths showed forth the artistic sense of our sisters. The fried oysters prepared by Sr. Rose Wheeler called forth the appreciation of both "men folks" and "women folks."

A New Year's Eve prayer-meeting is announced for the evening of the 31st. J. A. GARDNER.

ST. JOSEPH, MISSOURI.

On Sunday, November 11, with sorrowful hearts, we laid to rest all that was earthly of Sr. Carrie S. Christiansen. Besides delivering the funeral-sermon for our sister on that day, Bro. John Davis, of Stewartsville, preached in the morning and evening two stirring, characteristic sermons.

Wednesday, November 14, Bro. Coventry Archibald united in marriage Sr. Lizzie McSparren and Mr. Daniel McGinness.

To say that Sunday, November 25, was a red-letter day for the Saints at St. Joseph, but faintly expresses its significance to us. It was the occasion of the dedication of our church, the event so long looked for, hoped for, toiled for. When we awoke on that eventful morning our ears were saluted by the gentle "patter of the rain upon the roof," but it was a large, cheerful, smiling congregation that assembled in our beloved church. How beautiful it appeared to our admiring eyes. How lovely were the decorations of numerous stately palms and masses of cut flowers. Surely God the Father would set the seal of his approval upon our earnest efforts. President Joseph Smith delivered the dedicatory-sermon, and it was, as the newspapers reported it, "a powerful one," filled with the fire of the Holy Spirit. His son, Bro. Frederick M. Smith, uttered the dedicatory-prayer in a solemn, earnest manner. Altogether the occasion was one long to be remembered and enjoyed. There were many visiting brethren and sisters with us, notably, Bishop E. L. Kelley, Apostle I. N. White, Bro. and Sr. D. J. Krahl of Lamoni, and Bro. and Sr. David Powell of Stewartsville. In the afternoon Bro. E. L. Kelley preached and in the evening President Smith again addressed us. He was assisted by his son, Hale W. Our church edifice is now doubly sacred to us because it is ours no longer, but God's.

Bro. Hale W. Smith and wife have returned to Omaha to make their home, after remaining with us long enough to make us miss them sorely.

Bro. David Wilke was elected to fill the office of president of the Religio, made vacant by the departure of Bro. Smith.

A number of the Sunday-school workers have organized a Sunshine Band.

The Sunday-school is busily preparing for its annual celebration.

We note a number of new arrivals among our number: Brn. Curtis and Ethridge and families and others.

Bro. Moler is visiting his family this week, at Holden.

The week following the dedication, a series of sermons was given and some splendid efforts were put forth.

Brn. Faul and Sheldon held a two-day meeting here last Saturday and Sunday.

EDITH M. FIFER.

TULARE, CALIFORNIA.

It was by no means agreeable to my personal wishes that I was made president of this branch at the last district conference; but as Bro. Earle was much needed for the more active field, I yielded in order to liberate him for that work.

There are about one hundred members in this branch, but they are so scattered that not more than one half of them attend the meetings regularly; but the few that do attend seem earnest and hopeful.

Bro. John Walker is the priest, Edwin Walker teacher, and Bro. Aver Glines deacon. Bro. Joseph Flory is an elder and a useful as well as a very exemplary man.

A son of Bro. Flory was ordained to the office of priest at the late district conference. He is a young man of promise.

The Sunday-school work is in the hands of Sr. W. A. Bedford; Religio in the hands of Sr. Dora Glines. With these faithful sisters and their willing helpers, we expect nothing short of success.

We are a little handicapped on account of not having a suitable place to meet in, and we are talking of building a place of our own. And as soon as the committee agree upon what kind of a house they want, work will begin in earnest.

J. C. CLAPP.

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LAMONI, IOWA.

President F. M. Smith was in Lamoni on business a few days last week but departed before Sunday. We trust he may arrange to be with us over Sunday, sometime soon.

Some little excitement was experienced last Monday evening because of the coal in the college basement igniting. Diligent work on the part of students and citizens in the use of shovels soon removed the danger.

Bro. F. M. Weld left for Pasadena, California last Wednesday on account of his serious physical condition. Bro. Weld has had a severe attack of pneumonia and has so far recovered that he is able to take the trip. Bro. Salyards accompanied him as far as St. Joseph.

A "Farmers' and Teachers' Institute" is to be held here Thursday, Friday, and Saturday of this week. Addresses are to be given by Professor J. C. Guthrie, Professor P. G. Holden, and Professor H. D. Snyder of the State Agricultural College, at Ames, Iowa. Professor Holden is acknowledged as a leading authority in the United States on the cultivation of corn. Some of our leading farmers are on the program for talks on special subjects pertaining to farming and dairying. We are pleased to note the desire to give this work studious attention. Two declamatory contests will be held during the institute. The first, on Saturday morning, will be by the pupils of the rural schools. Three prizes are offered of one year's tuition in the high school of Lamoni, or three other places in the county. In the afternoon a declamatory contest will be held by pupils of the high schools of Decatur County. The prize is one year's scholarship at Graceland College. D. J. KRAHL.

Miscellaneous Department

Conference Minutes.

Northeastern Kansas.—Conference convened at Fanning, Kansas, September 29, A. L. Gurwell presiding, J. W. Burns clerk, with Sr. McNichols assistant. Those present not members were extended the privilege of taking part in the business. District officers reporting: A. G. Gurwell, president; J. W. Burns, clerk and treasurer: balance on hand, $6.00. Ministry reporting: G. H. Graves, Mahlon Smith, A. L. Gurwell, Henry Green, William Murphy, William Menzies, N. S. Dunnington, A. C. Ingle, John Cairns, S. Twombly, W. S. Hodson, G. R. Ketchum, W. C. Blunt. John Cairns, Bishop's agent, reported: Total receipts, $415.10; total disbursed, $437.78. Branches reporting: Atchison 74, Blue Rapids 97, Fanning 83, Netawaka 49, Scranton 99, Topeka, 50. The soliciting committee for the tent fund was released. Bro. N. S. Dunnington, appealed to the conference for his license which the Topeka Branch had taken, and he was instructed to appeal to that branch. Topeka was selected as the place of the next conference in March, 1907. A resolution was passed that we meet only twice a year, in March and September of each year, and that the district officers be elected at each March conference.

Nodaway.—Conference convened with Ross Grove Branch, September 29, at 10 a. m. Bro. E. S. Fannon presided, assisted by Bro. I. N. White; W. B. Torrance, secretary. Ministry reporting: Elders W. E. Haden, A. E. McCord, Peter Anderson, R. K. Ross, Rasmus Sorensen, Joseph Powell, E. S. Fannon, I. N. White; Priests Jacob Hansen and W. B. Torrance; Deacons C. Kalstrup and W. S. Bond. The following committee reported, and by motion the reports were accepted and committees discharged. 1. On the opening of the work in the city of Maryville. 2. On the purchasing of a new tent and the selling of old tent. By motion the $20, proceeds from sale of old tent, was placed in hands of district president and it was provided that the matter relative to the work of these two committees be taken up at our spring conference. By motion a two-day meeting in each branch was provided for; the time and place and the appointment of those to be in charge were left to the judgment of the district president. Bro. Joseph Clester was baptized on Sunday morning by A. E. McCord, and confirmed by Brn. Anderson and White. A spiritual time was had throughout. Conference adjourned to meet Saturday and Sunday before the full moon in February, at 10 a. m. 1907, with the Bedison Branch.

Western Maine.—Conference convened at Mountainville, Maine, November 24 and 25, 1906, with J. J. Billings in the chair. Branches reported as follows: Stonington 100, Little Deer Isle 68, Mountainville 39. Officers reporting: Elders W. E LaRue, J. J. Billings, J. N. Ames, H. R. Eaton. Bishop's agent, H. R. Eaton, reported: Money received, $134; paid out, $111.05. Stonington was selected as the place for the next conference, in May, 1907. Officers chosen, J. J. Billings, president; J. N. Ames, vice-president; W. A. Small, clerk. W. E. LaRue was chosen delegate to General Conference.

Western Wales.—Conference convened at Llanelly, November 10 and 11, 1906, Bro. Rushton, missionary in charge, presiding. Statistical reports were received from Llanelly, Pontyeates, Penegraig and Llansamlet Branches. Spiritual reports from Llanelly, Llansamlet, and Penegraig. The district president reported favorable outlook for the work in future, good interest in some of the branches, and a number of outsiders investigating. Attention was drawn to the untiring labors of Bro. F. J. Pierce and others, and in his report it was urged upon all the branch presidents and clerks to look carefully after the records and to conduct branch affairs on good, sound business lines, and in harmony with the general laws of the church, so that a good and uniform understanding could be maintained. Ministry reporting: Elders Henry Ellis, John G. Jenkins, Edward Williams, David Lewis, David Thomas, William P. Cox, F. J. Pierce; Priest David Edmunds. A communication was read from Bro. Joseph Dewsnup, Jr, re the one-thousand-shilling fund proposed, and it was resolved that we look with favor on the letter, and indorse it. Reports were received from district treasurer and Bishop's agent. Receipts of latter £3 14s. 3d.; expended, £3 14s. 3d. Report of Welsh hymn book committee was given by Bro. David Lewis, and the report received and committee continued. Bro. David Collins resigned as secretary, and a vote of thanks was tendered him for past services, and Bro. Henry Ellis was requested to do the work of secretary until Whitsuntide. The committee re lease of Llanelly chapel reported, and the report was received and committee discharged. Brn. John Harry (the only surviving trustee), E. L. Kelley (Bishop), Henry Ellis, David Lewis, Edward Williams, John Morris, Thomas Phillips, William P. Cox, John G. Jenkins, Arthur Edwards, and Silas Evans were nominated and unanimously chosen as trustees, and Brn. J. W. Rushton and H. Ellis were chosen to get these so appointed in due course by agreement. A resolution was adopted that we favor the idea of holding a reunion with the Eastern Wales District, and the secretary was requested to write the president of the Eastern District to that effect. The conditions existing at Aberaman were fully considered, and it was agreed that same be left in hands of missionary in charge and district president to deal with, and the brethren so named were instructed to reorganize the branch if necessary, and ordain Bro. Silas Evans to the office of priest. The time of holding next conference was understood to be Whitsuntide, 1907, and the place of convening was left in hands of district president. Bro. J. W. Rushton was chosen as delegate to represent the district at General Conference. The local and general authorities of the church were sustained in their respective orders, and votes of thanks were accorded to the catering committee for their hospitality, and to Bro. David Edmunds, chorister, and Bro. Pierce, the deacon of the conference. Henry Ellis, secretary, Pontygravel House, Llansamlet.

Bishop's Agents' Notices.

To the Saints of the Des Moines District: A glance at the calendar reminds us that the year 1906, with its opportunities, will soon be beyond our reach; and in the hour of meditation and thoughtful consideration of the opportunities that were afforded us, as "laborers together with God," to put our hands

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to the plow, that some portion of the great vineyard of God might receive better cultivation and the harvest be more abundant, I hope none will be made to feel the tinge of shame because of our small sacrifices, or that we have been slothful or negligent, in the work of the Master.

"Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger." This axiom is as applicable in a spiritual sense as in a temporal. In view of the wonderful provisions that God has made and provided in the gospel of Jesus Christ, it seems inexcusable that spiritual poverty should exist with any of God's people.

During the year that is just past the very powers of heaven and earth have combined to provide for the temporal comforts of man, and prosperity abounds in the earth; but how many have paused and taken time to consider from whence came these wonderful provisions, and have lisped the song of "Praise God from whom all blessings flow"? And how many have manifested their thankfulness and appreciation of the blessings bestowed upon us by a fulfillment of the injunction of Paul "to do good, and to communicate forget not: for with such sacrifices God is well pleased"?

Let us ask ourselves the questions: Have I imparted in any way to the great work of God, or has the year been spent in providing for self? Have I made any real sacrifice during the year, that I might be able to contribute my mite to aid in a financial way the cultivation of the vineyard? If not, it is not too late to make an effort before the close of the year.

I think I hear some one say that he has not had any surplus or increase above expenses. Why? Have we been as careful as we might, and tried to keep our expenses where they would not consume our income, that we might be able to communicate through the channel thus opened to us to assist in sending more missionaries into the field, and help to build up the charitable institutions of the church? "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again."—Proverbs 19:17. We have the homes for the aged, that must to some extent be supported by the tithing and free-will offerings of the people. The Lord has commanded that a sanitarium be builded for the express purpose of caring for the afflicted and suffering ones of the church in harmony with the revelation of 1831, section 42, paragraph 12: "And whosoever among you are sick, *and have not faith to be healed*, but believe, shall be nourished with all tenderness with herbs and mild food, and that not by the hand of an enemy. And the elders of the church, two or more, shall be called, and shall pray for, and lay their hands upon them in my name; and if they die, they shall die unto me, and if they live, they shall live unto me." What a grand opportunity to aid in a work so grand, one that will bring the blessings of future generations upon your head; and how necessary the preparing of a place where the suffering ones may be properly nourished, "with herbs and mild food," at the hands of those who have qualified themselves to administer with wisdom, and true tenderness, those strong in the faith, that when the elders are called, every condition may support the faith of the elders in behalf of those that "have not faith [in themselves] to be healed."

We were also commanded to *work* to the end that just as soon as possible we might prepare a home for the unfortunate children, which has for its object and mission, a systematic carrying out of the commandment of the Savior, "Feed my lambs." Not to provide alone for the temporal necessities, but for the moral and spiritual phase of their development. Our first duty is to see that we pay our tithing in full harmony with the law, that the harvest do not pass, the summer end, and our souls be not saved.

The Lord is not looking for long-faced lip-service. "Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord? *Is not this the fast that I have chosen?* to loose the band of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: *and thy righteousness shall go before thee;* . . . Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, *Here I am.* . . .And if thou draw out thy soul to the hungry, and satisfy the *afflicted* soul; then shall thy light rise in obscurity, and thy darkness be as the noonday. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Oh, for the time when God's people will learn well the lesson that in coöperation there is unity, and in unity there is strength, and that "Love is the river of life in this world. Think not that ye know it who stand at the little tinkling rill—the first small fountain. Not until you have gone through the rocky gorges, and not lost the stream; not until you have gone through the meadow, and the stream has widened and deepened until fleets could ride on its bosom; not until beyond the meadow you have come to the unfathomable ocean, and poured your treasures into its depths—not until then can you know what love is."

So if our love has not reached beyond ourselves and our own home circle, we are only standing at the little tinkling rill, the first small fountain; and we need to raise the lock of selfishness, and allow the stream to flow forth to bless humanity, until it shall have reached the fathomless limits of the love that actuated the Son of God, the great benefactor of all men.

Are you going to allow the reports of the year to be turned in with no credit to your name as an evidence of your love to the work of Christ?

Because of the fact that we have a limited number of laborers in the district, and the demand for preaching, among the isolated ones, and in new openings, has been so great, I have not been able to find time to visit but two branches during the year. I have great confidence in the fidelity of the Saints, and hope that before the first of January I will hear from many Saints of the district with tithing and free-will offerings for the work of the Lord. The Lord has blessed in the work with the needed portion of the good Spirit, and as a result we feel that good has been accomplished. Twenty-eight precious souls have been brought into the kingdom, and the opportunities and demands for labor are beyond our physical capacity to supply. I see in Baxter and Rhodes, Iowa, very promising fields for labor. In the last month or six weeks I have labored at these points. Five at Baxter and three at Rhodes were baptized into the fold of God, with the Spirit's witness of more to follow under proper labor.

As the Christmas-time draws nigh, and we are considering the matter of tokens of love to our dear ones, will we not lay a little token at the feet of Him whose name we bear, and who has proved himself the dearest and truest of friends? When you are tempted to lavish useless and expensive presents, such as gold rings, bracelets, broaches, and other articles of ornamentation, useless toys, and hundreds of other articles that flood the market that have no real merit in them, just stop and ask yourself if it would not be better to purchase some useful article and offer a little to the Lord.

Less than eighty-five out of a membership of nearly nine hundred have their names on the record as financial supporters of the work we claim to love. How many more shall we hear from by the first of the year? With love to all, and ever praying for the final triumph of God's people, I am,

Your brother in Christ,

WARDELL CHRISTY.

Conference Notices.

Southern Missouri District conference will convene with the Beaver Branch, December 29, 1906, at 10 o'clock a. m. Preaching night before. All reports should be sent to me at Beaver, Missouri, care of Benjamin Pierson. W. A. Brooner, clerk.

Southern Nebraska District conference will convene with the Wilber Branch, January 27, 1907. Ministry and Saints are requested to attend and bring all reports with them, or send by mail by the 5th. The Sunday-school association will convene at same place January 25. W. M. Self, president.

Notice.

We, the Saints living at the Liberty Saints' Home, at Lamoni, Iowa, would like a library of good books. We have plenty of shelf-room already, and one book furnished by Bro. H. A. Stebbins. We would like the standard church-books—that is, the Holy Scriptures (Inspired Translation), Book of Mormon, Doctrine and Covenants, and Church History. Besides, we would like other good books such as the Saints will gladly donate to us. Although feeble, we wish by study and by faith to gain all the knowledge we can, and thus glorify God our Creator. Those wishing to contribute will please address Liberty Home, Lamoni, Iowa, in care of Matron. Respectfully, William Franklin, M. J. Coop, Mrs. Rebecca C. Patrick, Mrs. Mary Thatcher, Ruth Jay, James M. Blood, Alice Dalley, Elizabeth Corbin, Charles J. Spurlock.

Died.

DOWNS.—Colby Downs, born November 14, 1823, at Bath, Grafton County, New Hampshire; baptized in December, 1861, by B. F. Leland. Ordained an elder in December, 1862. Went

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on mission to Omaha, Nebraska, 1863. Went on mission to Story and Green Counties on the 5th of November, 1863. Died November 12, 1906. Sermon by Charles Derry.

KRUTZER.—Ellen F. Krutzer was born January 4, 1872, at Frankfort, Franklin County, Kentucky. Was married to Andrew H. Krutzer, February 28, 1889, at Louisville. Six children were born of them of whom two girls and one boy are living. March 13, 1898, she was baptized by James M. Scott. She was a devout member to the time of her death, December 3, 1906. Interment in St. Stephens Cemetery. Funeral-sermon by J. W. Metcalf, assisted by W. H. Kelley.

TERRY—J. H. Terry died November 13, 1906, at Bunceton, Missouri. Said brother was born September 26, 1831, at Lima, New York. Was married to Miss Julia A. White, February 6, 1862. Four children were born of this union, two passing away in infancy. A son and daughter, with their aged mother, two brothers, and two sisters, are left to mourn. Bro. Terry was baptized October 8, 1894. Short funeral-services at Bunceton, October 14, by R. O. Self, assisted by Reverend Kelley of the Methodist Episcopal Church. The remains were brought home to Holden, Missouri; funeral-sermon by G. A. Jinkins.

OGLEVIE—At her father's home in Longmont, Colorado, Ilda, youngest daughter of Bro. David Oglevie. She was born at Fontanelle, Iowa, January 25, 1905, and died October 23, 1906. Besides grandparents and other friends, she leaves a father and one sister to mourn their loss, her mother, formerly Della Chaffee, having passed from this life last May.

Letter of Condolence.

We, the undersigned, on behalf of the Priesthood Association of the Manchester District of the Reorganized Church of Jesus Christ of Latter Day Saints, do hereby place on record our deepest sympathy with those who have been bereaved by the death of Bro. Owen Owen of Fleetwood, who departed this life November 15, 1906, and was interred at Fleetwood, November 19. He was baptized at Burlington, Iowa, October 2, 1870, and united with the Manchester Branch, April 4, 1889; and for many years has been indentified with the South Manchester Branch, also serving as one of the teachers. While we regret the severing of the associations continued for so many years, and mourn the loss of one whose example of integrity and honor has ever been an inspiration, whose zeal and intense love for the cause of truth were so conspicuously characteristic, we can not but realize the loving wisdom of our heavenly Father in giving so triumphant an entrance into the rest provided for the pilgrims of life to this veteran disciple. Having been born October 23, 1816, his ninety years of experience has secured for him the respect and admiration of those who, even while opposing his religious profession, were ever ready to pay tribute to the excellency of his character as father, relative, friend, and neighbor; and the love, esteem, and regard of his brethren and sisters in the church were the outcome of appreciation of his devotion to the work through the trials and vicissitudes of life.

We therefore express our admiration of the steadfastness and fidelity to the cause of Christ as represented in the restored evangel so consistently maintained in testimony and conduct by our brother. And, while we reverently bow to the will of God, mourning the loss of his companionship and example, we begrudge not the well-earned rest from his labor promised to the faithful and true; nor do we sorrow as those without hope, but look forward to the coming day when these severed ties and interrupted associations shall be resumed without shadows, doubts, or fears in the light of perfect understanding and immortality.

Signed on behalf of the Priesthood Association, November 24, 1906.

JOHN W. RUSHTON.
JOSEPH DEWSNUP, SR.
SAM'L FRED'K MATHER.

Social Conditions and the Liquor Problem.

The poor man or woman whose earnings are too meager to provide sufficient food, and who tries to cheat nature by the attempt to draw strength from the use of alcoholic stimulants, is the victim of our economic conditions.

The squalid home, be it in a miserable shanty or in a filth-reeking tenement-house, from which the poor laborer flees to the saloon to seek warmth and light, recreation and companionship, is the product of economic conditions prevailing in human society. . . .

If a laboring man should happen to lose his job, and if, as sometimes happens, he searches in vain for weeks or months for another, so that at last despair seizes upon him, or if, in a moment of loneliness, he should think of his future, and the entire hopelessness of his condition should dawn upon him, if then in his despair he should take recourse to drink, who is to blame for it? Is not the cause for his efforts to drown his sorrows in drink in our economic conditions?

Nobody has a right to judge the drunkard who is unable to read in his soul. With the exception of comparatively few cases of heredity, the drunkard is the victim of economic social conditions, and where the vice is one of heredity, the ancestor was the victim.

Sometimes poverty is the *result* of habitual drunkenness, but such cases are individual. As a social factor, poverty is a *cause* of habitual drunkenness, and it is the cause in probably ninety cases out of a hundred. . . .

There are also rich drunkards, of course, but as a result their families do not suffer from want of the necessities of life. The cause, however, may also be ascribed to economic conditions, for a life of idleness and affluence easily leads to dissipation. So does the life of a gambler, and a large part of modern business is nothing but gambling. . . .

There is only one reliable radical temperance measure, and that is the betterment of the economic condition of the masses, brought about by a change of the economic system which makes extreme wealth and extreme poverty equally impossible, and secures a distribution of the products of human industry in a manner more just than the present. . . .

A society which produces multi-millionaires and paupers with all that these terms import, will produce inebriates with the same certainty with which it produces thieves, grafters, and gamblers.

I venture to say that among those people who follow a congenial occupation that enables them to procure a reasonable amount of comfort, such as modern civilization requires, without being overburdened with work and cares, drunkards are almost as rare as cherry-blooms in mid-winter.—Philip Rappaport, in the *Arena*, September, 1906.

Famous Cartoonist Secured by "Register and Leader."

The Des Moines *Register and Leader* announces that it has contracted for the exclusive services of J. N. Darling, better known as "Ding," who won wide popularity as cartoonist for the Sioux City *Journal*. "Ding's" daily cartoons dealing with the affairs of the state and nation will be warmly welcomed by the readers of the *Register and Leader*. The approaching session of the State legislature will furnish him with material for many clever sketches on State issues and public men.

The addition of Mr. Darling to its staff will further strengthen the position of the *Register and Leader* as the best newspaper in the State.

Our Preparation for Growth as a People.

Until we learn to think in billions we can not measure the meaning of the material development of the United States during the last quarter of a century; much less can we mentally grasp the potentialities which the coming years have in store for us. Our progress, however, has been only the pioneering work of clearing the wilderness, of plowing and planting amid the stumps which mark the new land of the settler. Not yet have we had time to pull the stumps and drain the swamps. What we have been doing is like sowing by hand and gathering our harvest with the old sickle as compared with what we are now preparing to do. In our pioneering work we have had to disregard permanency to meet the immediate needs of the hour. We have had to make haste even though it meant some waste. However, like the pioneer who built his rude log hut and tilled the stump-ridden soil until increasing gains made possible the building of a better home and the clearing of his land in order to utilize labor-saving implements, we had to pursue similar methods in our national development until now, when we have entered upon a period where scientific farming will take the place of old soil-destroying farming and where scentific skill in manufacturing will mean changes as radical as those which mark the difference in farming methods. All that we have done in this work of material upbuilding has been the perfectly logical working out of conditions which have surrounded us, conditions which in no wise need give us any concern nor for a moment be considered as pessimistic in their tendency. For instance, in the development of our iron industry, Pennsylvania made pig iron first from the most cheaply mined ores, and then gradually advanced from pig iron to steel and to the fine products of steel. Alabama has sometimes been criticised for selling its pig iron to Northern and Western shops and buying it back in the shape of machinery and locomotives. That, however, is only the natural course in the evolution of business. Under the old conditions it was just as much the natural order of events for

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the Western farmer to work his prairie soil and the Southern planter his cotton land in a way to get the largest immediate results. Nothing else than what we have done in this way could have been expected by any one who looked at these things from any other than a superficial point of view. Now a point has been reached where it can be seen that all that has gone before is but the preparation for the real work of national growth,—growth in agriculture, in manufacturing, in mining, and in all the other varied business interests of the country.—From "The most prosperous period in our history," by Richard H. Edmonds, in the *American Monthly Review of Reviews* for December.

Ancient Order of Happy Habiters.

As I sat rocking to and fro, and looking into the flames, it seemed to me that if each human being were conscious of the real heart warmth of every other individual, there would be little friction. You see I had a curious conversation between myself and myself. Did you ever try it? Sit down and chat with yourself in some of those dismal moments which are likely to be leaden. I felt a little flattered to discover that I was good company for myself. I was well entertained; but this sitting was not actually a monologue, for there was a composite, personalized presence of all readers with whom I almost felt myself—for the nonce (that sounds good)—in personal contact. Arising, I rubbed my hands, ready to tell you a story, and that "reminded me" of a good friend who had written that his membership in the Ancient Order of Happy Habiters was a permanent, paying investment. He sought a lodging in Boston, and the sedate and prim landlady, on hearing his mild-mannered application, thoroughly scrutinized him. She looked him through for several generations. During this process, he gave her one of the Happy Habit smiles—the high sign of the order—I doubt if that Boston lady had ever before seen the like. She capitulated.

"You look like a very respectable man—I might say a good-natured man, not likely to make us trouble. We charged the former tenant of that room five dollars, but I don't mind telling you that he was very rude. Your price will be four dollars, because you look like a happy man," and she actually unbent into a genial smile, while the Happy Habiter bowed gracefully. My friend has recorded:

"I am now practically earning a dollar every week on that Joe Chapple smile. Am trying to live up to that good lady's deals. When I stumbled the other night over a trunk in the hall, because the gas was not lighted, and then went another step and hit the hat-tree abaft, I had no difficulty in establishing my perfect innocence, because the landlady met me in the upper hall just in time to catch the smile that I had been carefully nursing all the way upstairs, in my effort to forget sundry scratches. Yes, I earn $1.00 a week now—sure dividend on the Ancient Order of Happy Habiters."

During a recent trip over the arid plains of the West, it occurred to me that the deserts are showered with the largest proportion of sunlight—they have continuous sunshine—but the shadows, the rain and storms are necessary for fertility, so when I look out upon the troubles that confront me, I remember that everything has its purpose and aids in mellowing my disposition and making me more considerate for my fellow man.

Hold on—I find that the fire needs another poke—so I realize how incongruous it is to deliver a sermon in a smoking-jacket—and I relax with a few more pokes at the fire, and I find myself talking to myself, and not yet asleep.

Once more the fire emphasizes the thought. Is anything more essential for a perfect Christmas-time than warmth—just genial, hearty, friendly warmth? After all, isn't that the essence of the message of "peace and good will"? For the nonce (I tried that word again) it seems indeed fortunate that Christmas comes at least once a year, that we may burnish up these better impulses of our nature. On this very gloomy day, the virtue of heart-warmth grows upon me. You are all busy thinking of Christmas-time, and of those little gifts to go around among the family and friends, and I fancy I can see busy hands at work and bright faces wearing a Happy Habit smile. In the great prosperity that has blessed our land, Santa Claus will be even more generous than usual this coming Crristmas-tide.

With all the gifts and remembrances—remember to give yourself—"The gift without the giver is vain." How much it means to bestow a little time on some lonely soul who needs the appreciative warmth of human sympathy. In these prosperous days, we are likely to measure our gifts by the dollars they cost, but haven't you noticed how the little children, as they revel among the toys and trophies that "Santa brought," will sometimes neglect the more costly gift for some simple rag doll or explosive tin horn—because it is what they like? If all the Christmas horns and drums could be gathered together into one mighty band, what a clatter of martial procession there would be—what a tooting of horns on Christmas morn, what crowds of happy, chattering and laughing children there would be—it would indeed be a surprisingly joyful symphony.

. . . . . .

Here's hoping that every reader of the National and every human being—for that matter—will open his eyes on Christmas morn with the feeling of "joy to the world!"—Joe Mitchell in *National Magazine* for December.

Change of Field.

To Whom It May Concern: Bro. C. G. Lewis desiring a change from present field to field No. 4 for the benefit of his health, we as missionaries in charge of the respective fields cheerfully concede to such request, and mutually recommend said brother to all with whom he may associate.

J. W. WIGHT, in Charge of Mission No. 3.
F. A. SMITH, in Charge of Mission No. 4.
E. L. KELLEY, Presiding Bishop.

Home Seekers' Excursion, December 18.

It is stated here at Plains that December 18 is the last home-seekers' Excursion. If so, it will be well for you to take advantage of the low rates, and see the great wheat belts of Southwestern Kansas; while we claim it is a wheat country, other crops do well here. 1906 was a good year for all kinds of grains. The corn yield was from forty to fifty bushels per acre. There are some claims that can be had yet, but they are quite a distance from the railroad. Bro. George Herbert, late of Fitzgerald, Georgia, got a good claim recently for $250. He will be able by spring to turn it for $1,100 or $1,200.

Send me your names and I will mail you a copy of the Plains *Journal*. It will give you a good deal of information regarding this country. There is a good opening here for nearly all kinds of business, especially for a cash grocery, furniture and undertaking, and an attorney at law—none here; blacksmith, corn- and feed-mill, etc.

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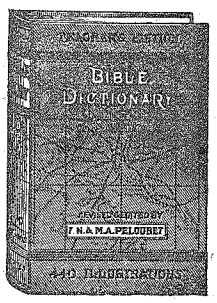

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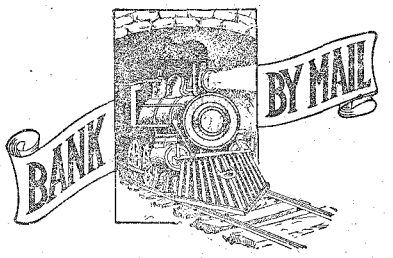

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The Saints' Herald

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

VOLUME 53 LAMONI, IOWA, DECEMBER 19, 1906 NUMBER 51

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

JOSEPH SMITH - - - - - - - - - EDITOR
ELBERT A. SMITH - - - - - - ASSOCIATE EDITOR
LEON A. GOULD - - - - - - ASSISTANT EDITOR

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NEXT WEEK: Senator Burrows' speech on the Smoot case is a remarkable document, from the standpoint of the Reorganization, especially touching the introduction of polygamy and the Reorganization in succession. We will reprint important extracts from this speech in our next number. This is a sample: "In order to induce his followers more readily to accept this infamous doctrine, Brigham Young invoked the name of Joseph Smith, the Martyr."

Editorial

THE ONLY PRINCE OF PEACE.

From Thanksgiving until Christmas most of us live in an atmosphere of deepening gloom.—December World To-Day.

Behold I bring you good tidings of great joy, which shall be to all people.—Luke 2:10.

The very nations that are preparing to send delegates to the approaching Hague Conference are also enlarging their navies with almost feverish haste.—Literary Digest, December 8, 1906.

On earth peace, good will toward men.—Luke 2:14.

It is a matter of surprise at this holiday season to note the number of the great periodicals which sound the note of melancholy. Yet perhaps it is not surprising when we reflect that the world desires happiness but refuses to seek it in the only way in which it is to be obtained.

It ought to be pretty well determined by this time that a man's life "consisteth not in the abundance of the things which he possesseth," because there never was a time when this bountiful earth was more generous to her children than now, and there never was a time when some men could obtain a larger individual portion. Yet it is a matter of observation that those who have the most wealth and leisure furnish more than their proportion of suicides, or of moral, mental, or physical wrecks who had better be dead.

If those who are most amply provided for in a material way can not buy peace of the world, it is evident that the world has not peace for sale.

The December *World To-Day* complains that those who have the means with which to buy have made the custom of giving at Christmas-time such a commercial affair that it is a burden. We are so fearful that we will forget to give a gift to some one who may give one to us and attach so much importance to the cash value of each gift that the joy of giving is lost; and "from Thanksgiving until Christmas we live in an atmosphere of deepening gloom." A still darker picture is drawn of the poor who can not buy, and of their bitterness of spirit when receiving on one special day as charity that which they ought to be enabled to earn and enjoy every day as a right.

The December *Cosmopolitan* tells of the press of work which falls upon clerks, sales girls, delivery boys, and others during the holiday season; and more especially upon the armies of poor little children who

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are set at work overtime in candy- and toy-factories to prepare surprises for other little children.

The *Literary Digest* for December 8 in speaking of the peace congress says, "The very nations that are preparing to send delegates to the Hague Conference are also enlarging their navies with almost feverish haste."

They have stated the matter correctly. It is only a moment since the great British battleship Dreadnaught was launched into the sea, at that time the largest and swiftest warship ever builded; but in that moment of time Japan has troubled the waters with a ship larger and swifter than the Dreadnaught, and the United States is preparing to eclipse them both.

The December *Atlantic* contains an article in which it is stated that so much of the literary output of the day is "steeped in gloom" that there is danger that the holiday spirit will be tinged by it.

What is the meaning of this melancholy tone at a time which men have thought to be the happiest season of the year and which falls in an age esteemed as the happiest and most prosperous of all ages?

What is the meaning of these warlike preparations at a time when so many great men are working in the interests of peace?

It means that Christ came at one time with a plan by means of which men might have obtained universal peace and happiness.

His plan was rejected and is still rejected, and the sure word of prophecy is that the days come when peace will be taken from the earth.

The Saints need not be troubled or depressed in the matter, but they may rest assured that neither churches nor organizations nor parties nor reformers nor legislators can forestall that result in any way.

There remains but one course for the Saints to pursue if they would be found worthy to stand in that evil day; and that is that they prepare themselves to abide in holy places.

We may be troubled about means and methods now, but the great and important work is to teach and practice the true religion of love and unity and personal purity, and then, as surely as God lives, when the time is ripe and we come together in prayerful deliberation the Red Sea of our difficulties will be divided.

On the other hand we might prepare our plans with all the precision and *minutiæ* of a Napoleon on the eve of battle, and if we were not willing to abide the condition of personal holiness we would go down in the common ruin which overwhelms every such undertaking.

A significant prophecy is found in the third chapter of Joel, "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let the men of war draw near; let them come up: beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong." And again, "Let the heathen be wakened."

Those whom we have regarded as "heathen" have been awakened to take their part in the arena of war. The awakening of Japan has surprised the world. The message, "Prepare war," has been proclaimed among the Gentiles of every land. Kaiser and king and president have made it the burden of their messages. Their respective governments are urged to increase their armies and navies.

In England and Germany and in the United States the peculiar doctrine is taught that the best way to insure peace is to increase the armaments until none will dare to fight.

Thus in the very name of the Prince of Peace the weapons of war are forged. The man who provided the "Noble Peace Prize" which was awarded President Roosevelt by the Norwegian government some days ago, was the man who invented dynamite.

In more than a figurative sense plowshares are forged into swords and pruning-hooks into spears, because there is scarcely a farmer in the world who is not wearing out his instruments in helping to increase the armament of his particular nation.

This condition is not unknown to God, who has told us in these last days, "I have sworn in my wrath and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man, and the *saints* also shall *hardly escape.*"

Why should such conditions obtain?

Because there has been and will be a general rejection of the gospel among the Gentiles, as we have been plainly told should occur.

Christ came to explain the perfect way of escape and the plan by which men are saved in every sense, whether temporal, spiritual, or political; and Paul after carefully examining that plan exclaimed, "How shall we escape, if we neglect so great salvation?"

The answer has never been given because there is no escape.

At intervals an epidemic of crime breaks out in some great city and we catch a glimpse of the fierce depravity of "the lower classes," as they are termed. At intervals the lid is lifted and we discover the power exercised by the saloon and the house of ill repute in the politics of cities. At intervals the curtain is blown aside and we catch a glimpse of the political corruption which goes on between acts. At intervals some one's cunning fails and we learn how greed and graft prevail among the "higher classes."

All these are evidences that the prophets spoke the truth when they said that though costly churches should abound in our times the gospel would be rejected. If the gospel were accepted these conditions would not be found.

Now though we admire the many able, honest, perhaps inspired reformers who are operating in

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every political party at this date, as well as the able men who are working in various churches and schools, and think it the privilege of Saints to coöperate with their ideas and learn what they may therefrom, we have no confidence in their ability to save a world or nation or individuals who reject the gospel.

People can not be saved by placing wealth within their reach, or by legislation, or by secular education, or by improved environments, so long as the divine plan is ignored and the one name unhonored which is the only name under heaven by which a man must be saved.

Christ with unerring wisdom put his finger upon the spot where regeneration must begin and said that *man* "*must* be born again." He devoted his time and expended his strength toward securing that one first great reform without which all others are useless; knowing well as he did that man, yes, even the Devil, had at one time enjoyed the benefits of excellent environment, just government, and the access to high education, yet lost it all by reason of a disease which began in the heart, was approved of the brain, and finally controlled every part of the being.

Ere the kingdom of God will come back to a man he must be rid of that which caused him to lose that kingdom. Or as the Master said, "Except a man be born again, he can not see the kingdom of God."

Evil men would transform paradise into a place of violence, and so Christ gave his first attention to the work of transforming men; and that improved conditions might obtain as fast as they were worthy of improved conditions he taught them to pray, "Thy kingdom come." Previous to that change in themselves they could not discern the kingdom. Not only did he teach them to pray, but to work for the coming of that kingdom. If any have prayed and have not worked, a mistake has been made.

On the other hand if any have sought to establish that kingdom without a close association with the one who has power to direct and establish it, they have made the mistake mentioned in the fourth chapter of Acts, "This is the stone which was set at nought of you builders, which is become the head of the corner."

Though such men may be profound reasoners, far surpassing any found in the little flock to whom God intends to give the kingdom, they will ultimately help to fulfill the prophetic statement made concerning the times in which the latter-day work should be established: we refer to the statement, "The wisdom of their wise men shall perish."

Though Zion may seem lost in the rush of modern events, and though, as already quoted, the Saints shall "hardly" escape, the definite promise is made, "In Mount Zion and in Jerusalem *shall* be deliverance, *as the Lord hath said*, and in the remnant whom the Lord shall call."—Joel 2:32.

If *we* are ever to be worthy of such deliverance, it will be because of a close coöperation with Christ. If the people of the world ever come to Zion to be "taught" of *us*, it will be because we better than they have learned the lesson that we are colaborers with God and that the secrets of salvation are with Christ and not in the brains of Paul or Apollos or of some more modern leader.

We point to Christ as the Great Savior, and we are convinced that the need of the church now is a greater endowment of power from on high so that selfishness may be cast out, men be regenerated, and an unflinching observance of the law be made possible.

What a wonderful power that was which operated with the Saints of old, not only giving needed revelation and explaining revelations already given, but operating upon the hearts of humble, prayerful, willing men so that they placed everything on the altar; and where if one was not willing to abide the conditions he was detected and stricken down as were Ananias and Sapphira. That is a power not lightly to be invoked yet it is indispensable in the transformation of this old world.

The very name of Christ means "God with us," and until he is admitted to his rightful place as a "leader, a witness, and a commander," peace and joy will not abide in the world. Scenes of violence will be enacted before men learn that lesson. But it will be learned at last and a proper basis will be established for the millennial reign of peace and joy, and for the new earth which is to come.

ELBERT A. SMITH.

CURRENT EVENTS, SECULAR AND RELIGIOUS.

Before the National Civic Federation at New York City, December 13, Andrew Carnegie delivered a rather remarkable address in which he advanced the thought that at the death of its owner, a large fortune or estate should revert to the public, the heirs to receive only such part of the estate as would give them a proper start in life. Carnegie seems to be feeling his way towards the doctrine of consecration.

New York City has been visited by a negro evangelist from Los Angeles, California, who seems to be the originator of a new sect. At their gatherings in their mission in New York City, they speak nightly in unknown tongues, those taking part or receiving the gift in the meantime rushing wildly about the room.

The French law separating church and state went into effect December 12, severing the bonds which have bound the two together in France for nearly a

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thousand years. By the terms of the law the state ceases to pay salaries to church officials, and ceases to make appropriations for the support of religious institutions. Church-buildings temporarily pass into the control of the state until the local churches form associations, appoint trustees, and take over the property to hold it as church property is held in other lands. The Catholic Church has fought this law in every possible way. The Pope has forbidden Catholic officials to make arrangements to take over property, but in some cases laymen have done so.

The Mexican government has taken control of all the important railway lines in the republic. These lines will be managed by an organized company, but the majority of stock is to be held by the Mexican government.

The Smoot case came before the Senate December 11, Senator Burrows making the opening speech. In giving a history of the church his utterances regarding the Reorganization were very favorable.

The Protestant Episcopal Church has discovered that there are more Jews in New York than there are Protestant Episcopal communicants in the United States, and they are soon to begin an active campaign for the conversion of Jews in New York.

Doctor Chapman closed his meeting in Des Moines, Iowa, and December 18 departed eastward. The free-will offerings tendered him amounted to something in excess of $13,000. About fifteen hundred conversions are reported.

A strong cordon of troops and cavalry was necessary to guard the vatican against a demonstration of mob violence made December 16. The non-Catholic residents were incensed at the Pope's efforts to resist the French government in its separation of church and state.

Japanese Christians declare that no more missionaries are needed in Japan. An open rupture between the missions and the government has been narrowly averted and the situation is still critical. The tone of the missionaries in referring to the Japanese as "heathen" and inferiors is said to have aggravated racial antipathy.

Mrs. William Ziegler, widow of the capitalist, has supplied funds for a magazine for the blind. She has turned over the work of getting the publication under way to Walter G. Holmes, of 1931 Broadway, New York City, who has long been interested in work for the blind. The magazine is to be edited and printed in New York City, and will be distributed free among the blind. It will contain current news, short stories reprinted from periodicals, and contributions from the blind. Mrs. Ziegler estimates the cost of production at $60,000 a year, without postal charges. The name of the magazine will be the *Ziegler Magazine for the Blind.* It will be printed in both the Braille and the New York point, so that every one who has had training in either may read it.

The most expensive man you can hire is one who is willing to work for his board. This simply because he always cares more for his board than he does for his work. A worker works and a boarder boards. It costs two dollars a day to hire a man to keep a boarder doing something besides board.—*The Philistine.*

Senator Beveridge proposes to introduce a bill dealing with child labor. The federal law can not invade the domain of States and regulate conditions in factories, but it is proposed to reach the situation by forbidding every carrier of interstate commerce to transport products of factories and mines employing children under the age of fourteen years.

Christ knew what we call the art of putting things. —Joseph Parker.

Genius darts, flutters, and tires, but perseverance wears and wins.—*Success.*

GENERAL CHURCH ITEMS.

At Monroe, Utah, the Mormon bishop refused our representatives, Brn. Chase and Vanderwood, the use of the ward meeting-house. Bro. Chase with some of his resident friends nothing daunted opened up by the wayside with music and singing and the bishop's congregation coming out from the afternoon meeting flocked to hear them. So after all they got to hear some of the tidings which were for their edification if not for their peace of mind.

Soon it will be time to make those New Year's resolutions. Be sure there is "resolution" back of them.

Autumn Leaves for January will contain an excellect article on Latter Day Saint missionary work among the Indians. It is profusely illustrated with pictures of some of our Lamanite elders, and other cuts, among them being a picture of Joseph Smith preaching to the Indians in Nauvoo in an early day.

Elder D. A. Anderson writes from Pittsburg that the priesthood of that district at their last district conference entered into an agreement to the effect that when notified they would unite in fasting and

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prayer in behalf of those who were sick and who were about to receive administration. The elders of the Kirtland District also have united with them in this effort; and in every case relief has been received.

The *Vidette*, of Storm Lake, Iowa, for Friday, November 30, has an interesting article by Elder C. J. Hunt, on the "History of the Book of Mormon, and the faith of Latter Day Saints."

The *Register and Leader*, of Des Moines, Iowa, for December 13, has a cartoon entitled, "The Day After the Millennium." Father Time is buried in the foreground, while two lone Senators stand over the ruins of the Capitol Building. They are still arguing the Smoot case.

Elder Alfred White is authorized to collect and receipt for all of the church publications.

Readers of the HERALD will please note a catalogue of church publications reprinted in the HERALD for this issue.

GRACELAND NOTES.

The attention of the church is called to the following points and plans concerning the work for the winter term in Graceland College, beginning January 2, 1907. We are planning, as we planned last year, to arrange new courses so that every student coming for work may find just what he needs. There will be begun a sufficient number of elementary courses to keep every one busy all of the time. Some of the new classes to be formed are: Elementary arithmetic, United States history, general spelling, penmanship, physiography, English grammar, bookkeeping, shorthand, typewriting, Greek history, Latin I, trigonometry, etc. Additional classes will be formed if sufficient demand is made.

The opportunity for self-help has been remarkable, and especially for young ladies. We could not fill the demand made upon us for ladies, most of them in the very best of homes. It is evident that there are scores of young people throughout the church who ought to be in Graceland this winter. The coöperation of the ministry is asked in getting these young people interested in education and Graceland.

A line to me, or to Elder F. B. Blair, secretary of the Board of Trustees, will bring answer to any inquiry you may wish to make. Let no young person in the church spend the winter in idleness, when a term in Graceland would mean so much.

Thanking the readers of the HERALD in anticipation of their interest and coöperation, I am,

Most cordially,

R. M. STEWART, President.

News From Branches

PLANO, ILLINOIS.

The Rising Star Sunday-school of our branch is making strenuous efforts in practice to celebrate the coming Yule-tide. One by one legends and customs have been disproved and overthrown, yet none have with any success dared attack the legends and the customs sacred to Christmas-tide. Here and there a savant has tried to prove that December 25 does not mark the birthday of Christ. Men and women read, smile, and pass on.

Plano is the historic spot where the headquarters of our church was located for a number of years; in fact it was nearly, if not quite, the very place of its incipiency.

The branch is not dead, as some would try to make it appear, nor does it sleep.

At times our branch seems to wane, then again it comes back to its place numerically. A number lately have come from other places. This encourages us and causes our hearts to rejoice. A cheerful spirit and a true spiritual countenance is truly a feast and a joy for ever.

This brings us to the thought of the article written by Bro. Elbert A. Smith in the HERALD of November 28. He has hit upon the keynote of much of the dissatisfaction existing, not only in the church and its surroundings, but also with people in general, and more especially in many Saints' homes. We do not exhibit that true devotional joyousness that we should. Neither do we let that joyousness enter into our daily lives, in our business intercourse, etc. As he says, many of our troubles are enlarged by the use of the blue spectacles.

Let us cultivate friendship, good fellowship, love, joy, hope, and cheerfulness, then those around us will partake of this joyful sunlight, and be cheerful with us.

WILSON L. GORTON.

TORONTO, ONTARIO.

The work on the new church is being hurried forward. Our first meeting will be held in the basement on December 20, when the eleventh annual Sunday-school Christmas-tree entertainment will be held. The scholars are all aglee over being the first to enter; and we are glad to see their happiness. They were one of the first auxiliaries to come to our assistance financially. One Sunday afternoon in September, when figuring and scheming on building the church, Elder Evans was impressed to go over to the Sunday-school and appeal to the children for one hundred dollars. They responded with one hundred dollars and sixty-five cents cash.

The services in the Majestic still continue with unabated interest. The house is filled every night, and many are turned away. The theater is inspected by the police at every service to prevent overcrowding, which is against the law governing public buildings. Water baptism has been the subject of Elder Evans' lectures the past three Sundays. The following letter sent up among the questions on the collection plates represents the feelings of hundreds: "To President Evans, (mistaken name, Latter Day Saints, should be, Primitive or only true Christians). Two imperative reasons why you should change the name Latter Day Saint: 1. It is suggestive of Mormonism and its detestable polygamy. 2. You diagnose so truthfully, and explain so clearly, the Bible that the proper name of your section of pure Christianity should be, Primitive or true Christians, or some such suggestive name (as short as possible); you will then save the ever-recurring question you hate so much. Again, hundreds, if not thousands, would join your division of pure, unalloyed Christianity if Latter Day Saints were not the name. I myself should be inclined to join, and say that I belonged to the Primitive, pure, or any such title that you could

(Concluded on page 1210.)

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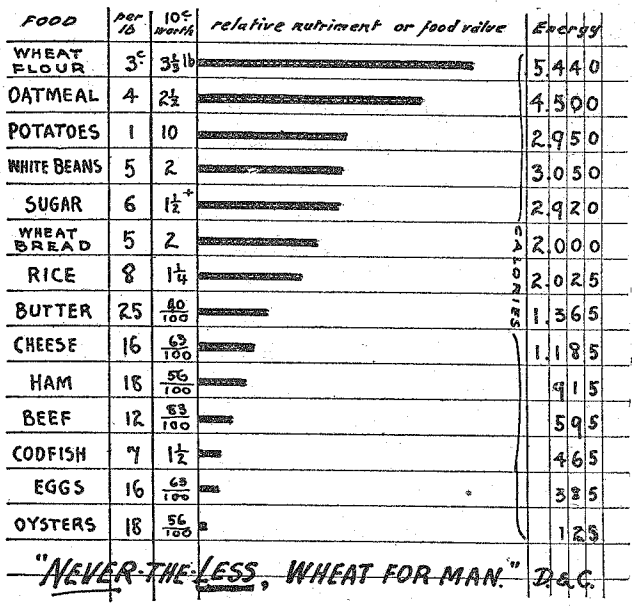
The Elders' Note-Book

UNCLE SAM'S INDORSEMENT.



This chart shows the value of a dime when invested in different sorts of food, such as wheat, potatoes, baker's bread, beef, etc. It is reproduced from chart 2, page 4, of "Principles of Nutrition and Nutritive Value," by W. O. Atwater, Ph. D., Special Agent Nutritive investigation, Experiment Station, Department of Agriculture, U. S. A.

AS IT IS WRITTEN.

Ogden Armour and other meat-packers are quoting biblical authority for their meat-packing habits, as follows: "Thou shalt not eat anything that dieth of itself; thou shalt give it unto the stranger that is in thy gates, that he may eat; or thou mayest sell it unto an alien."—Deuteronomy 14:21.—*Appeal to Reason*, December 1, 1906.

"Ye shall not eat of anything that dieth of itself; thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien; for thou art a holy people unto the Lord thy God."—Deuteronomy 14:21, King James' Version.

"Ye shall not eat of anything that dieth of itself; thou shalt *not* give it unto the stranger that is in thy gates, that he may eat it; or thou mayest *not* sell it unto an alien: for thou art a holy people unto the Lord thy God."—Deuteronomy 14:21, Inspired Version.

THE MESSENGER AND HIS MESSAGE.

Professor Elmslie, that noble Scotchman who a few years ago went to his reward, was to preach his first sermon in the parish of Rayne. His mother was anxious to hear her boy preach for the first time, but unable to attend, she wrote to a friend to hear him, and to tell her frankly how the boy did. The answer was returned, but was never heard of by him till a few days before his death; his sister, finding it among his mother's papers, read it to him. It was this:

1. He held the lamp of truth that day
   So low that none could miss the way;
   And yet so high, to bring in sight
   That picture fair—"The World's Great Light,"
   That, gazing up—the lamp between—
   The *hand* that held it scarce was seen.

2. He held the pitcher, stooping low,
   To lips of little ones below;
   Then raised it to the weary saint,
   And bade him drink, when sick and faint,
   They drank—the pitcher thus between—
   The *hand* that held it scarce was seen.

3. He blew the trumpet soft and clear,
   That trembling sinners need not fear;
   And then with louder note, and bold,
   To raze the walls of Satan's hold!
   The trumpet coming thus between—
   The *hand* that held it scarce was seen.

4. But when the Captain says, "Well done,
   Thou good and faithful servant—come!
   Lay down the pitcher and the lamp,
   Lay down the trumpet—leave the camp"—
   The weary hands will then be seen,
   Clasped in those pierced ones—naught between.

—Selected.

A PREACHER'S TEMPTATION.

Close after the temptation of criticism comes the temptation of praise. The love of praise reigns more or less in every heart. The speaker, the singer, the actor, whoever seeks to move men by the power of thought or emotion, by fit words fitly sung or spoken, is liable to the temptation that lies in "the sacred lust of praise." This is the Delilah who has shorn many a young Samson of his strength. The soul eager to tell itself, body and mind vibrating like a locomotive just in from a hundred mile run, the young clergyman goes to the foot of the pulpit stairs and some one says, "That was a fine sermon to-day"; another, "That was a great sermon." How natural to be grateful, to be pleased that he had not spent his strength in vain! How pleasing to the marksman who, aiming at a target a thousand yards away, sees hoisted the flag that tells him he had hit the center, and how natural for his comrades to say, "Well done!" At first it is a spur in the side of his intent; too often repeated, and too much accounted of, it has the subtle effect of making the mind feel that it is as really great as is the praise.

Presently the young man is seen going about carrying the incense with him wherever he goes. The consciousness of it is in the cut of his hair, in the lilt of his voice, in the beat of his step, in the wave of his hand. His condescension to ordinary men is charming and ludicrous. Because he has brought a

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spray of autumn maple-leaves from the hills and heard it praised, need he wear his hair long, forgetful of the infinite wealth of color he saw sweeping to the very mountain-top and which he could not bring? Because a bare-legged boy, first dabbling in the stream, finds and brings a minnow or a chub to his mother and hears her say, "Great fisherman!" need he strut, unmindful of all the myriad trout that leap and flash in a thousand streams which he *could* not catch? How little of what the awakened mind sees can the most facile tongue tell. Why should the eyes be for a moment blinded to the abundance escaped by the flashing praise for the little secured?

The temptation lies in this, that, when for any of many reasons, the usual meed of praise is not forthcoming on any given day, there is a note of resentment in the mind, of dissatisfaction, not with itself, but with those who are thought to have either failed to respond or to have been incapable of appreciating. "Oh Simon! Simon! Satan hath desired to have you!" —Robert Mackenzie, D. D.

CROWDED HOUSES.

We are at Keeler, Michigan, in the midst of a series of meeting, where the restoration banner has never hitherto been unfurled. Great crowds attend. The people come at half past six in the evening in order to get seats. The two churches here refused to open their doors to us, and a Mr. Roberts opened a vacant store-building, seating, lighting, and heating it. We began Tuesday evening, December 4, and have occupied successively up to date, and have appointments over the Sabbath. The people simply jam the building. The harvest is in the hands of the Lord. But the "rumors" of the work are extending out into the rural districts. Keeler is an inland village sixteen miles northeast of Benton Harbor, and has about three hundred population. 'Tis a clean, up-to-date hamlet.

S. W. L. SCOTT.

SUCCESSFUL TENT-MEETING.

At our Niagara conference last June there was much speculation as to whether or not a tent campaign would be successful in Hamilton. However, Bro. Frederick Gregory and I were delegated to give it a trial. We worked at it for five weeks and nine have been baptized, while four others are billed for Friday next, and several others are almost ready. A Religio with over twenty members has been organized, and interest is good. R. C. RUSSELL.

HAMILTON, Ontario, December 3, 1906.

Many a man who does a lot of shouting for salvation, comes up with a poor showing on the salvage.—*Ram's Horn.*

Original Articles

"THE REORGANIZED CHURCH VS. SALVATION FOR THE DEAD."—LETTER NO. 2.

LAMONI, Iowa, November 20, 1906.

PRESIDENT JOSEPH SMITH:

Resuming the review of the pamphlet by Mr. Joseph F. Smith, Jr., I note that he has considerable to say about Zenas H. Gurley and others prominent in the Reorganized Church, speaking of it as "the New Organization," and seems to think that we are committed to its being a new organization, when the fact of their using that term and then entirely abandoning it is evidence that they saw the term was inappropriate to conditions, and that to use it was an error; for this term is found in the writings of the Reorganized Church only for a very short time after the church was reorganized in 1853.

In the quotation made in my last letter from this work of Mr. Smith, page 4, you observe the following statements: He opens this quotation by saying, "It stands to reason that if the Lord rejected his church *with its dead* because of transgression, or any other cause whatever, that he would not raise up a substitute church to carry on his work on earth and still keep the dead." Further on he says: "Yet the 'Reorganized' Church declares that the Lord did this very thing."

This is a gross misrepresentation. The Reorganized Church has never declared any such thing; has never admitted that the church is a substitute church; but has maintained that it was the original church reorganized; and in this has been sustained by legal decisions. Judge L. S. Sherman, of the Court of Common Pleas, for Lake County, Ohio, decided in the Kirtland Temple suit as follows:

> That the church in Utah, the defendant, of which John Taylor is president, has materially and largely departed from the faith, doctrines, laws, ordinances, and usages of said original Church of Jesus Christ of Latter Day Saints, and has incorporated into its system of faith the doctrines of celestial marriage and a plurality of wives, and the doctrine of Adam-god worship, contrary to the laws and constitution of said original church.
>
> And the Court do further find that the plaintiff, the Reorganized Church of Jesus Christ of Latter Day Saints, is the true and lawful continuation of, and successor to the said original Church of Jesus Christ of Latter Day Saints, organized in 1830, and is entitled in law to all its rights and property.

This decision was rendered February 23, 1880.

In the case of the Temple Lot, Independence, Missouri, Judge Philips, of the western division of the Western District of the Circuit Court of the United States, for Missouri, also decided that the Reorganized Church was the original church in fact, and entitled to its rights and properties. And though the Court of Appeals subsequently denied the Reorganized Church possession on the ground of *laches*, this decision so far as it pertained to succession was not overruled.

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In view of these facts, and that the position of the church was before him in its publications, a man who will affirm that the Reorganized Church declares that God raised up a substitute church, either wilfully misrepresents or is very dull of comprehension.

In the quotation made from page 7 you will observe that Mr. Smith affirms that the ordinance referred to continued to be performed until the temple was completed and the Saints were driven from Nauvoo. In thus making the statement that the temple was completed, he not only contradicts your testimony and that of your brother, Alexander H. Smith, and others, frequently published, but contradicts the testimony of Brigham Young, whom he declares in the next breath the spirit of Elijah rested mightily upon.

On January 1, 1877, in the temple at St. George, Utah, President Young said:

> Joseph located the site for the Temple Block in Jackson County, Missouri, and pointed out the south-east corner of the Temple in the year 1831, also laid the corner stone for a Temple in Far West, Caldwell County, Missouri. These Temples were not built. We built one in Nauvoo. I could pick out several before me now that were there when it was built, and know just how much was finished and what was done. It is true we left brethren there with instructions to finish it, and they got it nearly completed before it was burned, but the Saints did not enjoy it.—*Journal of Discourses*, vol. 18, pp. 303, 304.

If the temple was *nearly* completed it certainly was not *entirely* completed. Just how much of it was completed you know as well as any one else living, perhaps.

In a foot-note on page 7 Mr. Smith betrays his disposition to exaggerate, and to deduct conclusions that are not justified by the reading. He says "the font was dedicated November 8, 1841, by President Brigham Young [1] in the presence of and under the direction of the Prophet, Joseph Smith." He refers to *Millennial Star*, volume 18, pages 744 and 745, for evidence of his statement. Turning to these pages we find not a word in regard to Joseph Smith's directing in the matter. Perhaps he did; but to cite a passage to prove a thing when the proof is not there, is an indication that the writer is inclined to draw upon his own imagination as to what a passage proves.

While on the subject of baptism for the dead, which, as we have before stated, Mr. Smith delares was forbidden to be performed in the river on October 3, 1841, and resumed in the temple font the 21st of November, 1841, we have this to say: If the font was dedicated on the day set forth in the *Millennial Star* and from that time henceforth the ordinance of baptism for the dead was performed, then it is evident that these baptisms were only to be accepted temporarily; for an epistle of the Twelve, published in the December following, and signed by Brigham Young, Heber C. Kimball, Orson Pratt, William Smith, Lyman Wight, Wilford Woodruff, John Taylor, George A. Smith, and Willard Richards, warns the church of danger of rejection with its dead. This document is dated December 13, 1841. It states:

> The building of the Temple of the Lord, in the city of Nauvoo, is occupying the first place in the exertions and prayers of many of the saints at the present time, knowing as they do, that, if this building is not completed, speedily, "*we shall be rejected as a church with our dead,*" for the Lord our God hath spoken it.—*Times and Seasons*, vol. 3, p. 625.

The italics as we give them are in the original publication.

Mr. Joseph F. Smith, Jr., has the ordinance of baptism for the dead permanently restored prior to the time of this statement signed by the Twelve. The above epistle was published in the *Times and Seasons* for December 15, 1841. Nearly a year afterwards, in the *Times and Seasons* for October 1, 1842, Joseph Smith then being editor, there appeared an editoral under the caption, "The Temple," which commences with these words:

> If there is any subject in which the Saints of the Most High are interested more than another, it is in the completion of that edifice, etc.

And near the close of this same article we find the following:

> The word of the Lord is build my house, and until that command is fulfilled we stand responsible to the great Jehovah for the fulfillment of it, and if not done in due time we may have to share the same fate that we have heretofore done in Missouri.

If the ordinance of baptism for the dead had been permanently resumed as early as November 21, 1841, the statement of the Twelve a month later in regard to the church being rejected with their dead, would be of no force. Nor would be the words of Joseph Smith nearly a year later. We are therefore of the opinion that the paragraph in the *Millennial Star*, page 744, which asserts that this font is for the baptisms for the dead until the temple should be finished, is to be understood to convey the idea that after a sufficient time is given for the completion of the temple the privilege to perform this ordinance in the temporary font was to be withdrawn. Further, it is possible that we have been led into error in concluding upon the authority of the *Millennial Star* that baptisms for the dead were performed in that font at all; for the history of Joseph Smith was tampered with before being published in that periodical and after his death. We are justified in this assertion by the concession made by these Utah people in the preface of the first volume of their church history. Quoting from the statement of their historians, George A. Smith and Wilford Woodruff, this preface has the following (see pages 5 and 6):

> The history of Joseph Smith is now before the world, and we are satisfied that a history more correct in its details than this was never published. To have it strictly correct, the greatest possible pains have been taken by the historians and clerks

[1] Andrew Jensen in his *Historical Record*, vol. 8, p. 862, says Joseph Smith dedicated it. Who is right, if either?

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engaged in the work. They were eye and ear witnesses of nearly all the transactions recorded in this history, most of which were reported as they transpired, and, where they were not personally present, they have had access to those who were. Moreover, since the death of the Prophet Joseph, the history has been carefully revised under the strict inspection of President Brigham Young, and approved by him. We, therefore, hereby bear our testimony to all the world, unto whom these words shall come, that the history of Joseph Smith is true, and is one of the most authentic histories ever written.

The history of Joseph Smith here referred to purports to have been written by himself; and yet we have the concession that these historians and clerks in preparing it were competent to do so because they were eye and ear witnesses of nearly all the transactions recorded in this history. And where they were not personally present they had access to those who were; thus conveying the idea that they did not publish the history as Joseph Smith wrote it, but as they or those whom they interviewed afterwards related it. And in addition to this the statement is made that the history had been carefully revised under the strict inspection of Brigham Young, and approved by him. Nothing can be clearer, if this concession is to be credited, than the fact that Joseph Smith did not write all that was published over his signature as history.

We think it possible, therefore, that this young man, Joseph F. Smith, Jr., has been led astray by the statement made in the *Millennial Star*.

Another point we wish to notice while on this, that is, that the question of rejection of the church did not originate with the Reorganized Church. The possibility and danger of its rejection were mentioned by the Twelve as early as 1841, and the dispersion of the church by Joseph in October, 1842. The inference from Joseph's language is that the church would not be driven from Nauvoo if they completed the temple. If Joseph was right in his statement, the fact that the church was driven from Nauvoo is evidence that the temple was not finished. Place this statement of Joseph Smith, the Seer, in juxtaposition with that of Mr. Joseph F. Smith, Jr., "the temple was completed and the Saints were driven from Nauvoo," and how does the production of Mr. Joseph F. Smith, Jr., appear?

Mr. Smith's pamphlet makes assertion that the keys and powers were bestowed upon the Twelve by Joseph Smith. In support of this he quotes the testimony of Orson Hyde, Wilford Woodruff, and Bathsheba W. Smith. These statements, with the exception of that of Bathsheba W. Smith, together with several others, we examined in our book entitled, True Succession in Church Presidency, pages 80 to 83; and without repeating the statements here, we insert our conclusion:

Examine these several statements carefully, and one thing will be very evident; viz., that we are not sure that we have the words of Joseph Smith, for the language is not given twice alike. If we have his words, tell us in which statement they are, that we may consider it. Another point we notice; that is, that the further we get from the time spoken of the stronger is the language used. This looks suspicious, manifesting as it does a disposition upon the part of the witnesses to exaggerate, which grew upon them with time. Brigham Young first speaks of that which was bestowed being the keys of the "*apostleship*." Later he mentions it as the keys to lead into the celestial gate.

Elder Pratt says nothing of keys or leadership.

Elder Hyde is a little more modest than Brigham; he does not say a word about keys, but simply that the responsibility to lead was upon them.

In 1844 Elder Woodruff speaks freely of keys in his prelude, but does not quote Joseph as using the word, but simply that the responsibility of the kingdom rests upon the shoulders of the Twelve.

None of these testimonies is inconsistent with our position. But when this growing tendency to exaggerate manifested itself in 1892, how was it? Then it was made to appear that Joseph bestowed upon the Twelve every key, power, and principle which he (Joseph) had held. Yet this is too indefinite for the purpose, in 1898, and hence it is stated that every key, ordinance, principle, and priesthood belonging to the last dispensation, and which Joseph Smith held as Prophet, Seer, and Revelator, was bestowed upon the Twelve. This story has not lost anything; but if any man can tell what Joseph Smith said upon that occasion, let him come forward with it and we will give it respectful consideration.

In the meantime we will concede the probability that Joseph Smith told the Twelve that the responsibility of the work would rest upon them, and that by the legitimate exercise of the authority vested in them the people could be led into the celestial gates; but if so it would not justify them in assuming to act outside the duty of their calling as defined in the law.

Further, if in addition to the duty of the Twelve, as defined in the law, Joseph bestowed upon them *as a quorum* all the priesthood, power, and authority of the First Presidency, what need had they for a First Presidency? And what advantage was gained to the church by the forming of a First Presidency in 1847, and upon three different occasions since?

If in 1844 the rights of presidency were bestowed upon the Quorum of Twelve, or the members of it as it was then organized, why was the quorum set aside in 1847 and a new presidency established? Or why were other members of the quorum set aside and all the rights of presidency vested in Brigham Young, Heber C. Kimball, and Willard Richards?

Again, if the rights of presidency were vested in Brigham Young and his associates by virtue of that bestowal of keys in 1844, did not the same rights inhere in William Smith, Lyman Wight, and John E. Page, who were members of the quorum at the time? Why should the Utah people brand these three men as apostates for not following the lead of fellow apostles who at the most were only their equals in holding keys of presidency?

Respectfully,

HEMAN C. SMITH.

TRUE REPENTANCE AS THE TEST OF FELLOWSHIP.

And now I speak concerning baptism. Behold, elders, priests, and teachers were baptized, and they were not baptized, save they brought forth fruit meet that they were worthy of it; neither did they receive any unto baptism, save they came forth with a broken heart and a contrite spirit, and witnessed unto

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the church that they truly repented of all their sins.—Book of Mormon, p. 534, small edition.

In the above quotation it will be noticed that in the time in which this was written there were at least three conditions required as a test of fellowship in the church, and for fear we might drift from our moorings and become too lax in the administration of the law, through an over-anxiety to swell the number of baptisms, it might be well for those on whom has been placed the responsibility of receiving members into the church to first consider on what conditions they are permitted to receive them, always bearing in mind that we are not above the law, neither can we change the conditions upon which the Lord pardons our sins. He can only indorse our actions in administering the law when we are acting in harmony with the law. If we become a law unto ourselves, ignore the conditions, and receive members into the church without those conditions being complied with, the result is that we are proving recreant to our trust; and the pardoning of sin is not granted; the Holy Spirit is not enjoyed; the members become dissatisfied and disappointed, and no spiritual life is manifested, and in some instances they leave the church, supposing it not to be what it was represented to be. Under such a state of affairs as that the body would suffer in spirituality.

The three conditions are: 1. They must come forth with a broken heart and a contrite spirit. 2. And witness unto the church that they have truly repented of all their sins. 3. That they must bring forth fruit manifesting their worthiness.

This is in harmony with the instruction of John the Baptist when he said: "Bring forth therefore fruits meet for repentance."

If these conditions be ignored, how can we expect a forgiveness of our sins?

"But," says one, "how are we to know that they have repented of all their sins?"

The Lord answers that question:

"By this ye may know if a man repenteth of his sins. Behold, he will confess them and forsake them."—Doctrine and Covenants 58: 9.

Hence the "confessing" and "forsaking" of sins is the fruit of repentance, and without this we have no evidence that one has repented of his sins, and if not no forgiveness can be granted by the Lord although one may be baptized a hundred times.

The Lord says: "Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remembereth them no more."—Doctrine and Covenants 58: 9.

The same conditions or test of fellowship was set forth to this church at its organization, as follows:

All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church.—Doctrine and Covenants 17: 7.

The writer is of the opinion that when these prerequisites are evinced on the part of those who make application for membership, no undue urging is necessary on the part of the minister. In fact, if urging at all is necessary, it is evidence that they do not understand the importance of that ordinance, baptism, and have not made the required preparation.

All sin is the transgression of law, and when the gospel law and its requirements have fully been presented, and those who hear it are not willing to comply therewith, it is evidence that they have not repented of those transgressions—and repentance means a forsaking of them.

Paul says: "How shall we, that are dead to sin, live any longer therein?"—Romans 6: 2. Hence, if one is not dead to sin he is unfit for a burial in the waters of baptism in the likeness of Christ's death, and therefore could not arise to walk in newness of life.

How can we expect to build a spiritual house, the church of Christ, with carnal material? Or do we fancy that he will accept any kind of material regardless of whether or not it is molded or fashioned according to his divine instruction?

Is it not possible that this lack of observance is to a great extent responsible for nonspirituality in the church?

The Lord tells us:

He that receiveth my law and doeth it the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you. Doctrine and Covenants 41: 2.

What benefit is it to the church to swell its ranks with that kind of members in addition to some who are already there, who are not willing to do as he says, when he positively says that they are not his disciples and shall be cast out from among you?

Is not a good spiritual condition of the church more to be desired as a factor for good and as a light to the world, than the swelling of its ranks by untempered material?

The word of the Lord to his servant Joseph Luff is very appropriate and points in the right direction. Listen!

Behold, and consider: If my weapons are not sufficient for your faith, shall these things give them increase or shall ye add that which is carnal to make effective the work for which my Spirit hath been given? Shall I be content while this evil doth pollute my estate? Behold the brick that is not burned and the mortar which is not tempered; yea, and the material which I have not selected shall not find permanent place with that of my choosing; for my fires shall consume and my floods shall overwhelm, and men within and without my church shall yet learn that but one pattern hath been given by which ye shall build, if I shall accept your labor; and but one line hath been given by which to measure; and whosever shall not gauge himself

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thereby and crucify himself to the world, shall yet be gauged thereby and shall lose his all—for "whosoever shall fall upon this stone shall be broken, but upon whomsoever it shall fall it shall grind him to powder."

If "having truly repented of all our sins and come forth with a broken heart and a contrite spirit, and truly manifest by our works that we have received of the Spirit of Christ," is the pattern, line, or measure by which he will measure men without the church, who seek admission, have we any right in the least to change the measure, or to admit any one who refuses or fails to thus be measured? If we do, how can we still maintain our standing before God and keep his law or measurement inviolate?

"Men within and without my church shall yet learn that but one pattern hath been given by which ye shall build." This is in harmony with all scripture, hence he does not erect one standard for the ministry and another for the members, and still another for nonmembers; but only one line and one measure has been given by which to measure, and that is his test of fellowship in the true sense of the word.

In the writer's opinion the counsel and advice of the Lord is tatamount to a command in this sense, that by obedience thereto blessings will follow; and condemnation will follow a failure to obey.

Now, while perhaps one transgression should not be pointed out over and above another, as all are equally objectionable before God, and without the forsaking of such the doors of the church should forever be closed, yet I feel to present for your consideration one or two to which the Lord has called our attention, right in the beginning of the history of the church, namely, strong drink and tobacco. They are both mentioned together. Who shall draw the line and say that one shall be a test of membership and the other not? The Lord has made no difference. We are told in the scripture that drunkards shall not inherit the kingdom of God. Tobacco was not in use at that time or likely that would have been put in the list of those things prohibited; but the Lord is not forgetful as to existing conditions, and when the time came for the establishing of his church, he again reminded them that "strong drinks are not for the belly, but for the washings of your bodies"; and he associates tobacco with the strong drinks by saying: "And again, tobacco is not for the body, neither for the belly, and is not good for man; but is an herb for bruises, and all sick cattle, to be used with judgment and skill."—Doctrine and Covenants 86:1.

The same instruction was repeated with a little more emphasis to the Reorganization, and is addressed to the ministry in order that they should set the example (and that means that others should follow that example): "Avoid the use of tobacco, and be not addicted to strong drink in any form, that your counsel to be temperate may be made effectual by your example."—Doctrine and Covenants 119:3.

Evidently the Lord's counsel had not been made effectual by his instruction given in 1833, and now a positive command is given the ministry to avoid the use of these things in order to set the example and make the command effectual. Thus we see that he will measure all by the same measurement, and that all must yet learn this, both men within and without the church, is clearly portrayed, and all the excuses that men may make to justify themselves will in no sense alter or abrogate the decree of God. That the Lord knew it was an evil, and that it would increase in the land and cause untold misery, poverty, and want, and hence forbade his people to use it, is in evidence from the following statistics and extracts.

Comparative cost of liquor and tobacco in the United States:

Liquor, $900,000,000; tobacco, $600,000,000; bread, $505,000,000; meat, $303,000,000; iron and steel, $296,000,000; woolen goods, $237,000,000; sawed lumber, $233,000,000; cotton goods, $210,000,000; boots and shoes, $197,000,000; sugar and molasses, $155,000,000; public education, $96,000,000; clergymen's salaries, $12,000,000; Christian missions, home and foreign, $5,500,000.—Facts for the Times, p. 288.

The figures can best be appreciated, and the enormity of the curse best be understood, when we take into consideration that the liquor and tobacco bill is forty seven million dollars more than the cost of bread, meat, sugar, and molasses, woolen goods, boots and shoes, and education all combined. Shall we as a church or church-members continue to pay in our mite to the upholding of such an institution, which is the curse of the world, the ruination of homes and family relations, the root of disease, and the destruction of our will power?

The United States is not alone engaged in this soul-destroying business: the world is engaged in it. The following is from the same work:

The distilleries of Edinburg, Scotland, produce annually over 4,000,000 gallons of whisky. When speaking of the world's curse, tobacco must not be forgotten. In 1841, when the population was twenty-six million, twenty-three million pounds of tobacco were used. In 1887 with a population of thirty-seven million, fifty-three million pounds were used.—Page 291.

The following shows the condition of Germany:

Germany's enormous drink bill is explained in letters to the bureau of manufactures from American Consuls Brittain and Guenther. Each inhabitant consumes a yearly average of 6½ quarts of wine, 129½ quarts of beer, and 9 quarts of brandy. For a population of 60,000,000 people, the liquor expenditure is $672,588,000. The average for male citizens over 15 years would be $37.36. By contrast, German expenditures for schools were $99,722,000, for working people's insurance, $104,244,000, and the army and navy, $203,847,000.

Thus it will be seen that her drink-bill cost $264,775,000 more than the keeping up of the army and navy, educational institutions, and the working people's insurance combined.

Who can fully grasp and comprehend these figures, and the crimes, misery, and poverty they represent;

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and shall those who profess to be followers of Christ, and who seek admission into his kingdom, persist in using these soul-destroying agencies?

The following extract will show the condition in France:

Drunkenness is the beginning and ending of life in the great French industrial centers. Against this vice, what can the salaries of women and children do? The woman's labors help the drunken husband on the road to ruin. The child is born with disease in his bones, and with evil example before him. There are manufacturing towns (Lille, for instance) where the women have followed the example of the men, and have added drunkenness to their other vices. It is estimated that at Lille, twenty-five out of every one hundred men, and twelve out of every one hundred women are confirmed drunkards.—Facts for the Times, p. 292.

Other countries might be cited where conditions are no better. Is it any wonder that the Lord should warn his people against these things?

Why do not the churches make such indulgences a test of fellowship, and especially we who profess greater light and inspiration than others, and to whom this command to avoid the use of tobacco and strong drink in any form has been given?

Are not men transgressing God's law by using these things?

Is not sin the transgression of law?

Are not men required to truly repent of all their sins before they seek admission into his kingdom by baptism? Has not the Lord said: "By this ye may know if a man repenteth of his sins. Behold he will confess them and forsake them"?

I do not wish to be understood that these things alone referred to should be laid aside before entering the church or having membership in the church; but everything that will come under the heading of "having truly repented of all our sins" (forsaken them). Then, and not until then can we come worthily. S. K. SORENSEN.

Of General Interest

EVANGELISM AND SENSATIONALISM.

We are fully persuaded in our own mind that doing the work of an evangelist does not contemplate the utilization of the peculiar arts of the ecclesiastical buffoon. It does not mean the approval of the professional sensationalist. Yellow preaching is as indefensible as yellow newspapering. It does not mean abuse of other denominations.

And in the asserting of these negative propositions it is not intended to warrant the inference that sin is something to be handled with kid gloves and subject to rose-water treatment.

Sin is the ugliest thing in the world. It is a hideous scar upon the human soul. It can not be eradicated except by the touch of the Great Physician.

It is the proclaiming this stupendous truth to the world which constitutes the true work of an evangelist. There can be no valid criticism of the most unsparing denunciation of sin. The Man of Galilee delivered the most withering arraignment of sin that ever found expression in language. But in the present state of the world's thought the appeal which is going to find quickest respose in the hearts of men and women is that which brings home to their consciousness the fact that they are not getting out of life that which is really in store for them; that they are walking within the shadows when they might enjoy day after day the radiance of the sun; that they are constantly bending beneath burdens and forgetting the words of Him who said: "My yoke is easy, and my burden is light."

An evangelist campaign organized for the promulgation of this truth can not fail of the most wholesome and uplifting influence upon any community. All efforts to make men and women better are worthy of all commendation. But the world is more thoughtful to-day than it ever was before, and appeals for the betterment of mankind should be made to the head as well as the heart. The problem of saving men is a reasonable one, and to the reason appeal should be made. The scheme of human redemption as outlined in the inspired word will never be fully understood this side the veil which separates mortals from the world beyond, but the crusade has been going forward for twenty centuries. Christianity is the most dominating force in the world to-day. Those who not only profess it but live it are doing the work of evangelists. "He that winneth souls is wise," and "they that turn many to righteousness shall shine as the stars for ever and ever."—Des Moines *Capital*, December 1, 1906.

OUR COMMERCIALIZED CHRISTMAS.

From Thanksgiving until Christmas most of us live in an atmosphere of deepening gloom. We begin that pre-season shopping by which we hope to save money, time, nerve, and the health of the shop-girls, but even the bargain sales afford but a dreary time. We are in terror of forgetting to give a present to somebody who will give us one.

The only star of hope in our horizon is the certainty that some of these people whom we shall forget will send us presents so far in advance of Christmas that we can square our account without their suspecting our neglect.

Once Christmas was quite another affair. Christmas Eve we hung our stockings on the mantlepiece in full confidence that Santa Claus could find his way through a six-inch stove-pipe. We tried hard to keep awake long enough to see him come, but we never caught him. Christmas morning found the stockings bulbous with gifts and with a barley-sugar candy cat in the toe, which, as a concession to the day, we were allowed to eat before breakfast. But the Saint had escaped unseen.

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And then there was the Chrisimas-tree, with a grandfather to distribute the gifts and a strong force of uncles and aunts to maintain peace among the cousins. And there was skating in the afternoon with the choicest sort of mêlée to give the finishing touch to a day to be remembered until it was forgotten in the more specialized joys of a birthday.

How far away those days seem! It is not merely that we were boys and girls then and are men and women now, although that probably makes some difference. It is not even that to our unending surprise we find ourselves in the place of our fathers and mothers.

The spirit of Christmas itself has changed.

When we talk about Santa Claus to our children they look at us reprovingly as those whose eyes have been opened. What reality is there in that classic of blessed memories, "'Twas the night before Christmas," for youngsters who think fireplaces are always heated with gas-logs and who live in steam-heated flats?

We still have our Christmas-tree, subject to the regulations of the fire department, but we are really slaves of our Christmas shopping-list.

Christmas, like ourselves, has been commercialized.

It is in fact the Decoration Day of a commercial age. Then, as on no other day, we face with compassion those who have fallen in our battles for wealth.

For a moment we think of the thousands of children who have no share in that easy life we give our children, and must find the season's joy in the charity dinner. Along with the barter to which we have debased our giving within our circle of acquaintances, we play at extending the spirit of the day to those who are the pawns of our industrial games. The Salvation lass, standing cold and numb on the street-corner, collecting funds for Christmas baskets for the poor, reminds us of the wreckage left in the wake of our prosperity.

We give a trifle to help the poor temper the bitterness of the year with a couple of hours' good eating.

However sincere we may be in our efforts to spread Christmas cheer, our charity is none the less a testimony to our sense of the fact that peace and good will have not come upon the earth. Poverty and wretchedness are not to be offset by yearly gifts of baskets of food and out-grown clothes.

We ought to make the spasmodic kindliness of Christmas one of the constant forces of our industrial world.

Equality and fraternity are born not of charity but of justice.

Instead of commercializing Christmas, we ought to Christmasize commercialism.

We do not pretend to be prophets, but we can all dare to hope. And this is what we hope:

That some day the strong will help and not exploit the weak; that some day fraternity will be more than a rhetorical flourish; that some day love will beget justice rather than charity.

And Christmas is the one day in the year that such venturesome hope seems more than a will-of-the-wisp.—December *World To-Day.*

MORE LIGHT ON SHEAISM.

Developments in the Shea trial now being held in Chicago throw a strong light on the inner processes of the teamsters' strike which for three months held Chicago in a state of practical anarchy. Through their own confession Shea and his confederates stand convicted of grafting and traitorous disloyalty to their unions. . . .

The most terrible feature of the Shea régime, however, was not the fact that he took money for calling an unjust strike. Shea was directly responsible for the most dastardly outrages that have ever been chronicled in connection with labor riots. It will be remembered that Shea's associate grafters on the witness stand testified that they were instructed by the president of the teamsters' union to murder and maim whoever stood in their way. The gangs of ruffians constituting the "wrecking crews" were instructed to break the arms and legs of nonunion drivers, and if it appeared safe they were to torture and kill. In carrying out this policy more than thirty lives were sacrificed and the records of the Shea murders are not eclipsed in horror of detail by any similar outbreak against law in the history of the United States.

Not content with attacks upon human beings, Shea directed his "wrecking crews" to throw acid upon horses driven by nonunion teamsters. This order was carried out with diabolical ingenuity. Egg-shells were employed as acid-carriers. The contents of the eggs were carefully extracted and nitric acid was inserted, the openings being covered over with glue. Then these acid-filled shells were thrown at the horses of the nonunion teamsters in order to make them frantic with pain, when they would be uncontrollable. It is almost inconceivable that human beings could be found who would carry out such instructions, yet Shea's lieutenants calmly testify on the stand to having perpetrated these outrages.—Kansas City *Journal,* December 10, 1906.

WARLIKE PREPARATIONS FOR PEACE.

The advocates of disarmament and the advocates of more armament both profess to be working in the interest of peace. The very nations that are preparing to send delegates to the approaching Hague Conference are also enlarging their navies with almost feverish haste. This enlargement is spoken of as "peace insurance." "In the interests of

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peace" Mr. Balfour, in a recent debate on the navy estimates, discountenanced "any changes in the naval program which would weaken the existing forces." Mr. Lee followed him by saying that the British "naval supremacy" is securing an "era of peace"; it is "the best safeguard of peace," declared Earl Cawdor, in the House of Lords. But Sir Henry Campbell-Bannerman was reported at the same time as averring, "I hold that the growth of armaments is a great menace to the peace of the world." Discussing these utterances in the *Westminster Review* (London), Mr. Harry Hodgson denies that preparation for war is the best way to secure peace. For those who make this contention, he goes on, do not mean that by all nations making equal preparations for war peace will be secured, but by England's obtaining a dominancy this end is to be obtained. He claims that such a dominancy merely results in a national rivalry in armaments which is disastrous to all. To quote his own words:

"How will preparing for war tend to prevent war? We are not told; those who promulgate this doctrine don't give the rationale, so we must seek it.

"What is the exact meaning of this doctrine? The phrase which expresses it proves on examination to be of a very indefinite nature. We are to 'prepare for war.' If we were quite unprepared for war—if we were without army and navy, these words would have a definite meaning; the meaning would be that we ought to have an armed force; but as we are already prepared for war it is evident that the words are not used in the literal sense. What the supporters of this doctrine mean is that we ought to have further preparation for war. But how much further? To this question they have given no answer. They do not fix any degree of preparedness as the point we must reach to attain the greatest security of peace. Their cry is ever for more, and more, and more. If we are to give any clear meaning to this doctrine, then, what can it be but this: the more we prepare for war, the more likely we are to avoid it; and since we value peace very highly, we can not devote too much of our time to making engines of destruction and exercising ourselves in the use of them. The more, the better.

"How will increase of armaments tend to preserve peace? To take a somewhat lawless community, to exemplify the working of the theory, among whom fighting is not uncommon, would an increased arming of the turbulent elements commend itself to a man of sense as a means of making fighting less frequent and less disastrous? To have more and better weapons would not make them less disposed to fight; it would only facilitate the expression of their fighting disposition, and thus cause them to fight oftener." —*Literary Digest*, December 8, 1906.

Don't let the Devil find thee idle.—St. Jerome.

Mothers' Home Column

EDITED BY FRANCES.

Notice.

Dear Mothers and Friends of the Children: Are you a friend of temperance and a lover of this latter-day work? If so you can not fail to include among the gifts you intend for your own and the children of your friends at this holiday season, the seventh number of the Birth Offering Series soon to be on sale at the HERALD Office. It is the story by Frances which has been lately running in the *Hope*, entitled, "Object-lessons on temperance; or, the Indian maiden and her white deer," and is a story intended to teach the young to abhor even the name of liquor. With one exception, every incident in it is taken from real life. Through the courtesy of Mr. C. H. Engle of Hartford, Michigan, the book embodies an epitome of the beautiful love story told by the Indian chief, Pokagon, in his book entitled, Queen of the Woods.

It may also interest mothers to know that the names of those little ones who have Birth Offerings to their credit, and which have not appeared in other volumes, will be in this.

Will you not send fifty cents to the HERALD Office for this volume, and by so doing place good reading in the hands of your child, and at the same time help the office to publish other books for your children? All money sent for books, or as Birth Offerings, is used for that purpose. Price of book, neatly bound in cloth, 50 cents.

January Reading for Daughters of Zion Meetings.

OUR BOYS.—NO. 6.

The Law of Zion Violated.

"John Ruskin, in counting up the blessings of his childhood, reckoned these three for first good: Peace—he had been taught the meaning of peace in thought, act, and word; had never heard father's or mother's voice raised in any dispute, nor seen an angry glance in the eye of either, nor had ever seen a moment's trouble or disorder in any household matter. Next to this he estimated obedience—he obeyed a word or lifted finger of father or mother as a ship her helm, without an idea of resistance. And, lastly, faith—nothing was ever promised him that was not given; nothing ever threatened him that was not inflicted, and nothing ever told him that was not true."—Hurlbert.

. . . . . .

"The glory of God is intelligence, or, in other words, light and truth. . . . I have commanded you to bring up your children in light and truth; but verily I say unto you, my servant Fredrick G. Williams, . . . you have not taught your children light and truth, according to the commandments, and the wicked one hath power, as yet, over you, and this is the cause of your affliction. . . . If you will be delivered: you shall set in order your own house, for there are many things that are not right in your house."

"Verily I say unto my servant Sidney Rigdon, that in some things he hath not kept the commandments, concerning his children; therefore, firstly set in order thy house."

"And now, Verily I say unto Joseph Smith, Jr., you have not kept the commandments, and must needs stand rebuked before the Lord. Your family must needs repent and forsake some things, and give more earnest heed unto your sayings, or be removed out of their place. *What I say unto one I say unto all:* Pray always, lest that wicked one have power in you, and remove you out of your place."—Doctrine and Covenants 90:6–8.

Is not the above an all-sufficient answer to the question, Can we afford to disregard the instruction of the Lord concerning our children? Surely it is. And in perfect agreement with this are

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the words of our modern teacher, Du Bois: "There is no true, healthful atmosphere but that which emanates from the Divine Man; no perfect light but the Light of the World; no substance of food but his truth; no safe exercise of will but in the will of God."

Has not God commanded the windows of our homes to be opened wide for the admission of this healthful atmosphere? Has he not commanded us to bring up our children in "light and truth" which he reveals to us "is intelligence," and which constitutes his own glory? And finally, in his admonition to three of the leading elders of his church, to Fredrick G. Williams that because he had neglected to teach his children light and truth that wicked one (Satan) had power over him to *afflict him*, and to Joseph Smith that unless his family repented and gave more earnest heed to his teachings they should be *removed out of their place*, does he not clearly and most emphatically announce to his people (and to the world if they will receive it) the importance which he places upon "the nurture and admonition" of children?

Thus far, it may be said by some, we have not been practical! have not taken the boy just as we find him in ordinary life—full of life, energy, activity, and mischief, inclined to unruliness and disobedience. In short, the natural boy, manly but full of faults—we have not taken such and by helpful suggestions, hints, and counsel tried to give such aid as parents who are "everywhere stretching out their arms for help" really need.

We admit that we have not. However, it is not our intention to overlook this, but rather to first call the attention of parents to the fact that *prevention*, not *cure*, is the plan God has laid down for us to follow, and that much—very much—in the early years of the child's life depends entirely upon the parents. Largely endowed with the faculty of observation, in his early years before his sphere is broadened by contact with the great world outside of his home, this faculty finds in the home its fullest exercise. Hence the need—the paramount need—that the home life be all God intended it should be in order that the first lessons of childhood—lessons which will never be forgotten—be lessons such as Ruskin remembered of his own home.

To illustrate the power of observation in children, it is related that a Sunday-school scholar upon being asked by the superintendent: "Is your father a Christian?" answered, "Yes, sir, but he is not working at it much." Is it possible that this may be truthfully said of any of us? "Not working at it much." If so, there is small hope that our children will profit by any testimonies, any teachings of ours, or by any stress laid upon faith, works, or doctrine, for:

> "Thou must be true thyself
> If thou the truth wouldst teach,"

and if we would train up our children in the "nurture and admonition of the Lord," we ourselves must obey his law. It may also occur to some that we have laid all stress upon citizenship in heaven, and very little if any upon citizenship in our own government. This also is true, but we have no apology to offer, for we hold that if our boy is fitted to be a loyal and true citizen of the commonwealth of heaven, he is thereby fitted (and that, too, in the best possible way) for becoming a true, intelligent, and loyal citizen of our own government. We would have our boy so trained, so nurtured in the admonition of the Lord, that he might grow up to be the man Archbishop Farrar thus describes:

"Whenever you see a wrong deed and have the courage to say: 'It is wrong, and I for one will have nothing to do with it'; whenever you come in contact with a low and unchristian standard, or a bad, unworthy habit, and are man enough, first to refuse to succumb to it, and then to do your best to overthrow it, you are a prophet, and by acting thus you can help to improve the moral judgment and raise the moral standard of the world."

Truly such a man is the prophet of better things, of higher motives and principles which are yet to rule the world.

> Souls are built as temples are—
> Based on truth's eternal law,
> Sure and steadfast, without flaw,
> Through the sunshine, through the snows,
> Up and on the building goes;
> Every fair thing finds its place,
> Every hard thing lends a grace,
> Every hand may make or mar.
> —Susan Coolidge.

Every true parent, be that parent father or mother, cherishes the desire to see his children occupy positions of trust and usefulness in the world and to see them honored and respected in the community in which they live. Every influence which surrounds the boy must be reckoned with and he must be forewarned of the evils in the world or how can he encounter them and come off victorious? Upon this point it is our intention to be brief. Not because we consider the subject of small importance. To the contrary we deem it of the very greatest importance, but we have not time or space to enter upon it otherwise than briefly. In treating upon this subject a recent writer says:

"Mothers and fathers will have much to answer for at the bar of God, because they allowed a false modesty to prevent them from explaining to their children the use and abuse of their sexual nature as they teach them the use and abuse of the stomach or any other organ. . . . the innocence of ignorance is as frail as the virtue of knowledge is impregnable. Hence, I would have children protected by the knowledge of parents imparted in that candid, simple, and sincere manner which is so impressive to the young mind and so will become to them great and sacred truths. I would show the child that a great and awful trust has been given him, and that while no part of the body is impure, vicious, or base, yet in the perversion of his nature or the degrading and misuse of his functions come pollution, disease, and that degradation which will poison the soul as the garment dipped in the blood of Nessus poisoned Hercules, though it merely touched his skin. A child properly taught by the parents whom he loves and reveres will be clothed in an armor such as ignorance and concealment can not give.

"Every child who comes into this world has a right to the environments best calculated to call out all that is most divine in his being. Through unjust conditions, through the selfishness of man and the low ideals which prevail in society, comparatively few of the little buds of life unfold in this congenial atmosphere; but there is a growing conviction in the minds of thoughtful people that children have sacred rights, which form a part of the broad vision of justice which is gilding the dawn of the new time; and to those who appreciate the solemn responsibilities resting upon their souls, I address the foregoing thoughts, which may be summarized in a few easily remembered lines:

"1. Fill the childish mind with high, pure, and attractive ideals.

"2. Familiarize him with the most luminous expressions of the divine which have blossomed along the the pathway of time, and give him the essence of the highest thought which they who have scaled the Himalayas of spirituality have given to the world.

"3. Unfold to him the great pages of history which have shaped civilization, and which illustrate the presence and growth of the democratic ideal in the heart of man.

"4. Teach him to draw inspiration and pure pleasure from the beauty of flowers, fields, and streams as did Burns, Wordsworth, and Whittier, and awaken in him that deep, reverential love for nature and art which is essentially a religious passion, uplifting and onward, impelling in its influence, and which at all times inspires moral rectitude; not in a tedious or didactic

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manner, but by illustrations, stories, and by the example of a clean and holy life.

"Develop the body, train the mind, and give to the soul that fine, true culture which will enable it to guide and control every thought, and thus make life a noble epic at once human and divine."

Let us realize that this epic can never be lived by our boy if in his youth, through our failure to warn him of the snares laid for innocent and unsuspecting feet, he listens to the voice of the tempter, and enters upon the downward path which leads to destruction. Let us teach him (as Christ has taught us) that *his body* was intended to be a dwelling-place for the Holy Spirit, and that Paul assures us that God will destroy those who defile their bodies. (See 1 Corinthians 3:16, 17.)

Questions on January Reading.

Do the three blessings described by John Ruskin deserve the first place he gives them? What place do we give them in our ideals for our children? What constitutes the glory of God? How does his commandment show that he desires our children to become like him? How did the Lord rebuke some who had not heeded this commandment? To whom did these words apply? From this, how may we judge the Lord regards the nurture and admonition of children? Is it prevention or cure that is most prominent in the Lord's plan for dealing with children? How is the faculty of observation employed in the early education of the child? What need is thus made apparent? Will our children know it if we are not true Christians? Does citizenship in the kingdom of heaven require the kind of manhood described by Archbishop Farrer? What kind of a citizen in our own government would this make? Shall our hands make or mar the soul temples building under our care? For what will many fathers and mothers have to answer at the bar of God? How should the knowledge of parents protect their children? To what has every child a right? How are the rights of children coming to be regarded? In attempting to follow the advice summed up under the four headings, what manner should be avoided? Are the opportunities for "fine, true culture" to be found in any ordinary home?

January Program for Daughters of Zion Meetings.

Opening Hymn, No. 107, Saints' Hymnal; prayer; reading from Home Column with discussion; paper, "How may the child's individuality be preserved while at the same time he is trained to render implicit obedience to parents?" to be followed by discussion; roll-call; business; dismissal hymn and prayer.

Letter Department

BARTLETT, Iowa, December 13, 1906.

Dear Herald: I am at present holding meetings in the King's Schoolhouse, near Bartlett, with fair interest and good attention. Came here from Council Bluffs, where I preached on last Sunday twice in their neat church. Prospects are good there for advancement, all seemingly working in harmony under the genial leadership of Elder S. Harding. Please correct my name in Bro. W. H. Greenwood's letter of this week's HERALD, page 1186. It should read J. Arber, not J. Asher. I expect to leave here next week for Sidney. Still hopeful, and in the conflict,

Yours in gospel bonds,

J. ARBER.

ANTELOPE, Oklahoma, December 9, 1906.

Editors Herald: There is no church branch here. My mother, brother, and sister are the only family of Saints in this neighborhood. I am a member of the church, but I do not live here. I am here on a visit. My husband is not a member of the Latter Day Saint Church but holds to the Christian Church. I would be so much pleased if he would embrace the gospel. It would be so nice if we could both belong, and live where we could have the benefit of attending church and enjoy the society of Saints. I ask the prayers of the Saints in his behalf. I do not have the privilege of association with God's people, but if I had I would not hesitate to visit them. Now the Saints at times seem to be neglecting one duty, in not visiting each other. I believe if they would associate more they would feel better, and be able to do better in the work. I would like very much to take the church papers, and will as soon as I get located again. My husband is now in South America as traveling salesman. Will be gone all winter. I ask the prayers of the Saints that I may live faithful, and be able to raise my two little boys as I should. I am, as ever.

Your sister in Christ,

MRS. G. H. GRIM.

GRINNELL, Iowa, December 13, 1906.

Editors Herald: I have not been in the field as much as I would like to have been; but my health would not permit me. I opened a new place in Frakersville in October. I was there over three Sundays, then I took a terrible cold and had to quit. I was sorry to do so, for there were several very much interested, and I believe they will obey if they get the proper chance. I organized a fine Sunday-school there. Bro. and Sr. Joseph Young and Bro. and Sr. G. Longdon had it in operation when I got there. They are workers, and are doing all they can to get the gospel before their neighbors. They gave me a very pleasant home while there, and with some others supplied my wants when I left them. I hope that I may soon be able to go out again, for I delight to be about my Master's business.

In gospel bonds,

J. S. ROTH.

Saints' Herald: In HERALD, November 7, Bro. E. W. Nunley wishes an explanation of Genesis 5:45, Inspired Translation. The full text is as follows: "And thus all things were confirmed unto Adam by an holy ordinance; and the gospel preached; and a decree sent forth that it should be in the world until the end thereof; and thus it was. Amen."

Notice the phrase, "in the world." No particular part of the world mentioned.

The best solution of the above texts that I have heard was given the writer by Bro. C. J. Hunt. That is, that the gospel has continued with the north country people, and will still continue with them until and after their return from their seclusion.

Respectfully submitted,

J. C. CRABB.

CALHOUN, Florida, December 7, 1906.

Editors Herald: Thanksiving Day at this place was one long to be remembered by all that were present; and there were a goodly number present, among whom were Bro. Alexander H. Smith and Bro. T. C. Kelley. Grand sermon was preached Wednesday night, the 28th, by Bro. Kelley. At eleven o'clock on Thanksgiving Day a grand sermon was preached by Alexander H. Smith. And then we fixed dinner as best we could for the entire congregation, about one hundred people in all. After dinner, preaching again by T. C. Kelley. The good preaching by the brethren called to the minds of all that every day ought to be thanksgiving day. The good Lord has commanded his people to pray always, and to watch as well as pray. Bro. T. C. Kelley's daughter has set a pattern here that is worthy and honorable to all the Saints that met her. Her mildness and kindness and plainness are to be cherished, and should be by all Latter Day Saints.

Your brother in Christ,

SAM DIXON.

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TRINIDAD, Colorado, December 13, 1906.

Editors Herald: I am devoting my time to district work, especially to the branches: visiting the isolated Saints as far as possible and preaching where opportunity offers. I was called to Roton, New Mexico, the 1st inst. on important business connected with the Colfax Branch, which has been adjusted, we think, in a satisfactory way and according to law.

I visited Van Houten, a large coal-mining camp, where some of the Saints are employed, and preached twice last Sunday in the company schoolhouse. In the evening there was a large attendance and good attention, some of the officers of the company being present. Ours is the only church-services in the camp. Srs. Hardin and Young are doing a good work in connection with a union Sunday-school at that place.

We ordained Bro. Thomas Hardin to the office of elder, according to instruction of branch and district conference. Believe he will magnify his calling.

Came to this place yesterday to remain over Sunday, and as much longer as necessary. There seems to be need of a branch organization at this place, but have not taken in the situation sufficiently to decide as to the future. There are many faithful Saints in this part, but they are very much scattered.

Do not know where I shall go from here; maybe home until after the holidays; or over the Range as wisdom and necessity shall direct. Your brother in the faith,

E. F. SHUPE.

Dear Saints: I feel it my duty to write a few words in regard to my past experience, and future desires, as my experience, it seems, has been the only lesson that could turn my steps to the straight and narrow path, for I was of a nature that I would listen to no one. I came into this church when I was very young; but it was only a few years until I began to wander away from God, as the young Saints were few in number at that place, and the company that I was thrown into was such that I should have shunned. Therefore I was led on and on until I took to strong drink, which has and will ruin all who use it. It was not my intention then to lead such a life the rest of my days, for I had already received enough to know that this great latter-day work was of God. But I intended to see what I then called "a good time" while I was young. But now it makes my heart ache to think how the last few years of my life have been wasted in darkness and sin.

I was in the city of St. Louis, my parents then living in Southern Illinois, when I received a letter from home stating that they had sold out and were going to move to Knobnoster, Missouri. Being so tired and discouraged with the life I was leading, I longed to be some place where there were Saints who might encourage and help to lift me up, that I might live the life of a true Latter Day Saint. And I will say this much, let it strike whom it may: a person who will not forgive and help to lift up the fallen by speaking an encouraging word to them, has not the true Spirit of God and he will stand no more show to reap a reward than the one who has fallen. I do not care how low people may have fallen, either men or women, they have hearts and most of them have hearts that are easily touched.

I have seen the time myself when just one kind word would have helped me a great deal, when a few minutes' encouraging talk would have turned my footsteps back toward God; but it seemed as if it had been my lot until lately to be shunned and kicked on down. But now I have turned my footsteps toward God and even though all humanity turn against me, I know that God will forgive, and by his help I will live a godly life and as to intoxicating drinks, even though I should be bitten by the poisonous serpent, I shall never touch one drop, for I have now turned my back upon it. And, dear Saints, my object in writing this is that the Saints who know me personally may watch me to see that I do live up to what I have said, and that by my future living you will know whether or not I am in earnest, and above all, I do hope and pray, and I will ask the Saints to pray for me, that by the help of Almighty God I may be able to resist all evil temptations.

Your brother in the one faith,

OAKLEY R. MILLER.

ARLINGTON, South Dakota, December 12, 1906.

Editors Herald: While sending you this small order of $5.30 for church books and the papers, would say this is from Saints who were baptized within the past year, who are desirous of learning their duty and gaining more light and coming up to the standard of perfection required of them. They are surrounded by enemies of the gospel who throw all possible hindrances in their way. Yet with all this they say the more they understand of the gospel the better and grander it seems, and they rejoice that they broke away from the evils of the world and made covenant with God to serve him with his people.

I have been laboring here for the last month and also a month last June, and know their surroundings are not as pleasant as they might be, and yet their hope in the future grows brighter every day.

There are only a few Saints here but they have their Sunday-school, and more outsiders come than there are Saints. All seem to enjoy studying the scripture and are trying to learn of the better life. I feel that God will bless their efforts for good. They are all young in the work but are doing fine. I ask the Sunday-school workers and all the Saints to remember them in their prayers. I have met with them the last four Sundays, and had charge of their school, and taught a class, and helped them all I could. Spoke seven times for them, had one sacrament-service, have encouraged them by counsel and advice, and taught them of the laws of the church by the fireside. It is a busy time in this country at present. It is quite discouraging for the missionary; in the spring it is hurry to get the crop in, and people do not have time to go to church. Then for about six weeks, June and first half of July, we can do missionary work provided we can find some place to work in. Then from July until it freezes up in the winter, it is hurry to get the harvesting and thrashing done, and people can not go to church. Last but not least winter comes, and it is too cold.

Bro. H. E. Moler, you are not the only one who fails to get his letters answered, but you have the advantage of me, for it is too cold in this northern country to go on the street in the winter. I have sent out lots of letters inquiring for places where I could get a stopping-place and an opportunity to do some preaching, and only a very few replies came back. So we can not form plans for future work. It is like working in the dark. May God direct and help us to improve every opportunity.

My boy has been quite sick with the typhoid fever, but thanks to God's goodness to him he is able to be up again. I leave here to-morrow (December 13) for DeSmit. There are no Saints there, but I received a request from a family there (entire strangers) to come. I hope to be able to do some good for the Master's work. I ask an interest in the prayers of all the Saints that I may be faithful to the work intrusted to my care. Yours in hope of eternal life.

L. G. WOOD.

Home address: Woodbine, Iowa.

WOODBURN, Indiana, December 12, 1906.

Dear Herald: I can truly say I am in the faith and enjoy the few privileges that I have. God often blesses me, and our son, of thirteen years. It is very lonely to be where we can not attend church; but we look ahead with hope that it will be different by and by. We enjoy the HERALD very much. It is a very welcome visitor at our home.

BARBARA DAVIS.

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PITTSBURG, Pennsylvania, December 12, 1906.

Dear Readers: I have noted in these columns of late some articles concerning the "carnival of crime in Pittsburg" and I am unwilling that any one should entertain the thought that all the citizens of the "Smoky City" are bad; so I write in behalf of the better class. Many of the reports of the social conditions prevailing here are true, but we can as truthfully say that many are abnormal, and that some are absolutely false. The accumulation of industries that are found here is something marvelous beyond expression or description by me, and these industries have brought within our borders a cosmopolitan population—with the good have come the bad. While we are not at liberty to contradict the fact that this city, like all others, is a very wicked one, nor that we have been suffering an unusual degree of lawlessness of late, yet we are justified in the declaration that the good still abide and that their works do follow them, even though they are not so widely advertised. While the four winds are heralding the messages of evil, the deeds of charity and righteousness unfortunately(?) remain unknown. It seems that the vile has always been flaunted before the world while the good has been reserved for a realm of sacred retirement. While you have been reading of the lawlessness of Pittsburg, I wonder if you have thought of it as did Nathaniel of Nazareth: "Can there any good thing come out of it?" To those who may have entertained such a thought I would respond with the words of Philip, "Come and see."

To those among and with whom I have labored in the past I am pleased to state that the seasons spent together in the service of the Master remain fresh in my memory, and that my frequent recollections thereof bring constantly thoughts of good, and they afford material for strength in times of severe trial and arduous labor. These numerous enriching experiences of the past when recounted tend to the elevation and edifying of the soul as did the original experience. Hence it is with the most peaceful thought that I remember our associated labors.

On December 2, 1905, I came to this city to labor in the interests of the great work of God, and my field of operations has been confined to the city and adjacent suburbs ever since. When I came I found a peculiar mixture of favorable and unfavorable conditions. Realizing the futility of man's powers, we have depended upon that of the divine, and have received of it in direct proportion to our willingness to submit to his requirements. Among the unfavorable conditions was a heavy burden of debt, which by a diligent effort and quite general coöperation we have reduced several hundred dollars. The financial problem seems to be very general among the branches and is a fruitful source of contention and ill feeling. I wish the Saints everywhere could see the necessity and value of a united and continuous effort to prevent debt, or if already incurred, to overcome it. I am made to rejoice when I hear of the dedication of our churches for I can realize something of the feeling that must be experienced by those who have accomplished so noble a work.

I can not recount all the experiences of the past that have been fraught with divine favor, but I do feel to bear testimony to the efficacy of fervent prayer, especially when many earnest souls are united therein. I have witnessed much of the power of God in restoring the physically and mentally afflicted to conditions of normal health, but of late my experiences have far transcended those of the past. At the last conference of this district in a priesthood-meeting it was generally agreed that when they were notified they would all unite in fasting and prayer in behalf of certain afflicted individuals who might desire the ordinance of laying on of hands in connection with this special service. This special service of fasting and prayer in behalf of certain individuals has been joined in by the priesthood of the Pittsburg District, Kirtland District, and also some from other places; and in all these cases, without exception, we have been blessed with great faith and with a peace that surpasseth our understanding. Wonderful results have attended these efforts—the sick have been healed, the mentally deranged have been released from the shackles that bound them by the power of God through the ministrations of his priesthood. When on these occasions we have been lifted to such glorious heights, we could account for it only by concluding that the kind Father in beholding the many earnest souls pouring out their fervent petitions in behalf of his afflicted children could not turn a deaf ear, and that in manifestation of his pleasure in their effort he sent his blessings as it pleased him. Not all have been instantly healed, but in no case have we been without the sweetest of expressions of his favor, both while at prayer and in the administrations. At times conditions that would, as a rule, militate against the exercise of faith have been so transformed by the power of God that everything seemed to inspire a greater faith and to make its exercise a delight. We bear testimony to the truth of the statements of scripture which read: "Where the Spirit of the Lord is, there is liberty," and "The effectual fervent prayer of a righteous man availeth much." My soul delights in returning thanks, but words fail to express the feelings,

"But Jesus, listening, can hear
The songs I can not sing."

We have, in this branch, what we term "rally day," and we have now made it an occasion for rallying all our widely scattered forces together once in three months, having as a special object the spiritual upbuilding of the Saints. We find it a good thing, and can recommend it to other widely scattered branches. It does not only bring a large crowd together on those occasions, but has a tendency to increase the attendance at all services. To enjoy the association of the Saints, and to receive of the Spirit that attends, increases our appetite for such experiences, and is an inducement to the making of greater effort in order to be present as frequently as possible.

At present I know of no heavy clouds to disturb the atmosphere of our spiritual environment and for this we are duly grateful. The vapors that occasionally arise serve as reminders that we are all human and that it is highly necessary to pray continually, to fast oft, and to labor diligently for our advancement as individuals and as a body. I have found in Pittsburg a noble band of Saints who seem to ever deem it a pleasure to provide against the recurring wants of the ministry of Christ, and who support the work in every way possible. Our prayer-meetings are of a nature that bring light and a halo of peace to all. We have also felt comforted in preaching the word. As we ought, we are trying to render to our Master a service that will be expressive of our appreciation of his abundant favor.

In conclusion, dear Saints, I ask that you count not my silence an evidence of a dearth of interest in the work, for I can truthfully say that my interest in the well-being of the Saints, their growth, and the improvement of the church, in all ways, is becoming greater daily.

With a heart filled with gratitude to God and his saints everywhere, and with brightening hopes of final triumph over all that is evil, I am,

Your comrade in the harvest field,

809 Bluff Street. D. A. ANDERSON.

News From Branches

(Concluded from page 1197.)

improve on. I have thought of this note for two years but only now have courage to give it. Yours, 'A Presbyterian.'"

Space will not permit me to give Elder Evans' reply; but it was to this effect: God always called his people "saints." Primitive would not be correct, for we live in the latter days. If we wear the crown, we must carry the cross. His splendid reply brought great applause.

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The foregoing note reveals the stumbling-block; but many are getting over; and baptisms are now taking place at every service in the church.

The Methodists, who have criticized us severely for preaching in a theater, are now advertising that they are going to commence services in the Grand Opera-house, which is a few doors east of us, on the same street. Guess two or three thousand drawn from their congregations produce some empty pews; and they are going to come down where the crowds are. They will make a splendid comparison. A great advantage for Bro. Evans. We were grateful to Torry-Alexander last winter, and here is a warm welcome to our Methodist friends. They advertise that they will have the best speakers from all over America. They will need them if they preach next door to R. C.

A. F. McLEAN.

FIRST KANSAS CITY BRANCH.

For the last six months our branch has been gaining, both in spirituality and in attendance. Our meetings are a blessing to all who attend; almost without an exception perfect harmony exists with all the members.

For a month past our speakers have been D. F. Winn, president of the branch, F. C. Warnky, E. F. Atwell, also G. E. Harrington and M. H. Bond of the stake presidency, who gave us good advice and instruction on the law and rules governing the branch.

Two weeks ago Bro. John Creverton, our presiding priest, went to Nevada to be gone for some time, and Bro. L. Fowler was elected to act pro tem.

Our aged and beloved Sr. W. W. Blair in here with us, visiting her children; we all enjoy her testimony.

Sr. George Hidy has been quite sick for several weeks, but is now improving nicely.

Sr. Tessy Johnson Gillispie returned from her visit to her parents in Illinois, bringing back a beautiful little girl baby one month old, blessed by Brn. Warnky and Winn, named Clemma Vivian; on account of Mr. Gillispie's health they have moved to Hereford, Texas.

Ivanhoe Mission, Bro. Scott in charge, and Eighteenth Street and College Avenue Mission, Bro. Clow in charge, composed largely of members of this branch, are making progress nicely.

Bro. Warnky has made another new opening at the home of Bro. and Sr. Salender, 2406 Monroe Avenue, where he will preach every Thursday night.

FELIX.

INDEPENDENCE MISSOURI.

Last Friday night the Religio held an informal reception after its regular lesson hour in honor of the representatives of Graceland College, President Stewart, and our genial brother, Fred B. Blair. Each made a short talk to the Religians, being introduced by Bro. F. M. Smith. Light refreshments were served in the assembly-hall, where we were glad to shake hands with two men whose willing sacrifice and devotion has made them "bulwarks of Graceland."

At the eleven o'clock service President Stewart addressed the Saints on the subject of education. A close attention testified of an appreciative audience. One thought among many others was his statement, "He that gives, hath yet, and more, but he that keeps, shall lose what he hath."

A movement is on foot to start a special class to study the Doctrine and Covenants. A need is felt that we should become more familiar with God's direct word to us.

Excellent opportunties are being afforded our young men to develop along the preaching line, in several new missions that are opening up.

Sr. Edna James of our number is seriously sick, being threatened with diphtheria. We hope for a speedy recovery.

J. A. GARDNER.

CENTRAL CHICAGO BRANCH.

Amid the noise and confusion of city life, in our hall a little gathering of Saints is holding its sacrament-meeting the first Sunday of the month. The peace of God prevailed within the building and within the hearts of the Saints. God met with us, and a beautiful prophecy was received with thankful hearts to the edification of all.

The regular business-meeting of the branch was held on the 3d, the same officers retained with the exception of Bro. W. Cochrane being elected as assistant priest. The session passed very pleasantly, a good spirit prevailing.

We are more than elated over the advance movement of the Religio, our energetic Bro. Fred Johnson having it in charge. With his original ideas and his up-to-date bulletin, he is drawing a large attendance. I have heard it remarked by many that the Religio is getting very interesting, and the beautiful truths contained in the Book of Mormon are shining brighter than ever in the study of the lessons. May God bless Bro. Johnson's efforts.

Among the visitors, we note Bro. Marten from Pittsburg, Sr. Rew and daughter from Lamoni, also Sr. Allie Barbee from Independence.

SISTER E. J. LANG.

LAMONI, IOWA.

It may be of interest to the HERALD readers to know that Lamoni is one of twenty-two towns in Iowa mailing the largest amount of second class mail-matter. The postal receipts at the office have increased rapidly during the past few years. It requires about five hundred pouches and tie sacks each month to dispatch the mail.

The college winter term begins January 2, 1907. Indications are that the enrollment for the winter term will swell the attendance materially. The board is forced to make additional room for students at the dormitory. If you contemplate coming better write President Stewart at once.

The Sunday-school will conduct their Christmas exercises next Monday afternoon and evening. In the afternoon the children (intermediates and primaries), and in the evening the "grown-ups" will render a program. Election of Sunday-school officers is to be held on the 31st.

D. J. KRAHL.

Miscellaneous Department

Bishop's Agents' Notices.

To the Saints of the Nodaway District: The Bishop's agent's treasury is now empty and quite a bit overdrawn. We have been trying to keep our families supplied, but failed, so had to call on our beloved Bishop to help us. Now, dear Saints, this ought not to be; but we have so many who have never been converted in full to the angel's message. Now, dear Saints, let us wake up and help roll on this great work. We should come up higher, as we have often been admonished by the Lord. Will we do this? O Saints, do we believe this work is of God? If so, let us show our faith by our works. Some of our brethren and sisters have done well, and I feel that the Lord will bless them in many ways. Our elders' families must be looked after.

R. K. ROSS, Bishop's Agent.

MOUND CITY, Missouri.

Missionary Released.

D. C. White, because of physical disability, has asked release from missionary work for the remainder of the conference year. The Presidency and the missionary in charge, Heman C. Smith, concurring, this release has been granted.

FRED'K M. SMITH, Secretary Presidency.

Conference Notices.

Spokane District conference will be held in Saints' chapel, corner Third Avenue and Smith Street, Spokane, Washington, Saturday and Sunday, December 29 and 30, beginning at 2 o'clock. All branch reports should be in my hands by the 22d of December. M. Fordham, secretary.

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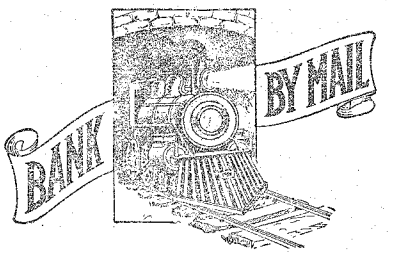

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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32
"There shall not any man among you have save it be one wife: and concubines he shall have none."—Book of Mormon,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

VOLUME 53 LAMONI, IOWA, DECEMBER 26, 1906 NUMBER 52

Heman C Smith

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

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"WHEN fortune smiles take the advantage."

POVERTY is the sixth sense.—German proverb.

WHEN small things are habitually neglected, ruin is not far off.—Samuel Smiles.

MANY a man who talks like a New Jerusalem real-estate agent has no title there of any kind.—*Ram's Horn.*

IF A man look sharply and attentively he shall see Fortune; for though he is blind, yet she is not invisible.—Lord Bacon.

Editorial

THE EXTENT OF GUILT.

The question of how much of wrong and evil a man may do and remain in safe standing with God, or how little of what is right and good he may do and be safe from damnation, is frequently revived in the minds of the lookers-on in society, being suggested by what a man sees others doing, and by what he is incited to do, or refrain from doing through the influence from within and the environments without.

Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet. Behold, the laws which ye have received from my hand are the laws of the church, and in this light ye shall hold them forth. Behold, here is wisdom.

This statement is found in a revelation given to the church through the prophet Joseph Smith, in 1831. The church was not yet two years old when it was given; and whatever may have been the circumstances of the people at the time it was given, it is only giving the Lord the credit for prescience and wisdom which is his due, to conclude that he knew the people and their environments, together with all the conditions to the fullest extent to which they were then subject, or would thereafter be subjected. Any other conclusion takes from the Lord the attribute of foreknowledge with which all of the written word and the wise men have endowed him. This we can not afford to do.

It is a perfectly safe conclusion to draw from the revelation quoted, that at no time after August, 1831, would there be a revelation, or a commandment given to the church by the Lord requiring or commanding the church as a body, or any member of it as an individual, either to do or to say anything which the law of the land forbade to be said or done, or which if done would subject the one doing it to arrest, conviction, and fine or imprisonment, in the county jail or the state penitentiary.

As God does not change in his attributes nor vary in his counsel, the duty of the church as a body corporate, and as individual members of it, to observe the statute enactments of the States and the municipal regulations of the towns and cities where they

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may be citizens and dwellers is clear and imperative.

Whatever excuse other men may make for transgressing the ordinary rules of human intercourse, and the demands of legal enactments, "the rules of civil conduct prescribed by the highest authority of the state," Latter Day Saints, of every shade of factional division who accept the revelations of God to the church which came through the first apostle and elder, Joseph Smith, can make none successfully, as there came to them the direct command of God to be obedient to the requirements of the laws of the land. There is no uncertainty in regard to this command. It opens up to the view the wonderful provision made by the Deity for the accomplishment of the bringing forth the restoration of the primitive gospel in these last days, designed that it should be done under a constitution and laws fitted for the establishing and developing of national institutions which in some form should continue till Christ the Lawgiver and Ruler should come to establish his kingdom for an everlasting reign. Hence, the period to be covered by the duration of this keeping of the laws of the land extends from August, 1831, unto the coming of Christ, at the least.

If any claim is made that there has been a law or command of God given through either Joseph Smith or any other of the prophets, the keeping of which has brought men into conflict with the laws of the state, and made them lawbreakers because they did the things thus commanded, such claim can not be sustained without impeaching the validity of the things before given of God, and disputing what the Lord said in the revelation from which the command to keep the laws of the land is cited, in which the statement is made, "Behold, here is wisdom." If it was wise then, since when did that commandment become folly?

So when we hear of a man being arraigned before the courts of the land, charged with a statutory crime or misdemeanor, who is either convicted or confesses guilt and is fined or imprisoned for such crime or misdemeanor, we are assured that he has broken the law of God. And if he is or has been a Latter Day Saint, we can reach no other conclusion than that he is guilty of having broken both the law of God and the law of men, the laws of the land, the crystalized public opinions of the people. There is no question as to the guilt in such a case as this.

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."—James 2: 10.

It is difficult to understand how it is possible to say that the man who commits some minor offense, by doing some small thing forbidden in the law, or any of its provisions, should be adjudged as guilty of the heinous offenses of adultery, or murder; yet at the first glance, this seems to be the meaning of the text. The sense of common justice prevailing in the hearts of men stops at such a rendition, and refuses to accept it as a just interpretation of the apostle's writing. How else can we understand it? The evident intention of the apostle's effort was to impress upon the minds of his brethren the thought that the same authority which had said, "Thou shall not kill," had also said, "Thou shall not commit adultery"; and hence, when condemning any one transgression committed by another, the one so condemning being himself guilty of any other offense by which the law was broken no matter how small or trivial that offense might be, was equally guilty of breaking the law as his brother who had committed the greater sin; that is, he was a lawbreaker, and as such he could not justly expect to escape the punishment provided in the law as a penalty for the transgression which he had been guilty of.

Whoever makes a profession of love for the law, and regards himself as within the law, claiming the care, privileges, immunities, and blessings available to him as to others, must submit to the restrictions, the limitations, disabilities, and penalities for transgressions of the law which are found in the law. Nor can any one, no matter who he may be, alien or citizen, peasant or prince, of low or high degree, poor or rich, of humble station or in position of renown, plead exemption from the penalty provided in the law for transgression because of the position he may perchance hold among his fellows, subject to the same rules and regulations as himself. If a man breaks the law no matter in what degree of criminality, he is guilty; and until the penalty is paid, or intervention by condonement, forgiveness, pardon, or remission has occurred, he will continue to be adjudged as guilty under the law, and that without regard to the smallness of his error, or the greatness of his crime.

This is the argument of the apostle. It agrees with the ethics of the gospel teaching; for in no sense is guilt to be finally overlooked. He that is guilty is not justified in the law, neither indeed can he be. If he continues in guilt he is without excuse, and can neither be justified nor glorified. It may be that the apostle was writing of the old law, and in the spirit of it, as the Israelites to whom it came understood it; as for example:

"Cursed be he that confirmeth not all the words of this law to do them; and all the people shall say, Amen."—Deuteronomy 27: 26.

Under the rigor of this law there was no excuse for crime; any transgression of the strictest provisions in it must meet the award of punishment; the law was broken, the law must be vindicated; he that would not submit to the requirements of the law, but would violate them, must get out from among his kindred and his fellow men to the wilderness, or the house of refuge, and must stay out. Hence the apostle reasoning upon it added this:

"For he shall have judgment without mercy, that

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hath shewed no mercy; and mercy rejoiceth against judgment."—James 2:13.

And then to save the situation as against the weak and the erring, who might lack courage under the law, he wrote still further:

"So speak ye, and so do as they that shall be judged by the law of liberty."—James 2:12.

Reasoning from the foregoing teaching by the apostle James we may conclude that the way of the transgressor was hard, as he understood the law. It remains for an inquiry based on the direct teaching of the Master, to see the coincidence or the contrast, if there be one. After declaring the beatitudes, as they are found in Matthew's testimony, the Savior said:

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

The character depicted in the descriptive poesy of the beatitudes is wondrously grand. Poor finite man can only hope that when the final arbitrament of human affairs shall take place, the pleadings of mercy against judgment may be heard in that august court; and if it be possible to bend the awful rigor of the dispensations against sin and transgression found in the *laws*, promulged in the garden, from the foot of Sinai, and from the breast of the cross, to procure a mitigation of the harshness of the judgment foreshadowed in the things of the law as we now see and read them.

From a consideration of these texts herein set forth, and the deductions we must inevitably draw, we can not set aside the conviction forced upon us that the extent of guilt is measured by the breadth of the word of God, and the knowledge of that word which has been brought to men by those who have been called and qualified to teach, and by the light shed upon the word by the Spirit promised by God through the agency of his Son, who is Jesus the Christ.

God has made no provision for an excuse for the lawbreaker, either the law of the land, or the law of God that we have any knowledge of; hence, we are assured that however high a man may stand among his fellows, or in the community in which he lives, if he is a lawbreaker he is likewise a law-defier, and the fact that he continues to be a breaker of the law justifies the verdict passed upon him by the "common people" that he does not love the law, and does not propose to abide its provisions. And while it is seen that men in high station transgress the law and escape the punishment justly due to the crimes which they commit, it will still be to the "common people" a travesty on justice to see punishment visited upon those who have their being in the humbler and the lower ways of life. A rogue is a rogue, a scoundrel is a scoundrel, a thief is a thief, a criminal is a criminal, and a lawbreaker is a lawbreaker, whether he wears the toga of the chief ruler of the nation or of the senator, the ermine of the judge, or badge of the sheriff, the dress-coat of the religious leader and preacher or the layman, the garb of the artist or the artisan, the toil-stained work-a-day clothes of the laborer, or the lime- and soil-marked overalls and jumper of the hod-carrier and the railway shoveler, or the dress-coat and white vest of the business man and the man about town; it is the act of the man within the clothing, and in his standing in community which mark him as an honest, law-abiding man, or a dishonest, law-defying, lawbreaking being unworthy the name.

Reader, you know the type depictured by the apostolic writers, and in the commands of God; it is within you to make yourself to conform to the type and become a man worthy of the company of the spirits of just men made perfect; the good on earth, and the good in heaven.

GENERAL CHURCH ITEMS.

Elder Heman C. Smith's series of letters in reply to Joseph F. Smith, Jr. will be resumed in the next number of the HERALD. They give place in this issue to the speech of Senator Burrows.

Patriarch E. C. Briggs is located in Salt Lake City, Utah, and is very solicitous that Saints having friends there whom he might visit in the interests of the gospel should write him. His address is 804 Park Avenue.

Elder Paul M. Hanson writes in the January *Autumn Leaves* of his trip by rail from Joppa to Jerusalem.

Elder Alvin Knisley is to begin a debate at Saskatoon, Saskatchewan, January 14.

About forty members of the various Smith families met at the home of Patriarch Alexander H. Smith on the evening of December 23 to celebrate the anniversary of the birth of Joseph Smith, the Martyr. A program of music and speeches was rendered. Those present then proceeded to organize a permanent memorial society with a view to continuing these celebrations. President Joseph Smith and Patriarch Alexander H. Smith were elected presidents, with Elbert A. Smith as secretary. Heman C. Smith, B. M. Anderson, and R. S. Salyards were selected as committee on rules and program. The next annual meeting will be at the home of Elbert A. Smith.

CURRENT EVENTS, SECULAR AND RELIGIOUS.

The Forest Service of the United States Government is to become a member of the International Association of Forest Experiment Stations. Other

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countries represented in the association are Germany, Austria, France, Italy, Russia, and Switzerland—the leading countries in the practice of scientific forestry. The purpose of the association is to standardize experimental work generally, so that the methods of investigation in each country will be uniform, and to collaborate in researches affecting two or more of the countries interested.

At a recent meeting of the Cathedral Club of New York City, after a long and earnest debate the men voted marriage a failure. Probably it is a failure with men who spend their evenings at the club.

News From Branches

NAUVOO, ILLINOIS.

After our regular sacrament-service of the month we took the emblems to one of our two "shut ins"—Sr. Howard. She is ninety-four years old and strong in the faith; keeps house for herself and a son who is sixty-seven years old. They live in a former home of William Marks.

We have one other "shut-in"—Bro. Gifford, who lives about five miles out of town; is seventy-seven years old, and has kept house alone for ten years. His is a beautiful location, the river flowing past not fifty feet away. This land includes the famous "Mormon Springs," which some thirty-five hundred people have visited this year. This number was only excelled two or three years ago when about forty-one hundred came.

Besides this aged brother and sister, there are eight of us located here. We have our regular Sunday-school and two preaching-services each Sunday. (We try to have everything that all the rest of you ought to have.) It requires a continual struggle, and some few "battles" against disappointment.

The Religio-Sunday-school convention certainly did good, for through it we have gained friends to the cause, destroyed much prejudice, and some few are really interested. Our pastor, assisted by his flock, has tried to keep up this interest by making what calls he has had time for, but is kept very busy teaching five grades in Third Ward school, together with the care of the above mentioned "flock," and other duties to the church.

Our Sunday-school averages eighteen in attendance. (Now that is not bad!) We use blackboard, song-service, and all we can do to create and sustain interest, and seem to be succeeding.

We possess a very active ladies' aid society, with Sr. Ellison as our earnest, energetic president. It has earned a snug little "sum total" in its day, and keeps church and Sunday-school out of debt, and "some" on hand for the "rainy day."

The Catholics have a stronghold in town. Their academy, and large brick boys' school in course of erection, together with other buildings, simply crown the hill. They are putting in improvements on their land, amounting to seventy-five thousand dollars. Twenty new pianos have just arrived for the academy; had eighteen previously.

The Utah people are still holding forth, but with decreasing numbers, we hear. Recently a former Utah member "exposed Mormonism" at the Presbyterian church, one evening. We were pleased, to say the least, when he explained to the goodly audience that he had no complaint to make against the Josephites: they were not breaking the law. But he did truly expose the Utah people and presented good historical proof, and had evidently kept posted on the Smoot investigation. He being son of a polygamist knew a few things also. The three Utah elders present (substituting for their congregation to all appearances) created quite a sensation at the close of the service. One shook his fist in the lecturer's face and each seemed altogether deeply injured.

For Thanksgiving the Nauvoo Saints were invited to unite with the Rock Creek Branch and enjoy the day. We drove the nine miles, listened to a historical sermon by our pastor, Elder M. H. Siegfried, in memory of the day. Then arranged the seats to accomodate tables. You know what farmers' "spreads" are like! We sang from our church books and had a splendid social time, even though the day was cloudy and somewhat threatening. We all met full of the true spirit of Thanksgiving, we believe, and certainly we were blessed spiritually through all the day.

Our bishop, George P. Lambert, and counselor M. H. Siegfried, have sent out announcements according to previous plans, to spend their Christmas holidays in the mission field on duty! They will make a tour of the district, beginning with preaching at Montrose Christmas night. The days of the week and number of branches in district just "come out even," enabling them to visit all, and bringing them into their respective homes for New Year's.

Mr. and Sr. Lester Haas have just moved into their beautiful new home on the hill here. Mr. and Sr. Will Kemler are moving further into town, so we are all living within a half mile of each other.

Come to Nauvoo to live!

Don't crowd Independence!

We are in Zion; and you also may enjoy as much of spiritual blessings here as elsewhere, and be blessed temporally also.

MADGE SIEGFRIED.

ST. LOUIS, MISSOURI.

District conference was held at the Rock Church on December 8 and 9. The following officers were elected to serve the district: J. A. Tanner, president; T. J. Elliott, vice-president; C. J. Remington, secretary; J. J. Billinsky, treasurer. The morning sermon was delivered by Bro. R. Archibald, the subject was the "Comforter," and his effort as usual was good. The prayer-service at half past two in the afternoon in charge of Brn. Tanner and Ivor Davis, was well attended and a profitable time was spent. The evening service was in charge of Bro. Tanner. He used the text from Job: "If a man die shall he live again?" The sermon was very interesting and instructive.

Saints from Troy, Illinois, Lansdowne, Oak Hill, Belleville, and Cheltenham were present.

We have had four baptisms this month. Three little ones from Oak Hill were baptized by Bro. Tanner, and a brother was baptized at one of our Wednesday evening prayer-services by Bro. W. C. Carl. He is of the Lansdowne Branch and promises to be a good church-worker.

The Lansdowne Branch hold their regular services. Bro. George Vandel preached his first sermon recently.

Our Sunday-school and Religio have been doing good work the past month. The Sunday-school has elected new officers and all are in readiness for another year's work.

The various committees of the Religio have been giving some excellent programs. Many expressions of thankfulness were given in our Thanksgiving roll-call, for the advancement our Religio has made during the last three months. This we believe is due to the fact that our president, Bro. Arthur Smith, and the other officers and committees work harmoniously together.

A number of the young ladies of our sunshine band assisted in the Union Station district in taking the annual hospital collection.

A number of the young friends of Gomer Evans tendered him a surprise in honor of his twenty-first birthday. A beautiful set of Walter Scott's works was presented to him.

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Among the sick of the branch were Sr. J. J. Billinsky, who was operated upon. She is improving very slowly.

Sr. Anna (Lloyd) Shaw and Sr. Lulu Robyn are both convalescent. The little babe of Bro. and Sr. C. J. Remington is quite ill.

We are anticipating a good time at our Christmas entertainment Christmas Eve.

Thankful indeed are we for the greatest gift—the gift of God's dear Son. E. M. PATTERSON.

LONDON BRANCH, ONTARIO.

Christmas greetings are all the go, and our branch president is not behind in wishing the members of his flock a Merry Christmas and a Happy New Year.

On Friday evening, November 16, a parlor concert was held at the residence of Bro. and Sr. Gray. A very pleasant program was announced by Elder Henley, chairman of the Sunday-school library board, under whose auspices the social was held. During the evening refreshments were served under the direction of Srs. R. C. Evans and Clara Timbrell. A silver collection was taken up, which amounted to nearly eight dollars.

The committee did well, and the success of the social is largely due to their efforts. Between forty and fifty dollars was realized.

Bro. Atkinson is a newcomer in our branch. He formerly lived in Stevenson, Ontario, and had been an active worker in the Sunday-school there.

Sr. Durent, who has been visiting relatives and friends at Vanessa during the past summer, is at present making her home with her daughter, Sr. Winegarden, Cartwright Street.

Sr. Everett, one of the old-time Saints, has been very poorly the past summer, her illness at times being critical.

Mr. and Mrs. Copner, who had been in business here for some time, have removed to New Ontario. Sr. Copner is a daughter of Bro. and Sr. Everett.

The Religio society of our branch held a very profitable session the first meeting of the month. After the Book of Mormon lesson the Religians reassembled for prayer-meeting, which was very much enjoyed, many of the young taking part for the first time.

The regular business-meeting of our branch was held the first Monday of the month, and the following officers elected for the ensuing term: Elder Fligg, president; Elder Pope, priest; Elder Henley, assistant priest; W. Hardey, teacher; P. Philippin, assistant teacher; R. Martin, deacon; J. Judkins, assistant deacon; W. Constable, secretary. Sr. Pope was appointed organist, with Sr. Edith Dent to assist. Elder T. R. Seaton, chorister.

Sr. Winegarden, Sr., has been very ill the past couple of weeks. Her two youngest children have also been sick.

Sr. Hunter, of Windsor, who has been attending the normal school here the past few months, has gone home to visit her parents during the Christmas holidays. Sr. Hunter by her amiable disposition made many friends both in and out of the church during her stay in the city.

The Srs. Dent, Edith and Beatrice, are visiting home and friends at Zone, Chatham District. The Saints of Zone Branch are holding out great inducements to keep Sr. Edith. We hope they will not succeed.

Preparations are about completed for the annual Christmas-tree and entainment of the Sunday-school, which is to be held at the church on Thursday evening, December 27. Besides the entertainment and presents from the tree, prizes will be awarded according to merit for the several classes. A big time is looked for.

Bro. and Sr. Pugsley, Jr., are visiting in Toronto.

W. A. HARDEY.

INDEPENDENCE MISSOURI.

The spirit of the Christmas-time is everywhere in evidence, and we have reason to believe that among our own people, here in Independence, as well as elsewhere, the outward manifestations of Christmas giving is the overflow of heartfelt love of Christ, appropriately expressed on his birthday.

Our Sunday-school is preparing a program for Christmas Eve, the central theme of which will be "God's gifts to man, and man's gifts to God." The greater part of this program is original with our local workers, and so doubly interesting to us.

At last report in August our branch records showed a membership of sixteen hundred and forty-eight. Since then many have been added to the list, which is now not very far from seventeen hundred.

We are glad to welcome Bro. and Sr. Madden from Bay City, Michigan, who arrived but yesterday.

We learn that the Willing Helpers have started a bank account, and if their past record of energetic service is any indication, then we know the bank account will grow and be used in God's service.

The artist who arranged the last *Autumn Leaves* cover may well be complimented on his work. We ought to know because we have "the real thing" here to compare it with.

We hope that the love of Christ shed abroad in our hearts will give all a Merry Christmas and Happy New Year.

J. A. GARDNER.

SIOUX CITY, IOWA.

At a business-meeting recently held it was decided to have a church fair to raise means to clear up the church debt. Committees have gone to work in earnest. Twelve hundred dollars must be raised if the debt is paid. Any help will be gladly received. Our fair will be January 15, 1906.

It was decided to have a Christmas entertainment. The committee is quite busy preparing a cantata.

There is a good deal of sickness in the branch at present.

Glad to state that Bro. George Williamson's son, who is in the hospital, is slowly improving.

The pastor and family was kindly remembered on Thanksgiving. Bro. and Sr. Horr of Bronson sent in a nice goose, also Bro. William Stewart and family of Mondamin sent some nice young chickens, which we truly appreciate.

The prayer-meeting the first Sunday in the month was well attended and spiritual, in charge of branch officers. We have had the gift of prophecy twice lately, something that has never before been known in the history of the Sioux City Branch.

Sunday, the 9th, our meeting was poorly attended, bad weather and so much sickness being the cause. Sunday, 16th, meeting fairly attended. JENNIE BAKER.

1115 West Sixth Street.

PHILADELPHIA, PENNSYLVANIA.

The approaching holidays finds us busy and happy, matters in a church way being well with us and of an encouraging nature. Some few of our number are sick, but nothing very serious so far as we know, administrations generally bringing the desired blessing.

A short time sine Brn. Walter W. Smith and John Zimermann were called to Elk Mills to administer to Bro. Harry Mann, who was suffering from appendicitis, two physicians being in attendance—they being of the opinion that the only way to obtain relief was by an operation. When he was administered to he arose, dressed, and ate his dinner, to the astonishment of neighbors and doctors and to the glory of him whom we serve.

The Sunday-school held its annnal business-meeting and election of officers the last week in November. The date of the

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Original Articles

SPEECH OF SENATOR J. C. BURROWS.

As many of the readers of the HERALD will not have the privilege of reading this speech made in the United States Senate by the able chairman of the Committee on Privileges and Elections on the question of Senator Reed Smoot's right to a seat in the Senate, delivered December 11, 1906, permit me to copy his statement regarding the status of the church. (See *Congressional Record*, December 13, 1906):

"The regular and legitimate Mormon Church had its origin in and grew out of an alleged discovery of some metallic plates, said to have been found near Palmyra, New York, by one Joseph Smith, bearing certain inscriptions which were said to have been translated by him and embodied in what is known and accepted as the 'Book of Mormon,' belief in which formed, in 1830, the basis of an organization styling itself 'The Church of Latter-Day Saints,' which for fifteen years increased in membership and extended its influence, until in 1844 it numbered about 50,000 adherents. On the 27th day of June, 1844, Joseph Smith, the founder of this cult, while confined in jail at Carthage, Illinois, was set upon by a mob and killed.

"With the details of the early history of this people, from 1830 to 1844, and their tenets we have nothing to do. It is sufficient for the purpose of this discussion to state that previous to the death of the prophet there were no dissensions in the organization so far as known, all subscribing to a common creed and holding a common faith. Judge Phillips, in the circuit court of the United States for the western district of Missouri, in delivering the opinion of that court in 1894 in what is known as the 'Temple Lot Cases' involving the title to certain real estate, said:

"Beyond all cavil, if human testimony is to place any matter at rest, this church was one in doctrine, government, and purpose from 1830 to June, 1844, when Joseph Smith, its founder, was killed. It had the same federal head, governing bodies, and faith. During this period there was no schism, no dissensions, no parting of the ways in any matter fundamental or affecting its oneness.

"The death of Joseph Smith in 1844, however, carried dismay and demoralization throughout the entire membership of the Mormon Church, scattering its adherents in divers directions and for the time being seemed to presage the complete overthrow and dissolution of the organization. Recovering, however, from the shock, the scattered bands soon reappeared in various parts of the country and promulgated their doctrines with increased zeal, and set to work to reassemble and reorganize their scattered forces, resulting finally in the formation of what is now known and recognized as the 'Reorganized Church of Jesus Christ of Latter-Day Saints,' with headquarters at Lamoni, Iowa, and presided over by Joseph Smith, a son of the prophet. The courts have repeatedly declared this organization to be the legitimate successor of the original Mormon Church, and its adherents, numbering some 50,000 peaceable, patriotic, and law-abiding citizens scattered throughout the United States in small church societies, conforming to the laws of their country wherever they may be and adhering to the faith of the founder of their creed, repudiating and denouncing the doctrine of polygamy and its attendant crimes, without temple, endowment-house, or secret order, worship in the open like other church organizations, unquestioned and unmolested.

"During this period of disintegration one Brigham Young, who had identified himself with the Mormon organization as early as 1832, a man of indomitable will and undaunted courage, bold and unscrupulous, seized upon the occasion of the demoralization incident to the death of the prophet to place himself at the head of some 5,000 Mormons, and marching over desert and mountain, established himself with his adherents in the valley of Salt Lake, July 24, 1847, then Mexican territory, where he undoubtedly indulged the hope that the new doctrine of polygamy about to be publicly proclaimed by him might be promulgated with impunity and practiced and maintained without interference by the United States. These hopes, however, were destined to be blasted, for by the treaty of Guadalupe-Hidalgo of February 2, 1848, this territory passed from the jurisdiction of Mexico to the sovereignty of the United States, and its inhabitants thereupon became amenable to its laws.

"Upon this transfer of sovereignty, and in 1849, Brigham Young and his followers, without authority from any source whatever, proceeded to set up a government of their own, embracing a territory of imperial dimensions, christening it the "State of Deseret," electing Brigham Young, the head of the church, governor; Heber C. Kimball, an apostle, lieutenant-governor, and filling all other official positions in the proposed State with their trusted adherents. At the same time a general assembly was chosen, which in 1849 petitioned Congress to admit the State of Deseret into the Union, and commissioned a delegate to the Lower House of Congress, who subseqently presented his credentials and the memorial praying for statehood.

"Shortly previous to this time it began to be bruited that the leaders of this organization and founders of the new State were fugitives from justice and apostates from the true Mormon faith and were living in polygamy; and it is an historic fact that when Brigham Young arrived in Salt Lake, in 1847, he had seventeen wives, and all the so-called apostles, twelve in number, except possibly one, from two to twenty wives each. This rumor gained credence and confirmation by a protest against the

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admission of the State of Deseret sent to the Congress of the United States December 31, 1849, and now on file in its archives, from which I make the following extracts:

"Your petitioners respectfully represent that whereas efforts are now being made by the Salt Lake Mormons to obtain, by false representations and fallacious presentations, from the government of the United States a State organization to be called the State of Deseret; and whereas we believe that it would be highly detrimental to the best interests of our country to comply with their request, we do therefore respectfully petition your honorable body to provide some other way for the government of the Salt Lake settlement. Your petitioners know most assuredly that Salt Lake Mormonism is diametrically in opposition to the pure principles of virtue, liberty, and equality, and that the rulers of the Salt Lake church are bitter and inveterate enemies of our Government. They entertain treasonable designs against the liberties of American free-born sons and daughters. . . . They have elected Brigham Young, who is the President of their church, to be the governor of the proposed State of Deseret. Their intention is to unite church and state. . . . We have authentic information that more than 1,500 Salt Lake Mormons took the following oath in the Temple of God at Nauvoo: 'You do solemnly swear, in the presence of Almighty God, His holy angels, and these witnesses, that you will avenge the blood of Joseph Smith on this nation, and teach your children, and that you will from this time henceforth and for ever begin and carry out hostilities against this nation, and to keep the same intent a profound secret now and for ever. So help me God.'

"The rulers of the Salt Lake church hypocritically pretend to venerate the name and character of the prophet Joseph Smith, that they may retain their popularity among that people who believe that he was a true prophet. These rulers are apostates from the true Church of Jesus Christ of Latter-Day Saints, which church Joseph Smith was president of. They teach and practice polygamy. . . . Surely your honorable body will not lend your aid to legalize adultery and all manner of wickedness. These men have left their country for their country's good. They have left it that they might escape the punishment which their crimes have invoked. . . . They have been guilty of murders, treason, robbery, counterfeiting, swindling, blasphemy, and usurpation of power, both political and ecclesiastical. This is the character of the man who is the political and ecclesiastical governor of the Salt Lake colony. The Salt Lake settlement is like Sodom and Gomorrah. Save the rising generation of that land from being trained up in such a sink of corruption, blasphemy, and treason.

"The practice of polygamy by this band of apostate Mormons received further confirmation in the official report of the Indian agent for the Territory of Utah, dated March 29, 1852, in which it was stated:

"Among these men (speaking of the Mormons) was Williard Richards, who kept a harem of some dozen or fifteen women, to all of whom he is wedded. He is acting secretary of state and postmaster of the city.

"Upon the presentation of the remonstrance referred to, the National House of Representatives declined to consider the petition for the admission of the 'State of Deseret' into the Union, or receive its representative, but in lieu thereof and on the 7th day of September, 1850, Congress passed an act providing for the organization and government of the Territory of Utah. In 1850 President Fillmore appointed Brigham Young governor of the Territory for the term of four years, who entered upon the duties of the office in February, 1851, and thus the chief polygamous saint and head of the church became the chief executive of the Territory. These public and official declarations confirmatory of the rumors of the practice of polygamy by Brigham Young and his apostles, made further concealment of their crime impossible, and it became necessary in some way to excuse or justify so flagrant an assault upon public decency and the civilization of the age.

"To that end a special conference of the sect was called to convene at Salt Lake City on the 28th day of August, 1852, over which Brigham Young presided, attended by the so-called apostles and high officials of the church to the number of over two thousand, at which conference, for the first time, the doctrine of polygamy was publicly proclaimed and declared to be an accepted tenet of the Utah Mormon faith. Preliminary to its formal promulgation, and to promote its reception by the followers of Brigham Young, it was deemed expedient that some of the high dignitaries who were associated with him should bear testimony to the saintly character of their master and the divine origin of the nefarious doctrine. To this end Heber C. Kimball, one of the first presidency and a polygamist, in calling the meeting to order, took occasion to say:

"Brother Brigham Young is the successor of Joseph Smith and a better man never lived upon the earth, nor ever sought the interest of this people more fervently.

"Elder Benson, another polygamist, joined in the laudation by saying:

"I know that the principles that have been taught by the prophet Joseph and Brothers Brigham, Heber, and Williard—

"Composing the first Presidency—

"and by every other good man in this church are correct principles, and that these men have been borne on triumphantly over every trial and difficulty they have been called to pass through. The elders, therefore, can go to the nations with their consciences as clean as drifting snow, and with the satisfaction that all is right in Zion and we are led by the best men upon the face of the earth. I am glad in my heart, and I say, God bless Brigham, Heber, and Williard. They are the counsel of heaven to this people, and I mean to honor them in the earth wherever I go, and I would preach down in the bowels of hell the same as I do here and not be ashamed of it.

"Pandemonium would be a fit place for its promulgation.

"My story all the time is, Hurrah for Mormonism. . . . I only throw out these few hints that you may be prepared to act when you receive the proper instructions from your president.

"Then came Orson Pratt, one of the oldest and most famous of the apostles and the husband of three wives, who publicly declared:

"It is quite unexpected to me to be called upon to address you on the subject of the plurality of wives. It is rather new ground to the inhabitants of the United States, and not only to them, but a portion of the inhabitants of Europe. A portion of them have not been in the habit of preaching a doctrine of this

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description: consequently we will have to break up new ground. It is well known, however, to the congregation before me that the Latter-Day Saints have embraced the doctrine of the plurality of wives as a part of their religious faith.

"In order to induce his followers more readily to accept this infamous doctrine, Brigham Young himself invoked the name of Joseph Smith, the martyr, whom many sincerely believed to be a true prophet, and ascribed to him the reception of a revelation from the Almighty in 1843, commanding the saints to take unto themselves a multiplicity of wives, limited in number only by the measures of their desires. Why and how this revelation had been kept a secret for nine years Brigham Young explained as follows:

"You heard Brother Pratt state this morning that a revelation would be read this afternoon which was given previous to Joseph's death. It contains a doctrine which a small portion of the world is opposed to. Though that doctrine has not been preached by the elders, this people have believed in it for many years.

"The original copy of this revelation was burnt up; William Clayton was the man who wrote it from the mouth of the prophet. In the mean time it was in Bishop Whitney's possession. He wished the privilege to copy it, which Brother Joseph granted. Sister Emma burnt the original.

"The revalation will be read to you. The principle we believe in. And I tell you—for I know it—it will sail over and ride triumphantly above all the prejudice and priestcraft of the day; it will be fostered and believed in by the more intelligent portions of the world as one of the best doctrines ever proclaimed to any people. I am now ready to proclaim it. This revelation has been in my possession many years and who has known it? None but those who should know it. I keep a patent lock on my desk, and there does not anything leak out that should not.

"Such the mythical story palmed off on a deluded people. Let me now quote the material part of the pretended revelation of polygamy as given out by authority of Brigham Young in 1852.

"Verily, thus saith the Lord unto his servant Joseph: . . . behold and lo, I am the Lord thy God . . . therefore prepare thy heart to receive and obey the instructions which I am about to give unto you, for all those who have this law revealed unto them must obey the same, for behold, I reveal unto you a new and everlasting covenant, and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory; . . . and as pertaining to the new and everlasting covenant, it was instituted for the fullness of my glory, and he that receiveth a fullness thereof must and shall abide the law or he shall be damned, saith the Lord God. And again, as pertaining to the law of the priesthood, if any man espouse a virgin and desire to espouse another, and the first give her consent, and if he espouse the second, and they are virgins and have vowed to no other man, then is he justified. He can not commit adultery, for they are given unto him, for he can not commit adultery with that that belongs to him and to none else; and if he have ten virgins given unto him by this law he can not commit adultery, for they belong unto him and are given unto him; therefore is he justified.

"Thus did Brigham Young and his associates attempt to explain and justify a practice revolting to every sense of public decency, subversive of the home, and destructive of the very foundations of society. Thus were laid with unholy hands what Brigham Young was pleased to call the foundations of 'Zion,' upon which it was proposed to erect 'the kingdom of God on earth.' But a doctrine so monstrous needed something more that the unsupported testimony of Brigham Young to insure its reception and give it credence, in view of the fact that it had no warrant in the Book of Mormon and was specially condemned in the book of 'Doctrine and Covenants,' wherein it is declared 'One man should have one wife, and one woman but one husband.' To give this creed the semblance of authority and insure its permanency as an article of this Utah Mormon faith the doctrine of monogamy was torn from the book of 'Doctrines and Covenants,' and the doctrine of polygamy inserted in its stead, where it is still retained as a cardinal principle of the Utah Mormon faith. In this way was the practice of polygamy inaugurated in the Territory of Utah and fostered and encouraged by the leaders of this sect."

While there are some immaterial errors in the above statement, it is the clearest and best presentation of the facts that has ever been prominently placed before the public by so prominent a man, and we were pleased to see that Senator Burrows has so clear an idea of the situation, and that he has the courage to present it. It will do good, and we hope that the elders will note it and avail themselves of the benefit of this able presentation by a competent and noted man who has presented his opinion after the most searching investigation of the subject that has ever been made, and made by a committee of as able lawyers as the world can produce, of which Senator Burrows was the honored and worthy chairman.

Whether Reed Smoot retains his seat in the United States Senate is of no particular importance to us more than to other citizens of the Republic, but it is of special importance to us that our position should be clearly and correctly defined, and in this we are fortunate.

HEMAN C. SMITH.

SPEECH OF HONORABLE FRED T. DUBOIS.

Since writing the above I have had the privilege of reading the speech of the above-named gentleman (who was also a member of the Committee on Privileges and Elections), delivered December 13, 1906, in the United States Senate, and published in the *Congressional Record* for December 17, 1906.

It will be seen that he indorses what Senator Burrows has said on the subject, and adds his own opinion in the following explicit language:

"It is only fair, I think, for me to say—and I am glad the distinguished Senator from Michigan [Mr. Burrows] treated upon it the other day—that there is a branch of the Mormons, called the 'Josephites,' who ought to be separated clearly in the minds of all the Senators from the Brighamite Mormons. The

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Josephites claim that they are the custodians of the church as it was founded. They claim that Brigham Young has interjected doctrines into the church which the Mormons did not accept in the beginning. At any rate, however that may be, the Josephite Mormons, with their headquarters at Lamoni, in the state of Iowa, and wherever they are, no matter in what part of the country, are among the best of our citizens in all respects. They do not believe in polygamy; they never practiced polygamy. They discountenanced it. They do not believe in church dictation in political affairs. They are the same as other church organizations, and to their religion no one has any objection. I am glad to call the attention of Senators to it, so that in the future we may not confuse the Josephite with the Brighamite Mormons."

These extracts speak for themselves, and further comment is unnecessary. H. C. S.

HOPE BEYOND THE GRAVE, AND LIFE BEYOND THE VEIL.

Our minds have been made to reflect upon the language used by the minister and servant of God, in his declaration of the gospel to the Hebrew saints:

> And, thou, Lord, in the beginning hast laid the foundations of the earth; and the heavens are the works of thine hands. They shall perish; but thou remainest: and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up; and they shall be changed: but thou art the same, and thy years shall not fail.—Hebrews 1:10-12.

In viewing the history of the different dispensations of the gospel, we are cognizant that the best minds of the best ages have been the broadest minds; and the central thought of the apostle in the language cited is that *all* things shall wax old, but they shall be changed.

All things are governed by law. The sun, moon, and stars, as well as the earth, all are governed by an indispensable law, each dependent upon the other. And as the earth is governed by a celestial law, and as man is a part of the earth, he too must be governed by the same law in order to be a participant in the celestial environment where God and Christ shall dwell.

Man was given the privilege to enjoy that celestial environment, but suffered himself to be contaminated with that which was contrary to a celestial law, (through his own agency,) since which time he has been deprived of that enjoyment, hence is known as fallen humanity. And because of this condition, many have supposed that the entire race is living in a depraved condition; and some have gone so far as to teach the doctrine of total depravity.

There are two component parts of man, the inner man and the outer man, or the spiritual and the physical. In the meridian of time God sent his only begotten Son into this world to redeem man from his fallen condition. His redemption was to be based upon divine principles. Thus Christ places himself in a mesozonic condition between God and man.

"Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures."—James 1:18. And through an acceptance of this truth, the spiritual germ is planted; hence an antecedent, "that which is born of the *flesh* is flesh; and that which is born of the *Spirit* is spirit." "Marvel not that I said unto thee, Ye must be born again."

There are two forces in the world that man comes in contact with: the forces of good and the forces of evil, which run along side by side, not in parallel lines, but in convergent lines, which means that these two forces shall come together for a final struggle. Through the principles of truth, we hope to win the victory, in a state of perfection before our heavenly Father.

Whence comes the spark we call existence? and in what obscurity is it to be extinguished?

The great Architect has placed the phenomena of birth and death under the veil at the two extremities of our earthly career. The one produces the inconceivable gift of life, which the other is ever ready to devour.

In Matthew 18:11 we are told: "For the Son of man is come to save that which was lost." "It is the Spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."—John 6:63.

From this language we ascertain that there is something about man to be saved; the words of Christ were of a spiritual character, and as the physical man could not comprehend this wonderful truth (because that which is governed by law is also preserved by law), so we discover at once that there is an immortal spirit in man.

"For there is a spirit in man and the inspiration of the Almighty giveth them understanding."—Job 32:8. In Ecclesiastes 12:7, we read: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." The physical part of man cleaves to its element, the earth, and the spiritual part to its element, God. So the apostle Paul makes the statement in his Roman letter that the gospel is the power of God unto salvation, to every one that believeth. And as Jesus came to give eternal life, the law that he taught was a spiritual law, adapted to the spirit within man.

All the things of this world, including health, wealth, and power, fail to satisfy the earnest longings of the soul; nothing short of faith in God and a proper obedience to his word will bring perfect peace and rest, and satisfy the demands of the "inner man." This proves the existence of immortality in man.

If there is no good in man, then there is nothing

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to be saved, no basis from which he can build up a Christian character; and it is this character alone which will admit him through the pearly gates into the golden city.

The same is true of immortality; where it does not exist, in any degree, there can be no conception of God; hence no faith in him, no possible connection between this world and that which is to come.

Redemption and salvation are accomplished through obedience to law, for "that which is governed by law is also preserved by law."

The apostle Paul understood there were certain definite laws that governed man. "For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."—Romans 7:22, 23. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—Romans 8:1, 2.

Then as light and truth and purity can not be appreciated nor comprehended where they have no existence, so an eternal and immortal God can not be sought and found by any being who is wholly incapable of immortality.

We see the little flower that blooms and sheds forth its brilliancy, also the trees that grow by the wayside, and in the springtime they send forth their beautiful leaves, and a subject of meditation is presented to us as to what produces this life, and in what obscurity it is concealed.

But in the language of Paul, "they all shall wax old as doth a garment . . . and they shall be changed"; so the flower has faded, the leaves have lost their beauty. And as we look upon the withered stem we say, Life has been extinguished. Ah! has life been extinguished? Oh, no, it is only hidden from our observation by that which is called earth. We move the dirt away and examine the roots, and we discover that there is life; it has only been hidden from our view.

Many times we have been called to look for the last time upon some dear friend and loved one who has passed through the valley of death, and as we meditate upon the earthly tabernacle we say, Life has been extinguished. But it is only hidden from that part which is called carnal.

So it is a comforting and consoling thought to a child of God, that there is eternal life within the gospel. And our hearts are made glad by the words of the apostle in his Colossian letter, third chapter and third verse: "For ye are dead, and your life is hid with Christ in God."

So there is hope beyond the grave, and life beyond the veil.

The prophets and apostles have told us that there shall be a new heaven and a new earth, wherein dwelleth righteousness. So all things must undergo a change. And as the earth abides a celestial law, it, too, must be brought back to its perfect condition. And only those who obey that celestial law shall be permitted to dwell with Christ upon the new earth. Thus the bodies of those who have died in the Lord, as well as those who remain at Christ's coming, shall be changed by the power of the gospel.

"And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Roman 8: 10, 11.

So, dear Saints, let us not become discouraged, but let us try to exercise more faith in God, and establish more confidence among one another, clothing ourselves with the spirit of humiliation, that in the sweet by and by we may enjoy eternal life.

GEORGE J. BROOKOVER.

KEEP YOUR CHILDHOOD DAYS IN SIGHT.

Old times and old ways should not be forgotten. Do not let the yesterdays of life become dim. Let the days of childhood, and even babyhood, tinge the soberness of matured manhood and womanhood. The things that childhood treasured and held most dear, if permitted, will increase the milk of human kindness, and this leads us up to the prevailing thought of the season—"The Christmas Time." Even in the writer's short experience he can notice a change in the theme of Christmas.

The Christmas of to-day is not what it was seventy years ago, and far from what the New England Christmas was even fifty years ago, and almost entirely foreign to the spirit of that first great Christmas,—and it is the spirit of the thing that counts, that weighs heaviest in the balance where success is concerned. The first Christmas was one of "glad tidings," good cheer, and peace on earth. To-day the "glad tidings" are narrowed down to a few gifts given to a few who may not need them and whose appreciation is expected and given according to the amount of money they cost. The original good cheer has been dwarfed. Pure and simple "peace on earth" has been misinterpreted,—"glad tidings" lost sight of.

The touch of little hands, the aches, the joys, the gratefulness of little hearts,—how quick to forgive, how ready to kiss and make up!

Value these sermons from baby lips. Let it arouse within you the dim memory of childhood—the Christmas Eve longed for by little hearts, that only best know how to long and yearn—the Sunday-school entertainment, the weeks of practicing, and when the time came, our anxiety to do well our part.

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The innocent expectation and exhilaration so dear to childhood is everywhere in evidence, although the surroundings of the little country church or schoolhouse, may be so simple as to border on the verge of poverty. The bubbling-over-soul-freshness of childhood is there, and with it the purity and sweetness of the Christ-story, with the accompanying thoughts of the manger, the star, the three wise men, and simple Christmas carols sung by children's voices.

Christ could afford to be the Friend of the children and so can we. And then the Christmas Eve at home. The hanging up of the stockings the last thing at night, and the wild rush of the little bare feet in the morning to see the result of the visit of the reindeer. These are pure and simple childish pleasures, and if we could retain through life these two characteristics, purity and simplicity, they would sweeten to completion lives which, otherwise, would be rancid and sour. We are thankful for intelligence which helps to solve life's problems, but we are thankful too for a heart whose soul depths can sense and solve where a cold metalic intellect alone gropes bewildered.

We need the warmth of heart and soul, coupled with brightness of intellect, to fan into flame the divine spark. And now, a plea for a real, true Christmas season. Get the spirit of the theme. The theme was Christ, and Christ's life was one long, uninterrupted stream of giving. The last thing he gave was his life, but more than his death was his life, that affords the Great Example.

President Stewart, of Graceland College, nicely concluded this matter when he said, "He that giveth hath and more. He that keepeth shall lose what he hath."

J. A. GARDNER.

Of General Interest

"MUCH CASH MAKES OUR GIRLS UNHAPPY."

WASHINGTON, December 11.—"Unless the Supreme Court should change its views, there seems no question that the General Government may constitutionally impose an inheritance tax," was an opinion laid down to-day by Representative Perkins, of New York, who spoke at some length on that subject.

Expediency, according to the speaker, was the only question that should be debated in connection with an inheritance tax. He said that there was no reason why a man having fifty millions to dispose of should assert the right to give every dollar of it to his children.

"If the father harbors the desire that his descendants should be enormously rich people in the community, this is a vulgar desire, entitled to no consideration," he said.

Recent scandals gave Mr. Perkins an opportunity to say that "it is no advantage to Miss Vanderbilt or Miss Gould that enormous fortunes attracted the eager gaze of foreign fortune hunters.

"Ours," he added, "is still the only land of romance, the only land where the majority of men marry without considering solely the patrimony of their brides. If diminished inheritances keep American heiresses at home and render them ineligible in the eyes of foreign husbands, their happiness will be increased and the prosperity of the land will not be diminished.

"The form legislation will take we can not now say, but legislation of this kind is a sure product of the future. It will benefit the state, it will assist in the solution of social problems, it will not check the development of enterprises or the desire to acquire wealth on the part of individual, it will lessen some of the evils of our present condition, it will harm none and help all."—New York *Journal*, December 11, 1906.

DOWIEITES NOW SPLIT INTO FOUR FACTIONS.

CHICAGO, December 9.—A fourth faction of Zionists entered the field at a meeting in Christ Church, Thirty-seventh Street and Indiana Avenue, this afternoon. Deacon W. H. Piper, who with Overseers Mason and Excell revolted because of Voliva's refusal to hold a conference of Zion churches next summer, is at the head of it, with the title of overseer.

Zion is now split into the following classes: Volivas, Dowieites, Parhamites, and Piperites.

It is the intention of Overseer Piper to collaborate with Overseers Mason and Excell and hold a conference, at which time they promise to establish a sound foundation upon which the new branch will stand.—*Buffalo Courier* (New York), December 10, 1906.

CARNEGIE'S VIEWS ON WEALTH.

NEW YORK, December 13.—[Special.]—Andrew Carnegie, in an address before the National Civic Federation, to-day advocated the startling proposal that the immense estates accumulated by American millionaires should upon their death practically be confiscated by the Government for the benefit of the whole people. He was preceded by M. E. Ingalls, the railroad magnate, who spoke in favor of an income tax as well as an inheritance tax.

The great ironmaster, whose own wealth is supposed to run into the hundreds of millions, declared that it is the people who make these great fortunes possible.

The millionaire, he says, never created wealth. He simply bought real estate, dug ore out of the mines, made steel, and built railroads. These things made them millionaires only because the people were compelled to rent their real estate, buy their steel, or use their railroads. All wealth, he said, was made by the people and should return to the people.

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Mr. Carnegie opposed an income tax, but favored an inheritance tax so heavy that it would be almost confiscatory.

"Don't interfere with the bee when it is making honey," he said, "but when it is through, take a big share of the honey."

He said: "Now, Mr. President, the subject of wealth-distribution will not down. It obviously is unequal, strangely unequal. Let us see, for a moment, how wealth arises. We will take a farmer with two sons. He says to them: 'I can give you each a farm.' They marry nice women, known in the neighborhood, of good kith and kin, and are happily married, thank fortune. They find two farms, one in the northern part of this island and the other across the river in Harlem. They both are the same price. They draw lots to see which shall get the Harlem farm and which shall get the Manhattan farm. The Manhattan farm falls to the younger. They go on and cultivate their farms with equal ability and assiduity. They are splendid neighbors, thoughtful of every poor neighbor, by accident or otherwise; helping everybody; public-spirited men; irreproachable citizens.

"The children of one become millionaires. The city has expanded. There are large buildings now, from which they draw rents, where once the farm stood. The other farmer keeps along, well doing, in comfortable circumstances, has children, having (fortunately for them, I think) an advantage over their cousins; they have to do something in order to justify the world in supporting them.

"They go on, generation after generation, and the first are millionaires. Ten to one—from my experience with young millionaires—ten to one they are far from being the useful, creditable American citizens that the children of a poorer man are. Who made the wealth of the one family? Not ability, foresight, industry, labor. Nothing of the kind. It grew while the man slept. Probably the best thing that man ever did was to forget he had it. He might have sold it if he had been thinking of it.

"Now, tell me, my fellows of the civic federation, is there anything of equality in that? Is there anything to glorify one family or reward one family against the other? Who made that wealth? The community, the population, the people. Then you tell me that wealth is sacred. I say the community is the leading partner who made that wealth. It is the hundreds of people settling up there and thousands of people settling around there. Here are these millionaires, who have toiled not, neither have they spun. They come; they die.

"I am not in favor of touching the bee when it is making honey. Let the bee work. But when he passes away, then, I say, the silent partner—the community that made that wealth, Mr. President—should receive its dividend, and a large proportion. . . .

"I say that these men, when the time comes that they must die and lie down with their fathers, I say the community fails of its duty, and our legislators fail of their duty, if they do not exact a tremendous share, a progressive share—with no idea of making his children paupers, with no idea of interfering with his right to leave them a competence, but it is an enormous sum, those millions which should really have a different name from property. . . .

"We do not want a class to grow up in this community, a greater class than we can help, who will not be compelled to render some service to the community to justify that community in giving them all their privileges and their luxuries.

"My experience is that I would as soon leave a curse to my boy as an almighty dollar. There are exceptions every now and then. Here let me say that the millionaire's son who does spurn the coarse pleasures that we see so many of them indulge in and devotes himself to the service of the community in any form is entitled to double honor. But we must legislate not for the exceptions. We must legislate for the general public."—Chicago *Daily Tribune*, December 14, 1906.

Mothers' Home Column

EDITED BY FRANCES.

Notice.

Dear Mothers and Friends of the Children: Are you a friend of temperance and a lover of this latter-day work? If so you can not fail to include among the gifts you intend for your own and the children of your friends at this holiday season, the seventh number of the Birth Offering Series soon to be on sale at the HERALD Office. It is the story by Frances which has been lately running in the *Hope*, entitled, "Object-lessons on temperance; or, the Indian maiden and her white deer," and is a story intended to teach the young to abhor even the name of liquor. With one exception, every incident in it is taken from real life. Through the courtesy of Mr. C. H. Engle of Hartford, Michigan, the book embodies an epitome of the beautiful love story told by the Indian chief, Pokagon, in his book entitled, Queen of the Woods.

It may also interest mothers to know that the names of those little ones who have Birth Offerings to their credit, and which have not appeared in other volumes, will be in this.

Will you not send fifty cents to the HERALD Office for this volume, and by so doing place good reading in the hands of your child, and at the same time help the office to publish other books for your children? All money sent for books, or as Birth Offerings, is used for that purpose. Price of book, neatly bound in cloth, 50 cents.

A Plea for Our Work.

Read on Daughters of Zion Day at Independence Stake reunion, by Sr. B. C. Smith.

Dear Friends: We do not come before you to-day, as women full-fledged in wisdom and experience, prepared to tell you just how every department of woman's work can be carried on most successfully. We are not writers to convince you with our long-drawn arguments. We are not speakers to please your ears with the music of our voices. We are just a band of earnest women

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trying to learn how we may become good wives, good mothers, good sisters, good neighbors and friends. There are some things we do know, some things we can do, and some things we hope for. We *know* that our homes are not up to that standard of righteousness that our heavenly Father requires, we *can* improve their present condition by an earnest and prayerful effort to do so, and we *hope* that parents everywhere may become so thoroughly aroused to a sense of the possibilities open to them that they will leave no stone unturned in the endeavor to make their homes a foretaste of the home in heaven.

We may have nothing new to offer. What we say may have been said many times before; but you know it is not the first drop of water that leaves its impress upon the stone, but the abundance of the repetition of them. So once again we make our plea for the Daughters of Zion, and ask for them your support and hearty coöperation. It is a work worthy of your interest, as we shall endeavor to show you.

We wish your support not only by your presence at our public meetings, which we very much appreciate, but by your sympathy and good will all the time; not as one brother gave it, when he flippantly referred to us as a society of sisters who never had any children trying to teach those who have how to raise theirs. Does he think a knowledge of child-nature, judgment, discernment, tact, and patience are inherent with motherhood? If so, we should have better homes and more obedient children than are common with us now. He may think that mother-love will enable the mother to understand what is best for her child better than any one else can; but *mother-love* is often blind and will lead her to do the very thing that will be injurious to the best interests of her child. If I, as a mother, were doing those things that were calculated to work evil for my child, I should be glad to receive counsel from some one looking on from the outside who could give an unbiased judgment.

We do not boast of our wisdom in these matter, but come before you in our weakness, asking your coöperation with us. If we did not know there is need for just this line of work, we would not appear before you here to-day. Some may think it commendable to work together for money to assist in the temporal affairs of the church, and certainly it is; but provision has been made for those purposes in the law of God: while our heavenly Father has placed upon *parents*, individually, the responsibility of training their own children, and is it not more consistent and necessary that they should study and counsel together, that they may be the better prepared to save those souls to the church and to God, than to spend days and days together working for a few dollars to turn into the coffers of the church?

We especially invite the assistance of the priesthood, by preaching sermons on the home-life, and writing short articles on subjects pertinent to our work, for our columns; but if you write, be sure to send your signature with what you write, that the weight of your influence may go with it.

One elder, whom the Daughters of Zion had always looked upon as a friend to their cause, was asked to contribute to one of our departments and accepted, and wrote a short eulogy, but without signature. Now why was it? Was he ashamed to be known as an advocate of the cause of the Daughters of Zion? If so, why? It advocates nothing but the purest principles of virtue and morality, and all that goes to make dear the sacred name of home. One would think any elder would be glad to advocate such a cause. Some of the brethren think, because it is a society of sisters, they have no part in it; and, as one elder puts it, they "let the sisters look after their own work." But, my dear brother, it is not the work of the sisters alone. If your children are not brought up in the fear of God, and your home is not conducted on good moral and social principles, do you expect to stand acquitted before God, because your wife has neglected those things, or been unequal to the emergencies of the case, while you have made no effort to help her? You certainly will not. It was *not* the mother of Eli's children that was held responsible for their conduct, but Eli himself. It was of Abraham, and not of Sarah, that God said, "I know Abraham that he will command his children." All of God's commandments given concerning the training of children are given to *parents*, if not to the father himself; so then we must work together in this matter.

It is true that the mother's constant presence with her children gives her greater opportunities to influence them than the father has, and that makes it more especially necessary that she should be careful and judicious in her management of them.

By some it will be urged that mothers would be more faithfully attending to their duty by staying at home and looking after the welfare of their households, than to be running around attending mothers' meetings. To this we would answer, that it is not the purpose of the Daughters of Zion to lead mothers away from their home duties. No mother can be justified in neglecting her family to attend meetings of any kind; but we think there are but few women of industry and tact who may not leave home once in a while without being under censure for neglecting her family, and be the better fitted to carry on her work for the change. God himself has established a precedent for just such meetings as these in his plan for carrying on his work. He does not say that each elder shall continue in his field of labor, preaching the gospel all the time; but he has commanded that the elders shall assemble in conference once in three months to counsel together and attend to the business of the church. In the business affairs of the world every craft has its association or conference, where its members meet to confer with one another as to the best interests of their respective callings; and educational interests are conserved not only by associations, but every school board is required to allow its teachers two days of each year for visiting other schools that they may be benefited by comparison of methods in teaching. If the benefits of such meetings are recognized in other lines of work, why should they not be helpful in that of motherhood, which far exceeds any other profession in the varied qualifications and training required to properly fill the position? And, as Dean Russell says, "There is no profession that induces greater physical strain or nervous waste, calls for more of the moral virtues, or profits more from the use of common sense, than that of the wife and mother." And yet, so little preparation is given the young girl to fit her for this important position! And some would even debar her from meeting with others of like calling to counsel together with them, after she has attained such position.

Again, it will be urged that the gospel covers all these things. We know the gospel covers all. But there are so many lines of gospel work. In the days of the apostles it was thought best that the apostles be not burdened with serving tables; so others were appointed for that work. And so it is now. We have the eldership whose time is given to the preaching of the word, and the bishopric whose duty it is to look after the financial interests of the church; and now, if the laity everywhere will see to it that their homes are set in order, and their children are taught to respect authority, do you not think that our elders would go out into the world to preach the gospel with more assurance? If they could testify of the righteousness that the gospel had wrought in the homes of its adherents, would it not be an added strength to them?

How often we hear the elders say that when they go to preach in a branch where the members of the church are living as they should, they experience a freedom in preaching that they can not in places where those who should be lights to the world are living careless and unworthy lives. It is not the word *preached*, but the word *practiced* that carries the full weight of its truth to a criticising world.

When urging others to join our ranks, we are sometimes met with the question, "Well, what are the Daughters of Zion

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doing, anyway?'' To such we answer by referring them to our columns in our church papers, as they now are, and reminding them of the dearth there was of anything relative to home life in our church papers prior to the organization of the Daughters of Zion. One dear sister had seen the lack, and the ''Home Column'' had been started; but she soon saw that something more must be done to help the sisters realize the importance of their part in the redemption of Zion, and the Daughters of Zion was organized. And if it had done nothing more than to have furnished such matter as has appeared in its departments in each of the church papers, besides the thousands of leaflets that have been distributed by it, it has not lived in vain. But we feel that the day-star of its usefulness is just beginning to shine, and instead of the question being asked, Why do you belong to the Daughters of Zion? it will be asked, Why do you *not* belong to the Daughters of Zion?

Letter Department

FARGO, North Dakota, December 10, 1906.

Editors Herald: I wish to tell your readers about what we are doing here in Fargo, the principal city of North Dakota. Being sent to a Dakota mission by the General Conference last spring, I brought my wife with me, and after looking the situation over decided on Fargo for our home. The Lord seems to have directed in this, for we soon found enough Saints to organize a little Sunday-school, and now our numbers have increased until we have preaching when any of the elders are with us, and sacrament-services at times. We have no organized branch yet, but the Spirit has promised that if the Saints are faithful ''the work will be built up and established here ere long.''

Fargo is on two of the great railroad lines to the West, and we would be pleased to have any of the Saints and elders stop off and meet with us. Services are held in a private house, the home of Bro. and Sr. Brown, 1311 First Avenue North: Sunday-school at eleven o'clock in the forenoon, preaching at half past seven. Any of the Saints and brethren will be made welcome at our home, 1348 Front Street, only about seven blocks west from the Northern Pacific depot, and only two blocks from the car line. If any of the Saints have friends or relatives in Fargo that they would like to have me call upon, I will do so if they will write me. We have had a very great amount of snow already, and winter seems to have closed in upon us with a promise to be a severe one. Praying and working for the cause of Zion,

JEROME E. WILDERMUTH.

ALLENDALE, Missouri, December 13, 1906.

Dear Herald: I am still in the Lord's service, and preaching every night to fair-sized crowds, and having fairly good attention. Some I believe are convinced that we have the truth, but for some reason do not feel to accept it yet. We have some very spiritual Saints residing here whose influence goes out for good; and if they continue they will be the means of building up the kingdom of God here, and the Lord is truly blessing them. Having moved into Lamoni from North Dakota with my family, I can say we are all well pleased with our new home and surroundings and we feel thankful to our heavenly Father for the many blessings He has bestowed upon us. He has permitted us to live now among the Saints in Zion, and it is our desire to seek to please him so we can remain here.

We truly appreciate the church privileges here, and we have met some very humble, active Saints, who are doing a noble work for the Master. I wish to say to the Saints of Dakota, that I have not forgotten them and their kindness and their generous disposition to receive the servants of the Lord, and their desires to see the gospel spread among their neighbors The Lord will bless us according to our desires and efforts to serve him. We are living in perilous times, when people are not concerned about the truth. We see some of our own people depart from their standing in the light. We should be more deeply concerned about ourselves, and strive more than ever to keep God's law.

I am just as interested in the work to-day as I have ever been, and it is my determination to press onward to the end; and we shall all reap if we faint not.

I pray God may bless his Saints, and that none will be tired of doing his will; and as he has a holy people according to the election of grace, I desire to be numbered among them.

Your brother in bonds,

GEORGE DAY.

HAMILTON, Scotland.

Editors Herald: I have much to thank my heavenly Father for; he has blessed me with the light of the gospel and a portion of his Holy Spirit which helps me to overcome all trials and difficulties. I rejoice in the gospel of Christ and value the privilege we have of being laborers with God for the good of his people. My husband and I are striving to obey the gospel in its fullness, and I know if we are trustful and humble as we should be we shall meet our Lord when he comes to reign as Lord of lords and King of kings. We Saints in Hamilton are ever thankful to God for sending Bro. W. H. Greenwood to labor among us. I hope he will be the means of bringing all the honest-hearted people in Hamilton and Newarthill into the kingdom.

My testimony is that this work is true, and I can truly say that I have had more comfort and enjoyment since I was led into the light than I had in my life before; for I am confident now that the promises and the assurance of the Savior to his followers are now for me; in order to enjoy these promised blessings I must be faithful, not only this day or this year, but through all time, even unto death. Please pray for me and my husband that we may be as a shining light wherever we go, that those who are still out in the world will know that there is something in living a good and faithful life.

MRS. W. BROWNING.

PISGAH, Iowa, December 14, 1906.

Dear Herald: I am endeavoring in my weak way to help the gospel work along to the best of my ability, by the help of my heavenly Father. Without his help I realize that we can not do anything. When I sit down and read the HERALD and *Ensign*, and read of the poor isolated Saints, I often wonder, if we who have church privileges enjoy and improve our opportunities as we should. I have all church privileges, the Sunday-school, preaching, Religio, and prayer-meetings. I hope that I may so live that when the time comes for the Saints to gather to Zion—with the rest I may be ready and prepared to go. Pray for me, dear Saints, that I may live faithful to the end.

C. R.

SOUTH PORTLAND, Maine, December 13, 1906.

Editors Herald: Your most esteemed paper is a weekly visitor at our house, bringing the glad tidings of great joy, for which we are truly thankful. So far as I know, my wife and I are the only Latter Day Saints in this place, and we seldom see any of our people, so the HERALD is all the more prized.

Bro. W. E. LaRue came to see us a few weeks ago, but did not have a chance to preach while here, It is a hard thing to get through the crust of prejudice.

This city has a population of about six thousand, and Portland about ten thousand; the two places being so closely united, are almost as one city. I trust some time the gospel will be sent here. The people seem to regard Latter Day Saints as Mormons, and as very few will read our literature, it is hard to teach them the difference. I have found one man, a Universalist preacher, who is a broad-minded enough to call on us and

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take some reading-matter home with him. I enjoyed his visit and hope he will call again.

The writer attended a revival meeting in Portland, Sunday. The great English revivalist, Gipsy Smith, is holding a series of meetings there. My impressions are that he is a real, live man, and understands his business well. Being a student of nature, he knows how to handle human nature. His talk is plain and simple and is delivered with the ease and grace of a natural speaker, and he holds the attention from start to finish. I should judge between two and three hundred went into the inquiry room. Mr. Smith certainly knows how to draw them out.

Any of the ministry coming this way are invited to call on us and to preach if they can get the opportunity.

Yours in the one faith,

21 Kincaid Street. WENTWORTH S. POWERS.

News From Branches

(Concluded from page 1221.)

Christmas exercises was set for Christmas night. Inspired Translation of the Bible is to be used in our class work, henceforth; King James' Version being used for comparison only. We are working on a cantata for Christmas.

A Sunday-school teachers' normal class was organized recently, thirty-seven enrolled, with a view to taking the International Sunday-School Teachers' Diploma.

Brn. John Zimermann and Walter W. Smith made a visit to Scranton, Pennsylvania, remaining over Sunday, where the former taught the temporal law with no uncertain sound, and the latter discoursed on gospel themes and assisted in Religio work. An encouraged increase of interest seems manifest in that place, which they attribute largely to the tent-work done last summer by the various brethren who labored there.

Religio interest very good, judging by attendance. We are working on a Christmas program to be rendered by the young men and maidens on next Friday evening. Bro. Hosea H. Bacon put in an application in behalf of the Religio for a square piano, one hundred of which were being given away by the Heppe Piano Company here, as a Thanksgiving advertisment. Out of the twenty-two hundred applications we were one of the successful candidates, and a very good-looking "square" now graces our lower auditorium.

The dedication of our church-building will take place on January 27, and we are preparing to follow it with an excellent effort to reach the honest in heart in this great city.

We have arranged for one of the most popular auditoriums in the city, Odd Fellow's Temple, where we shall hold services every evening. We expect to have with us as speakers President Joseph Smith, Bishop E. L. Kelley, and Apostle John W. Rushton and F. M. Sheehy. The music will be assisted by Sr. Wallace N. Robinson of Tulsa, Indian Territory, in the role of soloist. The advertising will be done by a press agent, and we shall have excellent newspaper notice. The Saints have been and will continue fasting and praying on Sunday mornings for the good of this meeting. The effort will close with the district conference, February 2 and 3.

EUNICE WINN SMITH.

Miscellaneous Department

Church Secretary.

TO SECRETARIES OF BRANCHES AND DISTRICTS IN THE UNITED STATES—STATISTICS FOR THE UNITED STATES CENSUS, 1906.

The Bureau of the Census of the Department of Commerce and Labor, Washington, D. C., has been furnished with a list of the names and addresses of the secretaries of all districts of the Reorganized Church in the United States, to facilitate the collection of items to be obtained by the aasistance of said officers. Through them the Director of the Census desires to secure the names and addresses of secretaries of branches in said districts, from whom the following items are to be obtained:

1. Denomination (give name in full):
2. Division (see instructions):
3. Organization (give name in full):
4. Location:
   City, town, or village.....
   County,.....
   State,.....
5. Year in which established.....
6. Number of church edifices.....
7. Seating capacity.....
8. Value of church property $.....
9. Amount of debt on church $.....
10. Value of parsonage, if any $.....
11. Language in which services are conducted.....
12. Ministers: Number of.....
    Salary.....
13. Communicants or members: Total No.....
    Males..... Females.....

The Cenus Department will issue formal instructions covering the foregoing items; in the meantime the secretaries named, also secretaries of other branches, may be preparing to furnish the data required. Scattered members should be included in the enumeration, in all cases. Members who have received letters of removal not yet deposited with other branches will be reported from headquarters.

Secretaries requiring information on any subject named in the list of items may obtain it from the proper department, if unobtainable from local records.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, December 19, 1906.

Pastoral.

To the Ministry of Michigan, Indiana, Wisconsin, and Northern Illinois Mission: You are hereby requested to report directly to me January 1 and March 1, 1907. In all other matters pertaining to your work consult with the respective men in charge. J. W. WIGHT, in charge.

LAMONI, Iowa, December 19, 1906.

Change of Field.

To Whom It May Concern: Elder C. E. Harpe, having requested a transfer from his present field to the Lamoni Stake, said transfer to take place January 1, 1907, such request is hereby granted, and said brother recommended to the kindly consideration of the residents of said stake.

J. W. WIGHT, Missionary in charge of his present field.
HEMAN C. SMITH, In charge of Lamoni Stake.

LAMONI, Iowa, December 19, 1906.

Release of Missionary.

To All Whom It May Concern: This is to certify that Elder J. D. Erwin is this day released from his appointment to Southeastern Missouri mission. Concurred in by First Presidency.

I. N. WHITE,
JOSEPH LUFF,
Ministers in Charge.

INDEPENDENCE, Missouri, December 17, 1906.

Two-day Meetings.

In accordance with the resolution of district conference of the Nodaway, Missouri, District, we make the following appointments for two-days meetings in the above districts: Bedison Branch, January 5 and 6, 1907, in charge of John Ford and C. C. Nelsen. Sweet Home Branch, January 12 and 13 1907, in charge of E. S. Fannon and J. Hansen. Guilford Branch, January 19 and 20, 1907, in charge of Joseph Powell and J. L. Gunsolley. Ross Grove Branch, Febuary 2 and 3, 1907, in charge of R. Lorensen and T. A. Ivie. Rising Hope Branch, February 9 and 10, in charge of R. K. Ross and W. B. Torrance. Those in charge are requested to try to be there, and hold the meetings through the succeeding week if possible.

E. S. FANNON, President.

CLYDE, Missouri, December 17, 1906.

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President Roosevelt Breaks Another Precedent

President Roosevelt shows his deep interest in child labor reform by contributing to the January number of the *Womans' Home Companion* an authoritative statement giving his attitude on this important social question. In contributing a signed statement to a magazine while in office and on a topic directly connected with national legislation the President shatters another precedent. He was asked by Arthur T. Vance, editor of the *Woman's Home Companion* and Secretary Lindsay of the National Child Labor Committee to make plain to the people of the nation just what his position is on this grave national problem and responded with this ringing declaration:

I am glad to have you give the widest publicity to my previous utterances on child labor. I am pleased to go on record in the strongest possible terms as in favor of stringent legislation by both State and national legislatures, for the purpose of doing away with the evils of child labor. I believe that the recent action of the legislature of Georgia, a State which leads the New South industrially, in placing on its statute-books a child labor law which contemplates the gradual adoption of a standard approximating that of the best legislation either north or south, makes it now incumbent on Congress to provide an adequate child labor law for the District of Columbia and the Territories. With the single exception of Nevada, the District of Columbia and the territories are the only American communities which have no legislation at all on this subject. Suitable action by Congress for the area over which it has exclusive jurisdiction will speedily bring those States where protection for children is inadequate or merely nominal to a realization of their duty to improve their legislation and to render its enforcement effective. Our American civilization will then be free from the charge of exploiting its helpless children for gain; and greed, whether it be that of employer or that of selfish and indifferent parents, will be justly restrained.

Business Methods Applied to Reform Work.

Child labor reform had its innings last Saturday at Cincinnati. The National Child Labor Committee held its third annual meeting and discussed with the aid of Senator Albert J. Beveridge (Indiana), Professor Felix Adler, Jane Addams, Doctor Samuel McCune Lindsay, Arthur T. Vance, and other leading lights in child labor reform work, the present efforts to abolish this national evil. Mr. Vance, who is editor of the *Woman's Home Companion*, described the very important connection of publicity, or printers' ink with present day reform movements. He said in part:

The manufacturer who has a product in which he believes, spends thousands of dollars in buying publicity in the newspapers and magazines to tell the people of the country about the virtues of his product. We call this sort of publicity, advertising, and it is good advertising if this product lives up to the claims he makes for it. We, who are interested in reform, do precisely the same thing when we take steps to interest the newspapers and magazines in our pet theories, and if our reform is a good thing the people of the country will stand by and back us up. In other words, advertising publicity and reform publicity both accomplish the same thing. They arouse public interest and public sentiment in favor of the object which they have in view. We have come to place a greater dependence than ever upon the power of printers' ink in molding public opinion.

It was publicity that brought about the downfall of the Louisiana Lottery. It was publicity that prepared the way for the present investigations into Standard Oil. It was a magazine article that stirred up all this talk about the conditions in Panama, that finally led to the President himself going down there to investigate. Legitimate printer's ink has been foremost in the fight for pure food, and for the regulation of patent medicines. It can be safely said that publicity to-day is the greatest power for public good in the country.

The *Arena* for December has two very important discussions of the railroad question. One is from the pen of Professor Frank Parsons, Ph. D., the eminent economist and anthor of "The railways, the trusts, and the people," and "The heart of the railway problem." Doctor Parsons discusses "The nationalization of railways in Switzerland," this paper being the opening contribution of a series of papers prepared expressly for the *Arena* on the railways of Europe. The author visited Switzerland when the government was buying the railways and made an exhaustive personal study of the railroads of the Alpine Republic. Last summer he returned to Switzerland to note the results of government ownership and operation. Hence this story of the nationalization of the Swiss railways and the result is an authoritative paper. It is told in a clear and interesting manner and is a very valuable contribution to the growing literature on the railroad question. The second noteworthy paper on the railroads in this issue of the *Arena* is by Edwin F. Gruhl and Edgar E. Robinson and is entitled "Is railroad rate-regulation a step to government ownership?" In it the views of a great number of leading statemen, railroad officials, educators, economists, and lawyers of national reputation are cited, the consensus of opinion being that railroad rate-regulation is a step to government ownership. Other important and timely political, social, and economic articles in this issue are: "Broad aspects of race-suicide," by Professor Frank T. Carlton; "Child-labor," by Elinor H. Stoy; "William Morris and esthetic socialism," by Thomas Dickinson, Ph. D., "Our vanishing liberty of the press," by Theoeore Schrneder; "The bringing of the kingdom," by Jesse F. Orton; and "Governor Folk of Missouri," a character sketch by Honorable Thomas Speed Mosby. The last paper is a find study of Governor Folk, his ideals and the work he has achieved. An excellent portrait of the Govenor accompanies this article. There are also a number of live editorials on the political and economic events of the hour, discussed in Mr. Flower's vigorous manner, as well as several interesting literary features, including a study of Wil-

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liam Wheelwright: "The Yankee pioneer of modern industry in South America," by Professor Frederic M. Noa, and an extended book-study on Porfirio Diaz and the work he has accomplished, by the editor, based on Mrs. Alec-Tweedie's recent biography of President Diaz. The two short stories, "The bishop's ordination," and "Nude lips" are excellent.

Mr. Dooley's New Observation.

In the language of a friend "Dooley is gittin' gayer and wiser all th' toime." He has never written so brilliantly as in the new series of Dooley articles which are now appearing in the Chicago *Sunday Record-Herald*. His views on "Me young frind Count Boney's love affairs," "Th' Prisidint's activities," and other timely observations in the new series are the choicest things the author has ever offered his thousands of admirers, full of witty sayings which will be quoted for years to come. These "Dooley" articles, each complete in itself, will appear in successive Sunday issues of the *Record Herald*.

Take time to be merry, to "have a good time," and you will double your possibilities of health, wealth, and happiness. Anglo-Saxons are made fun of because they take even their pleasures sadly. Their American cousins, with characteristic energy, make a business of it. Ian Maclaren's story of the American who was "doing" the United Kingdom is a good illustration of Johnathan's method of pleasuring. A visitor's card was brought to Doctor Watson (Ian Maclaren,) in his study, but, before he had time to read it, his visitor stood before him, and announced himself. "My name is Elijah K. Higgins," he said, breathlessly, "and I am a busy man; you are also busy and have no time to fool away. Four days are all I can give to the United Kingdom, and I wished to shake hands with you. Good-bye, I am off to Drumtochty!"

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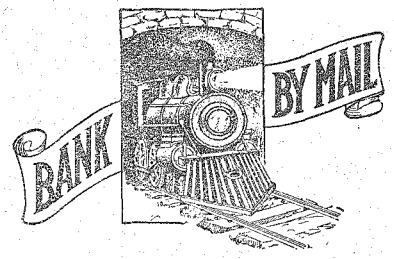

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